This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.
YAMAN
ITS EARLY MEDIÆVAL HISTORY
BY
NAJM AD-DIN 'OMĀRAH AL-ḤĀKAMI

ALSO THE ABRIDGED HISTORY OF ITS DYNASTIES
BY
IBN KHALDŪN

AND AN ACCOUNT OF THE KARMATHIANS OF YAMAN
BY
ABU 'ABD ALLAH BAHĀ AD-DĪN AL-JANADI

THE ORIGINAL TEXTS, WITH TRANSLATION AND NOTES
BY
HENRY CASSELS KAY
M.R.A.S.

LONDON
EDWARD ARNOLD
Publisher to the India Office
1892

Net Price, Seventeen Shillings and Sixpence
LONDON:
PRINTED BY GILBERT AND RIVINGTON, LIMITED,
ST. JOHN'S HOUSE, CLERKENWELL, E.C.
INTRODUCTION.

The history of the Arabs of Yaman under Islam has, as it seems to me, hitherto received less attention from Western scholars than it may fairly be said to deserve; and hence it no doubt arises that readers desirous of information on the subject, find their endeavours to obtain it attended with almost insuperable difficulty. Lists of the dynasties have been included by Mr. S. Lane-Poole in his Catalogue of Coins at the British Museum, and he has added such brief explanations as the special purpose of his work would permit; but, with that exception, the subject is in English literature simply a blank. And the labours of continental scholars, it must be added, are in this particular case, of less assistance than might be expected.

The only book that treats, in a European language, of the Muhammadan history of Yaman, is a small volume by C. T. Johannsen, written in Latin and published at Bonn in 1828. It is an abstract of the history of Zabid by the Arab author Dayba', itself an abridgment, but one that supplies a historical sketch of the dynasties into whose possession the city successively passed, from the date of its foundation down to the tenth century of the Hijrah. Johannsen's work affords, therefore, a brief account of the leading families that ruled over Yaman previous to the sixteenth century of the Christian era. But some, to whom Zabid never belonged, such for instance as the Zuray'ite Princes of Aden, are necessarily excluded. Johannsen's book is, moreover, at the present day somewhat rare.

A certain lack of interest in the fortunes of the petty states and dynasties of a country so slightly connected with the great streams of Muhammadan history, can without much difficulty be accounted for. It is no more than natural also, that the attention of scholars should be mainly attracted to the country as the ancient seat of an extinct and as yet little known civilization. But its history under Muhammadan influences is nevertheless
Introduction.

neither destitute of interest, nor altogether uninstruc-
tive. Yaman, moreover, borders at the present day upon
one of the great highways of the world. Its principal sea-
port has for more than half a century been in the possession
of England, whose influence over the adjoining districts is
willingly acknowledged by the inhabitants. A contribu-
tion to its past history may therefore, not unreasonably
be expected to prove acceptable to English readers.

Of the not inconsiderable number of native writers by
whom the history of Muhammadan Yaman has been treated,
the earliest in date, and in certain respects the most impor-
tant, is 'Omārah "the Yamanite." His reputation among
his countrymen rests perhaps somewhat too exclusively upon
his merits as a poet, but he is held in remembrance also as
the leading historian of his native country, and as the
writer to whom almost all is due that can be learnt of its
history over a period of at least two centuries and a half.
'Omārah's successors have freely acknowledged the debt
they owe him, and indeed, for the period in question, they
have done little or nothing more than reproduce what he
has written, in a more or less abridged form, whilst very
generally retaining his actual words.

Whatever, therefore, the deficiencies in 'Omārah's work,
it was to be expected that it would be carefully preserved.
But so far is this from being the case, that until quite re-
cently, no copy was known to exist. None has been in-
cluded in the important collections of MSS. that have come
of late years from Yaman, and, so far as I am aware, a
general belief has prevailed that the recovery of 'Omārah's
History was all but hopeless. The event has happily turned
out otherwise, and a copy of the book is actually in the
possession of the British Museum library, acquired in 1886,
according to a note on the fly-leaf of the volume.

It is somewhat remarkable to find that the book has
evidently been owned by a European. Not only is the
binding of Western fashion, but other signs, pencil marks
and the label on the back of the volume—Documents re-
latifs au Yemen—put the matter beyond all doubt. Another
and indeed more singular circumstance is that the portion
of the volume consisting of 'Omārah's History, is to all
appearance a modern transcript, dating, so far as I can
judge from the description of paper and from the style of
writing, no further back than last century, or perhaps the
early part of the present.
Introduction.

The volume (Or. 3265) is a small quarto. It comprises three separate parts. The first, of 85 folios, is Dayba’s History of Zabid. The third, 102 pages (52 folios), contains an account of events in Yaman from A.H. 1215 to A.H. 1258 (A.D. 1800 to 1842). The second part, consisting of 84 folios or 166 pages, is ‘Omärak’s history. Neither the name of the transcriber nor the date of the copy is given. The handwriting is not that of an accomplished penman, and the copyist, it may readily be perceived, could make no claim to scholarship. Errors, both of commission and of omission, are indeed numerous.

Even for the sole purpose of translation, the book, it was evident, would offer difficulty. But I had reason to believe that many deficiencies in the MS. would be supplied by the works of the author’s successors. My expectations, it will be seen, have been amply fulfilled, and I have found it possible to print the original text, as well as to translate it, a task which without that assistance, I could hardly have ventured to undertake.

A life of ‘Omärak is included in the Biographies of Ibn Khallikān (de Slane, vol. ii. p. 367). For his account of our author’s earlier years, down, that is to say, to the time of his final departure for Egypt, the biographer seems to have drawn most of his material from the History of Yaman, in which ‘Omärak touches upon sundry events in his own life. He was born, he tells us, at az-Zarā’īb, a town on or near the coast of northern Yaman, in the district of the Banu Ḥakam, the tribe of which he was a member, as shown by his denomination, the Ḥakamite. His name and designations seem to have been Najm ad-dīn ‘Omärak ibn Abi l-Hasan ‘Aly ibn Ahmad ibn Muhammad Zaydān. On the title-page of the British Museum copy of his History, he is styled the Kādi; but there is nothing to show that he ever exercised the office of Judge, and we find him invariably spoken of under the title of Fakīh, the Jurist. He became a student at the College of Zabid, as he himself tells us, in A.H. 530, and he was probably born not earlier than A.H. 515, the year mentioned by Suyūṭi (i. 238).

* Ibn Khallikān says, according to de Slane, that ‘Omärak was born in the city of Marțān, in the valley of Wasā’, a place I am not able to identify. It will be seen that we have mention of Mațrān (p. 68 etc.), but it is evidently not the place here in question.
His final departure from Yaman occurred in A.H. 552, when he proceeded to Mecca, and thence to Egypt. The spiritual head of the Fatimite Empire and Sect was at that time the Khalifah al-Fā'iz, who at the age of five years, had been raised to the throne on the assassination of his father az-Zāfir in A.H. 549. The Khalifahs were still the nominal rulers of the Empire, but it was and had long been governed in reality by the Wazīrs, as they continued to be styled, although not only possessed of the fullest political power, but actually invested with the title of Malik or King, first bestowed upon one of their predecessors in A.H. 530, by the Khalifah al-Hāfiz.* The office, at the time of 'Omārah's arrival at Cairo, was held by Ṭalā'i' ibn Ruzayk, under the title of al-Malik as-Sālih, the Virtuous King. Our author was already personally known to the Wazir, by whom, on the occasion of an earlier visit to Cairo, he had been treated with distinguished favour, and who now again heartily welcomed him to his court. Ṭalā'i', a zealous Ismailite, endeavoured to prevail upon 'Omārah to join the sect. He failed in his purpose, but continued nevertheless, throughout the remainder of his life, to extend his friendship and patronage to the Yamanite poet.

The Khalifah al-Fā'iz died in A.H. 555, and was succeeded by al-'Adid, the last of the dynasty. Ṭalā'i' perished the following year.† His son was raised to his place under the title of al-Malik al-'Adil an-Nāṣir, but was assassinated in the first month of A.H. 558. The dissensions that followed supplied the Ātabek Nūr ad-din Mahmūd, Sulṭān of Aleppo, with a pretext for intervention in the affairs of the country. He despatched an army to Egypt under the command of the Kurdish General Asad ad-din Shirkūh. The re-instatement of Shāwar, one of the rival claimants to the wazīrate was speedily effected. But the restored wazir soon had occasion to direct his efforts to the object of ridding himself of his Turkish protectors. He solicited and obtained the aid of the Christian King of Jerusalem. During the next five years Egypt was the scene of a series of struggles, which soon resolved themselves into a conflict between the troops of Nūr ad-din and the Christian Crusaders for the

---

* Maķrizi, vol. i. p. 440, I. Athir, xi. 31. See also Suyūṭi, ii. 155 and 162–63.
† An interesting mosque, built by Ṭalā'i' at Cairo close to Bāb Zuwaylah, is still in existence.
Introduction.

possession of Egypt. Asad ad-din, the Atabek's general, eventually triumphed. The Crusaders were compelled to abandon the country, in which their rapacity and cruelty had caused them to be thoroughly detested. Shāwar was slain in A.H. 564, and Shirkūh, though still acknowledging the authority of Nūr ad-din, was formally installed as Wazīr by the helpless Khalifah al-'Adid, under the title of al-Malik al-Manṣūr (the Victorious King). He died before the end of the year, and his nephew Salāḥ ad-din Yūsuf (Saladin) was appointed his successor and invested by al-'Adid with the office of wazīr, and with the title of Malik an-Nāṣir (the Succouring King), which he bore throughout his subsequent career and which he contentedly retained until his death.

In the first month of the year 567, Saladin, yielding to his own inclinations, as well as to the solicitations of his followers, and to the commands of his master Nūr ad-din, proclaimed the deposition of the Fatimite Khalifah and the re-establishment of the supremacy of the Abbasides. Al-'Adid was at the point of death, and it is doubtful whether he ever knew that his dynasty had come to an end. The country was ripe for the change. It was accepted, out of Cairo, with scarcely a murmur on the part of the people. To them, indeed, hardly a sign of the great revolution that had occurred was perceptible, apart from an alteration in the form of the Khutbah, thenceforward recited in the name of the Khalifah of Baghdad. But, ere long, a conspiracy was found to be in existence at the capital, for the restoration of the Fatimites, with the aid of the Christian King of Jerusalem. It was speedily suppressed, and the leaders arrested. Among those accused of being concerned in the plot was 'Omārah. He was found guilty and condemned to death. The sentence was carried into execution on the 2nd Ramadān, of the year 569, and his body was gibbeted and exposed to public view for three days. It has been said that it was by 'Omārah's advice that the conquest of Yaman was undertaken and the army of invasion placed under the command of Turān Shah, whose absence, in the event of the death of his brother Saladin, would, it was thought, afford greater assurance of success to the objects of the conspirators.

Among other noteworthy personages of that period, was the Kādi Abu 'Aly 'Abd ar-Rahim al-Baysāni, more commonly known as the Kādi al-Fādil. He had formerly held
an important office as chief secretary under the Fatimite
Government, and enjoyed a high reputation for general
ability and for familiarity with the details of Egyptian
administration. He was, moreover, widely noted for his
talent as an elegant and ingenious letter-writer. The
British Museum possesses two volumes (Add. 7307 and
7465) containing a collection of the Kādi's sayings and
of his writings, which are still regarded by his countrymen
as models of epistolary style, of a kind, it must however be
said, generally too florid to commend itself to the taste of
Western readers.* In personal appearance the Kādi al-
Fādil was ill-favoured, indeed deformed. He was never-
theless exceedingly popular. Few names are oftener met
with than his in the pages of Maḳrīzī's Khīṭāt. He was
held in the highest estimation by Saladin, of whose cause
the Kādi became a warm adherent, and who was in the
habit of listening to his opinions, and of consulting him
on the most important affairs of the State. He became
possessed of great wealth, and among his charitable founda-
tions was one, the revenues of which were applied to the
ransom of Muslim captives from the hands of the Christians.
He built also a college, which he endowed with a library
composed of more than 100,000 volumes.† The Kādi, it
remains to be added, was one of those who most strenu-
ously urged upon Saladin the deposition of the Fatimite
Khalīfah.

'Omārah enjoyed for a time the favour of the Kādi al-
Fādil, and it was at the latter's request, as will be seen, that
the History of Yaman was composed. But between two
men of such opposite character, friendship, if indeed it
ever existed, could not long endure. Political events parted
them, and 'Omārah, ere long, knew the Kādi only as an
enemy. It is related, that when sentence of death was
pronounced upon him, the Kādi approached Saladin and
spoke to him in private. "My lord," cried 'Omārah,
"listen not unto what he says concerning me!" The Kādi
departed in anger, and Saladin, turning to the unhappy
man, answered with the words: "He was interceding for

---

* I had occasion in a paper, printed in the Journal of the Royal
Asiatic Society (vol. xxiii.), to insert a short passage, quoted by
Maḳrīzī, which may be taken as a favourable specimen of the
Kādi's literary performances.
Introduction.

thy life." 'Omārah drooped his head in silence. To himself, and to all present, the incident was a manifest sign that his fate was ordained by divine and irrevocable decree.

Whether or not 'Omārah was guilty of the crime with which he was charged, this much is certain, that he excited the mistrust and finally the hatred of Saladin's adherents, by his bold not to say reckless advocacy of the fallen dynasty, and by the impassioned words with which he was ever ready to defend it. On one occasion he was along with another poet in the presence of Najm ad-din Ayyūb, the father of Saladin, then inhabiting a palace or pavilion known by the name of the Pearl, formerly a place of resort for the Fatimite Princes, and still bearing the decoration with which it had been enriched for the use of its original masters. 'Omārah's companion recited to Najm ad-din four lines of verse, in which he spoke of the palace as receiving greater honour from the Prince's presence than it had ever derived from that of its former occupants. "The palace," he ended, "is a pearl, whilst they that formerly inhabited it were nought but shells. Thou art a pearl, unto whom the palace is but a shell." 'Omārah indignantly answered his companion, in lines of the same metre and rhyme. He dealt with the rhetorical figure in which the shell is spoken of as the occupant of a pearl, and ended with a line in which he denounces the poet as of less account than a dog, an animal which, at least, practises the virtues of gratitude and fidelity. The story is told by Makrīzi, who has preserved also a considerable fragment of a poem by 'Omārah, a lament over the fate that had overtaken the Fatimite dynasty. The following is the opening line, to which I add a few passages taken almost at random:—

Thou hast blighted, O Fortune, the noblest of hands—Thou hast stripped a graceful neck of the jewels that once adorned it.

O censurer of my love for the sons of Fātimah. . . . Come, I adjure thee, cease weeping over Şiffin and the Camel,* and join in my tears over the desolate halls of the twin Palaces. . . .

* The battles of the Camel and of Şiffin were fought in A.H. 36 and 37, between the two contending parties into which the Muslim world had already divided itself. At Şiffin, although on the verge of victory, 'Aly was induced to agree to the reference of his claims to arbitration, and thereby brought about the ruin of
Mayhap ye will return (O sons of 'Aly), that the world may be released of its bonds.

They that have been false in their allegiance, will not escape the effects of God's anger. Their burning thirst will not be slaked by the hand of the noblest of created beings, the Seal of the Apostles.

Love of the Imāms is the foundation of faith in God, and of all good works.

They are the divine Light of true guidance, torches piercing through the darkness of night.

The composition of that poem, says Makrīzi, was the cause of 'Omārah's death. And, indeed, if the verses have reached us in the form in which they left the author's hands, it is not surprising that he was regarded as an Ismailite, and, on the contrary, difficult to understand why he persistently refused to be enrolled as a member of the sect, at a time when every consideration of ambition and self-interest must have urged him to do so.

'Omārah's History of Yaman, it must be confessed, is not such as can entitle its author to be ranked among the great historians of the world. The object of the book, as may be seen at almost every page, is simply that which he himself avows. It was written, not for purposes of instruction, but to amuse the leisure moments of a great personage. All that could serve the object is prominently and skilfully brought into relief. Matters of graver import are lightly touched upon, and some are, no doubt, passed over in silence. But in his own way, 'Omārah has preserved for us the leading facts of Muhammadan history in his country, down to his own time. The style in which he has written is one of perfect simplicity, and one which, in many passages, exhibits a natural sense of the picturesque, and a power of expressing it, somewhat remarkable in a writer of his nation and of his time. And finally, through not his least merit, 'Omārah has preserved for us an exceedingly curious picture of Arab life and manners, such, I may perhaps venture to say, as is only excelled in

his cause, and the creation of fresh subjects of dissension among the followers of Islam.

By the twin palaces are meant the two great historic palaces of the Fatimites, the sites of which are still held in remembrance by the modern inhabitants of Cairo.

* See infra, Note 68.
Arabic literature by the tales of the Thousand and One Nights.

The MS. of the British Museum is, as I have already had occasion to remark, very imperfect. Errors of all descriptions are numerous, and nothing is more evident than that the copyist has not, as a rule, given himself the trouble to understand the plain sense of what he wrote. Some faults are habitual, but of a class not unfrequently met with. Such for instance are the erroneous substitution of Alif for ya in defective verbs, the retention of the letter Alif in the word ibn when it ought to be omitted and its omission when it ought to be retained. The tashdīd and hamzah are, as a rule, omitted, even when the absence, especially of the former, prevents the true sense in which the word is used from being readily apprehended. The two points over the final ta in words of the feminine form are almost invariably omitted. All these are in addition to orthographical errors of a varying character and to omissions, sometimes of single words and at others of entire sentences.

Without speaking of omitted and misplaced diacritical points, I have said enough to show that it was out of the question to reproduce the text precisely as it stands in the MS. I have followed that course as a general rule; but wherever it seemed useful—perhaps in some cases where I need not have done so—I have supplied the missing tashdīd and hamzah as well as diacritical points. I have refrained from reproducing or noticing certain verbal errors, the correction of which could be made without any reasonable doubt and which, while in some cases an offence to the reader's eye, were in others calculated to produce perplexity, more or less momentary it is true, but likely to be an interruption to the reader. It may perhaps be considered that I have not been sufficiently careful to lay down to myself a strict rule, and I must, indeed, confess that I have not heeded a certain degree of inconsistency between what I have done in some places and abstained from doing in others.

Ibn Khallikān's Biographies, more particularly that of 'Alī the Sulayhite, Yāḳūt's Geographical Dictionary, Ibn Khaldūn's History, and some other books, to be hereinafter more particularly mentioned, have each in their turn assisted me in the performance of my task. But my chief debt is due to the Histories of al-Janadi and of al-
Khazraji, of which it remains for me now to offer the reader some brief notice.

It must, however, in the first place be stated that, with one exception, 'Omārah mentions no writer on the history of Muhammadan Yaman of a period previous to his own. The exception is a history of Zabīd, written by Ābu 'Ṭāmi Jayyāsh, one of the early kings of the dynasty of the Banu Najāḥ. The book bore the title of Kitāb ai-Mufīd fi akhbār Zabīd, the Book of Instruction on the History of Zabīd, under which it is mentioned in the Kashf az-Zunūn. That identical title is usually attributed to Omārah's own History, but it does not appear in the Brit. Mus. MS., which is simply entitled Book of Chronicles by the illustrious Kādi 'Omārah the Yamanite. Khazraji mentions that Jayyāsh's History was exceedingly rare in his day (see infra, Note 75). 'Omārah quotes the book at some length in his account of the death of 'Aly the Sulayhite and of the restoration of the Banu Najāḥ. It is highly probable that these passages are all that survives at the present day.

Janadi's work is mentioned in the Kashf az-Zunūn under the title of Kitāb as-Sulūk fi tabakāt il-'Ulamā'i wa 'l-Mulḵ, Book of the Pearl-threads, containing the consecutive Series of Scholars and Kings. An excellent copy is preserved in the Bibliothèque Nationale at Paris, No. 2127, Suppl. 767. It is a large-sized volume comprising 207 folios, and is dated A.H. 820. It is written in a good and generally clear hand, diacritical points as a rule absent, but on the other hand, the vocalization in the case of names, both personal and geographical, is frequently specified with great care. The title of the book is absent, but its identity with that mentioned in the Bibliographical Dictionary is beyond all reasonable doubt. The copy at the Bibliothèque appears to have been the property of one of the last Princes of the Rasulite dynasty, Aḥmad, son of Sultan az-Zāhir Yahya who reigned from A.H. 831 to 842. The inscription on the fly-leaf to that effect is imperfectly legible through the edges of the paper being partly cut and partly worn away, and owing to slips pasted upon the sheet, but I read it as follows:

من كتاب العبد الفقير إلى كرم الله تعالى أحد بن يحيى بن اسماعيل بن العباس
بن (علي) بن داود بن يوسف بن عم بن علي بن رسول الله عتق الله عقم و عن
1111 (باب الله)
Al-Janadi's full name was Abu 'Abd Allah Bahā ad-dīn (Yūsuf?) ibn Yūsuf ibn Ya'ḵūb, but he is best known by his surname al-Janadī, that is to say, the native of Janad, or it may be, member of the tribe of Janad, a subdivision of the Banu Ma‘āfir. He died in A.H. 732. His History extends, according to al-Ahdal, to A.H. 724, but in some copies it was probably continued to a later date. The work is really, as indicated by its title, a series of biographies, for the most part of men renowned for piety and learning. The author does not exclude princes and dynasties, but they occupy a subordinate place, for the reason he expressly gives, that they are of far less importance. He begins with the days of the Prophet, passes on to the Prophet's successors, and proceeds to sketch the lives of all who can claim the slightest connection with Yaman. He includes therefore the Imām ash-Shāfi'ī, the originator of the Shāfi'ite school of religious law, of whom it has been said that he was born in Yaman. His account of the Imām is little more than a panegyric, in which he conspicuously dwells upon the contention that ash-Shāfi'ī, had he not exclusively devoted himself to theology and jurisprudence, would have ranked as one of the greatest of poets.† At fol. 30 obv. commences a history of the Karmathians in Yaman, of which I have included a copy and translation in this volume. He then fairly enters into the subject that forms the main object of his book, the lives of the Jurists of Yaman, which he gives in geographical order, that is to say, under the heading of the places in which they were born or in which they abode.

* I find al-Janadi everywhere styled Yūsuf son of Ya'ḵūb; but he himself (fol. 21 rev.) gives his father that name, and Khazrajī (‘Uḵūd, fol. 133, obv.), mentions Yūsuf ibn Ya'ḵūb al-Janadī, father of Bahā ad-dīn the historian.

† It was not without surprise that I found al-Janadi attributing to the Imām, in a tone of perfect gravity, certain lines of verse which, according to Ibn al-Athīr, were written by the Okaylite chief Abu Ḥ-Musayyib Rāfī. Janadi says they were addressed by ash-Shāfi'ī to his mother, when on the point of leaving her for the purpose of devoting himself exclusively to religious studies. A portion, of far too ardent a character to be directed to a mother, is not included. The lines, together with a translation, may be found in a paper I contributed to the Journal of the Royal Asiatic Society, vol. xviii. p. 518.
Al-Janadi tells us, in his Preface, that he has derived most of his information from the works of several predecessors—from the History of Ibn Samurrah, from the work of ar-Rāzi, from that of Ibn Jarir, from ‘Omārah’s Mufid, and finally from the collection of biographies of Ibn Khalikān. The notices of these works in Hajji Khalifah’s Bibliographical Dictionary (excepting of the last mentioned), seem to be borrowed from al-Janadi and add little or nothing to what the latter tells us in his Preface.

The History of Ibn Samurrah is entitled Tabakāt Fuqahā 'l-Yaman wa Rū'asā uz-Zaman (the Consecutive Series of the Jurists of Yaman and of the Chiefs of their time). Its author was Abu Hafs ‘Omar ibn ‘Aly ibn Samurrah, who died, according to Hajji Khalifah, in A.H. 586. This, says al-Janadi, gives the most complete account of the scholars and Jurists of Yaman from the time of the introduction of Islam down to a date somewhat later than A.H. 580. The book seems to have supplied al-Janadi with the model he followed in the composition of his own work.

Only second to Ibn Samurrah’s History, continues al-Janadi, is the work of Abu ʿAbbās Aḥmad ibn ʿAbd Allah ibn Muḥammad ar-Rāzi, a native, as his surname indicates, of ar-Ray, but settled at Ṣan‘ā. Many copies, says al-Janadi, are in existence, but all, he adds, represent themselves as being the third volume of the work, and though diligent inquiry has been made by the scholars of Yaman for the missing portion, the search has been unsuccessful. The volume in question, he continues, carries down the history to about A.H. 460. It has supplied him, he adds, with much that was deficient in Ibn Samurrah. The British Museum possesses a book (Or. 2903) by the same author, copied in A.H. 1090. The title is not given, but the book consists of legends and tales relating to Yaman and more particularly to Ṣan‘ā, not, so far as I have been able to gather, of much interest or value, and it is obviously not the book referred to by Janadi.

Next comes the History of Ṣan‘ā by Ishāk ibn Yahya ibn Jarir, a descendant of al-Aswad ibn ‘Auf, brother of ʿAbd ar-Rahmān ibn ‘Auf.* It is a book, says al-Janadi, of

* ʿAbd ar-Rahmān ibn ‘Auf, of the tribe of Kuraysh, was one of the earliest of the converts and companions of the Prophet. He died at Medinah in A.H. 31.
small bulk but of great value. The titles neither of this nor of ar-Rāzi's book are mentioned.

I come now to al-Khazraji, who, of all the writers to whose works I have had access, has been of the greatest assistance to me. His name was Abu 'l-Hasan 'Aly ibn al-Hasan al-Khazraji, that is to say, of the tribe of Khazraj. He was surnamed Ibn Wahhās, and he died in A.H. 812. Hajji Khalifah says that al-Khazraji was the author of three historical works. In one the writer, he says, followed the chronological order; the second was arranged in alphabetical order of the names; and the third gave a separate history of each dynasty.

The first of these is probably the History of Yaman under the Rasulites, of which the India Office Library possesses a well preserved and valuable copy. The book is entitled Al-'UkJud al-Lü'lü'iyyah fi akhbār id-daulat ir-Rasūliyyah, “The Necklaces adorned with Pearls, being the History of the Rasulite Dynasty.” It consists of 367 folios. The author commences with a chapter on the pedigree of the Banu Rasūl, who, he declares, were of Arab race, descendants of Jabalah ibn al-Ayham, the last king of the Ghassānite dynasty. The history ends with the death of the Rasulite Sultān al-Ashraf Isma'il in A.H. 803. Fully two thirds of the book are a compilation, for the most part from three works, the Sirat al-Muzaffariyyah, the 'Ikd ath-thamin, and Janadi's History, from each of which long passages are incorporated.

The first mentioned seems to be a life of Sultān al-Muẓaffar Yusuf (A.H. 647-694). The 'Ikd ath-thamin exists in the Library of the British Museum (Add. 27541), under the title of Kitāb as-Simṭ il-Ghāly ith-thaman fi Akhbār Mulūk il-Yaman, written by Badr ad-din Muḥammad ibn Ḥātim, a descendant of the Hamdanite Kings of Ṣan‘ā. The volume is composed of 114 folios, and it carries down the history of the Rasulites to the death of Sultān al-Muẓaffar in A.H. 694. The titles of the book so largely quoted by Khazraji and of that at the British Museum, though verbally

* I have reason to believe that the text and a translation of the History of the Rasulites, or at least of its most important parts, were prepared for the press by the late Sir James Redhouse, but that certain difficulties unfortunately prevented the publication of his work.
different, have the same signification, and I feel satisfied, after comparison of several passages, that the two works are one and the same. It must, however, be mentioned that Khazraji gives, in his Kifāyah, an extract from the Ḥkāyah ath-thamin, relating to the successors of Ibn Mahdy,* not to be found in the British Museum MS. It seems probable therefore that the books are two separate editions.+ Some other writers are referred to by Khazraji, among whom I may mention the Sharif Imād ad-dīn Idris, a descendant of Suleyman ibn Ḥamzah. In the Uḳūd (fol. 173 obv.), the death is recorded of the Sharīf's father, Jamāl ad-dīn 'Aly ibn al-Ḥasan ibn Ḥamzah, in A.H. 699, and Khazraji adds that the Sharif Idris was author of several historical works, among others of one entitled Kitāb Kanz il-Aḥyār fi 'l-tārikh wa 'l-akhbār, a book which, if it is still in existence, will probably be found to throw light upon the history of the Zaydite Imāms of Yaman.

The other works by Khazraji mentioned in Hajji Khāliqfah's dictionary are probably represented by the MSS. preserved in the Library of the University of Leiden, Nos. dccv. and dccclxviii. (Old Cat. vol. ii. pp. 173 and 196).

The last mentioned, despite its large size and its 369 pages, is but a fragment. It is entitled Tīrāz Aʿlām iz-Zaman fi ṭabakātī Aʿyān il-Yaman. The book, according to the explanation of its plan given by the author in his preface, commences with an Introduction, containing in the first place a life of the Prophet, and next that of each of the Khalifahs, from Abu Bakr to al-Mustaṣim. A biographical dictionary, supplying an account of the scholars, kings, etc. of Yaman, the chief purport of the work, begins at p. 280 and the MS. ends abruptly at p. 369, before completion of the first letter of the alphabet. The author tells us that the book was composed by command of the Rūsalite Sultān al-Ashraf Isma'il (A.H. 778–803), who, he says, prescribed its form and the arrangement of its contents. Al-Khazraji, it must be added, handsomely acknowledges the debt he owes to the earlier labours of al-Janadī. "We have drawn," he says, "from his abundant springs, and we have drunk under his guidance. Without him we had not

* See infra, Note 101.
† The British Museum MS. is dated A.H. 1062 (A.D. 1652), and a note which follows the colophon states that the copy was carefully collated at the end of the following year.
Introduction.

ventured to enter so deep a gulf, neither could we have found our way to this our resting-place."

The Leiden MS. DCCCV. is entitled Kitāb tarīkh il-Kifāyati wa 'l-Allām fīman waliya 'l-Yaman wa sakanaha min al-Islām. It consists of 384 pages. The author appears to have divided his work into five books, each subdivided into chapters, but the Leiden MS. contains the fourth and fifth books only. The fourth is divided into ten chapters. In the first five, the author, after citing certain traditions proving the high estimation in which the country and people of Yaman were held by the Prophet, gives an account of its conversion to Islām, of its government in the days of the Prophet and of his immediate successors, and under the Omayyads and Abbasides. The sixth contains the history of the Karmathians in Yaman, and the seventh (fol. 38) gives an account of the subsequent condition of Şan’a until it was taken by ‘Aly the Sulayhite. (See infra, Note 8.) The eighth chapter is the history of the Sulayhite dynasty, the ninth that of the Hamdanite Kings of Şan’a, and the tenth that of the Zuray’ite Princes of Aden.

The fifth book is divided into twelve chapters. The first four (pp. 77-108) contain the history of the Ziyādites, of their successors the Banu Najāh, of the Abyssinian Wazīrs who became the actual rulers of the country, and of ‘Aly ibn Mahdy; the fifth that of the Ayyubite dynasty. With the sixth commences the history of the Rasulites, and it includes the reign of Sultan al-Manṣūr ‘Omar (a.H. 626-647), the first of the dynasty. To each of his successors one of the remaining chapters is devoted, and the work ends with the twelfth chapter at the same point as the MS. of the India Office Library.* The three last chapters of the fourth book and the first four of the fifth, that is to say, pp. 47 to 108, are for the most part an adaptation of ‘Omārah’s History. The author omits some passages and abridges others, often very slightly, and ‘Omārah’s language is frequently reproduced almost verbatim.

I have already had occasion to speak of a writer of much later date, Dayba’, and of the small volume to which he has given the title of History of Zabid. The British Museum Library possesses two copies, Or. 3265 and Add. 27540. It will be sufficient to add that the book is to all intents and purposes an abridgment and adaptation of a larger

work by the same author, entitled Kitāb Kurrat il-'Uyūn fi akhbār il-Yaman al-Maymūn. The name of the author was Wajih ad-dīn ‘Abd ar-Raḥmān ibn ‘Aly ad-Dayba’, of the tribe of Shaybān.* He died in a.h. 944 (A.D. 1536-7). The British Museum possesses two copies of the work, Add. 25111 and Or. 3022. The latter is a modern transcript of a MS. belonging to the Khedivial library at Cairo, executed in a.h. 1295 (A.D. 1878). Add. 25111 consists of 191 folios. The end of the book is wanting, but according to the Cairo copy only one folio is absent.

The greater portion of the book is little, it might almost be said nothing, but an epitome of the Kifāyah. The author commences with Khazraji’s fourth book, which he calls his first.† He reproduces it in an abridged form, chapter by chapter, in the same order as that of the Kifāyah and each under the same heading. Next follows his second book, Khazraji’s fifth. The twelfth chapter ends at fol. 133 rev. To this he adds six more, in which he carries the history of the Rasulite dynasty to its conclusion. Then follows the third book, commencing at fol. 144 rev. It is divided into three chapters, containing the history of the Banu Ṭāhir, down to the end of the dynasty and to the conquest of Yaman by the troops of the last Mamlūk Sultan of Egypt. It will be seen, therefore, that it is only the latter part of the work, commencing at fol. 133, that can be said to be of any material value from the historian’s point of view. In his Preface the author acknowledges his indebtedness to Khazraji, to whose book, it may be noted, he gives the title of Kitāb al-‘Asjad.

Another writer to whom I have had occasion to refer in the following pages is al-Ahdal. He was the author of several works, of some of which the titles are given by Hajji Khalifah, and whereof one exists in the Library of the British Museum (Or. 1315). The first and last pages of the MS. are wanting and have been replaced by a fabricated title-page and colophon. There is, however, no room to doubt that it is al-Ahdal’s work, the same to which Hajji Khalifah gives the title Tuhfat az-Zaman fi Ayyāni Ahl il-Yaman. The full name of the author was Abu ‘Abd Allah

* The author of the Tāj al-‘Arūs says that Dayba’ is a Nubian word and that it signifies white.
† He begins, therefore, at the same point as the Leiden MS. of Khazraji’s Kifāyah.
al-Ḥusayn ibn ‘Abd ir-Rahmān il-Aḥdāl al-Ḥusayni, and he was member of a family of some note in Yaman, but originally from ‘Irāḳ. He was born, according to his own statement, about A.H. 779, and was living in A.H. 848. He himself designates his work an abridgment of Janadi’s History. It is, indeed, but little more, though it contains sundry additions, which bring it down to the author’s own time. The British Museum MS. consists of 318 folios.

Al-Abdal complains that his copy of al-Janadi was very imperfect, and he makes the following remarks on the subject:

وانتهى ما اختصرت منه وما تسرف من الزيادات و في الأصل الذي اختصر منه موضوع سقيمة و قد عربت فيها بحسب الآمكن و من تحق خلاء فيما

بباله التوفيق

Here end my abridgments from al-Janadi and the additions with which I have been able to supplement them. The copy of his book which has served me, contains many faulty passages, which I have striven to elucidate to the best of my ability. Let him who finds errors in my work correct them. From God cometh the aid that ensureth success.*

Of the geography of Yaman—excluding, it must be said, the portion of the country recently surveyed by Dr. Eduard Glaser—our knowledge is as yet very imperfect. I have endeavoured to supplement the information obtainable from Western authorities, by reference to the works of native writers, but the task is one attended with much difficulty. Hamdānī’s Description of Arabia (he died A.H. 334) treats largely of Yaman, and the work is one the merits of which it is hardly possible to overstate. The well-known edition published by D. H. Müller has been of the greatest service to me.† But al-Hamdānī’s Geography pre-supposes in its reader a certain knowledge of the chief features of the country, of the direction of its principal chains of mountains and valleys and of the situation of many towns. It

* Fol. 262. See also fol. 312.
† Müller’s second volume, containing his notes and indices, had not yet appeared at the time I occupied myself with Hamdānī, nor did I become aware of its publication until after I had passed on to other matters. The book reached me, however, in time to be still of much service.
is not possible to construct a map, however rude, from his descriptions. A correct map, showing the general outlines of the country, is on the contrary necessary for the purpose of enabling the student to follow the author in his descriptions. That published by Dr. Glaser in Petermann's Mittheilungen (1886, I.), may be said amply to fulfil the required condition. Indeed, a sure test of its excellence may be found in the fact that the student is able, with its assistance, to follow al-Hamdani step by step, with hardly any other difficulty but that of identifying, in certain cases, the modern with the ancient names of places. And of that difficulty, in many important particulars, the reader is relieved by explanations supplied in the letter-press.

But, unfortunately, Dr. Glaser's map comprises only the northern part of the country. For the southern portion I have chiefly relied upon the map published by Manzoni in 1884 along with the account of his travels. Apart, however, from the delineation of his own lines of travel, the accuracy of which can no doubt be fully trusted, Mr. Manzoni has been compelled to rely upon the work of his predecessors, and creditably as his task has been performed, it is beyond all question that he is often led astray. The difficulties to be overcome by the student will be at least partially perceived on attempting to reconcile the great divergencies to be found between Dr. Glaser's and Mr. Manzoni's maps on the border country, where the two ought to combine into one, and where, on the contrary, their disagreement could hardly be exceeded.

During the course of my work, I marked down, for my own use, on a roughly drawn sheet, the situation, as nearly as I could arrive at it, of several places, the localities of which require to be understood in following 'Omārah in his history and al-Janadi in his account of the Karmathians. I have, with some hesitation, decided upon printing the map, such as it is. But the reader will understand that, so far at least as hitherto undetermined localities are concerned, I presume to do no more than indicate, more or less approximately, where certain of these places, or their remains, are to be sought—such, for instance, as Mudhay-khirah, Sharjah, 'Aththar, Ḥarad or Mahall Abi Turāb, az-Zarā‘ib and others. Considerable difficulty in the attempt to determine the situation of some places is caused by the great changes that have occurred on the coasts of the Red Sea and of Yaman in particular. For many centuries past
the sea has gradually but steadily retired, with the result that old harbours have silted up and have disappeared, and that new ones have been created, where at one time only deep water was to be found. See Dr. Glaser's remarks on the subject, p. 3. The coast line on the accompanying map is that of the Admiralty Chart.

The frequent inaccuracy of native writers—Yākūt, Ibn Sa'īd, Ibn Khaldūn and others—are a further addition to the difficulties that attend the study of the subject. Such, for example, are the misleading statements that Dhu Jiblah stood on Mount Šabir, that Mudhaykhirah and Aden Lā'ah adjoined one another, that Aden Abyan and the well-known seaport of Aden were two different places. Yākūt borrows (probably at second hand) much of his information from 'Omārah. In such case he adds nothing to what we have in our text. In others I have generally found that his information requires some scrutiny before it can be received. He seldom gives us the situation of a place with any degree of precision, and when he says, as he often does, that it is "near Zabīd" or "near Šan'ā," the assertion must always be received with caution. His Geographical Dictionary, in fact, useful as it undoubtedly is, is a compilation from writings of a very varying degree of merit, and, according to a custom unfortunately very common among his countrymen, he does not, as a rule, make known the source from which his information is borrowed.

The author of the Commentary on the Kamūs, known as the Tāj al-'Arūs, deals to a considerable extent with geographical names. He was a native of Yaman, and it might be expected that his great work would be of material assistance in the study of the geography of his country. But it is not so. He tells us occasionally, when mentioning a place, that he has visited it, but he adds no information of his own, and contents himself with simply copying the words of old writers and principally of Yākūt.

I have been hardly less disappointed with the extracts from Ibn al-Mujāwir, given by Dr. Sprenger in his Reiserouten. Ibn al-Mujāwir gives in most cases the distances in parasangs between places mentioned; but they cannot be trusted. They are not only in frequent contradiction with one another, but also quite irreconcilable with certain measurements obtainable, with small risk of serious error, from modern maps.
It is only by the labours of competent travellers, who may make the topography and the archaeological remains of the country an object of study, that any material advance in our geographical knowledge of Yaman will be achieved. I shall be well satisfied if the few notes I have collected in the pages of this volume prove of some little assistance to the explorer, and above all if I have succeeded in showing that a not unimportant and an interesting work offers itself to anyone able and willing to undertake it.

I have, moreover, included the text and a translation of Ibn Khaldūn's epitome of the History of Yaman, extracted from his General History. Ibn Khaldūn, it will be seen, has fallen into sundry errors, chiefly, as it appears to me, attributable to his having placed undue reliance upon the works of his countryman Ibn Sa'īd. I have thought that a copy of his version, as it exists in the best MSS. would, nevertheless, be acceptable to most readers. It is preceded by a slight sketch of the early Muhammadan history of the country, and the geographical details with which it concludes, though requiring correction in certain particulars, are not without interest.

The version of Ibn Khaldūn's text here printed is founded upon that contained in the Bulāk Edition, which however, I have carefully collated with the valuable MS. in the British Museum Library (Add. 23272, fols. 68 to 79), of which it is consequently a reproduction. The chapter on the Banu Rassi has, in like manner, been collated with the MS. at the Bibliothèque Nationale, "Suppl. Ar. 742 M," fol. 50.

I had practically completed my task when I first became aware of an important addition to the Oriental Department
of the British Museum Library, through the acquisition by
the Trustees of a considerable number of MSS. relating to
the Zaydites of Yaman. Some unavoidable delay occurred
before I was able to examine them and the result of the
work, though by no means fruitless, has, I must confess,een somewhat of a disappointment. I have found the
Zaydite writers far more deficient in historical matter,
properly so called, than I had allowed myself to expect.
The particular information which, at the cost of no incon-
considerable labour, I had sought in other quarters, and which
I found for the most part in the pages of Khazraji and of
al-Ahdal, could have been more easily obtained from the
Zaydite MSS., but rectifications as well as additions have
not been as important as I anticipated.
The two most useful works for my purpose have been
the Hadā'īk al-Wardiyah and the Yawakit as-Siyar.* Of
the former the Museum Library has acquired two copies,
each in two volumes, Or. 3785-86 and Or. 3812-13. It
contains the lives of the principal Imāms down to
the thirteenth century of our era, eighteen in number,
beginning with al-Kāsim the Rassite and ending with al-
Mansūr 'Abd Allah.
The Yawakit as-Siyar (Or. 3771) commences with the
history of the Creation, with that of Adam, then with the
lives of the prophets who succeeded him, and next with a
life of Muḥammad, based upon that contained in an earlier
work, the Jawāhir wa 'd-durar (Or. 3911). At fol. 141 the
Yawakit enters into an account of the Zaydite Imāms,
descendants of 'Aly. It is little more than a list of their
names, and where fuller particulars are given, the author
has for the most part copied or abridged the Hadā'īk. The
book, which is evidently incomplete, ends at fol. 173, with
the death of the Imām Ahmad ibn Ḥusayn in A.H. 656,
and with a few words on the dissensions that followed.
The other historical MSS. treat of special subjects, each
however, as is likewise the case with the Jawāhir, pre-
ceded by an account of the succession and pedigrees of the
Imāms. Discrepancies in the several accounts of the succes-

* Dr. Rieu's descriptive list of the MSS., which he was good
enough to place in my hands, was of great service to me, enabling
me, as it did, to select at a glance the books most likely to serve
my objects.
Introduction.

sion are numerous, and the absence of dates so frequent that it is almost the general rule.

The *Bughyat al-Murid* (Or. 3719) is an account of the descendants of 'Aly al-Amlahy (died in A.H. 977—A.D. 1569), descendant of Yusuf ad-Dāy and grandfather of the Imam al-Kāsim son of Muhammad surnamed al-Mansūr, of whom I have had occasion to speak in the latter part of Note 130.

The *Kāshifat al-Ghummah* (Or. 3791) is for the most part devoted to the religious opinions and controversial writings of the Imam an-Nāşir li-dīn Illah, who reigned at the end of the seventh and beginning of the eighth centuries of the Hijrah. The value of the introductory portion, on the succession of the preceding Imāms, is much impaired by the general absence of dates, even more noticeable in the present instance than in others.

It remains for me to express my sense of obligation for the friendly help I have received throughout the course of my work. I owe my acknowledgments to Dr. Rieu and Dr. Rost for assistance always so readily afforded in the recourse I have had to the libraries under their charge. To my old friend, M. Henri Lavoix, I am indebted for never-failing good offices, of special service to me on the present occasion, in the furtherance of my work at the Bibliothèque Nationale. I am under great obligation to M. Zotenberg, keeper of Oriental MSS. at the Bibliothèque, and in particular for the favour he has done me in collating with the original the passages I have printed from al-Janadi. And finally I have to offer my thanks to Professor de Goeje for facilities so cordially granted to me at the Library of his University, for his kindness in revising with the original the principal extracts I have printed from Khazraji, and, let me add, for the pleasant memories with which my visit to Leiden is associated.
MUHAMMADAN AND CHRISTIAN DATES.

*From Wüstenfeld's Tables.*

<table>
<thead>
<tr>
<th>A.H.</th>
<th>Began</th>
<th>A.D.</th>
<th>A.H.</th>
<th>Began</th>
<th>A.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>201</td>
<td>Wed., July 30</td>
<td>816</td>
<td>401</td>
<td>Tues., Aug. 15</td>
<td>1010</td>
</tr>
<tr>
<td>206</td>
<td>Thur., June 6</td>
<td>821</td>
<td>406</td>
<td>Tues., June 21</td>
<td>1015</td>
</tr>
<tr>
<td>211</td>
<td>Fri., April 13</td>
<td>826</td>
<td>411</td>
<td>Wed., April 27</td>
<td>1020</td>
</tr>
<tr>
<td>216</td>
<td>Sat., Feb. 18</td>
<td>831</td>
<td>416</td>
<td>Thur., March 4</td>
<td>1025</td>
</tr>
<tr>
<td>221</td>
<td>Sun., Dec. 26</td>
<td>835</td>
<td>421</td>
<td>Fri., Jan. 9</td>
<td>1030</td>
</tr>
<tr>
<td>226</td>
<td>Sun., Oct. 31</td>
<td>840</td>
<td>426</td>
<td>Sat., Nov. 16</td>
<td>1034</td>
</tr>
<tr>
<td>231</td>
<td>Mon., Sept. 7</td>
<td>845</td>
<td>431</td>
<td>Sun., Sept. 23</td>
<td>1039</td>
</tr>
<tr>
<td>236</td>
<td>Tues., July 15</td>
<td>850</td>
<td>436</td>
<td>Sun., July 29</td>
<td>1041</td>
</tr>
<tr>
<td>241</td>
<td>Wed., May 22</td>
<td>855</td>
<td>441</td>
<td>Mon., June 5</td>
<td>1049</td>
</tr>
<tr>
<td>246</td>
<td>Thur., Mar. 28</td>
<td>860</td>
<td>446</td>
<td>Tues., April 12</td>
<td>1054</td>
</tr>
<tr>
<td>256</td>
<td>Fri., Dec. 9</td>
<td>869</td>
<td>456</td>
<td>Thur., Dec. 25</td>
<td>1063</td>
</tr>
<tr>
<td>261</td>
<td>Sat., Oct. 16</td>
<td>874</td>
<td>461</td>
<td>Fri., Oct. 31</td>
<td>1068</td>
</tr>
<tr>
<td>266</td>
<td>Sun., Aug. 23</td>
<td>879</td>
<td>466</td>
<td>Fri., Sept. 6</td>
<td>1073</td>
</tr>
<tr>
<td>271</td>
<td>Mon., June 29</td>
<td>884</td>
<td>471</td>
<td>Sat., July 14</td>
<td>1078</td>
</tr>
<tr>
<td>276</td>
<td>Tues., Aug. 23</td>
<td>889</td>
<td>476</td>
<td>Sun., May 21</td>
<td>1083</td>
</tr>
<tr>
<td>281</td>
<td>Wed., Mar. 13</td>
<td>894</td>
<td>481</td>
<td>Mon., Mar. 27</td>
<td>1088</td>
</tr>
<tr>
<td>291</td>
<td>Thur., Nov. 24</td>
<td>903</td>
<td>491</td>
<td>Wed., Dec. 9</td>
<td>1097</td>
</tr>
<tr>
<td>296</td>
<td>Fri., Sept. 30</td>
<td>908</td>
<td>496</td>
<td>Wed., Oct. 15</td>
<td>1102</td>
</tr>
<tr>
<td>301</td>
<td>Sat., Aug. 7</td>
<td>913</td>
<td>501</td>
<td>Thur., Aug. 22</td>
<td>1107</td>
</tr>
<tr>
<td>306</td>
<td>Sun., June 14</td>
<td>918</td>
<td>506</td>
<td>Fri., June 28</td>
<td>1112</td>
</tr>
<tr>
<td>311</td>
<td>Mon., April 21</td>
<td>923</td>
<td>511</td>
<td>Sat., May 5</td>
<td>1117</td>
</tr>
<tr>
<td>316</td>
<td>Mon., Feb. 25</td>
<td>928</td>
<td>516</td>
<td>Sun., March 12</td>
<td>1122</td>
</tr>
<tr>
<td>321</td>
<td>Tues., Jan. 1</td>
<td>933</td>
<td>521</td>
<td>Mon., Jan. 17</td>
<td>1127</td>
</tr>
<tr>
<td>326</td>
<td>Wed., Nov. 8</td>
<td>937</td>
<td>526</td>
<td>Mon., Nov. 23</td>
<td>1131</td>
</tr>
<tr>
<td>331</td>
<td>Thur., Sept. 15</td>
<td>942</td>
<td>531</td>
<td>Tues., Sept. 29</td>
<td>1136</td>
</tr>
<tr>
<td>336</td>
<td>Fri., July 23</td>
<td>947</td>
<td>536</td>
<td>Wed., Aug. 1</td>
<td>1141</td>
</tr>
<tr>
<td>341</td>
<td>Sat., May 29</td>
<td>952</td>
<td>541</td>
<td>Thur., June 13</td>
<td>1146</td>
</tr>
<tr>
<td>346</td>
<td>Sat., April 4</td>
<td>957</td>
<td>546</td>
<td>Fri., April 20</td>
<td>1151</td>
</tr>
<tr>
<td>351</td>
<td>Sun., Feb. 9</td>
<td>962</td>
<td>551</td>
<td>Sat., Feb. 25</td>
<td>1156</td>
</tr>
<tr>
<td>356</td>
<td>Mon., Dec. 17</td>
<td>966</td>
<td>556</td>
<td>Sat., Dec. 1</td>
<td>1160</td>
</tr>
<tr>
<td>361</td>
<td>Tues., Oct. 24</td>
<td>971</td>
<td>561</td>
<td>Sun., Nov. 7</td>
<td>1165</td>
</tr>
<tr>
<td>371</td>
<td>Thur., July 7</td>
<td>981</td>
<td>571</td>
<td>Tues., July 22</td>
<td>1175</td>
</tr>
<tr>
<td>376</td>
<td>Thur., May 13</td>
<td>986</td>
<td>576</td>
<td>Wed., May 28</td>
<td>1180</td>
</tr>
<tr>
<td>381</td>
<td>Fri., Mar. 20</td>
<td>991</td>
<td>581</td>
<td>Thur., April 4</td>
<td>1185</td>
</tr>
<tr>
<td>386</td>
<td>Sat., Jan. 25</td>
<td>996</td>
<td>586</td>
<td>Thur., Feb. 8</td>
<td>1190</td>
</tr>
<tr>
<td>391</td>
<td>Sun., Dec. 1</td>
<td>1000</td>
<td>591</td>
<td>Fri., Dec. 16</td>
<td>1194</td>
</tr>
<tr>
<td>396</td>
<td>Mon., Oct. 8</td>
<td>1005</td>
<td>596</td>
<td>Sat., Oct. 23</td>
<td>1199</td>
</tr>
</tbody>
</table>
THE HISTORY OF YAMAN

BY

NAJM AD-DIN 'OMARAH AL-YAMANI.

IN THE NAME OF GOD, THE MERCIFUL, THE GRACIOUS.

Praise be to God, the most meet to be praised, the most worthy of worship. His blessings and salutations of peace be upon Muḥammad the Prophet, the most pure in lineage, the most beneficent of apostles, and upon his family, the most perfect in knowledge, the most steadfast in judgment.

And after. In the year 563 I attended the receptions of the most illustrious and learned Kādi (al-Fādil) Abu 'Aly 'Abd ar-Rahīm, son of the most noble Kādi Bahā ad-Dīn Abu 'l-Majd 'Aly al-Baisānī (native of Baisān). May God preserve his greatness and perpetuate his dignities. He was Chancellor and Chief Secretary to the Khalīfah al-Ādīd. He urged me, nay, he guided me, to the composition of a book comprehending all that is preserved in my memory touching the land of Yaman, its plains and its hills, its dry land and its waters, the extent of its kingdoms and the course of its roads, the wars of its people and their battles, their memorable deeds and their achievements, the history of its Kādis and of its Dāʿys, of its nobles and of
its princes, of its poets, those of whom he had heard and those I had seen.

I obeyed his commands, and I placed reliance upon his indulgence on my work being submitted to him. He is not one in whose presence I feel overcome by the reverence with which I regard his exalted station, and were I not encouraged by my knowledge that judgment (upon my work) rests in his hands, yet would my own lowliness (through his graciousness) convert my fears into boldness.

It has been related to me by the Sheykh and Jurist Nizār ibn 'Abd al-Malik, the native of Mecca, and by the Jurist Ahmad ibn Muhammad al-Ash‘ari—and both are well acquainted with the histories of the people, with their genealogies and with their poetry—and I have also read in the book entitled Al-Mufīd li-Akhbar Zabīd (the Instructor on the history of Zabīd), composed by the mighty King Abu 'Ṭāmi Jayyāsh, son of Najāh, Nasīr ad-dīn (Defender of the Faith), sovereign of Zabīd—they report that in the year 199 (A.H.) certain persons, descendants of 'Abd Allah ('Obayd Allah) son of Ziyād* were brought to (the Khalifah) al-Ma’mūn, grandson of 'Abd Allah ibn Ziyād, claimed to be descended from ('Obayd Allah son of) Ziyād. Another represented himself to be descended from Suleyman, son of (the Omayyad Khalifah) Hishām son of 'Abd al-Malik. Kahlīf ibn Abī Tāhir, wazīr of the Amir Jayyāsh son of Najāh, was a descendant of that man.

Al-Ma’mūn, in reply to the Omayyad, objected that 'Abd Allah ibn (Muḥammad ibn) 'Aly ibn ('Abd Allah ibn) 'Abbas beheaded Suleyman ibn Hishām, and caused his two sons to be executed on the same day. "I am a descendant," answered the Omayyad, "of Suleyman’s youngest son, then in

* Read adherents of the Omayyads.
his childhood. We form a tribe at Başrah, where we live in a state of obscurity." Another man, Muḥammad, son of Harūn, claimed to be a member of the tribe of Taghlīb. On hearing his name, al-Ḥaʾīr ibn Ḥaʾīr wept and exclaimed: "Verily I am answerable for Muḥammad son of Harūn!" He referred to his brother al-ʾĀmin. He then ordered the two Omayyads to be put to death, but the Taghlībīte to be pardoned for the sake of his name and of that of his father.

Ibn Ziyād thereupon exclaimed, addressing the Khalīfah: "How falsely do people speak, O Prince of the Faithful, when pretending that thou art lenient, forgiving, and averse to shedding blood without just cause! If it be thy purpose to slay us by reason of our misdeeds, behold, we have not forsaken obedience unto thee, neither have we, in our allegiance, disovered ourselves from the counsels of the nation. And if thou desirest to punish us for the crimes of the Omayyads against thy race, behold God, be he exalted, hath said:—No burdened soul shall bear the load that belongeth to another." Al-Ḥaʾīr ibn Ziyād approved and commended the words of Ibn Ziyād. All his prisoners were pardoned, and they were more than one hundred in number. He placed them under the care of Abuʾl-ʾAbbas al-Fadl ibn Sahl Dhuʾr-Riʾāsatayn, or, according to others, under that of al-Fadl's brother, al-Ḥasan.

In Muharram 202, the proclamation took place at Baghdād of Ibrahīm, son of (the Khalīfah) al-Mahdī (and uncle of al-Ḥaʾīr—in pursuance of an attempt to usurp the throne). At that same time a letter came from the governor of Yaman with tidings of the revolt of the Ashʿarītes and ʿAkkītes. Al-Fadl ibn Sahl spoke to al-Ḥaʾīr in praise of Muḥammad ibn Ziyād, of the Marwānīte, and of the Taghlībīte. He urged that they were men of distinction, and unsurpassed in their capacity
to render good service. He advised their being sent to Yaman, Ibn Ziyād as Amīr, Ibn Hishām as Wazīr, and the Taghlibite as Judge and Mufti.* From the sons of the Taghlibite Muḥammad ibn Harūn, are descended the Kādis of Zabid, known as the Banu Abī ‘Aḵāmah, and the office continued to be inherited in the family until they were deprived of it by ‘Aly ibn Mahdy, on the dissolution at his hands of the Abyssinian dynasty (of the Banu Najāh).*

The liberated prisoners accompanied the army despatched by al-Ma’mūn to Baghdād against Ibrahīm, son of al-Mahdi. In 203 Ibn Ziyād and his companions performed the pilgrimage. He proceeded on his way to Yaman and conquered the Tihāmah (of Yaman),† after a war with the Arabs who inhabited that province. In Sha‘ban, 204, the date of the death, at Miṣr (in Egypt), of the Jurist and Imām Muḥammad ibn Idrīs ash-Shāfi‘y (the mercy of God be upon him), Ibn Ziyād laid the foundations of the city of Zabid. In 205, Ja‘far, freedman of Ibn Ziyād, started from Yaman to perform the pilgrimage, carrying with him a considerable sum of money and presents. He proceeded to ‘Irāḵ, where he was received in audience by al-Ma’mūn. He returned to Zabid in 206, bringing with him one thousand horsemen, including seven hundred adherents of the Abbasides of Khurassān. The rule of Ibn Ziyād extended itself, and he became possessed of the whole of Yaman, both of the mountains and of the maritime provinces. Ja‘far was appointed governor of al-Jībal (the Highlands), where he founded a city known by the name of Mudhaykhirah, situated in the district of Raymat al-Ashā‘ir, possessing streams of water and extensive gardens. The country over which

* The Mufti is the official expounder of religious law.
† For the word Tilāmah see infra (Geographical Index).
The Ziyādites.

he ruled is known to this day under the name of the Mikhlaf of Ja'far. The word Mikhlaf, as used by the people of Yaman, signifies an extensive district. This Ja'far was a man of great capacity and astuteness. It was through him that the dynasty of Ibn Ziyad acquired its greatness, and for that reason Ibn Ziyad received a surname actually derived from the name of Ja'far. It was he who stipulated with the Arabs of Tihāmah that they should not make use of riding horses. Ibn Ziyad became master of Ḥadramaut, of Diyār Kindah, of Shihr, of Mirbāt, of Abyan, of Lahj, of Aden and of the maritime provinces on the Red Sea as far as Ḥaly. From Ḥaly to Mecca (may God guard it) is eight days' journey. He possessed also in the Highlands, Janad and its dependencies, Mikhlaf al-Ma‘āfîr, Mikhlaf Ja'far, Ṣan‘ā, Ṣa‘dah, Najrān and Bayḥān. Ibn Ziyad and his posterity after him caused the Khutbah to be recited in the names of the Abbaside Khalifahs, and sent them tribute and valuable presents.

His descendants were Ibrahim, son of this same Muḥammad the first of the dynasty. Next after Ibrahim came his son Ibn Ziyad (Ziyad ?), whose reign did not long endure. He was succeeded by his brother Abu 'l-Jaysh Ishak, son of Ibrahim, whose life was prolonged over a long period. When he had attained a great age, and his reign had endured for eighty years, some of the provinces separated themselves from his kingdom. Among those who manifested an evil disposition was the King of Ṣan‘ā, a descendant of the Tubbas and of Ḥimyar.® His name was As‘ad ibn Ya‘fur. The Khutbah was recited and the coinage was struck, in his province, in the name of Abu ‘l-Jaysh ibn Ziyad; but As‘ad paid him neither voluntary offerings nor contributions of stores nor tribute. His revenues did not exceed 400,000 (dinārs) a year, most of which
he expended in charitable deeds and in hospitality.*
The rulers of Bayhān, of Najrān, and of Jurash⁹ were likewise subject to Ibn Ziyād. As for Sa'dah, it became the scene of the revolt of the Hasanite Sherif (al-Hādi Yahya) known by the surnames of the Rassite and the Zeydite. It would not be proper to relate his history at this place, although there is not in all Yaman a larger, pleasanter, or more populous city than San‘a. It is situated on the equator, and enjoys a temperate climate, so that no person requires throughout the course of his life to move his residence from one spot to another, either for winter or for summer, and the length of the days in either season is almost the same. It contains a large building, now in ruins and reduced to a high mound. It is known by the name of Ghumdar. None of the (later) kings of Yaman have built a palace like unto it, or so lofty.

In the kingdom of As‘ad ibn Ya‘fur, Prince of San‘ā, is the mountain Mudhaykhirah, and it has been reported to me that it is about twenty parasangs in height. It contains cultivated lands and (running) waters, and it produces the plant known as Wars,† similar to saffron. The mountain is accessible by only one road.

Muhammad (read ‘Aly) ibn al-Fadl the Dā‘y, (was?) known as the Sheykh of Lā‘ah, and this place Lā‘ah, which adjoins it, is a pretty village known as ‘Aden-Lā‘ah. It is not the same as the seaport of ‘Aden-Abyan. I have visited ‘Aden-Lā‘ah. It is the place at which the Alide supremacy was first proclaimed in Yaman, and thence issued forth Mansūr al-Yaman. The Dā‘y Muhammad (read ‘Aly) ibn al-Fadl was a native of the place, and among others who came to it was Abu ‘Abd Allah ash-Shīya‘i, who proclaimed the Alide su-

---

* Cf. Ibn Haukal, p. 20.
† Memecylon tinctorium (Freytag).
premacy in North Africa. It was there also that 'Aly, son of Muḥammad the Sulayhite, studied in his youth. It was one of the centres of the Alide mission in Yaman.

Muḥammad ('Aly) ibn al-Faḍl, whom I have here mentioned, conquered Mount Mudhaykhirah and established there the Khutbah in the name of the Alides in the year 340 (read 291 ?). Then it was retaken by the people of As'ad ibn Abi Ya'fur, but the followers of Muḥammad ('Aly) ibn al-Faḍl again recovered possession of it.

The mountain of Shibām was situated in the dominions of As'ad ibn Abi Ya'fur, Prince of San'ā. It is a strong place of defence, containing villages and cultivated lands, as also a great mosque, and it forms an independent government. Cornelian and onyx are found upon it. These are hard stones, the beauty of which appears when they are cut.

Among other governors of Abu 'l-Jaysh son of Ziyād, who revolted, was Suleymān ibn Tarf, ruler of 'Aththar. He was one of the Princes of Tihamah. His dominions extended over a length of seven days' journey by two in width, namely, from ash-Sharjah to Ḥali. His annual revenues amounted to 500,000 ('Aththariyah) dinārs. Although he refused to attend in person at the Court of Ibn Ziyād, he caused the Khutbah to be recited and the coinage to be struck in the name of that Prince. He paid him also an annual tribute and sent him presents, but I know not the amount thereof.

Among the Princes of Tihamah who, like Ibn Tarf, recited the Khutbah and struck the coinage in the name of Ibn Ziyād and paid him a fixed amount of tribute, was al-Ḥarami, ruler of Ḥali, a Prince of inferior power to that of Ibn Tarf.

The portion of Yaman that remained subject to Ibn Ziyād in his old age extended in length from
ash-Sharjah to Aden, a distance of twenty days' journey, and from Ghulāfīkah to San'ā, five days' journey. I have seen a statement of the revenues of Ibn Ziyād in A.H. 366, and notwithstanding the reductions they had undergone, they amounted to a million of 'Aththariyah dinārs. This did not include various duties he levied upon ships from India, nor contributions of musk, camphor, ambergris (spikenard), sandal-wood and china. It was exclusive also of taxes levied upon ambergris on the shores of Bāb al-Māndab, at Aden, at Abyan, and at ash-Shihr and other places, and exclusive of imposts on the pearl fisheries, and of tribute imposed upon the ruler of the city (read island) of Dahlak, comprising, among others, one thousand head of slaves, whereof five hundred were Abyssinian and Nubian female slaves. The Kings of the Abyssinians, on the further side of the sea, sent him offerings of presents and sought his alliance.

Abu'l-Jaysh died in the year 371, leaving a child of the name of 'Abd Allah, or, as it is also said, of the name of Ziyād. The guardianship of the child was assumed by his sister Hind, daughter of Abu'l-Jaysh, and by one of the slaves of Abu'l-Jaysh, an Abyssinian eunuch of the name of Rushd. The latter [did not long survive, but he] possessed a Nubian slave known by the name of Ḥusayn ibn Salāmah, Salāmah being the name of Ḥusayn's mother. Ḥusayn grew up a man of ability and resolute character, and abstemious in his habits. On the death of his master Rushd he became wazīr to the son of Abu'l-Jaysh and to the Prince's sister Hind. The outlying provinces of their dominions had fallen into a state of decay, and the governors of the fortresses in the Highlands had possessed themselves of the districts entrusted to them.

The Ka'id Ḥusayn ibn Salāmah made war upon the mountain chiefs and compelled them to submit.
The Ziyādites.

Ibn Ṭarf and Ibn al-Ḥarāmi also re-entered into subjection. Ibn Salāmah recovered the original limits of the kingdom, and he founded the cities of al-Kadrā on the Wādi Saḥām, and of al-Maʻkīr on the Wādi Dhuwāl. He was a just ruler, profuse in bestowing alms and donations for the love of God (whose name be exalted), and following generally in his conduct the example of (the Khalīfah) 'Omar ibn 'Abd al-‘Azīz. He ruled for thirty years, and died in a.h. 402. 13

Among the splendid works executed by Ḥusayn ibn Salāmah must be reckoned the construction of great mosques and lofty minarets along the road from Ḥadramaut to the city of Mecca (may God Most High guard it). The distance extends over sixty days' journey. He dug wells and channels with running water in solitary wildernesses, and he erected along the road constructions on which were indicated the distances in miles, in parasangs and in stages. Some of these works I have seen, either in good order or in ruins, and of the remainder I have received descriptions from other persons, all agreeing with one another. The first stations were at Shibām and Tarīm, two cities of Ḥadramaut.*

A series of mosques was built extending thence to Aden, to Abyan, and to Lahj, a distance of twenty days' journey. At each interval of one day's journey, there stood a mosque with a minaret and a well. As to Aden, it contained a mosque built by (the Khalīfah) 'Omar ibn 'Abd al-‘Azīz, which was restored by Ḥusayn ibn Salāmah.

From Aden the road to Mecca divides itself into two, one of which ascends the mountains and the other passes through the low country (Tihāmah). The highland road is bordered by the mosque of

* See note 11. Of Tarīm, al-Hamdānī merely says that it was a large city (p. 87, l. 17).
al-Hawah (al-Juwwah?),* a large building, which I have seen in good order, as erected by Husayn ibn Salāmah. Of the other mosques on the highland road, I have seen that of al-Janad, which is like unto the mosque of Aḥmad ibn Ṭulūn at Miṣr. There stood formerly on its site a pretty mosque originally erected by Mu‘ādh ibn Jabal, on his being sent to Yaman. Mu‘ādh was one of the companions of the Apostle of God, upon whom be blessings and peace. The people of Janad and of the surrounding villages relate singular stories touching the merits of that mosque. They affirm that a visit paid to it, in the first week of the month of Rajab, is equivalent to a visit to the holy places of Mecca, or even to the performance of the rites of pilgrimage. The custom of annually resorting to it grew, until at length the practice was regarded as one of the religious ceremonies attending the pilgrimage to Mecca, and the building was looked upon by the people as a sacred place of resort. If one man owe a debt to another, he will beg to be allowed to remain undisturbed until after the pilgrimage, by which he simply means the visit to al-Janad. Next is Dhu Ashraḵ, where there is a mosque with the following inscription, carved in stone over the entrance: One of the mosques the erection of which was ordered by ʿOmar son of ʿAbd 8 al-ʿAzīz son of Marwān. Next is the city of Ibb, then an-Nakil, then Dhamār. [Thence to Ṣanʿā is a distance of five days’ (?) journey, at each of which a station has been built.] Then the mosque of Ṣanʿā, a large building. From Ṣanʿā to Saʿdah is ten days’ journey [with a mosque at each stage], and from Saʿdah to Ṭaʿīf, seven days. At each interval of a day’s journey there are a mosque and reservoirs for water. Then the traveller reaches the pass of Ṭaʿīf, which occupies a day to him who

* For al-Juwwah, see note 111, the latter part.
ascends from Mecca, and half a day to him that goes down to the city. The road was constructed by Husayn ibn Salāmah of such width that three laden camels can travel abreast upon it.

The above is the highland road. The Tihāmah (low country) road likewise divides itself into two branches. One, the maritime road, extends along the coast. The other, the royal highway, runs half-way between the coast and the mountains. The two roads diverge from Tihāmah (Aden?), and upon both, at each interval of a day's journey, stands a great mosque. On the maritime road stands al-Makhnak, at a distance of one night's journey from Aden. It has a well eighty (thirty) fathoms in depth, which I have several times visited, as also a ruined mosque. Then al-'Ārah, then 'Athr, and next as-Sūkya, with a mosque, and a well forty fathoms in depth. Then Bāb al-Māndab, and then Mokha. Then as-Suḥāri, al-Khauhah, al-Ahwāb, Ghulāfikah, Bi'ah (?), al-Jardah (al-Hirdah), az-Zar'ah (?), ash-Sharjah, al-Mufajjar (al-Hajar ?), al-Kandir (?), and 'Aththar, which is the seat of an ancient kingdom. Then ad-Duwaymah, Ḥamidah, Dhahaban, Hali, as-Sirrayn and Juddah. These are the mosques on the maritime road, every one of which I have seen either in good repair or in ruins.

On the middle road stand Dhāt al-Khayf (Khubayt ?), Mauza', al-Jadūn (?), Ḥays, Zabid, Fashā, ad-Dijā (written with Kisra to the letter Ḍad), al-Kaḥmah, al-Kadrā, which was the residence of Ibn Salāmah and was founded by him, al-Jaththah, 'Irk an-Nasham, al-Mahjam, Maur, al-Wādiyāni, Jizān, al-Musā'id, Ta'shar, al-Mabny, Riyah and al-Fajr. Then the royal highway and the maritime road unite. They diverge on leaving as-Sirrayn. Thence to Mecca are five days' journey. The first building erected by Ibn Salāmah
which is reached by the pilgrims, is Bayn (Bir?) ar-Riyadh, then Sabakhat al-Ghurab, next al-Lith. Then they reach Wadi Yalamlam, where there is a well with an abundant supply of drinking water, ten fathoms in depth and five or six in width. Here the travellers separate into two parties. Those whose destination is Mecca find on their way Ibn Salamah's buildings at Birad, next al-Bayda, then al-Karin, and finally Mecca. Those proceeding to 'Arafat reach a well constructed by Ibn Salamah in Wadi ar-Rahm, thence to Na'aman, and then 'Arafat. He built also a mosque on Jabal ar-Rahmah, at 'Arafat. May God have mercy upon him! 16

I have been informed by the Fakih (Jurist) Abu Muhammad 'Abd Allah ibn Abi 'l-Kasim al-Abbâr, under whom I studied the Shafi'i doctrines, that the following incident was related to him by his father, Abu 'l-Kasim. The same was reported to me by 'Abd ar-Rahman ibn 'Aly al-'Absi, and by al-Mukry (the Qur'an reader) al-Husayn, grandson of Husayn, son of Salamah. All these attained the age of nearly one hundred years. They relate that people were, on a certain occasion, assembling in crowds to attend the morning reception of Husayn ibn Salamah, when a man approached and said unto him: "The Apostle of God (upon whom be blessings and peace) hath commanded me to come unto thee, that thou mayest pay me one thousand dinars." "It may be," answered Husayn, "that the Evil Spirit hath visited thee in a false shape." "It is not so," replied the man, "and the sign between me and thee is, that for twenty years past, thou hast every night, two hundred times invoked blessings on the Apostle." Husayn, on hearing these words, wept and exclaimed: "This I swear by Allah is a true sign, for none knew of it but God alone!" And he ordered the money to be paid. 17

The following anecdote has moreover been re-
The Ziyādites.

ported to me by the Jurist Abu 'Aly ibn Talik, who was a pious man and eminent scholar, and who inhabited the city of al-Ma'kir. It had been related to him, he said, by his father and by others his predecessors, all members of families distinguished for learning and for sober living. A man, it was said, complained in that valley, to Husayn ibn Salāmah, who was on his way from Zabid to al-Kadrā, that he had been robbed of a leathern bag, containing one thousand or, as it is also said, two thousand dinārs. This, he said, had occurred in Wādi Maur, which is several days distant from the place where he made his complaint. Husayn ordered the man to be brought to him, and made him sit down among his followers (in the mosque of al-Kadrā). He rose to perform his devotions, and he prolonged them to an unusual length. He then lay down in the Mihrāb and slept, and the people gradually crowded towards the spot from all parts of the mosque. The narrator's father said that he was one of those who approached nearest to the Prince, and he heard him command one of his followers to proceed with the man to such and such a village on the coast, to receive the property from so and so, son of so and so, and to do that person no harm. "For," he said, "the Apostle of God (upon whom be blessings and salutations of peace) hath interceded for him, informing me that the person in question is one of his descendants, and hath acquainted me with the facts of the case." The history of Husayn and a relation of his good deeds in Yaman, would fill volumes.

Sovereignty over the dominions of the Banu Ziyād then passed on to a child of the family, whose name I do not know, but I believe it to have been 'Abd Allah (read Ibrahīm?). He was placed under the guardianship of a paternal aunt and of a eunuch of
the name of Marjān, one of the slaves of Husayn ibn Salāmah, who exercised the office of wazir. He had two Abyssinian slaves, vigorous men, whom he had brought up from their childhood, and whom, on their attaining manhood, he appointed to the administration of affairs. One bore the name of Nafis,* and was entrusted with the direction of affairs at the capital. The other was named Najāḥ, and he was the ancestor of the kings of Zabid, whose dynasty was brought to an end by 'Aly ibn Mahdy in A.H. 554. He was father of the king Sa'ūd al-Ahwal, the slayer of the Amir 'Aly ibn Muhammad as-Sulayhi, who was: Dā'y (guardian and propagator) in Yaman of the Fatimite doctrines and of the supremacy of the (Egyptian) Khalifate, at that time held by al-Mustansir. Najāḥ was likewise father of the most excellent and righteous King Abu 't-Tābi (read Abu 't-Tāmi) Jayyāsh, in whose hands and in the hands of whose descendants, supreme authority remained until the above-mentioned date.

11 Najāḥ ruled over al-Kadrā, al-Mahjam, Maur and al-Wadiāni, and these four districts are the finest provinces north of Zabid. Jealousy arose between him and Nafis touching the exercise of the office of wazīr at the capital. Nafis was of a tyrannical disposition and was dreaded by the people, whilst Najāḥ was merciful, righteous, and beloved. Their master, Marjān, nevertheless inclined unto Nafis, and favoured him at the expense of Najāḥ. It was intimated to the former that the aunt of his master Ibn Ziyād, was in correspondence with Najāḥ, and that she favoured him. Nafis complained thereof to Marjān, who laid hands upon the Princess and upon her brother's son, and delivered them to Nafīs.

The young Prince in question was the last of his

* See note 13, last par.
The Ziyādites.

race. With him the dynasty of the Banu Ziyād came to an end in Yaman, and their power passed into the hands of men, originally their slaves. The dynasty endured two hundred and three years (read two hundred and six years, A.H. 203 to 409), for they founded Zabid in A.H. 204, and the dynasty ended in A.H. 409.

Nafis, having gained possession of the Princess and of her nephew, caused them to be immured. They stood, praying for mercy, and adoring him in the name of God Most High, so long as an aperture remained, and until the wall was completely closed upon them.

When the Ziyādites received tidings of the weakened condition of the Abbaside Khalifate, of the assassination of al-Mutawakkil (in A.H. 247), and of the deposition of al-Musta‘īn (in A.H. 252), they appropriated to themselves the entire revenues of Yaman and, when riding forth, the royal umbrella was borne over them; but they tranquillized the minds of their subjects, by continuing the recitation of the Khutbah in the name of the Abbasides. When Nafīs murdered Ibrahim (or 'Abd Allah), son of his master, and the boy’s aunt, he assumed the royal dignity, adopted the use of the umbrella, and struck the coinage in his own name.

Najāḥ, on hearing of the treatment his master had undergone at the hands of Nafis, summoned his neighbours to his assistance, Arabs and non-Arabs. He marched upon Zabid, and repeated battles were fought between the two rivals—the battles of Rima‘ and of Fashāl, in both which Najāḥ was worsted, that of al-‘Ukdah in which he was victorious, and that of al-‘Irk in which Nafis was killed near the Gate of Zabid, with the loss on the two sides of five thousand men. Najāḥ captured the city of Zabid in the month of Dhu ’l-Ka‘dah of the year
412. He then asked Marjân: "What hath Nafis done with thine own and our masters?" "They are in that wall," he replied. Najāh removed the bodies, prayed over them, and erected a mausoleum over their place of burial. Marjân was immured alive along with the corpse of Nafis, in the wall in which the two bodies were found.

Najāh now adopted the use of the royal umbrella and struck the coinage in his own name. He entered into correspondence with the supreme authorities in 'Irāk, tendering them his submission, and he received the title of al-Mu'ayyad Nāsir ad-Dīn. He was empowered to appoint as Kādi whomsoever he chose, and to administer all the affairs of the country of Yaman. He continued to rule over Tihāmah, and to exercise control over most of the people of the Highlands, and he was styled King, both in the Khutbah and in official documents, with the title of Our Lord. He had several children, among whom were Saʿīd, Jayyāsh, Muʿārik, adh-Dhakhirah and Manṣūr.

But the governors appointed by Ḥusayn ibn Salāmah in the Highlands, seized upon the mountain fortresses. Aden, Abyan, Lahj, ash-Shiḥr and Ḥadramaut were taken by the Banu Maʿn, who, I believe, were not descendants of Maʿn ibn Zā'idah the Shaybānite. Samadān, a place of greater strength than Dumlūwah, also the fortress of Sawā, that of Dumlūwah, the fortresses of Šabar, of Dhakhir, of Ta'kar (which commands Janad), also the provinces of Janad (Jaʿfar), of 'Unnah and of al-Maʿāfir were appropriated by a family, descended from Himyar, known as the Banu 'l-Kurandi. They achieved distinction by generous and noble deeds, by their powerful rule and brilliant estate. The fortress of Habb, which is like unto at-Ta'kar, that which bears the name of 'Azzān, that of Beyt 'Izz, that of as-Saʻr (ash-Shaʻir), a great fortress, that of Nūr
The Ziyūdites.

(Anwar), an-Naķil, and as-Sahūl, the fortresses of Khadid, and of ash-Shawākı (Shawāfi). All these were conquered by the Sultan Abu 'Abd Allah al-Husayn ibn at-Tubba'y, and by his son. Sahūl is the place in which the cloth known by the name of Sahuliyah is woven, of which two pieces were used as winding-sheets for the Apostle. The valley belongs to the Banu Aṣbaḥ, a tribe to which the Jurist Mālik al-Aṣbaḥi, Imām of the City of the Flight, belonged. Sulṭān Abu 'Abd Allah al-Husayn is he who contrived the stratagem whereby Sa'id al-Aḥwal, son of Najāh, who had killed the Amir 'Ali, son of Muḥammad the Sulayhite, was himself slain. The province of Uhāzah (also called Wuḥāzah), of which the seat of government is the stronghold of Baybars (Yarīs?), was likewise appropriated. Among its other fortresses are Dahwan (Zahrān), Yafūz, Shaʻr (Shaʻb?), and al-Khadrā. Its chief city is Shāḥiț. Nizār, son of the Jurist Zayd ibn al-Husayn al-Wuḥāzī, wrote the following lines on the Sultan of the country:—

They told us the Sultan was at Shāḥiț.—He ascends the mountains from the barren plains.
I asked, Does the Sultan occupy the highest point?—Nay, they answered, he has gone down.

The fortresses of Wuḥāzah were conquered by the Banu Wā'il, who are descendants of Dhu 'l-Kala'. They are an ancient family of chieftains, but their people are a silly folk, who imagine themselves to be absolutely the noblest race descended from Adam. I may mention that I was once on a hot summer's day travelling along the road from the market of Jabḥab (Jabjab), the greatest market held in the district, when I was overtaken by two horsemen of the tribe, who were urging on their horses with their heels, and whose lances were held by the riders pointed in my direction. I alighted from the beast upon which I was mounted, and I
climbed up the side of the hill. The horsemen, on reaching me, said that the question who are the noblest descendants of Adam was in dispute between them, and that they had agreed to abide by my decision. One of them maintained that the Banu Wā'il are absolutely superior to every other race. The second contended that the Banu Wā'il and Banu Kuraysh are equal in nobility. To rid myself of them I replied that the Apostle (upon whom be blessings and peace) is the noblest of all mankind, and that the Banu Wā'il exceed in nobility the tribe of Kuraysh. One of the two men answered: "By Allah, hadst thou spoken otherwise, thou hadst not escaped me!" and thereupon they left me. The Sulṭān As'ad ibn Wā'il ibn 'Isa, celebrated for his generosity and the theme of exuberant praise, is a member of the tribe of Wā'il.

The fortress of Ashyah, seat of the King and Dā'īy Saba, son of Āḥmad the Sulayhite, and the fortress of Wusāb and its territories, were conquered by a family belonging to the tribe of Bakil, descended from Hamdān. San'ā and its dependencies were conquered by a Hamdanite family. That of 'Abd al-Wāhid seized the provinces of Bura', al-ʿAmad, and Li'asan. They possessed themselves also of the fortress of Masār, which has no equal in Yaman, with the exception only of at-Ta'kar, of Samadān, and Ḥabb. It was at Masār, in Ḥarāz, that as-Sulayhi first arose proclaiming the supremacy of the Fatimite Khalifah al-Mustanṣir. Ḥarāz is the name of the district, and its inhabitants are designated after it. They are closely allied with the tribe of Hamdān, and it was with their support that the Dā'īy 'Aly, son of Muḥammad the Sulayhite, raised himself to power.
The history of the Dā'yi 'Aly, son of Muḥammad the Sulayhite. Thence proceeds the most important part of the history of Yaman, and therewith the subjects of the remainder of this book, touching the Kādis, the Dā'ys, the distinguished men and the poets of the country are closely connected.

The Kādi Muḥammad son of 'Aly, father of the Dāy 'Aly the Sulayhite, was a follower of the Sunni doctrines, and he exercised great influence over the men of Ḥarāz, who were 40,000 in number. When the office of Dā'yi was transferred to 'Āmir ibn 'Abd Allah az-Zawāhy (ar-Rawāhy?), so named after a village in the province of Ḥarāz,25 he applied himself to win the favour of the Kādi Muḥammad ibn 'Aly, father of the Dā'yi 'Aly ibn Muḥammad, the Sulayhite. 'Az-Zawāhi was in the habit of riding to the dwelling-place of the Kādi, who was a man of authority, holding the dignity of a chief, and both virtuous and learned. He steadily persevered in his designs and finally won the affection of the Kādi's son 'Aly, then below the age of puberty, in whom he had perceived signs of future greatness. It is said that 'Āmir possessed a description of ʿṢulayḥi, contained in the Kitāb as-Ṣuwar (Book of Delineations), one of the treasures of the ('Obaydite) Imāms, upon whom be peace.26 He made known to 'Aly the revelations contained in the book touching the destinies reserved for him in the future, and the noble career he was to fulfil. He did this secretly, without the knowledge of the youth's father and family. Az-Zawāhi ere long died, bequeathing to 'Aly his writings and his learning. Before his death
‘Omārah.

‘Aly’s mind had become deeply impressed by az-Zawāhi’s teaching. He was highly intelligent, and applied himself to study. Ere he had reached the age of manhood, he had become filled with knowledge, by means of which and of good fortune, he attained the highest objects of his ambition. He was learned in the jurisprudence of the Imperial sect, and versed in the science of (mystical) interpretation (of the Kurān). He began his career as leader of the pilgrims, for several years, by way of as-Sarat * and Ta’if. He alone led the pilgrimage during that time, and in his early years his condition gradually rose from lowliness to exaltation, from poverty to wealth. Illustrations thereof were related to me by the Jurist Abu ’l-Husayn ‘Aly ibn Suleymān. He was a man of advanced age, a poet, author of the following lines referring to ‘Omar ibn ‘Adnān the ‘Akkite:—

Though my night watchings be attended with forebodings of evil—
(yet I know that) Ibn ‘Adnān will be unto me a protector from oppression.†

Similar circumstances were related to me also by az-Zibrikān ibn al-Fuwaykar (Ghuwayfar?), the ‘Akkite, on the authority of a certain poet. He was the author of the following lines, part of an ode in which he satirized his own people:—

Who will buy the ‘Akkites at the cost of a copper?—
Behold I will sell them all, absolutely, and without the option of cancelling the bargain.

Both these men and other persons have repeated to me an anecdote related by the Kādi ‘Omar ibn al-Murajjal, who bore the surname of the Hanafite and belonged to that school of religion, and who was a distinguished scholar. He said that near the gate

* For the words Sarāt and Sarawāt, see infra (Geographical Index).
† The accuracy of these lines, as they stand in the MS., is, I think, very doubtful.
of Zabid, within the walls, there was the house of an Abyssinian of the name of Faraj as-Sahrati (the Sahrite) a man of benevolence and of exceeding charity. Whoever entered his mosque he welcomed and entertained. His thoughts were occupied with his guests, and he was in the habit of entering the mosque and of making private inquiries respecting them, without the knowledge of his agents and servants. He went forth one night and found in the mosque a person occupied in reading the Qur'an. He questioned him touching his evening meal, and the man in reply recited the following lines of al-Mutanabbi:

Who hath taught the mutilated negro the performance of generous deeds?
His noble-minded masters or his enslaved forefathers?

The Abyssinian took the man with him. He led him to the chief room of his house, and treated him with the most liberal hospitality. He asked his guest the reason of his journey to Tihāmah. As-Sulayhi replied that he had a paternal (read maternal) uncle named Shihāb, whose daughter Asmā had few equals in beauty, and was unmatched in literary culture and intelligence. He had asked her in marriage, and had been met with a demand for dowry exceeding in its amount the bounds of moderation, her mother urging that she should be married to none other but to one of the Hamdanite Kings of San'a, or to one of the kings of the family of the Banu Kurandi in Mikhlaf Jā'far. They, in short, exacted a sum which it was wholly beyond his power to command. He was now, he added, on his way either to the Banu Ma'n at Aden, or to the Banu Kurandi in the district of al-Ma'āfir. The kā'īd Faraj as-Sahrati, continued the narrator, supplied him with a large sum of money, double the amount that as-Sulayhi actually paid. The bride
and bridegroom were equipped on a scale such as kings strive to provide when allying themselves with women of the most noble lineage. As-Ṣulayhi returned, by direction of the Abyssinian, to his uncle and married Asmā. She was the mother of the king al-Mukarram, husband of the Lady, the Queen Sayyidah (the Lady Arwa?), daughter of Ahmad the Sulayhite. Asmā was of a generous and noble disposition, liberal in the rewards she bestowed upon poets, and in the large sums she granted in furtherance of the service of God, of acts of benevolence, and of other good deeds. The renown of her splendid virtues extended to her children, her brothers, and her kindred. Her husband's poet, named As'ad ibn Yahya al-Haythami, spoke of her in the following terms, in an ode which commences with the words: "She of the white hands hath bestowed gifts:

She hath impressed upon beneficence the stamp of generosity—Of meanness she allows no trace to appear.

I say when people magnify the throne of Bilḳis—Asmā hath obscured the name of the loftiest among the stars."

Among other anecdotes of the Dā'ū 'Aly as-Ṣulayḥi is that related to me by Ahmad ibn Husayn al-Amawy, surnamed ibn as-Saḥah (as-Sabkhah?). He held it from his father, who had been told the story by my informant's grandfather. He dwelt, he said, in the city of Ḥays, distant a night's journey from Zabid. As-Ṣulayḥi, on conquering Zabid, rode to the Court of the Ḷādi, and delivered to him a judicial deposition he had sworn in the days of his youth. Then, after some private conversation with the Ḷādi, he took his leave. After the Amir's departure, the Ḷādi repeated what had been told him by the Prince. He had on one occasion, he related, come to the city of Ḥays for the purpose of gaining intelligence touching the two slaves of Marjān, Nafis, and Najāḥ. He was met by a person who
The Sulayhites.

knew him, whereupon he changed his garb, and assumed the dress of an oil-presser, a seller of oil at one of the oil-mills of Hays. The statement of evidence referred to, he took to the house of a man of the name of as-Sabkhah. After he attained supreme power, an aged woman came to him with the paper in his handwriting. He immediately recognized it, and could allow himself no rest until he had fulfilled his obligation. His deposition, he said, was in precise accordance with what he had written at the time he undertook the duty. ‘Aly ibn Muḥammad, Kādi of Ḥarāz, bore witness to the truth of this anecdote, and he committed it to writing with his own hand, that under the will of God Most High, it might be borne in remembrance.

Another anecdote of as-Sulayhi, relating to the commencement of his career, was told me by the Sultan Nāṣir, son of Mansūr the Wā'ilite, who held it from his grandfather ‘Īsa ibn Yazid. ‘Aly, son of Muḥammad the Sulayhite, was, he said, leader of the pilgrimage by the road of the Sarawāt for fifteen (years). The people were in the habit of telling him, when he first rose to eminence, that according to what had come to their knowledge, he was destined to reign over the whole of Yaman, to earn a great name, and to be the founder of a dynasty. As-Sulayhi censured and disavowed what was thus said to him, though it was a thing that had spread far and wide among the people, and was on the lips of all, both high and low.

In the year 429, as-Sulayhi raised his standard on the summit of Masār, the highest peak of the mountains of Ḥarāz. He was then at the head of sixty men, from whom he had received an oath of fidelity at Mecca in A.H. 428, during the celebration of the pilgrimage ceremonies of the month of Dhu ’l-Hijjah. They had sworn to stand by him unto death, in support of his work as Dā'y for the establishment
of the Ismailite doctrines. Every one of his companions was a member of his family, and of his tribe, which comprised numerous and distinguished men. No building existed on the summit of the mountain. It was a peak, forming a defensive position of great natural strength. Before noon of the day following the night on which ʿAṣ-Ṣulayḥi seized upon the spot, he was surrounded and besieged by 20,000 swordsmen, who reviled and insulted him. "Come down," they said, "or we will cause you and all that are with you to perish by famine." He told them in reply that all he had done was occasioned by his apprehensions for their own safety, as well as for the protection of himself and of his companions. If, he added, they would leave him, he would guard the place. If not, he would come down to them. Thereupon they departed.

Before the expiration of many months, he had erected buildings on the mountain and had strongly fortified the place. He remained at Masār, gradually increasing in power, from the year 429, the commencement of his career, concealing his purpose, that of winning adherents to the Ismailite supremacy.

He lived in dread of Najāḥ, the Prince of Tiḥāmah, but sought to win his favour, assuming a humble demeanour, but never desisting in his efforts against him, until he succeeded in bringing about the death of Najāḥ by poison, with the help of a beautiful female slave whom he sent as a present to his rival. Najāḥ died at al-Kadrā in the year 452.

ʿAṣ-Ṣulayḥi wrote to the Imām al-Mustansir (at Cairo), asking permission to make open proclamation of the Ismailite doctrines and supremacy. He received an answer granting his prayer. He rapidly overran the country and conquered both the (mountain) fortresses and the low country. Before the end of the year 455, he had subjected the whole of
Yaman to his authority. None of its plains or of its hills, of its lands or of its waters remained unsubdued. No parallel case can be found of so rapid a conquest, either in the days of ignorance or in the days of Islām. On a certain occasion when delivering the Khutbah (sermon) at al-Janad, he declared that on the day corresponding with that on which he spoke, he would, under the will of God, preach from the pulpit of Aden. A man exclaimed derisively, "O holy one, O worthy of praise!" ʿAṣ-Ṣulayhi ordered the man to be arrested, and on the day he had indicated, he preached the Khutbah from the pulpit of Aden. The same man thereupon exclaimed, "O twice worthy of praise, O twice holy!" and forthwith took the oath of allegiance and joined the Imperial sect.

From the year 455, the residence of ʿAṣ-Ṣulayhi was established at Ṣanʿā. He brought thither the Yamanite kings whom he had deprived of their thrones, giving them places of abode near himself, and appointing governors over the strongholds they had formerly possessed. He built several palaces at Ṣanʿā. I was told by one of the citizens, Muḥammad ibn Bishārah, in a.h. 535, when he stated himself to be nigh unto eighty years of age, that all the palaces of ʿAṣ-Ṣulayhi were in ruins, and, he added, all who have built houses at Ṣanʿā, from that time down to the present, have made use of materials taken from ʿAṣ-Ṣulayhi's palaces. Neither the brick nor the stone nor the timber have perished.

As to Zabīd and its dependencies in Tiḥāmah, ʿAṣ-Ṣulayhi had sworn that he would appoint as governor only such as would pay him a sum of one hundred (thousand) dinārs. Afterwards he repented of his oath and he desired to appoint his brother-in-law Asʿad ibn Shibāb, brother of his wife Asmā, daughter of Shibāb. She weighed out the money
to him on behalf of her brother. "My lady," he said, "whence hast thou obtained this?" "It is the gift of God," she answered. "Verily, God bestoweth His bounty upon whom He willeth, and taketh no account thereof." * Aṣ-Ṣulayḥī smiled and understood that the money came from his own treasury. He received it saying: "This is our property which hath come back unto us." † To which Aṣmā quickly added (in the remaining words of the verse), "And we will provide for our kinsfolk and care for our brother."

As'ad ibn Shibāb entered Zabīd in 456, and distinguished himself by his just treatment of his subjects. He protected the Sunnis in the public exercise of their religion. He established his residence in the palace of Shaḥār. This is a building against which the assaults of Ruin are made in vain, and which Decay, the most powerful of kings, is unable to subdue. It was erected by Shaḥār, son of Ja'far, the ruler of Mikhlāf Ja'far.

"I was one day reposing," said As'ad ibn Shibāb, "and, as I lay extended on my back, I reflected over my affairs. Behold, I said to myself, aṣ-Ṣulayḥī is a man held in the highest honour, who has appointed me ruler over Zabid, and regards me as equal to Sultan As'ad ibn 'Arrāf, to 'Āmir ibn Suleyman az-Zawāḥi, and to such and such other kings. My Lady Aṣmā has overwhelmed me with kindness, and whenever I measure my deserts by the increasing flow of her favours, I perceive how unworthy I am of her benevolence. On the other hand, I am wholly averse to laying my hands tyrannically and extortionately upon my subjects and subordinates. Whilst occupied with these thoughts I fell asleep. I was awakened by dust that fell and sprinkled my face, and which was charged with

* Kur'an, S. iii. v. 32.
† Kur'an, S. xii. v. 65.
gold. I mounted upon the roof, and on examining it and the ceiling I found chests containing gold and silver and treasure exceeding in value three hundred thousand dinārs. I first set apart one third of the amount and expended it in works of charity. The second third I sent to the Lady Asmā, in discharge of my obligations to her. With the remainder I acquired unto myself goods and property, and I vowed unto God Most High that I would not oppress any of his creatures. I continued ruler of the province for fifteen years, and no arbitrary act during that period is, within my knowledge, chargeable upon my conscience.”

Continuing his narrative, Asʿad ibn Shihāb stated that aş-Şulayḥi appointed three men to assist him in the administration of the country, who, in the performance of their duties, obeyed his wishes by entirely abstaining from all unlawful interference with the property of the people. One of them was Ahmad ibn Sālim, who had the superintendence of affairs from Wādi Ḥarad to near Aden. He relieved Asʿad of the cares proceeding from the contentions of local officials, and of the task of levying the imposts.

No sums were exacted from him excepting on distinct accounts, or in accordance with payments actually received. The second was the Kādi Abu Muḥammad al-Ḥusayn ibn Abi ‘Aḵāmah, a descendant of Muḥammad ibn Harūn the Taghlibite, whom the Khalifah al-Maʿmūn appointed as Chief Judge over Yaman in conjunction with Ibn Ziyād. He was Asʿad’s deputy in administering the sacred law, and in the execution of his duties, he displayed sound judgment and effectually protected the people from wrong.* The third was Abu ʿl-Ḥasan ‘Aly ibn

* The above doubtless conveys the general sense intended by the writer, but I am not able to translate the passage, as it stands in our text, without considerable hesitation.
Muḥammad al-Kumm, father of Ḥusayn ibn ‘Aly ibn Muḥammad al-Kumm, the poet, and one of the most distinguished of men for generosity, for his fitness to command, and for his business abilities. He was, moreover, a distinguished poet, and it was he who wrote in a short piece the following line touching his brother, whom he reproached for the exaggerated affection he displayed towards his son Ḥusayn:

Behold him ever watching—his sons. Truly all men are not manly.

Abu ’l-Ḥasan ‘Aly, it was stated by As‘ad ibn Shihāb, was placed with him as wazīr and private secretary by his master, the Dā‘y ‘Aly ibn Muḥammad as-Ṣulayḥi. The Prince and the Lady Āsmā gave him strict orders to decide nothing without first consulting ‘Aly ibn al-Kumm. “I used to send him each year,” said Ibn Shihāb, “as my delegate to Ṣan‘ā, accompanied by Ḥmād ibn Sālim, governor of Tihāmah. I levied every year from Tihāmah, in money alone, a sum of one million of dinārs, and my two friends invariably returned to me with presents from my master and mistress, amounting to fifty thousand dinārs, which I divided with my followers.”

Among other events in the life of the Amīr ‘Aly ibn Muḥammad as-Ṣulayḥi, it is related, that in the year 460, he received intelligence that Ibn Ṭarf had been joined by the Kings of Abyssinia and by a mixed multitude of Africans. As-Ṣulayḥi marched against them at the head of two thousand seven hundred horsemen. The two armies met at az-Zarā‘īb, in the dominion of Ibn Ṭarf, the place in which I was born and which my family inhabits to the present day. The Arabs on the first day suffered severe losses. Then, however, Fortune turned against the Blacks, and their force was reduced to one thousand men,
The Sulayhites.

whom my grandfather, 'Abd al-Ilah ibn Muḥammad, received in his castle at 'Ukwah. Al-‘Ukwatāni (the two 'Ukwahs) are two mountains of great natural strength, which no one would willingly attack. They are the places mentioned by the leader of the Caravan of pilgrims, when he says, addressing his eyes inflamed with want of sleep,—

When ye behold the two mountains of 'Akād,
And when the two 'Ukwahs rise before you,
Rejoice, O weary eyes, at the prospect of rest.

The two mountains of 'Akād look down upon the city of az-Zarā'īb, and their inhabitants have preserved the Arabic language in its purity from pre-Islamitic days down to the present. Their speech has been preserved from corruption, through their refraining from intermarriage, or association with townspeople. They are a sedentary people, who do not wander or quit their homes.30

I may mention that in the year 530, being then under twenty years of age, I came to Zabid for the purpose of studying jurisprudence. The Professors of all the Colleges were much surprised to find that I never committed a solecism in speaking. “I take oath by God Most High,” said the Jurist Naṣr Allah ibn Sālim, “that this youth has made a deep study of grammar.” After a considerable lapse of time, friendship having been established between us, he used, whenever we met, to exclaim: “Welcome he on whose account I have forsworn myself.” When my father visited me at Zabid, along with seven of my brethren, I arranged a meeting between them and the Jurists. They conversed together and by Allah, with one exception, no solecism was committed by my friends, whilst the author of that single inaccuracy of language was immediately reproved by his companions.

But let us return to the history of the Da'y 'Aly
ibn Muhammad the Sulayhite. I myself have seen the bones and horses hoofs, that are uncovered on the battle-field, and exposed to view whenever a violent wind blows. After visiting Zabid, as-Sulayhi returned to Ṣan‘ā (may God guard it), and he remained there for twelve years without moving from the city.

Among other passages in the history of Yaman is the story of the slaughter of the Dā‘y ‘Aly the Sulayhite, an event which occurred on the twelfth of the month of Dhu ’-Ka‘dah of the year 473, or as it is also said of the year 459, and the latter is the correct version. The Amir, the Glorious Da‘y, the Triumphant in the wars for the Faith, the Friend of the Prince of the Faithful, ‘Aly, son of Muhammad the Sulayhite, had appointed as governors over the fortresses and highlands persons whom he could trust. Having determined upon going to Mecca (may God Most High guard it), he resolved to take with him the kings (to whom he had given places of abode at San‘ā), and also the Lady Asmā, daughter of Shihāb, and mother of the king al-Mukarram. He made the latter governor of Ṣan‘ā, and appointed him his deputy. He set forth at the head of two thousand horsemen, of whom one hundred and sixty were members of the Sulayhi tribe. On reaching al-Mahjam he halted on a cultivated tract, near the outskirts of the city, known under the name of Umm ad-Duhaym, and also under that of Bir (Well of) Umm Ma‘bad. He encamped his soldiers, and placed around his own tent the Princes, among whom were Ma‘n (read Aly?) ibn Ma‘n, Ibn al-Kurandy, Ibna at-Tubba‘y, Wā’il ibn ‘Isa al-Wuhāzy, and others, all of whom he had brought with him for fear of their raising a revolt against him during his absence. Suddenly and without warning the news spread among his people, who were occupying themselves with their
personal affairs, scattered and divided into separate parties, that the Amir 'Aly and his brother 'Abd Allah ibn Muḥammad the Sulayhite had both been beheaded. The troops were surrounded, and not a man escaped. Power passed into the hands of Sa'id, son of Najāh al-Aḥwal, who caused the men to be massacred by his spearmen. He spared Wā'il ibn 'Isa al-Wuḥāzy, Ibn Maʿn, and Ibn al-Kurandy, but he slew the others, and captured Asmā, daughter of Shihāb and mother of the king al-Mukarram. Sa'id then started from al-Mahjam on his way back to Zabid, with the two heads borne in front of the Princess's litter. On his arrival at Zabid he raised them on high, opposite the casement of a house he assigned for her residence. And Asmā remained a full year the captive of Sa'id ibn Najāh.

How the King al-Mukarram Aḥmad, son of 'Aly, son of Muḥammad aš-Sulayḥi, Supreme Chief of the Arabs, Sultan under the Prince of the Faithful, proceeded from Šanṭā to Zabid to release his mother Asmā, daughter of Shihāb, from her captivity.

It is related that all attempts to transmit a letter from Asmā to al-Mukarram, or from him to his mother, having failed, the Princess herself devised an artifice whereby the object was accomplished. She hid a letter in a cake of bread, and contrived means by which it was given to a mendicant. The latter transmitted the letter to al-Mukarram, who received it in the month of Shawwāl of the year 475. The Princess wrote to her son as follows: “I am great with child by the squint-eyed slave
See that thou come unto me before my delivery. If not, everlasting disgrace will ensue.

Al-Mukarram, on reading the letter, assembled his friends and showed it them. They burst into lamentations, but soon became eager to vindicate the honour of their tribe. Al-Mukarram marched from Ṣanʿā at the head of a body of three thousand horsemen, whom he had sworn to fidelity, whose assistance he claimed, and whose spirit he stimulated by his addresses. He was an eloquent speaker and a brave warrior, widely known for his resolute character as well as for his bravery. No one in his day was his equal in strength and stature, or able to wield his arms, his lance, his sword, and his bow. At each halting-place he exhorted the people, saying that whosoever cared only for the preservation of his life should not be one of them. Sixteen hundred horsemen * from among his allies steadfastly adhered to him, and fourteen hundred drew back.

I have been told by the Sheykh and Jurist al-Mukri (the Kurʿan teacher) Suleyman son of Ya-Sin that the following anecdote was related to him by the pious Sheykh Muhammad son of ‘Ulayyah. “I was on a certain Friday,” said Sheykh Muḥammad, “at near the hour of daybreak, in the mosque of Turaybah. The country people had taken refuge in the city of Zabid out of fear of the Arabs. I was engaged in a recitation of the entire Kurʿān, and had reached the chapter commencing with the words, By the Heavens containing the mansions of the stars.† I had no other occupation and the mosque in which I sat, stood on a desolate spot. I was suddenly startled by the arrival of a horseman, whom I could not distinctly see on account of the still lingering darkness. He deposited his lance on the ground, with its point resting against the wall

* Or, according to Janadi, three thousand.
† Qurʿān, S. lxxxv.
The Sulayhites.

33

of the western aisle, in which I was seated. Then he dismounted, and a person approached me, than whom I have seen none among the sons of Adam of more perfect form, or of more noble appearance, a man of kingly aspect. Standing up at my side he performed his morning devotions. The early light soon began to shine, and I perceived that the stem of his lance was a Kulamite cane (or bamboo), an equal to which could not be met with.* His horse resembled (in its powerful appearance) a beast of burden. He desired me to finish the section of the Kurān upon which I was engaged. I obeyed and he listened to my chanting. He then desired me to pray. I did so, and to each of my petitions he responded with ejaculations of Amen. The sun now rose, and horsemen began to issue forth in detachments and troops from the hollows of the plain. Each party as it came forward saluted the Chief and then stood still. The words they used were, 'God grant a day of bounteous grace unto our Lord, and perpetuate his renown!' In his reply he confined himself to the words, 'Welcome, ye Arab nobles!' On their number being complete, certain persons came forth unto him at the mosque. The only one known to me was Asʿād ibn Shihāb, with whom I was acquainted, seeing that he had been governor over us citizens of Zabid. I inquired of him who were these persons. 'That man,' he answered, 'is al-Mukarram, al-Malik as-Sāʾid (the auspicious king) Aḥmad ibn 'Aly, the Sulayhite, that is al-Karam † the Yāmite, and that is ʿĀmir az-Zawāḥi, the most generous Arab that ever bestrode a horse.' The men called upon a fourth to come forward, but he declined. He was the

* Kulam I take to signify imported from Kulam, now known as Quilon, on the Malabar coast. See Ibn Khordadhbeh, ed. de Goeje, p. 62, also Yule's Marco Polo, ii. p. 312, note.
† 'Abbās son of al-Karam †
34

'Omarah.

paternal uncle of As'ad ibn Shihāb and of the Lady Asmā, and not inferior to the other four in nobility of race or in personal merit. Then al-Mukarram arose and addressed them, speaking so that he could be clearly heard. The following passage of his speech has remained in my memory:

'O ye believers, if the undertaking upon which ye have entered were but newly resolved upon, I would of a certainty seek to sharpen your determination. But I will not now add to what ye heard from me yesterday, and to what I have said before yesterday. The words I have spoken are sufficient. I offered you the option of returning when the distance ye had travelled still permitted you to draw back. But now the choice is with your enemy. Ye have penetrated into his country as into a lion's den, and your only alternatives are to encounter death or to suffer dishonour by unavailing flight.'"

He then recited the words of Abu 't-Tayyib al-Mutanabbi, as follows:

"Grasping my death-dealing sword, I will go down among my foes, —
A field whence only they return who deal effectual blows." *

The Abyssinians had assembled to the number of twenty thousand foot. The right wing of the Arab force was under the command of As'ad ibn Shihāb, and the left under that of his uncle. "Ye are not," said al-Mukarram, "like unto the other members of this army. Ye have personal wrongs to avenge, for our lady is sister to one of you and niece to the other." Al-Mukarram himself took command of the centre. The two armies entered into action. The centre of the Abyssinians fought strenuously for a time, but the two wings closed upon them. The Abyssinians were defeated, and immense numbers were slain. Sa'id ibn Najāḥ and those surrounding him fled from the field and took refuge in Dahlak and its neighbouring islands. The slaughter of the Abyssinians, near the gate of the

* See Dieterici's Mutanabbi, p. 463.
The Sulayhites. 35

city, ceased not until the hour of midday prayer. The first warrior to reach the spot where the two heads were set up, and to stand below the casement of Asmā, daughter of Shīhāb, was her son, al-Mukarram Ahmad. He said unto her, and she did not recognize him, "May God safeguard and perpetuate thy renown, O our lady." "Welcome," she replied, "O noble Arab!" Al-Mukarram’s two companions saluted her in the same words as his. She asked him who he was, to which he answered that his name was Ahmad, son of ‘Aly son of Muḥammad. "Verily the name Ahmad son of ‘Aly," she answered, "is borne by many Arabs. Uncover thy face that I may know thee." He raised his helmet, whereupon she exclaimed, "Welcome, our Lord al-Mukarram!"

At that moment he was struck by the wind, a shudder passed over him, and his face was contracted by a spasm. He lived many years thereafter, but continued subject to involuntary movements of the head and spasms in his face. She then asked who were his two companions, and he named them. Upon one she conferred a grant of the revenues of Aden for that year, amounting to one hundred thousand dinārs. To the other she gave the two fortresses of Kaukabān and Ḥaubān (?), together with their territories, the assessments upon which are not inferior to the revenues of Aden.

Then the army entered by detachments, whilst she stood at the casement with her face uncovered. Such had been her custom in the days of her husband, a sign of her exalted rank over the men from whom other women are secluded. Al-Mukarram ordered the two heads to be taken down, and he erected over them a mausoleum, which I have known as the Mausoleum of the Two Heads (Mashhād ar-ḥa’sayn). It is said that when al-Mukarram uncovered his face Asmā exclaimed:
"He whose coming is like unto thy coming hath not tarried, neither hath he erred."

The statement in her letter, that she was with child by the slave Sa'id, son of Najah, was not actually true, but she thought thereby to excite and stimulate her son to the vindication of his honour. Al-Mukarram's heralds now proclaimed his orders to unsheathe the sword against the people of the captured city. But he warned the army that the Arabs of Tihāmah beget children by black concubines, and that a black skin was common to both slave and free. "But if ye hear a person pronounce the word azm, azm (as if it were written with the letter z), know that he is an Abyssinian and slay him. If he pronounce it azm (with the letter z), he is an Arab, and ye shall spare him."

He appointed his maternal uncle, Aḥmad (As‘ad? see below) ibn Shihāb, to be ruler over Tihāmah as before, and he then departed for Şan‘ā, serene in mind after his victory, and accompanied by Asmā, daughter of Shihāb. A saying became common among the people of Zabid which has been preserved down to my own time. If a man of the lower classes revile one of his neighbours, and if he be reproached for his evil language towards the man, he will answer: "By Allah! the man who took his mother from Zabid, and who slew on her account twenty thousand Abyssinians, by my life! he was truly a man!" 33

Al-Mukarram having appointed his maternal uncle As‘ad ibn Shihāb to the rulership over Zabid and its dependencies, (joined with him?) on that occasion Ahmad ibn Salim. As‘ad sent him to Şan‘ā in charge of the tribute of the province of Tihāmah. Asmā distributed the greater part among the Arab envoys. Ahmad ibn Salim thereupon began to tear his beard, saying:—"I have
The Sulayhites.

passed through fire for the sake of this money, and see now what has been done with it!" "If money be not spent upon those who are deserving of it," answered Asmā, "then it is but vanity and unprofitableness."

But she wrote to her brother As'ad ibn Shihāb desiring him to pay twenty thousand dinārs to Ahmad ibn Sālim out of the current year's revenue, as a present and mark of good-will.

Not long after, Asmā, daughter of Shihāb, died, at Sānā, in the year 497.* That same year al-Mukarram ordered the Malikī dinārs to be struck. They are so named after him, and they are the dinārs of Yaman. The inscription they bear is the following: The King and Lord al-Mukarram, Supreme Chief of the Arabs, Sultan under the Prince of the Faithful. They continued to be struck according to that design until the present day (that is to say), until the Dā’y ‘Imrān ibn Muḥammad ibn Saba the Zuray’ite made the inscription as follows: The Unparagoned among the Kings of the age, King of the Arabs and of Yaman, ‘Imrān, son of Muḥammad.34

In that same year the Banu Najāḥ returned. They drove Ahmad (read As'ad?) ibn Shihāb out of Zabid, and made themselves masters of the city. But they were themselves again expelled by al-Mukarram ibn ‘Aly, and Sa‘īd al-Aḥwal, son of Najāḥ, was killed under the walls of the fortress of ash-Sha‘ir, the result of a stratagem effected by the Sultān Abu ‘Abd Allah at-Tubba‘i, the particulars of which will be recounted in the history of the Honourable Lady the Queen Sayyidah, daughter of Ahmad. The death of Sa‘īd al-Aḥwal took place in the year 481. That same year Jayyūsh, son of Najāḥ, together with the wazīr Khalīf ibn Abi Ṭāhir the Omayyad, escaped in disguise to Aden, and

* Read 479, as in al-Janadi and Dayba’.
travelled thence to India. There they remained for six months, and then returned to Zabid, which they conquered before the expiration of the year. At that period As‘ad ibn ‘Arrāf was named ruler of Zabid, and ‘Aly ibn al-Ḳumm, son (read father) of al-Ḥusayn ibn ‘Aly ibn al-Ḳumm the poet, was appointed his wazir and private secretary, in accordance with the precedent of his former appointment under As‘ad ibn Shihāb. There are persons who affirm that ‘Aly, son (read father) of Ḥusayn, son of ‘Aly ibn al-Ḳumm, ruled over Zabid, under As‘ad ibn Shihāb, before the appointment of As‘ad ibn ‘Arrāf.

---

**THE HISTORY OF THE HONORABLE LADY THE QUEEN SAYIDDAH, DAUGHTER OF AHMAD.**

Her name was Sayyidah, daughter of Ahmad, son of Ja‘far, son of Musa the Sulayhite, and her mother was ar-Radāḥ, daughter of al-Fārī, son of Musa. Ar-Radāḥ was left a widow by the death of her husband Ahmad, father of the Lady Sayyidah, and she then married Āmir, son of Suleymān, son of Āmir, son of ‘Abd Allah az-Zawāhi, to whom she bore Suleymān, son of Āmir, son of ‘Abd Allah the Zawāhite. The latter was therefore half brother to the Lady Sayyidah. By her authority he was appointed Dā‘y of the Hashimites,* but he was assassinated by the Amir al-Mufaddal, son of Abu ‘l-Barakāt, son of Abu ‘l-Walīd, who caused poison to be administered to him. May God have mercy upon him!

The Lady Sayyidah was born in the year 440 (read 444), and Åsmā, daughter of Shihāb, superintended her education. It is related that she one

* Read Fatimites. See infra (chapter on the Dā‘ys of Yaman).
day told Asmā that she had dreamt she held in her hand a broom with which she swept the king's palace. "It is as though I had shared thy vision," exclaimed Asmā. "By Allah! O fair-complexioned, thou shalt sweep away the dynasty of the Sulayhites and thou shalt appropriate their kingdom."

In her personal appearance, Sayyidah was of fair complexion tinged with red, tall, well proportioned, but inclined to stoutness, perfect in beauty, of a clear-sounding voice, well read and a skilful writer, her memory stored with history, with poetry and with the chronology of past times. Nothing could surpass the interlinear glosses, upon both verbal construction and interpretation, inserted in her handwriting on the pages of books. Al-Mukarram married her during the lifetime of his father 'Aly son of Muḥammad the Sulayhite, in the year 461. She bore him four children, Muḥammad, 'Aly, Fāṭimah, and Umm Hamdān. Muḥammad and 'Aly died in childhood at Şan′ā. Umm Hamdān was married to Sultān Aḥmad ibn Suleymān the Zawāhite, son of her maternal uncle, to whom she bore a son 'Abd al-Mustaʻla. Fāṭimah, daughter of the Lady Sayyidah and of al-Mukarram, married Shams al-Maʻāli 'Aly, son of the Dā'y Saba, son of Aḥmad (the Sulayhite). Umm Hamdān died in 516 (or 510?). As for Fāṭimah, her death occurred two years after that of her mother, namely in A.H. 534. I have heard more than one aged man among the natives of Dhu Jiblah affirm that as-Šulayḥi treated Sayyidah, in her earliest years, with a degree of deference he showed to no other person. "Show her respect," he used to say to Asmā, for, by Allah, she will be the preserver of our race and the guardian of our crown unto whoso endureth of our dynasty." Much more, my informants added, was heard from him to the same effect and in different places.
The circumstances that led to al-Mukarram's removal from Ṣanʿā to the city of Dhu Jiblah were the following. Upon the death of his mother Asmā, daughter of Shibāb, he made over the superintendence of affairs to his wife, Queen Sayyidah, daughter of Ahmād. He, on his part, gave himself up to the pleasures of music and wine. The queen remained alone in charge of the affairs of the kingdom. It is said she begged to be accorded her personal freedom, and liberty to attend to the task on which she was engaged, saying that a woman who was desired for the marriage-bed, could not be fit for the business of the state, but he would not consent.

After a time she departed from Ṣanʿā at the head of a large army, and she went forth to behold Dhu Jiblah. Jiblah was the name of a Jew who sold pottery on the spot where the first royal palace was afterwards built, and the city was named after him. Its founder was 'Abd Allah, son of Muḥammad the Sulayhite, who was killed at al-Mahjam by Sa'id al-Ahwal, together with his brother the Amir and Dā'y 'Aly. The latter had appointed him governor of the fortress of Ta'kar, a stronghold which looks down upon Dhu Jiblah. That city stands below the fortress, between two streams flowing with water both in summer and in winter. It was founded by 'Abd Allah, son of Muḥammad, in the year 458.

The people of Mikhlāf Ja'far gathered together around Sayiddah's stirrup, acknowledging her authority. On her return to Ṣanʿā she said to al-Mukarram: "My lord, send notice to the people of Ṣanʿā to assemble to-morrow and to come unto this plain." On their assembling she told him to cast down his eyes upon the people and to look at what he should see. He did so, and nought met his eyes but the lightning-flashes of drawn swords.
and of lance-blades. On going to Dhu Jiblah she desired al-Mukarram to assemble its people and those of the neighbourhood. They gathered together on the morning of the following day, whereupon she said: "Look down, my lord, and behold these people." He did so, and his eyes fell upon men leading rams or carrying vessels filled with ghee or with honey. "Life among these (industrious) people," she said to al-Mukarram, "is to be preferred." The Amir al-Mukarram removed to Dhu Jiblah, and he built the second royal palace upon an uncultivated tract of land. It was surrounded by a garden and by numerous trees, and looked down upon the two streams and upon the first palace. The Queen Sayyidah ordered the latter to be converted into a cathedral mosque. It is the second cathedral mosque. It contains the tomb of the queen, which exists to this day. May God be merciful unto her! The second, the great palace, bearing (like its predecessor) the name of Dār al-'Izz (abode of majesty), was erected in the year 481.

Al-Mukarram appointed as his deputies over Ṣan‘ā, ʿImran ibn al-Fadl, of the sub-tribe of Yām and of the tribe of Hamdān, and Asʿad ibn Shihāb.

In that year also, the queen encompassed by a stratagem the death of Saʿīd ibn Najāḥ al-Aḥwal. She desired al-Ḥusayn ibn at-Tubbaʿy, Prince of Shaʿir to write to Saʿīd al-Aḥwal at Ṣabīd, to represent to him that al-Mukarram was afflicted with paralysis, that he had abandoned himself to the pursuit of pleasure, that the business of his government was conducted by his wife, and that Saʿīd himself was now the most powerful king in Yaman. Further, he suggested, as commanded, a joint attack upon Dhu Jiblah, by Saʿīd from Tihamah and by al-Ḥusayn himself from the mountains. Saʿīd, he represented, could then relieve himself of his enemy and recover possession of the entire country. "If
you approve of my advice," he said, "let it be acted upon. For your rule," he continued, "is better in the eyes of the Muslims than that of these heretics."

When Sa‘id ibn Najāh read the letter of Ḥusayn ibn at-Tubba‘y, he greatly approved of what was proposed, and he was filled with gladness. On the day appointed by at-Tubba‘y, he set forth from Zabid for Dhu Jiblah at the head of thirty thousand spearmen. The Queen Sayyidah had meanwhile sent orders to As‘ad ibn Shihāb, and to ‘Imran ibn al-Faḍl at Ṣan‘ā, desiring them to march into Tihāmah in the rear of Najāh, with three thousand horsemen, and to follow him stage by stage. They obeyed, and upon Sa‘id ibn Najāh halting below the fortress of ash-Sha‘ir, the two armies fell upon him from either side. He and all his followers were put to the sword, but it is also said that two thousand escaped. His head was put up below the window of the palace Dār al-‘Izz, inhabited by the Queen Sayyidah. His wife Umm al-Mu‘ārik was with him, and it was by her means that his head was recognized among the slain. It was set up close to the window of the apartment that was assigned to her. "O that thou hadst eyes, Lady Asmā," exclaimed the Queen, "wherewith to see the head of the squint-eyed slave below the window of Umm al-Mu‘ārik!

Al-Mukarram, son of ‘Aly, died in a.h. 484, bequeathing the office of Dā‘y to the Most Noble Amir, the Unparagoned, the Victorious, the Pillar of the Khalifate, Prince of Amirs, al-Manṣūr Abu Ḥimyar Saba, son of Aḥmad al-Muẓaffar, son of ‘Aly the Sulayhite.
The Sulayhites.


In his external appearance, the Dā‘y Saba was ill-favoured [and short in stature], nor did he appear to advantage in the saddle. But he was of a benevolent and generous disposition, an accomplished poet, learned in the doctrines of the Pure Sect, well acquainted with the sayings of the wise, nurtured on poetry. He requited eulogists with eulogy, as well as with substantial rewards. On that point ‘Aly ibn al-Ḳumm has said of him:

When I panegyrized al-Hayzari, the son of Aḥmad—he rewarded me and he requited me with praise for my praise. He gave me verses for my verses, and added—gifts, those my capital in trade, these my profits. I forced my way through the crowd until I beheld him—as one that hath pierced through darkness unto morning’s light. An evil time it were, deprived of the son of Aḥmad!—but assuredly free from evil is the age in which he liveth!

His residence was a stronghold called Ashyah, a lofty castle equal in stateliness and strength to Masār and Ta‘kar. It has been related to me by the Kur‘ān reader, Suleyman ibn Ya‘-Sin, who was a Ḥanafite, that he once spent several nights in the fortress of Ashyah. In the morning, he said, he could see the sun rising in the east, but shedding no light (upon the country). Turning towards Tihāmah, so much lingering darkness still prevailed as to prevent the wayfarer from recognizing a companion walking close beside him. Ibn Ya‘-Sin supposed this to be caused by clouds or mists, but he eventually determined it to be the result of a protraction of the darkness of night. He vowed, in consequence, always to reckon the hour for the performance of morning prayer according to the

• Hayzar, according to the Kamūs, is a proper name.
rules of the Shāfyʿites; for the followers of Abu Hanifah postpone the hour until the sun has almost risen over the low-lying plains of Tihāmah. The actual fact is simply that the eastern aspect from Ashyah is unimpeded by mountains, in consequence of its own situation on a lofty summit.

The fortresses of the Banu Muzaffar overlooked the plain of Tihāmah. They bordered closely upon the territories of Zabid; and of all the mountains, those upon which these fortresses stand, are the nearest to Tihāmah. Among other strongholds in the possession of the family were Makr, Wuṣāb, Kawarir, az-Zarf, and ash-Sharaf. The last mentioned is the place where Ibn Mahdi rose in insurrection. The remaining places were Dhu 'r-Rassah, Zafār (Zafirān?), and Raymah, with its districts.* As his territories adjoined Tihāmah, Saba used to make Jayyāsh taste the vicissitudes of war. His Arabs, on perceiving the approach of winter, were in the habit of descending into the low country. Jayyāsh would thereupon retire, but to no great distance, and Saba would collect the revenues. He was careful, nevertheless, not to act oppressively towards the inhabitants, and on the contrary, in reckoning with the collectors, he made allowance for the sums raised by Jayyāsh during the summer and autumn months. When winter and spring passed away, the Arabs withdrew from Tihāmah to the mountains, and Jayyāsh re-entered into possession. The withdrawal of the Arabs was sometimes attended with fighting, and sometimes it was peaceful.

On the return of Jayyāsh to Zabid, the Kur'āns were spread open, his subjects joined in supplications for his prosperity, the Jurists came forth, and the 'Ulama (the doctors of the law) offered up prayers for the prolongation of his reign. In

* See note 24.
reckoning with the governors and collectors, Jayyāsh likewise allowed for the sums levied by Saba during the months of winter and spring. That situation continued until the wazir Khalf ibn Abi Tābir advised the son of Jayyāsh to imprison his father, to seize his treasure and property ... and to appoint Muhammad ibn al Ghifāri his wazir. This was carried into execution. After a time, Khalf pierced an opening through the walls of his prison, and took refuge with Saba, by whom he was well received. He ceased not to urge upon Saba the invasion of Tihāmah, and indicated to him means and artifices whereby he could reduce Jayyāsh to utter ruin ... to Saba a stated sum to stand in lieu of the half, and that he should stipulate with Saba for the banishment of the wazir Khalf from his court. Jayyāsh followed the advice of the wazir, but thereupon the greed with which the Arabs coveted the country increased, and they reckoned themselves to be secure ... The ķā'id Rayhān al-Kahlani, freedman of Sa'īd, son of Najāḥ, at the head of ten thousand men, surprised the Arabs by night near the gate of Zabīd, where they were arrayed to the number of three thousand horse and ten thousand foot. Only a small remnant escaped. Nearly all were speared, and Saba fled on foot among a mixed and disorderly body of fugitives. Towards the end of the night a party met and rescued him. The Arabs did not thereafter return to Tihāmah.

Among other passages in the life of the Dā'y Saba, son of Ahmād, is that related to me by the Jurist Abu 'Abd Allah al-Ḥusayn ibn 'Aly al-Bajali,* who had learned it from his father. The latter resided at Dhu Jiblah, and was one of the retainers of the Dā'y. When, he said, al-Mukarram son of 'Aly died, leaving the Queen Sayyidah daughter of

* That is to say, member of the tribe of Bajilah.
Ahmad a widow, the Dā'y Saba asked her in marriage. She refused, whereupon he collected troops and marched from Ashyah, purposing to attack her at Dhu Jiblah. She likewise assembled a host, more numerous than his. The two armies met and the fire of war was kindled and raged for several days. The queen's half-brother, Suleyman ibn 'Āmir az-Zawāḥi, son of her mother, then said to Saba: "By Allah! she will not agree to that which thou desirest excepting by command of the Imam al-Mustansir billah, Prince of the Faithful."

The Dā'y Saba ibn Ahmad al-Auhad (the Unparagoned) al-Mansūr desisted from fighting against her troops and returned to Ashyah. He despatched to the Imam al-Mustansir two messengers, the Kādi (Abu 'Abd Allah al-) Husayn ibn Isma‘īl al-Isfahānī and Abu 'Abd Allah at-Tayyib. In the course of the correspondence the Khalīfah wrote to the Lady three lines, commanding her to wed the Dā'y Saba, and he sent her also one of his own eunuchs, known under the designation of Hamil al-Madyah, who bore moreover the honorific surname of Yaman ad-Da'wah (right hand of the Ismailite Mission), empowered to enter into the presence of the queen. Al-Jabali (Bajaly) relates that he was one of the persons sent by the Dā'y Saba from the castle of Ashyah to Dhu Jiblah to accompany the two envoys and the eunuch who had arrived from Cairo the Mu'izzite. Upon their entering into the presence of Queen Sayyidah, daughter of Ahmad, in the palace, the Dār al-'Izz at Dhu Jiblah, the eunuch, surrounded, said the narrator, by her ministers, her secretaries, and the officials of the state, all standing up as he stood, addressed her in the following words: "The Prince of the Faithful returneth salutations of peace unto the Honourable Lady, the Queen Sayyidah, the Favoured, the Pure, the Unparagoned of her time, Sovereign Lady of
the Kings of Yaman, the Pillar of Islam, the Treasure of the Faith, Refuge of the truly directed, Asylum of those who seek aid, the Friend of the Prince of the Faithful, the Guardian of his favoured servants, and he saith unto her: "Unto no believer, male nor female, belongeth liberty of choice when God and His apostle have decreed a command, and whosoever opposeth God and His apostle wandereth signally astray." Our lord, the Prince of the Faithful, gives thee in marriage to the Dā'ī, the Unparagoned, the Victorious, the Triumphant, the Pillar of the Khalīfat, the Prince of the Amīrs, Abu Himyar Saba, son of Ahmad, son of al-Muzaffar 'Āly the Sulayhite, with the dowry he has provided, of one hundred thousand dinārs in money, and fifty thousand dinārs in articles of rarity and value, in perfumes and in robes." Sayyidah answered: "As for the letter of our lord, I say of it: Verily a gracious letter hath been conveyed unto me. It is from Solomon, and behold it saith: In the name of God, the Merciful, the Gracious. Resist me not but come unto me with submission. I say not touching the command of our lord, O ye counsellors advise me, and nought will I determine until ye shall have spoken." But as for thee, O Ibn al Isfahāni, by Allah! thou hast not carried unto our lord from Saba a sure and truthful message. Ye have wrested the words from their true sense and your souls have prompted you to commit an act of wickedness. My recourse is now to the comely virtue of patience, and God is He whose help is to be implored against the evil ye have set forth." The queen's wazir Zuray' ibn Abi 'l-Fath al-Isfahāni and others of her chief officers advanced, and ceased not to speak to her in pacifying terms until she gave her consent. A marriage contract was drawn up, and Saba hastened to Dhu Jiblah, accompanied by a large retinue.

* Kur. xii. s. 18.
He remained for a month, during which his camp was the scene of profuse feasting, and he expended upon his soldiery a sum equal to the dowry he paid to the Princess. But the contemplation of her lofty aims, and of her noble deeds, caused the Da'yi Saba ibn Ahmad to feel humbled in his own estimation. He perceived that his reputation was dimmed, and that no person could be fitly compared with her. All her people were in the habit of saying that their Lady was their Mistress.

The Da'yi Saba secretly sent a message to the queen, requesting her to receive him in her palace, that it might be believed by the people that the marriage had been consummated, to which she consented. Some of the inhabitants of Dhu Jiblah assert that she received him in her own apartments for one night, and that in the early morning he departed. Others say that she sent him one of her female slaves who bore an exceeding resemblance to herself, that he received warning thereof, and that the girl remained standing throughout the night at the head of his couch, whilst he sat without ever raising his eyes upon her, until when day dawned, he performed his morning devotions and ordered the drums to be beat for departure. He then said to the slave girl: "Tell our lady that she is a precious pearl, to be worn only by whoever is worthy of her." He then departed, and they did not meet again.

It is reported of the Da'yi Saba that he never had intercourse with a slave girl, and that he never tasted intoxicating beverages. His wife al-Jumânah, daughter of Suwayd, son of Yazid the Sulayhite, was in the habit of saying that she was undisturbed by jealousy on account of her Lord Saba, seeing that he abstained from all intercourse with concubines, and it was a common saying among the Arab women that none among the posterity of Eve had
been so privileged as al-Jumānah, with the exception only of Asmā', daughter of Shihāb.

At this period Shujā‘ ad-Daulah arrived in Yaman. He was enriched by the gifts bestowed upon him, and Shams al-Ma‘āli (son of Saba and husband of Fātimah daughter of al-Mukarram and of the Queen Sayyidah), who was of a most generous disposition, gave him sums of money amounting to thousands. After a time Shams al-Ma‘āli took a second wife and Fātimah wrote to her mother imploring her aid. The Princess sent troops to her assistance, under the command of al-Faḍl (al-Mufaddal), son of Abu ‘l-Barakāt. Fātimah, having put on the garb of a man, escaped from her husband’s castle to the camp of al-Mufaddal, who sent her on to her mother. He continued to besiege the Prince until an arrangement was arrived at, whereby Shams al-Ma‘āli was banished from his kingdom, under a safe conduct against all personal harm. He reached the court of al-Afdal (at Cairo), and implored his assistance, but al-Afdal paid no regard to his request and showed him no hospitality. The Amir Shujā‘ ad-Daulah, whom Shams al-Ma‘āli had enriched in Yaman, sent him thirty ardebs of barley, but did not supply him with a morsel of bread, nor did he admit him into his society. ‘Aly Shams al-Ma‘āli son of Saba returned to Yaman, and gained possession of his father’s fortresses, but the Amir al-Mufaddal employed a person who poisoned him in the year 495.
to the Province of Ja'far, 'Abd Allah ibn Ya'la composed the following lines:

The gentle zephyr blew, and I spent the night as one distracted,—
yearning after family and friends.
Not Cairo, nor Baghulad, neither can Tiberius—be compared to the
city enclosed between two streams.
Khadid commands the north, Ḥabb overlooks the east—and to
Ta'kar the lofty, belong the southern climes of Yaman.

At-Ta'kar was at that time in the hands of
Sultān As'ad son of 'Abd Allah son of Muḥammad
the Sulayhite, son, therefore, of the paternal uncle
of the King al-Mukarram, the same 'Abd Allah who
was killed at al-Mahjam, along with his brother the
Dā'y Aly son of Muḥammad. His conduct became
bad, and al-Mukarram removed him from Ta'kar,
giving him in exchange the fortresses of Raymah.
[He placed Abu 'l-Barakāt, son of al-Walid, in
command over Ta'kar and its dependencies, and he
appointed] Abu 'l-Barakāt's brother Abu 'l-Fath
(read Futūḥ) son of al-Walid, over the fortress of
Ta'izz." Al-Mufaddal entered the service of the
King al-Mukarram at Dhu Jiblah. He was one of
the young pages of the palace, admitted into the
presence of the Honourable Lady the Queen with
messages from al-Mukarram, touching matters of
business between them. Upon the death of the
Amir al-Mufaddal's father Abu 'l-Barakāt, which
followed that of the King al-Mukarram, the Queen
appointed al-Mufaddal successor to his father in the
governorship of Ta'kar. That fortress was used
by the Sulayhites as a depository for the treasures
they had won from the kings of Yaman. The
Queen was in the habit of going up thither, and
making it her place of residence during the summer,
returning to Dhu Jiblah for the cold season. Al-
Mufaddal exercised the powers which the Princess
delegated to him and had access unto her, along
with her chief wazīrs, with the Amirs and with her
principal slaves. He was supreme administrator of affairs. In all things reliance was placed upon his judgment and upon his sword. The Queen came to no decision without his advice. He rose, consequently, to a state of great dignity, and his words were listened to with respect. He invaded Tihāmah on several occasions, with results sometimes in his favour and at others against him. He also several times made war upon Aden, and ere long no personage in Yaman could rival him in power. Having attained this exalted position, he one day said to the Queen at Ta'kar: "Consider, my lady, the treasures that are contained in this castle. Carry them away, I pray you, to the Dār al-‘Izz, or remove them to some other palace, and leave this place (meaning thereby Ta'kar) entirely to me, renouncing henceforward your authority over it." "Hadst thou not spoken these words," she replied, "I would not have allowed any cause for their utterance to exist. The castle is thine. Thou art the confidential minister in my palace, and I have forbidden thee nothing in the past, in consideration of thine exalted condition." He was filled with confusion, and hung his head. The Queen went down to Dhu Jiblah, but made no change in her conduct towards al-Mufaddal. He used to go down to her and entreat her to return to Ta'kar, as she had been in the habit of doing, but she never consented. She nevertheless applied herself to conciliate his good will by presents such as were most agreeable to him, of singing girls, valuable stuffs and perfumes, slaves, eunuchs, and other gifts. She would not listen to those who blamed her on his account, or who cautioned her against him. And his fame is connected with memorable battlefields, in which he defended her, and protected her territories. He fought against the Dü'y Saba ibn Ahmad when the latter asked her in marriage. She refused, and
al-Mu'addal marched against Saba with a large army. He fought also against 'Aly ibn Saba (Shams al-Ma'ali), Prince of Kaydan (Kayzan), and expelled him from his province, and against 'Amru ibn Karmatah (read 'Arka'ah) al-Janbi, and against others of the tribes of Sinhan, of 'Ans, and of Zubayd. He recovered for her also, from the Banu Zuray', one half of the revenues of Aden, [which amounted to] one hundred thousand dinars a year.

Sheykh Abu Tahir al-Kabuni has related to me that he was on one occasion with al-Mu'addal ibn Abi 'l-Barakat, at at-Ta'kar, when half the revenues of Aden, fifty thousand dinars, reached him. He immediately sent the money to the Queen at Dhu Jiblah, without retaining any portion of it. Sheykh Abu Tahir disapproved of such scrupulous conduct, but al-Mu'addal replied that he required nothing besides what the Queen gave him. When the money reached her she returned it, desiring him to retain it, "for," she said, "you have more need of it than we." Al-Mu'addal, said Abu Tahir, divided among the people present ten bags, and he gave me one containing one thousand dinars.

Al-Mu'addal was in the habit of secluding himself until people despaired of again seeing him. Then he would re-appear. The messengers who had gathered around his gates had to wait, whilst both weak and powerful (claimants) were admitted. He examined into the affairs of the governors and of their provinces, and answered every letter that had reached his gates. He would then again disappear, and could neither be seen, nor could any message be transmitted to him. Such was his custom from the time when he attained his exalted position.

When al-Manṣūr, son of [Fātik son of] Jayyash, was driven forth from Zabid, and replaced by his brother (read uncle) 'Abd al-Wahid son of Jayyash,
he fled with his slaves to Mufaddal, and they pledged themselves to deliver unto him one fourth of the country in return for his assistance. Al-Mufaddal marched with them against their enemies, expelled 'Abd al-Wāhid from the city, and reinstated al-Manṣūr and his followers. He then, however, conceived treacherous designs against them, and purposed making himself master of Zabīd.

But al-Mufaddal's absence in Tihāmah had prolonged itself, and Ta'kar, deserted by the Prince, was committed to the charge of a deputy, known by the name of al-Ḥamal. This man was held in great respect, and was strongly attached to the (orthodox) faith. Seven jurists, brethren of al-Ḥamal, went up to him at Ta'kar. Among them were Muḥammad ibn Ḫabas (Kays?) the Wuhāzite, 'Abd Allah ibn Yaḥya and Ibrahim ibn Muḥammad Zeydān. The latter was their acknowledged leader, and he was my uncle, the full brother of my father by both parents. They received possession of the fortress from al-Ḥamal. The Sunni subjects of the Sūlayhites had desired the jurists, on their gaining possession of the fortress, to kindle a fire on the summit. They did so during the darkness of night. In the morning twenty thousand men assembled at the gates of the castle in support of the jurists, who became possessed of an amount of wealth such as had never before been seen. The news reached the Amir al-Mufaddal in Tihāmah. He set out and turned neither to the right nor to the left till he reached Ta'kar. He besieged the jurists, but the Banu Khaulān rose to their assistance. The siege, however, continued, and ere long the garrison perceived that the Khaulānites were prepared to abandon them. Thereupon Ibrahim ibn Zeydān declared to his companions that he was determined not to die until he had slain al-Mufaddal, after which, death, he said, would be welcome. He seized the concu-
bines of al-Mufaḍḍal, and brought them forth wearing their most magnificent apparel. Placing tabours in their hands, he set them upon the roof of the palace, whence al-Mufaḍḍal, who was in a tent at 'Azzān at Ta'kar, and all that were with him, could see and hear them. Al-Mufaḍḍal was the most jealous and sensitive of men, and it is said that he died that night. By some it is stated that he sucked the poison from a ring he wore, prepared for a case of need, and that he was found dead in the morning with the ring in his mouth. His death occurred in the month of Ramadān of the year 504.

The Queen thereupon ascended from Dhu Jiblah, and encamped on the open ground, near the gate of the fortress. She wrote to the jurists, and adopted with them the most conciliatory measures, even to giving them a bond under her own hand, granting them all their demands, their personal safety, and retention of the treasure they had seized. They stipulated that she should depart with her forces, that she should send them, as governor, a person whose appointment should be subject to their approval, and that they should remain with him (in occupation of the fortress) until their booty should be in a place of safety. The Queen faithfully observed the conditions agreed upon, and she appointed over Ta'kar her freedman Fath ibn Miftāḥ. I have been told by Sultān Nāṣir ibn Mansūr, that my uncle Ibrahim ibn Zeydān informed him, after his withdrawal from Ta'kar, that his share of ready money amounted to twenty thousand dinārs.

Part of the tribe of Khulān had entered and settled in Mikhlāf Ja'far before the death of al-Mufaḍḍal, to the number of six thousand souls, a mixed multitude consisting chiefly of Banu Bahr, Banu Ḫinnāh, Marrān, Rawāḥ (Rāziḥ ?),Sha'b-Ḥay, and Banu Jumā'ah.47 Al-Mufaḍḍal dispersed them
The Khaulānites.

among the strongholds of the country and made them take the oath of allegiance to the Queen. Upon the death of al-Mufaḍḍal, a man of the sub- 
tribe of Marrān, of the name of Muslim ibn az-Zarr, 41 attacked the fortress of Khadid, drove therefrom the Sultān ‘Abd Allah ibn Ya’la the Sulayhite, the accomplished poet and learned scholar, and took possession of the stronghold. ‘Abd Allah ibn Ya’la was possessed of great wealth, which passed into the hands of Muslim ibn az-Zarr, whose power was thereby greatly increased. He joined the Queen and her adherents, and formed hopes that she would appoint him to succeed al-Mufaḍḍal, son of Abu ’l-Barakāt. 42 He sent her his two sons, ‘Imrān and Suleymān, whom she received with kindness and by her command, although they had reached the years of maturity, they were taught to read and write. Afterwards she married them to two of her slaves brought up under her care. They visited their father by turns, at Khadid, and they were protected by the tribe of Khaulān, which possessed great power and influence. Upon the death of Muslim, his son Suleymān succeeded to the fortress of Khadid. ‘Imrān remained with the Queen and acquired favour with her. Fath ibn Miṭṭāḥ had, after the death of Muslim, entered into a state of opposition to the Queen his mistress, and had declared himself independent at the fortress of Ta’kar. ‘Imrān made friendly advances to Fath, and after his rebellion, asked his daughter in marriage. On the night of the wedding Suleymān and ‘Imrān gained possession, by treachery, of the castle of Ta’kar, but ‘Imrān protected his father-in-law from personal harm. Fath stipulated with the two brothers for certain things, which they granted. One was that they should give him, as a free gift, a certain castle called Shār.* Thither he removed all

* Shār is mentioned by Yaḳūt as the name of a castle in Yaman.
that he held most valuable. On obtaining possession of the fortress of Ta'kar, 'Imrān sent the Honourable Lady the Queen repeated assurances of loyalty and homage, of which she took no heed. The Khaulānites stretched forth their hands against the people, whom they oppressed and plundered. The night on which they gained possession of Ta'kar was that of Sunday, the twelfth day of Rabi' al-Awwal of the year 505.

Such continued to be the condition of things between the Banu Khaulān and the Queen. When she saw their exceeding wickedness, she sent a letter to 'Amru ibn 'Arkatāh al-Janbi (of the tribe of Janb), consisting of one or two lines in her handwriting. She ordered the country of Suleyman and 'Imrān to be occupied by an army of horse and foot, and they were not to be relieved of its presence, until they humbled themselves unto her and made a request for its withdrawal. Sultan Yazid ibn 'Isa the Wā'ilite told me that he remembered being sent to the Queen by 'Imrān ibn az-Zarr, then facing the Arabs of 'Amru in order of battle. 'Imrān asked her assistance, and she sent him ten thousand dinārs to serve for the purchase of supplies. But the money was returned. "Does she not know," exclaimed 'Imrān, "what it is that can be of real service to me?" She thereupon wrote an order with her own hand, added Yazid ibn 'Isa, to 'Amru ibn 'Arkatāh al-Jabani ('Ar katāh al-Janbi) in the following terms:

"On receiving this our command, depart from the country of the Banu Zarr, with our thanks for your services." On reading the order 'Amru immediately directed the signal for departure to be proclaimed to his people. It consisted in the utterance of the words O Rāshid, son of Marūḥ. Before an hour had elapsed, not one of his people remained in the place. "This, by the Lord," said 'Imrān to his brother, "is truly (a receiving of) honour and obedience!"
THE HISTORY OF IBN NAJĪB AD-DAULAH.

In the year 513 Ibn Najib ad-Daulah came to Yaman, and the following is the history of al-Muwaffak Ibn Najib ad-Daulah:

At the commencement of his career, he was custodian of the library of al-Afdal (Shahinshah, at Cairo). He had a well-stored memory, had studied the doctrines of the Pure Sect (the Ismailites), was constant in recitations of the noble Kur'an, and recited it according to its various readings. His name was 'Aly, son of Ibrahim, son of Najib ad-Daulah, and his titles were al-Amir al-Muntakhab (the Chosen Amir), Glory of the Fatimite Khalifate, Fakhr ad-Daulah (Lustre of the State), al-Muwajjuk fi-d-dīn (Aided in the Faith), Dā'ī of the Prince of the Faithful. He started from Cairo accompanied by twenty mounted men, carefully chosen from among the Hujariyahs. On arriving at the Island of Dahlak, he was met by an emissary (?) from Aden, Muḥammad ibn Abi 'l-'Arab the Dā'ī, one of the sons of Şā'id ibn Hamid ad-Dīn. This man instructed him in the secret politics of Yaman, the condition of the chiefs, their names, their personal appearance and their surnames, even the dates of their births and particulars of marks, traces of wounds and cauterizations, concealed by their clothing. When Ibn Najib ad-Daulah (afterwards spoke of those things and) put questions touching their occult significations, his hearers became convinced that he possessed knowledge of the invisible world. The first thing he did on arrival at Dhu Jiblah was to lay hold of a Khaulānite of the name of Suleyman ibn 'Obayd, belonging to (the sub-tribe or family of) the Banu 'Amru and a kinsman of 'Imrān ibn az-Zarrr. He was a man widely
known and held in great respect. Ibn Najib ad-Daulah beat him with a stick until it caught in his clothes. The Banu Khahlān withdrew from Dhu Jiblah. Suleymān ibn Aḥmad (read Aḥmad ibn Suleymān) the Zawāhite, son of the Queen's (half) brother and husband of Umm Hamdān daughter of al-Mukarram, hurried to the spot and released the Khahlānite from the hands of Ibn Najib ad-Daulah without seeking the latter's consent. He gave the man a dress of honour and sent him back to his family. Thenceforward the Khahlānites restrained themselves from stretching forth their hands against the people.

Ibn Najib ad-Daulah then proceeded to make war upon the inhabitants of Wādi Maytam, of (Wādi) Zabīd and of the plains. Good order, together with cheapness and plenty, became prevalent throughout the country and evil-doers were repressed. He himself respected the property of its inhabitants, he dealt righteously with them and maintained the laws. Through him the Queen’s fame was enhanced, and the neighbouring nations of Yaman found themselves constrained to desist from coveting the outlying provinces of her dominions. He took into his service three hundred horsemen of the Banu Himās and Sinḥān, and appointed at-Ṭauķ the Hamdānite to command them. When al-Afdal (Shahinshah) died in the year 515, al-Ma’mūn (al-Baṭā‘īḫi) confirmed the authority of Ibn Najib ad-Daulah. He strengthened him and sent him letters delegating to him the fullest powers over the people. Al-Ma’mūn sent him four hundred Armenians and seven hundred black archers. Ibn Najib ad-Daulah established his residence at Janad, which stands in the centre of the country, and whose districts have unceasingly been trampled under the hoofs of armed men's horses.

But the authority he exercised was impatiently
Ibn Najib ad-Daulah endured by the kings of the time, namely, Suleyman and ‘Imrân, the two sons of az-Zarr, Mansûr son of al-Mufaddal ibn Abi ‘l-Barakât, Saba ibn Abi Su‘ûd, and Mufaddal ibn Zuray. In the year 518 Ibn Najib ad-Daulah attacked Zabid, which was then ruled by the wazir Mann Allah the Fatikite. Ten of his archers had allied themselves with the citizens, and as the two armies entered into action, one of the archers shot an arrow which struck the muzzle of the horse upon which ‘Aly ibn Ibrahim Najib ad-Daulah was mounted. He fell to the ground and lost his horse. His army was put to flight, all his black troops were killed, and only fifty out of four hundred Armenians escaped. As to the Dâ’y (Ibn Najib ad-Daulah), the Hamdânites fought strenuously in his defence, until one of them, a man of the name of As-Sâ’y, took him up and seated him upon his horse behind him. The Hamdânite horsemen who exerted themselves to save him were fifteen in number, and the chief, at-Tauk, was one of them. Ibn Najib ad-Daulah’s horse disappeared from the battle at the hour of mid-day prayer on Friday. Early on the Saturday morning he appeared in the city of Janad, situated at a distance of four days’ journey from Zabid, or of three days’ at a forced pace. Before evening a report was spread at Dhu Jiblah that Ibn Najib ad-Daulah had been killed at Zabid. He reached Janad four days after and rode to Dhu Jiblah, where he conferred with the Queen.

He suffered in health, but recovered, and for four months he carried on war in the country of Suleyman ibn az-Zarr. A truce was concluded between them and he returned to Janad. Next he made war upon the family of Zuray and penetrated to al-Juwwah. He was attacked at Ḥima Bani Salmah (?) by al-Mufaddal ibn Zuray. Ibn Najib ad-Daulah received a lance-thrust and being a bad
horseman he fell to the ground. He was attacked by a slave belonging to Mas'ūd (al-Mufaddal?) ibn Zuray‘ named Musāfir, but the slave was charged and killed by Tāuk the Hamdānite, who stood by Ibn Najib ad-Daulah until he remounted, whereupon the Dāʿy returned to Janad. He lost his breast-plate, which fell to the ground during the struggle, and Mufaddal ibn Zuray‘ composed the following lines upon the occasion:—

He fled forgetting his breast-plate—In terror of the Banu Yām, lest their lances should pierce him.
But flight saveth not from death—a truth held by every steadfast and believing soul.

In the year 519 his conduct towards the Queen assumed an evil aspect. Her mind, he said, had become weakened, and he asserted that in his opinion it was necessary to place her in seclusion. But, meanwhile, she was joined by the four (six?) kings, Suleymān and ‘Imrān, sons of az-Zarr, Saba son of Abu Su‘ūd, Abu ‘l-Gharāt (son of Mas‘ūd), As‘ad ibn Abi’l-Futūh and Mansūr ibn al-Mufaddal. They asked her permission to besiege Ibn Najib ad-Daulah at Janad, which she granted. The city was defended by walls, and Ibn Najib ad-Daulah had a force, part of the garrison, consisting of four hundred picked horsemen belonging to the tribe of Hamdān. The kings arrived with an army, consisting of three thousand horse and three thousand foot soldiers, with which they surrounded the city. Ibn Najib ad-Daulah had with him certain men, each of whom was equal to one hundred horsemen. Among them were at-Tāuk ibn ‘Abd Allah, Muḥammad ibn Ahmad ibn ‘Imrān ibn al-Faḍl ibn ‘Aly the Yāmite, ‘Abd Allah ibn ‘Abd Allah, who exercised the functions of Dāʿy after Ibn Najib ad-Daulah and who was a member of the family of Sulayhi, also ‘Aly son of Suleymān az-Zawāhi, Abu ‘l-Ghayth ibn Sāmir, Muḥammad ibn al-A‘azz,
Ibn Najib ad-Daulah. 61

who lived until he was treacherously slain by Ibn Mahdi, and al-Faridayn (?). The siege was carried on with vigour, and Ibn Najib ad-Daulah was put to great straits. The Queen, thereupon wrote, according to her custom, to 'Amru ibn 'Arkatah al-Janbi, who came to her and encamped at Dhu Jiblah. She sent also to the chiefs of the tribes and distributed among them ten thousand Egyptian dinārs, desiring her messengers at the same time to spread a report among the soldiers, to the effect that Ibn Najib ad-Daulah had distributed a sum of ten thousand Egyptian dinārs among their leaders. The soldiers thereupon demanded that a share of the Egyptian gold be granted to them, else they would depart. The kings made promises, but when night closed in they started each for his own country. Next morning the troops found themselves without leaders. They broke up their encampment and abandoned the siege.* "Perceivest thou," it was said to Ibn Najib ad-Daulah, "the artifice accomplished by her of whom thou hast said that her mind is weakened?" He rode to Dhu Jiblah and strove to justify and to excuse himself to the Princess.

The Queen was the accepted representative of the Imām, upon whom be peace. . . .

The cause of this arrest of Ibn Najib ad-Daulah was [as follows according to what was related by] the jurist Abu 'Abd Allah al-Husayn ibn 'Aly al-Halaby (al-Bajaly). Al-Ma'mūn (al-Baṭā'iḥy), when wazir (in Egypt), sent an envoy to Yaman, entrusted with military power, known by the name of al-Amīr al-Kadhdhāb. On his reaching Dhu Jiblah, he was present at a crowded assembly held by Ibn Najib ad-Daulah. The latter did not welcome him and he neither treated him as a guest, nor did he notice him. He sought to humiliate .

* This, according to al-Khaza'raj, occurred in Muḥarram, a.h. 520.
him and asked him whether he was not superintendant of the city police at Cairo. "Yea, and indeed," answered the envoy, "they whom I smite with my hand, are amongst the most eminent of those who boast of a rabble following of ten thousand men." Ibn Najib ad-Daulah was himself humiliated by the reply he received, and his enemies thenceforward attached themselves to the envoy. They extolled his merits. He, on his part, plied them with presents and promised them the destruction of 'Aly ibn Ibrahim (ibn Najib ad-Daulah) by means of two expedients. He recommended them in the first place to give him letters for the Khalifah al-Āmir, stating that Ibn Najib ad-Daulah had invited and called upon them to recognize Nīzar as supreme Imām and that they had refused. In the second place, they were to strike coins in the name of Nīzar, which the envoy promised to transmit to our lord al-Āmir bi-Aḥkām Illah. They followed his advice, and his return to Cairo occurred simultaneously with the arrest and imprisonment of the wāzīr al-Maʿmūn. The envoy sent the letters and the coins to the Khalifah, who commanded the Amir al-Muwaffak ibn al-Khayyāṭ to be sent to Yaman, for the arrest of Ibn Najib ad-Daulah.55 He started from the Imperial Gate, accompanied by a hundred men belonging to the military body, the Hujariyahs, all men fitted for the most arduous enterprises. Among the companions of Ibn al-Khayyāṭ were 'Izz id-din and his own son Saʿd al-Mulk. On hearing of the envoy's arrival at Dahlak, Ibn Najib ad-Daulah set forth for the country of Zabīd, notwithstanding the objections and repugnance he felt to doing so. A Dāʿy, he said, must not skulk away in hiding. Death, he added, was preferable to disgrace. His enemies addressed themselves to the Queen and warned her to secure his person, for, they urged, the Imām would hold her alone
responsible for his safe keeping. The Queen feigned to be ill and sent to Ibn Najib ad-Daulah the Sharif As'ad ibn 'Abd as-Samad ibn Muḥammad al-Ḥawwāly. This man was his most faithful friend. He overtook Ibn Najib ad-Daulah at the distance of a night's journey from Janad and told him that the Queen, the chosen representative of the Prince of the Faithful, was on the point of death.—"She places confidence in thee alone," he added, and urged him to return to her. He did so, and she ordered him to be arrested, but she treated him with lenity and fettered him with silver chains weighing fifty ounces. The envoy arrived from Aden and demanded the surrender of Ibn Najib ad-Daulah. The Queen refused. "Thou art the bearer of a letter from our lord," she replied. "Take charge of my answer, or if thou preferrest, I will write to the Prince of the Faithful, and wait thou here until I receive his reply." But the two kings Suleyman and 'Imrān, the sons of az-Zarr, interfered. The Queen confided greatly in the judgment of 'Abd Allah ibn al-Mahdi al-Ma'mari. They offered him ten thousand dinārs, besides two castles in her dominions. He alarmed the Queen with representations of the evil consequences of rumours connecting her with the Nizārites, and directed the envoy and his companions to spread reports on the subject. The Queen yielded, but allayed the fears she entertained of the envoy, on Najib ad-Daulah's account, by exacting many solemn oaths from Ibn al-Khayyāt. She wrote also to our lord al-Āmīr bi-Āḥkam Ilīḥ, the Prince of the Faithful, interceding with the Khalīfāh for Ibn Najib ad-Daulah, and she sent unto him her secretary, Muḥammad ibn al-Azraķi, a man of culture, the draftsman of the council, an elegant writer, eloquent, and remarkable for his benevolence. Among the presents she sent was a suit of
armour, enriched with jewels of the value of forty thousand dinārs. Ibn Najib ad-Daulah was carried forth from Dhu Jiblah in a wooden cage. The people looked on, and he said unto them: "That which ye look upon is a lion imprisoned in a cage."

On reaching the distance of a night's journey from Dhu Jiblah, his custodians attached an iron weight of one hundred pounds to his feet and they reviled him and humiliated him. He was made to sleep naked in the vestibule, although it was winter. They hurried him away from Aden in a ship belonging to the port of Sawākin. They detained the Queen's messenger, Ibn al-Azraki, for five days. Then they sent him off and they ordered the captain to wreck the ship. The vessel was sunk with all she contained, near Bab al-Mandeb, and Ibn al-Azraki was drowned.

The Queen was greatly afflicted, when regrets could no longer avail. Suleyman and 'Imrān, the sons of az-Zarr, went into her presence, exulting over the fate of Ibn Najib ad-Daulah. They came forth exclaiming that the Jurist had indeed spoken the truth in reporting the words of 'Abd Allah ibn 'Abbās (cousin of the Prophet):—"We used," he said, "to listen to the traditions preserved by 'A'ishah (the Prophet's widow), but never left her presence without having been reminded that she was a woman." This was their last interview with the Queen.

---


The Banu Zuray' were descended from Hamdān, and from Jusham, son of Yām, son of Aṣghā.
The Zurayites.

Their ancestor, Ibn al-‘Abbās* son of al-Karam, had gained credit by his conduct in past times, and especially by the assistance he gave to the Dā’y ‘Aly, son of Muhammad the Sulayhite, when the latter was engaged in promoting the Fāṭimite Khalifah al-Mustanṣir’s supremacy over Yaman, and again by joining the Dā’y al-Mukarram, son of ‘Aly, in his attack upon Zabīd and in the release of the Honourable Lady Asmā, daughter of Shihāb, from the hands of Saʿīd al-Aḥwal, son of Najāh.

The events that raised the family to the Principality of Aden were as follows. When ‘Aly son of Muhammad the Sulayhite conquered Aden, the city was under the rule of the Banu Maʿn [who had subdued it as well as Lahj, Abyan, Shiḥr and Ḥadramaut. He allowed them to remain in possession as governors under his authority. When al-Mukarram married the Honourable Lady Sayyidah, his father gave her Aden and its neighbourhood as her dowry. The Banu Maʿn accordingly paid her tribute so long as the Dā’y ‘Aly son of Muhammad the Sulayhite lived; but when he was killed, in the year we have mentioned (A.H. 473), they declared themselves independent].

The King al-Mukarram thereupon marched against them, conquered the city and put an end to the supremacy of the Banu Maʿn. He placed their country under the rule of al-‘Abbās and Masʿūd, the two sons of al-Karam. He appointed the residence of the former at Taʿkar-ʿAden, which adjoins the gate of the city, and [gave him authority over] the trade with the interior. To Masʿūd he gave the castle of al-Khadrā, with authority over the coast and shipping, and command of the city. He made them take oath to the Honourable Lady the Queen Sayyidah, daughter of Ahmad, because as-Sulayḥi had endowed her with the city of Aden when he

* Read Their ancestor al-‘Abbās.
married her to his son al-Mukarram in the year 461. From that year* the revenues of Aden were uninterruptedly paid to her until [the death of] al-Mukarram. The amount was one hundred thousand dinārs, occasionally somewhat more, and in other years somewhat less. On the death of al-Mukarram, al-ʿAbbās and Masʿūd, the two sons of al-Karam, continued faithfully to fulfil their obligations to the Queen. But after their death [and that of Zuray† son of al-ʿAbbās, Abu Suʿūd son of] Zuray‘ and Abu ʿl-Gharāt son of Masʿūd proclaimed their independence at Aden.† Al-Mużaḍdal ibn Abi ʿl-Barakāt marched against them and a war took place which ended in a treaty, whereby it was agreed that half the revenues of Aden should be paid to the Queen. Upon the death of al-Mużaḍdal ibn Abi ʿl-Barakāt, the Princes of Aden discontinued the payment of the Queen's half of the revenues. Asʿad ibn Abi ʿl-Futuḥ, son of al-Malik al-Mużaḍdal’s uncle, proceeded to the spot and concluded an agreement, whereby a fourth of the revenues was to belong to the Queen. When the Banu az-Zarr rebelled at Ta'kar, the Princes of Aden again discontinued payment, and the Queen was thenceforward unable to draw anything from Aden, in consequence of the death of all her leading men. Ibn Najib ad-Daulah made no attempt to do anything in the matter.

Such were the circumstances under which the Banu ʿl-Karam ruled over Aden, and I will now proceed to relate the divisions that occurred between them.

Al-Mużaḍdal ibn Abi ʿl-Barakāt, in the course of one of his wars, attacked Zabid. He was accom-

* Read From the time of the appointment of al-ʿAbbās and Masʿūd.
† Zuray‘ and his uncle Masʿūd were killed, as will be seen, before the walls of Zabid. A table showing the succession of the Zuray‘ite Princes is given in Note 113.
panied by Zuray', son of al-'Abbās, and by the latter's uncle Mas'ūd, son of al-Karam, who were at that time Princes of Aden. Both were killed at the gates of Zabid, and they were succeeded at Aden by Abu 's-Su'ūd son of Zuray', and by Abu 'l-Gharāt son of Mas'ūd. They were succeeded in the rulership over Aden by the Dā'y Saba, son of Abu 's-Su'ūd, and Muḥammad, son of Abu 'l-Gharāt. Next came Saba's son 'Aly al-A'azz al-Murtada, together with 'Aly, son of Abi 'l-Gharāt, and then the Dā'y Muḥammad, son of Saba. 'Aly ibn Abi 'l-Gharāt was the last descendant of Mas'ūd. The Dā'y Muḥammad ibn Saba was succeeded by his son 'Īmrān. He died, and after him the country remained faithful in its allegiance to the family of Zuray', until the Zurayites were deposed by Sultān al-Mu'azzam Shams ad-Daulah Turān Shah, brother of Saladin son of Ayyūb, in the month of Dhu 'l-Ka'dah [A.H. 569]. The Princes of Aden were at that time Muḥammad and Abu 's-Su'ūd, the two sons of 'Īmrān, son of Muḥammad, son of Saba. Ibn Hurābah took a part in the events at Aden, neither the particulars nor the date of which I am able to recollect; but there have been none in the family of al-Karam nobler than 'Īmrān, son of Ḥurābah (Muḥammad?), or than Muḥammad, son of Zuray'. Nobility of character, though less than theirs, would be beyond power of description. The family of the Banu 'l-Karam are also known by the name of adh-Dhib. They were, next to the Sulayhites, the most distinguished of the Arab ruling families in Yaman.

Upon the death of Muḥammad, son of Abu 'l-Gharāt, son of Mas'ūd, son of al-Karam, he was succeeded by his brother 'Aly son of Abu 'l-Gharāt. He possessed the castle of al-Khadrā, commanding the sea, the shipping and the city. The Dā'y Saba, son of Abu Su'ūd, son of Zuray', son of al-'Abbās, son of al-Karam the Yāmite, who bore the
titles of the Unparagoned, the Victorious, Glory of the Empire, Honour of the Khalifate, Right Arm of the Empire, Sword of the Imam, Crown and Chief of the Arabs, Dā'ī of the Prince of the Faithful,—shared the sovereignty over Aden with the Sultan 'Aly son of Abu 'l-Gharāt. He held its gates and wielded authority over all that entered the city from the land side. He owned the fortress of Dumlūwah,* Ar-Ramā (?), Sāmi', Maţrān (?), and Dhubḥān; also part of al Ma'āfīr and of Janad. His possessions in the highlands were extensive. His sons were al-A'azz 'Aly, Muḥammad, al-Mufaqdal, Ziyād, and Rauh.

HOW THE SOVEREIGNTY OF 'ALY IBN ABI 'L-GHARĀT CAME TO AN END AT ADEN, AND HOW IT PASSED INTO THE HANDS OF THE DĀ'Y SABA.

It has been related to me by the Dā'ī Muhammad son of Saba and by certain Sheykhs of Aden, that they knew Ibn al-Khazary Abu 'l-Ḳāsim as deputy of 'Aly ibn Abi 'l-Gharāt over one half of Aden, and Sheykh Aḥmad ibn 'Attāb al-Hadhaly as deputy of Saba son of Abu 's-Suûd, over the other half. Ibn al-Khazary dealt unrighteously, in the division of the revenues, with Aḥmad ibn 'Attāb, and (his friends) the dependents of 'Aly son of Abu 'l-Gharāt, stretched forth their hands oppressively over the people. They created disorder and disturbance in the city and they cavilled at the Dā'ī Saba, making use of language calculated to excite anger and to offend their adversaries' pride. The Dā'ī was meanwhile assiduously occupied, through

* Khazraji says (see extracts in Note 57) that Dumlūwah was captured by Zuray' in A.H. 480.
The Zurayites.

good report and through evil report, in the collection of money and corn. All who looked to him for protection were ill-treated and oppressed, the followers of 'Aly being the more powerful party. The Dā'y bore his injuries in silence, but when his patience seemed likely to lead to the extinction of his authority, he determined upon an open struggle with his enemies. He appointed his deputy, the Sheykh as-Saʿid al-Muwaffāk Bilāl son of Jarir, over Aden, and ordered him to stir up the people, and to promote war in the city. Bilāl, who was a man of energy and sagacity, obeyed. Saba meanwhile collected a force of Arabs from among the Banu Hamdān, and from among the tribes of Janb ibn Asʿad (ibn Ḥurab?), 'Anbas ('Ans?), Khulān, Ḥimyar, Madhhij, and others. He hurried down from the mountains, [from Dumluwah,] and confronted his enemies in Wadi Lahj. The Dā'y Saba possessed in that valley a walled village, known by the name of Bany Abbah, which he occupied with his brethren of the family of Zuray. The retainers of his kinsman Masʿūd possessed in the same valley a large walled city called az-Zaʿāzi. The two parties encamped near their respective towns, and they fought one another with unexampled determination.

The cruelty of our kindred inflicts a deeper wound—than the blows of a sharp-cutting sword.

I have been told by the Dā'y Muḥammad ibn Saba, that he was out on one occasion with a reconnoitring party for Saba. They came in sight of 'Aly ibn Abi 'l-Gharāt and of his uncle Maniʿ ibn Masʿūd. No horse, said the son of Saba, ever carried braver or bolder men than these two. “We took to flight,” he continued, “but we were overtaken by Maniʿ ibn Masʿūd.” “Tell your father, O youth,” he shouted, “to stand firm, for this evening
there shall surely be kisses bestowed upon us by
the Jushamite maidens within his tents." When
I informed my father of these words, he rode forth
in person and addressed the Banu adh-Dhib, who
were present, and who were his nearest kinsmen:
"The mercenary Arab horsemen (their allies) were
not equal," he said, "to the heat of battle. Fire
can be mastered only by him that kindles it. Meet
your kinsmen and bear the fierce heat of battle
yourselves, otherwise there is nought before you
but defeat and disgrace."

The two armies joined in action and one of our
horsemen, charging Mani‘ son of Mas‘ud, dealt
him a thrust with his lance, which divided his
upper lip and the extremity of his nose. The battle
raged on both sides with lance-thrusts, heavy blows
of the sword and the destruction of horses. The
assembled Arabs looked eagerly on, but the Banu
Hamdān at length charged, and interposed them-
selves between the two parties. At the same
moment, the combatants were separated by the
Lahj, which came rushing in a torrent down its
bed. The two parties stood still on either bank of
the stream, conversing with one another. The Dā‘y
Saba, or some other person, turned towards Mani‘
ibn Mas‘ud. "What sayest thou," he asked, "O
Abu Mudāfi‘, of the Jushamite maidens' kisses this
evening?" "I say of them," answered Mani‘, "as
has been said by the poet al-Mutanabbi:—

Lance-thrusts to those that love them are as kisses." 64

Mani‘u’s answer has ever since been greatly
praised and admired, by reason of the aptness of his
quotation to the circumstances.

The war at az-Za‘azi‘, said to me the Dā‘y
Muhammad ibn Saba, endured for two years. ‘Aly
son of Abu ‘l-Gharāt at first distributed money
without taking account thereof, whilst the Dā‘y
The Zurayites.

abstained from similar liberality, and the minds of the people were nigh to being turned against him; but when 'Aly's cause gave way, the Dā'y expended money with a liberality which it would never have entered the mind of any man to expect. I recollect, he continued, that on a certain day, a member of the tribe of Hamdān came into the presence of the Dā'y Saba, who was then occupying a tent in his camp. "Let me be a partaker of thy bounty, O Abu Ḥimyar," said the Hamdānite. No one was with them but myself. "Thou knowest," continued the man, "that war is a devouring fire, and that men and horses are its fuel. I desire of thee that thou pay me the price of my blood, which amounts to one thousand dinārs." The Dā'y consented. "Also," continued the man, "the blood money of my son So and so, and of his brother." He received two thousand dinārs on their account. "May God preserve thee from evil, O Abu Ḥimyar," he thereupon said, "but there remains a claim for the horses that were destroyed." "Did destruction extend to the horses?" asked the Dā'y. "Pay me the price of the horses," answered the Hamdānite, "as thou hast paid me the blood money." The Dā'y handed over to him a purse containing five hundred dinārs. "But there is," said the man, "another thing which I think thy generosity, O Abu Ḥimyar, will not allow thee to deny me." "What is it?" "I desire to marry So and so, daughter of Such a one. Thou knowest how distinguished a family they are, and I am not possessed of sufficient wealth to approach them in a suitable manner." The Dā'y gave one hundred dinārs. "Mayest thou prosper and increase in wealth," said the Hamdānite. "There remains but one thing more. It would ill become me to marry whilst my two sons are unable to do so." The Dā'y gave him two hundred dinārs, for each
son one hundred. The Hamdânite arose, but on reaching the entrance of the tent, he came back and said: “By Allah! I will not, of a certainty, ask thee another thing save this one, for which I have returned. I have a daughter who has not a husband. An evil thing it were that I and her brothers should marry, whilst she remains single.”

“What is to be done?” asked the Dā‘y. “Pay me a sum wherewith I may be able to marry her.”

The Dā‘y gave him one hundred dinārs more and quoting the poet’s saying, in the rajaz metre, he exclaimed:

“Zayd’s beard had to be thinned, and it was plucked out by the roots.”

I was informed by the Dā‘y Muḥammad ibn Saba and by Bilāl ibn Jarir al-Muḥammady, that Saba expended upon the war with Sulṭān ‘Aly son of Abu l’-Gharāt, three hundred thousand dinārs. His means were then exhausted, and he borrowed money from the merchants of Aden who supported his cause, such as the Sbarif Abu l-Ħasan Muḥammad ibn Abi ‘l-Ōmari, a descendant of (the second Khalifah) ‘Omar ibn al-Khaṭṭāb, Sheykh Abu l-Ḥasan ‘Aly ibn Muḥammad ibn A‘yan, Žāfir ibn Farāḥ and others.

54 The Dā‘y Saba died at Aden, seven months after his conquest of az-Za‘āzi‘, still owing on account of the money he had borrowed, a debt of thirty thousand dinārs, which was paid by his son, al-A‘azz ‘Aly ibn Saba. The Sheykh as-Sa‘īd Bilāl, son of Jarir al-Muḥammady, told me that when he took the fortress of al-Khadrā at Aden, and captured the Honourable Lady Bahjah, mother of Sulṭān ‘Aly ibn Abi l’-Gharāt, he found treasures under her keeping which it was not possible for him to match, although the whole of Aden had been in his possession for a considerable length of time. From
Aden to Lahj, he also said, is the distance of a night’s journey, and he remembered writing from Aden with the news of the conquest of the city, and of his having captured al-Khadrā. He sent a messenger with the glad tidings to the Dā‘y Saba ibn Abī Su‘ūd. The same day on which he took al-Khadrā, the Dā‘y captured the city of az-Za‘āzi‘, and Bilāl’s messenger met one bringing similar glad tidings from the Dā‘y, a coincidence which, as he observed, was one of the most remarkable recorded in history.

‘Aly ibn Abī ‘l-Gharāt took refuge in the two fortresses of Munīf and al-Jabalah (?). They belonged to the people of Saba Suhayb, whose country is the higher portion of Lahj.65 He, Muḥammad ibn Manī‘ ibn Mas‘ūd and Ri‘yāh son of Abū ‘l-Gharāt, were slain by Muḥammad ibn Saba at Lahj in the year 545.

The Dā‘y Saba entered Aden, but, as we have stated, he lived in it for only seven months. He was buried at the foot of at-Ta‘kar within the city. He bequeathed his crown to his son ‘Aly al-A‘azz. His death occurred in A.H. 533, one year after the death of the Honourable Lady, the Queen (Sayyidah).

The Amir al-A‘azz al-Murtada ‘Aly, son of Saba, dwelt at Dumlūwah. He meditated putting Bilāl to death at Aden, but died of consumption. He bequeathed the crown to his sons Ḥātim, ‘Abbās, Mansūr, and Mufaddal, all of whom were in their infancy. He appointed Anīs al-A‘azzi and the Governor Yahya ibn ‘Aly, who was his wazīr and secretary, to be guardians of the children.

Muḥammad son of Saba, had fled from his brother, seeking refuge at Ta‘izz and Sabir with the Amir Mansūr ibn Mufaddal ibn Abī ‘l-Barakāt, from whom he received protection. When ‘Aly died at Dumlūwah, Bilāl sent certain Hamdānites
from Aden. They took Muhammad ibn Saba from under the protection of Mansur ibn al-Mufaddal, and brought him down to Aden. Bilal placed him upon the throne and made the people and officers of the government swear obedience unto him. He married him to his daughter and the wedding was celebrated with great splendour. He besieged Anis and the Governor Yahya ibn ‘Aly at Dumlūwah. The fortress was taken, and the whole country submitted to Bilal. When I reproached Anis for having surrendered Dumlūwah, a place of great strength, he answered that had he not submitted the female slaves and women would have beaten him to death with their clogs. Whilst the siege was proceeding he heard them, he said, saying to one another: “Curses be upon the slave who covets the like of what we require. Who is he to oppose one so much better for us than himself?” meaning thereby the brother of their lord, Muḥammad ibn Saba.

The Kādi ar-Rashid Ahmad ibn az-Zubayr had started from the Holy Gates (of the Imperial Palace at Cairo) in A.H. 534, with a charter of investment to the noble office of Dāʿy, in the name of al-Aʿazz al-Murtada ‘Aly, son of Saba. On his arrival, he found that ‘Aly was dead, and he invested Muḥammad son of Saba, giving him the titles of the Most Great, the Crowned, the Mighty. Upon Muḥammad’s wazir Bilal son of Jarir, he bestowed the titles of the Auspicious Chief, the Divinely-assisted, the Righteous.

The Dāʿy Muḥammad was a man of a generous disposition, universally praised, fond of eulogy, liberal in his rewards to those who eulogized him, and himself a skilful improviser. He treated men of culture and learning with generosity and often introduced one or more verses in his conversation. I once saw him on a feast day in the Muṣalla, out-
side the city of al-Juwwah (Hinwah?), seated on a spot where he suffered from the hot rays of the sun. Poets were present who strove with one another for liberty to recite their verses. "Tell them," he said to me, "and raise your voice so that they may hear, that they need not crowd around me, for I will not leave this place until they have finished." The poets were thirty in number and he rewarded each one.

I remember being with him one night in his palace at al-Juwwah, whence I intended proceeding to Aden. He had with him the two Kādis, Abu Bakr ibn Muḥammad al-Yāfi'y the Janadite and Abu 'l-Fath ibn as-Sahl, besides others of his principal courtiers, such as the two sons of Kāsim, Saba and Muḥammad, both of whom were shining lights, and one of the two, Muḥammad, was a physician and astrologer. Several of the eulogists I have spoken of, ten in number, had assembled at his gates. The Dā'ī produced the poems and, turning to the persons assembled around him, he asked what reward he ought, in their opinion, to bestow upon the authors. His companions mentioned various sums, not one of which exceeded one hundred dinārs. "Make it," he said, "three hundred dinārs. It is little enough." Thereupon he arose, and we superintended the division of the money.

We were present with him one day at the palace of al-Ḥajr, at a place known as al-Jannāt. Several poets were in his company, among others Ṣafy ad-Daulah Ahmad ibn 'Aly al-Ḥakly and the chief Kādi Abu Bakr ibn Muḥammad al-Yāfi'y the Janadite. He was a distinguished poet and author of extemporaneous verses, which no studied lines have ever excelled. Also the Kādi Yaḥya ibn Āḥmad ibn Abi Yaḥya, Kādi of Ṣan‘ā, who, in the opinion of the people of Ḣam, occupies a rank among poets equal to that of Ibn al-Ḳumm. The Dā'ī
extemporized two lines of verse on a certain metre that occurred to him, and he promised to give the robes he wore and the money about his person, to him among the persons present, who should be the first to supplement his verses. The poets were slow in the accomplishment of their task and the Kādi Abu Bakr ibn Muḥammad al-Yāfiʿy distanced his companions in the race. He was close to me. I stole the paper out of his hand and I contrived to have his words in readiness on my lips. I thus appropriated the two lines he had composed. Standing up, I recited them to the Dāʿy, and received the Kādi's prize. His shot hit the mark, but I had purloined the arrow, and I carried off the money and the robes. The stream of the Dāʿy's liberality flowed in torrents for the benefit of the talented men about him. Not one of them but received a dress of honour and was rewarded with generous gifts.

In the year 549 (read 547) the Dāʿy Muḥammad ibn Saba purchased, from the Amir Mansūr son of al-Mufaḍḍal, all the strongholds that had formerly belonged to the Sulayhites.* They consisted of twenty-eight castles and cities, among which were the cities of Dhu Jiblah, Dhu Ashraḵ, and Ibb. He bought them at the price of one hundred thousand dinārs. Mansūr adopted his two fortresses of Sabīr and Taʿizz as his places of residence and he divorced his wife.67 Her name was Arwa, daughter of ʿAly, son of Abd Allah the Sulayhite. The Dāʿy went up to Mikhlāf (Jaʿfar). He made Dhu Jiblah his place of residence and married the repudiated wife of the Amir Mansūr ibn al-Mufaḍḍal. He married also the Honourable Wuḥāzite Lady, the daughter of Sultan Asʿad ibn Wāʿil ibn ʿIsa. He removed her place of residence from as-Šariḥānī to the palace of Ibn Sibāʿ. The poets vied more

* See Note 56.
The Zurayites.

than ever with one another in eulogies and congratulations on the subject of the fortresses he had acquired, and of the guarded and hidden jewels, the two wives above mentioned. The Dāʻy was intoxicated with gladness by his successes and his hands were widely opened in distributions of gifts. One morning I went up to Dhu Jiblah, accompanied by

the Sheykh Abu ʻl-Hasan ibn ʻAly ibn Muḥammad the Sulayhite and by the Sheykh al-Murajja al-Harāni, and from Dhu Jiblah we proceeded to the fortress of Ḥabb. Every paper that was handed to the Dāʻy, he marked with the words, Honour be longeth to God alone. On reaching the castle, we reckoned up the papers in the possession of the poets. The Dāʻy's treasurers were the Sheykhs Aḥmad ibn Mūsa ibn Abi ʻz-Zarr the governor and Rayḥān al-Muḥammady. The sum to be paid was found to amount to five thousand dinārs. Sheykh Aḥmad ibn Mūsa objected to it as unreasonably large and proposed that we should consult the Dāʻy on the subject. Sheykh Rayḥān, however, answered that as for him, he was not wearied of his life. "By Allah!" he said, "if you speak to him on the subject, you will not leave his presence without undergoing the effects of his anger." The entire sum was paid that same day. The ʻĀdī Yahya ibn Ahmad ibn Abi Yahya eulogized the Dāʻy at Dhu Jiblah in an ode, for which he was rewarded with a donation of five hundred dinārs and with a dress of honour.

I arrived from Tiḥāmah at a time when I was indebted to the Prince for a sum he had confided to me for certain purposes of his own. I received a letter at Zabid, sent from Dhu Jiblah, in which he invited me to join him, which I did. When I stood before him, he asked me what I had brought him. I answered enumerating the things I had procured for him, to which he replied that he wanted nought
but verses. "By Allah!" I said to him, "I have not composed a word of poetry, nor can I do so for fear of the people of Zabid, who make my verses a subject of reproach to me." He, however, desisted not from pressing me until he put me to shame and I improvised lines on the same metre as that upon which the Kādi Yaḥya ibn Aḥmad ibn Abī Yaḥya composed his verses. When I recited them he exclaimed: "I rewarded the Kādi with five hundred dinārs and a dress of honour. I reward you with a like sum out of the amount in your hands, but in bestowing upon you a dress of honour, I will distinguish you over him, by giving you the robes I have on at this moment." I received the money and the robes, and the circumstance was one of the causes of the hatred the Abyssinians entertained against me, and of their desire to kill me, a design from which I was preserved by God Most High.

The generous deeds performed by the Dā'ī Muḥammad ibn Saba are more than it is possible to enumerate. He died in the year 548,* and was succeeded by his son 'Imrān ibn Muḥammad ibn Saba. The people of Zabid prohibited me from going to him, and God decreed my journey to Egypt in A.H. 551, as envoy from the prince of the two great and holy cities. I obtained, on returning to Yaman, a letter from Malik as-Sāliḥ (Ṭalāʾī ibn Ruzayk) to the Dā'ī Imrān son of Muḥammad, asking him for a settlement of the account of moneys, for which, at the time of his father's death, I was still indebted and which amounted to three thousand dinārs. "What is the purport of Malik as-Sāliḥ's letter," inquired the Dā'ī. The Kādi ar-Rāshid informed him in reply that it asked for a settlement of the account. "Let 'Omarah offer us two lines of verse," answered the Dā'ī, "in which he shall strictly observe the

* See Note 70.
laws of rhyme, and the account shall be regulated."

Then he asked for paper, and wrote as follows:—

"In the name of God, the Merciful, the Gracious. I hereby declare, and I am 'Imrân, son of the Mighty Dā'î Muhammad, son of the Most Noble Dā'î Saba, son of Abu Su‘ūd, son of Zuray', son of 'Abbâs the Yamite, that the Jurist 'Omârah, son of al-Ḥasan * the Ḥakamite, is exempt from all liability for the money he owed and was unable to pay to our lord the Dā'î Muhammad son of Saba, amounting to two thousand seven hundred Malikiyah dinârs."

I again departed from Arabia in the year 552. Travellers arriving in Egypt from Yaman never ceased relating, touching the strength of character of the Dā'î and his generosity, things fit to humble Fortune when it shapes the course of events and the rain of heaven, when its copious and beneficent showers water the thirsty soil.

He died in the year 560, leaving three sons, Muḥammad, Abu Su‘ūd and Mansûr, none of whom has yet attained the years of manhood at the present time, namely the month of Muḥarram of the year 564 of the Hijrah, the blessings of God and His peace be upon its originator.  

The following is a slight sketch (a supplement to the foregoing particulars), poor and inadequate as the residue of liquid at the bottom of a cup, of the history of the Auspicious, the Divinely-assisted, the Righteous Chief, Abu ’n-Nadi Jarîr son of Bilāl (read Bilāl son of Jarîr) al-Muḥammady.

We have already mentioned that he governed Aden on behalf of his master Saba. ‘Aly al-A‘azz allowed him to remain, and the city continued under his rule from the year 534 until 546 or 547, when he died. Worldly greatness is surely vanity!

I have been told by Sheykh Ma‘mar ibn Aḥmad ibn ‘Attâb, and by the learned scholar Abu Bakr ibn Aḥmad al-‘Abdi, both of whom possessed

* Son of Abu 'l-Ḥasan 'Aly?
special knowledge of all that relates to Bilāl, that he left in money alone six hundred and fifty thousand Maliki dinārs and upwards of three hundred thousand dinārs in Egyptian coin. He left also several buhārs weight of silver plate, consisting of ornaments, horses' and mules' trappings, swords and lances, inkstands, basins and ewers, candlesticks, Maʿūsh (?) articles for presents, bath-basins, drinking-cups, cloaks (?), silver lace, utensils encrusted with gold, Sulayhi daggers, silver goblets and baʿliyat (?), weighing altogether five buhārs and two hundred pounds. As to clothing and merchandise, stores and warehouses were filled with them. Thus it was also in the matter of perfumes and such like. Also accoutrements and arms, rarities from India and beautiful objects from China, from North Africa and from 'Irāk, variegated stuffs (?) from Egypt, from 'Omān and from Kirmān, all in quantities which it is impossible to reckon. All passed over by his bequest into the possession of his master the Dāʿy Muḥammad, son of Saba. The latter in the course of two years spent the whole in works of piety and benevolence.

Bilāl died leaving several sons, grown up men. Among them were the Sheykh Mudaḥī son of Bilāl, who succeeded him in the office of wazīr. He died, and the wazīr Abu ʿl-Faraj Yāsir, son of Bilāl al-Muḥammady, assumed the guardianship of the two young Amīrs, the sons of ʿImrān ibn Muḥammad, as well as that of their brother Manṣūr.* Yāsir is not inferior to his father in resolution and strength of character, or in bravery. As for the virtue of generosity, he is renowned for it, he is celebrated for it, and he is surnamed after it.

* The above is the nearest sense I can give to the much mutilated sentence in our MS. But there is practically no room for doubt that a version, which represents Yāsir as the guardian of ʿImrān's children, is substantially incorrect. See Note 69.
The Banū Najāḥ.

60 History of the Family of Najāḥ, the Abyssinian Kings of Zabīd.

Al-Mu‘ayyad Nāṣir ad-dīn Najāḥ continued to rule over Tihāmah, from the dominions of Ibn Ṭarf to Aden, the kings of the highlands showing respect for his dynasty, and dreading his power. This endured until the Dāʻy ‘Aly son of Muḥammad the Sulayhite brought about his death, by means of a slave girl, whom he sent to Najāḥ as a present, in the year 452. The sons of Najāḥ retained possession of Tihāmah for two years after their father’s death, and during that period affairs were conducted by one of their freedmen, of the name of Kahlān. They were men of resolute character, but some members of the family were still in their youth.

Ere long the Dāʻy ‘Aly the Sulayhite dispossessed them of their kingdom (in a. h. 455), and after their arrival in the Island of Dahlak they became dispersed. Mu‘ārik, the eldest of the family, in an access of folly committed suicide. As for adh- Ḍakbirah, she had barely attained the age of puberty. Sa‘īd al-Āhwal, who afterwards slew the Sulayhite, (and Jayyāsh) were the two manliest characters of their house. Each cultivated literature, and enjoyed a prolonged life and great power. But their father Najāḥ brought up their elder brother Mu‘ārik to succeed him.

Jayyāsh disguised himself and entered the city of Zabid. Having recovered possession of certain deposits due to him by ‘Abd ar-Rahman ibn Ṭāhir al- Kaybi, he returned to Dahlak, where he remained for a certain length of time, in the days of aş- Sulayhī, applying himself with distinguished success to the acquisition of learning. Sa‘īd al-Āhwal and he were born of the same mother, but Sa‘īd was
the elder, and the adventures he met with are the strangest that ever were recorded.

He departed from Dahlak for Zabid in anger with his brother Jayyāsh, who had prevented him from practising treachery against the Prince of Dahlak. Saʿid concealed himself at Zabid in the house of the Raʾis Mulāʿib the Khaulānite. This man belonged to the lower orders of the people, but he was more than any other person attached to the family of Najāh. Saʿid dug for himself a refuge in the grounds occupied by the dwelling-places of Mulāʿib, and he generally abode therein. He then wrote to his brother Jayyāsh at Dahlak, ordering him to come to Zabid, and announcing the speedy downfall of the Sulayhites and the restoration of their own family. On Jayyāsh’s arrival, Saʿid openly rose against his enemies at the head of a band of seventy men. Not one of them possessed a horse, nor had they any other weapon than iron nails mounted on palm-sticks. Aḥmad ibn Falāḥ, chief of the Office of Control * at Zabid, has told me that when Saʿid went forth from the city, he and his followers met a mounted soldier. They killed him, and Saʿid appropriated the horse he was riding. Saʿid started from Zabid, on his way to attack aṣ-Ṣulayhi, at the close of the ninth day of Dhu ’l-Ḵaʿdah, of the year 473.

“We set forth,” says Jayyāsh son of Najāh, “by the sea-board road, avoiding the royal highway for fear of being intercepted by the enemy. By forced marches the distance to al-Mahjam could be performed in three days. The news of our insurrection had preceded us and had reached aṣ-Ṣulayhi. Both the highlands and the plains were, at the time, filled with rumours.† The time had come, it was

† The conjunction thnmma, which occurs at this point, perhaps indicates an omission in the MS.
The Banū Najāh.

said, for the uprising of Saʿid al-ʿAḥwal son of Najāh, and there was hardly a mosque or place of assembly, a college, or market, or public road, in which the matter was not discussed, though we endeavoured, from motives of prudence, to act secretly. But Saʿid openly made oath by God Most High, that he would slay his enemy, that he was the destined master of the day, and he spoke in that tone to most people.

"As-Ṣulayhi, on hearing of our revolt, despatched against us a detachment of his army, consisting of five thousand Abyssinian spearmen, most of whom were our own servants and kinsmen, and he ordered them to bring him the heads of the squint-eyed Saʿid, of his brother, and of his other companions.

"By adopting the sea-board road, we avoided the troops. I remember that when night closed in upon us at al-Murāwiʿah,* in the province of al-Kadra, a man stepped forward from behind the hillocks in the valley, and addressing us, said that we had doubtless strayed from our way. We replied that it was so, whereupon he desired us to follow him, and he walked before us until day broke, when we lost sight of him. We underwent great fatigue and suffering from travelling barefooted by day and by night. Saʿid, walking in our midst whilst the horse was led, continually exclaimed: 'O morning of prosperity, of triumph, and of happiness! Make ye haste unto the man, lest to-morrow he die otherwise than by our hands. By Allah! to-morrow's sun shall not rise and he still in this world!'" We continued our march without intermission, until we at length entered the borders of the camp.

* Al-Murāwiʿah is mentioned in the Taj al-ʿArūs as the name of a village in Yaman, the burial-place of a member of the family of al-Aḥdal.
"We were mistaken for servants and followers of aş-Sulayhi, and none heeded us, saving 'Abd Allah son of Muḥammad the Sulayhite, who, mounting his charger, suddenly called to his brother: 'To horse, my lord! for this, by Allah, is al-Aḥwal son of Najāh, with his armed following, of whom we have received warning by As'ad ibn Shihāb's letter from Zabid.' Aṣ-Sulayhi, in reply to his brother, exclaimed that he was destined to die at no other place but ad-Duhaym and Bir (the well of) Umm Ma'bad. He believed that the well (referred to in the prediction) was that bearing the same name, at which the Apostle of God (upon whom be blessings and salutations of peace) halted, on the occasion of his flight in company with Abu Bekr. But Mash'āl the 'Akkite exclaimed: 'Defend thyself, for this, by Allah, is the well of Duhaym ibn 'Abs, and that mosque stands on the site of the tent of Umm (the mother of) Ma'bad, son of al-Hārith the 'Absite.' On hearing those words," says Jayyāsh, "aṣ-Sulayhi was overcome with despair, and he urined into his chain-armoured tunic. He never moved from the place where he stood, until we struck off his head with his own sword. I was the first to strike him, but one of Najāh's slaves took part with me in the deed. He it was that pierced aş-Sulayhi with his spear, and I struck off his head with my own hand and mounted it upon the shaft of the royal umbrella. I ordered the drums to be beat and the trumpets to be sounded, and I mounted Sulayhi's Hadramauti horse named adh-Dhabbāl. As for 'Abd Allah son of Muḥammad the Sulayhite, the bravest of Arab horsemen, he charged us and killed several of our people. One of our men grappled him, and both fell to the ground. 'Kill us both,' cried the man, 'for my people will rejoice at my not having perished at the hands of the vile.' Sa'īd thereupon," says Jayyāsh, "transfixed both with a spear at one blow."
He then struck off the head of 'Abd Allah, imagining him to be his brother 'Aly the Sulayhite.

"Sa'id mounted the horse of 'Abd Allah, and with the two heads borne aloft before him he proceeded to the door of the mosque, in which the Lady Asmā, daughter of Shihāb and wife of aṣ-Ṣulayḥi, was. 'Come forth,' he said to her, and offer thy morning greeting unto the two Sulṭāns!'

'May God never bestow upon thee the greeting of his favours, O Aḥwal!' she replied. And, with her face uncovered, she recited the line composed by Imru 'l-Ḳais the Kindite,—

63 Verily none so insolently trample upon thee as—the feeble boaster.
None so arrogant in humbling as he that hath been abased."

"Sa'id sent a messenger to the five thousand, whom aṣ-Ṣulayḥi had despatched on the previous night with orders to slay him. 'Aṣ-Ṣulayḥi,' he said, 'has suffered death. I am a man of your own race, and the honours I gain are acquired by you.' He remained at the gate of the mosque, the two heads set up before him, and the air filled with the sound of the beating of drums, until the men arrived. They saluted him, and with their aid he plundered and captured and massacred the soldiers of aṣ-Ṣulayḥi. Sa'id," continues Jayyāsh, "became intoxicated with pride, and assumed a haughty demeanour even towards me his brother, son both of his father and of his mother. I advised him to show kindness to the Lady Asmā, and to grant an amnesty to the Princes of the Sulayhite family who accompanied her. They were one hundred and seventy in number, all mistrusted by Sulayḥi, who feared lest, in his absence, they should betray him. I advised him also to spare the Kaḥṭānite chieftains, who were likewise with her, thirty-five in number, to send, through the Princess, a letter to her son al-Mukarram son of 'Aly, to write that his blood
feud was satisfied, that he had won back his kingdom, that in kindness to al-Mukarram he sent him his mother, guarded and protected, and that he had granted an amnesty to al-Mukarram's kinspeople. 'By Allah, my lord,' I said to him, 'if thou do this, the Banu Kalhān will not dispute thy sovereignty over Tihāmah, and if thou decline my advice, their sense of wounded honour will to a certainty stir and impel them to invade thy country.' Sa'īd answered me in the words of the ancient poet,—

Beware of sparing the viper, after crushing her tail.—If thou art wise, her head shall share the fate of her tail.

"He then ordered the Sulayhites to be brought forth, and they were slain to the last man. The mercy of God be upon them! I saw an old man among them, who sought to protect himself behind his son, and the spear passed through the bodies of both. May God preserve us from the grievous pressure of calamity! I shall never forget," continues Jāyyāsh, "the sight of as-Sulayhi's head mounted upon the shaft of the royal umbrella, nor the voice of the Qur'ān reader: Say, O God, Lord of Empire, Thou givest sovereignty unto whom Thou willest, and Thou takest it from whom Thou willest. Thou raisest whom Thou willest, and Thou abasest whom Thou willest. In Thy hands is all good, and Thy boundless power is over all things.* Neither can I forget the words of the poet al-'Othmāni, part of an ode which he improvised on the spot, and in which he described the royal canopy:

How unsightly was his face under its shade!—How comely his head upon its stem!"

Three days after the battle, Sa'īd departed for Zabid, carrying the two heads with him. The vain possession of a kingdom was one of the spoils of his

* Qur'ān, S. iii. v. 25.
victory, together with a large amount of booty. It comprised two thousand horses and three thousand camels, with their harness and furniture. He entered Zabid on the sixteenth day of the month of Dhu ‘l-Ka‘dah of the year 473, with the heads of as-Sulayhi and his brother borne before the litter of the Honourable Lady Asmā daughter of Shihāb. He placed her in the house of Shaḥār, and the two heads were set up opposite her casement.

As‘ad ibn Shihāb fled from Zabīd, and took refuge with al-Mukarram at San‘ā. The death of as-Sulayhi filled the hearts of all men with dread of Sa‘id ibn Najāh. The governors of the (mountain) fortresses seized possession of the places confided to their rule, and the authority of al-Mukarram was all but destroyed. That of Sa‘id in Tihāmah, on the contrary, acquired great strength, and he sent persons to Abyssinia to purchase for him twenty (thousand) spearmen. Al-Mukarram continued deprived of all knowledge of his mother, the Honourable Lady Asmā daughter of Shihāb, until he attacked Zabid, and rescued her in the manner we have already related. Sa‘id subsequently returned,* recaptured the city, and expelled the governors appointed by al-Mukarram. He continued to rule over it until he was killed in A.H. 481, in the battle of the castle of Sha‘ir, the result of a stratagem contrived by Queen Sayyidah, daughter of Ahmād, and wife of the King al-Mukarram, as has likewise been mentioned.

* From Dahlak, in A.H. 479 (Khi.).
How Jayyash son of Najah went to India, accompanied by the wazir Kasim al-Mulk Abu Sa'id Khalaf son of Abu Tahir the Omayyad, descendant of Suleyman ibn Hisham son of 'Abd al-Malik.

Jayyash proceeds with his relation as follows:—

"After these events I disguised myself, and I went to Aden, accompanied by the wazir Khalaf, son of Abu Tahir. We proceeded to India in the year 481, and after remaining in that country for six months, we returned the same year to Yaman. One of the most wonderful things I experienced in India was on the occasion of our meeting a man who came from Sarandib. Everyone rejoiced at his presence, and it was believed that he possessed knowledge of the future. Upon our questioning him respecting our affairs, he gladdened us with predictions, not one word of which failed to be accomplished. I bought an Indian slave girl, and she arrived with me in Yaman, being at that time in her fifth month of pregnancy. On landing at Aden, I sent the wazir Khalaf in advance of me to Zabid, by the sea-board road, and I ordered him to spread reports of my having died in India, to apply for a personal amnesty, to acquaint me with the actual situation of our affairs, and to inform me who of our people remained with the Abyssinians. I myself went to Dhu Jiblah, where I fully acquainted myself with the condition of al-Mukarram ibn 'Aly, how he had given himself over to the pursuit of pleasure, how he had become physically weakened, and how he had abandoned the direction of affairs to his wife, Queen Sayyidah daughter of Ahmad. From the highlands I descended to Zabid, where I joined the wazir Ibn Khalaf, and received from him..."
The Banū Najāḥ.

intelligence respecting our friends, our kinsmen and our servants, which filled me with satisfaction. He told me that they were in great numbers in the country, but that they wanted a leader. I assumed the guise of an Indian, allowed my beard to spread over my face, my hair and nails to grow long, and I covered one of my eyes with a black cloth. I dwelt close to the royal palace, and when people went forth in the morning, I used to proceed to the maṣṭabah (bench at the outer gate) of ‘Aly ibn al-Ḵumm, who was wazīr to the governor appointed by the King al-Mukarram ibn ‘Aly. I heard him say one day (as he went past?), ‘By Allah, if I could find a dog of the family of Najāḥ, of a certainty I would make him King of Zabid.’ This was said in consequence of some cause of offence that had arisen between him and the governor As‘ad ibn Shibāb. Husayn, son of ‘Aly the Kumnite, the poet came forth on a certain day. He was at that time the most skilful chess-player of all the inhabitants of Zabid. ‘Indian,’ he asked me, ‘art thou a good chess-player?’ I answered that I was. We played, and I beat him at the game, whereupon he barely restrained himself from violence against me. He went in to his father and told him that he had been beaten at chess. His father replied that there had never been a person at Zabid who could overcome him, excepting only Jayyāsh the son of Najāḥ, and he, he continued, has died in India. ‘Aly, the father of Husayn, then came forth to me. He was an exceedingly skilful player and we played together. I was unwilling to defeat him, and the match ended in a drawn game. He was greatly pleased with me, and admitted me to his intimacy. Every day and every evening he used to say: ‘God speed you unto us, O family of Najāḥ!’ At night I used to join the wazir Khalf, and we were parted during the day. I occupied myself, meanwhile, in writing to
the Abyssinians who were scattered in the provinces, bidding them to be in readiness. When five thousand spearmen had assembled, dispersed in the outskirts of the city and within its walls, I told the wazir Khalf that a certain sum was due to me by 'Omar ibn Suḥaym. I desired him to receive ten thousand dinārs and to distribute the money among the men who had assembled, which he did. I (again) saw the wazir at night, and informed him that my Lord the Kā'id Ḥusayn ibn Salāmah had appeared to me in my sleep. He had promised me that the kingdom we desired to regain would return unto us, and that the event would occur on the night of the delivery of the Indian slave girl. Ḥusayn, I moreover told him, after speaking these words, had turned to a man on his right hand and had asked: 'Is it not so, O Prince of the Faithful?' and the man so addressed replied: 'Yea verily, and sovereignty will belong to the descendants of the child for a long period of time.'

"I remember that on a certain day," continues Jayyāsh, "'Aly ibn al-Kumm returned from the palace to his own house, in a state of extreme anger. On becoming calmer he said to me: 'Come up, Indian, that I may play chess with thee.' Whilst we were playing, his son Ḥusayn entered and beat one of his slaves with a whip. I was struck by the end of the whip, and I heedlessly uttered an exclamation such as habitually escaped me whenever anything startled me. The words I used were: 'I am Abu 't-Tāmi!'} 'Indian,' asked the old man, 'what is thy name?' I answered, 'Bahr.' 'Bahr!' he said, 'by Allah! the epithet Abu 't-Tāmi is well suited to that name.' I repented," continues Jayyāsh, "of what I had said, and I began to mistrust my companions.

"When the time had come for the recovery of our
possessions, in accordance with God's decree, it happened that I played chess with Husayn, the poet, son of al-Ḵumm. No person was present but his father ʿAly, who sat on a raised seat, giving directions to his son. He promised Husayn that if he defeated me, he would send him to al-Mukarram and to Queen Sayyidah, in charge of the revenues of that year, and that he would give him the present that would, as customary, be offered to the Governor of Tihāmah, a sum amounting to several thousand dinārs. I purposely played a careless game with Husayn, desiring to conciliate his father, and I allowed him to win. Husayn became intoxicated with joy and gave vent to his feelings in foolish words, with which he exulted over me. I bore with him for his father's sake, but he stretched forth his hand and snatched away the black cloth that covered one of my eyes. His father stood up reprobating the act, whilst I arose in extreme anger. An involuntary exclamation escaped me according to the habit I had contracted, and I uttered the words: 'I am Jayyāsh!' It was not possible for me to remain, but ʿAly ibn al-Ḵumm sprang after me, bare-footed and trailing his cloak. He overtook and stopped me, and then bringing forth a copy of the Holy Volume, he swore an oath upon it, which completely tranquillized me. No person was present, and I also took oath unto him. He ordered the palace of aš-Ṣulayḥi, the Dār al-ʿIzz, to be vacated. It was carpeted and hung with curtains and the Indian slave girl was removed thither, together with male and female servants, provisions and furniture. He retained me in his house until night had set in, when he allowed me to depart. I entered the palace and found that the slave girl had given birth to my son al-Fātik, between sunset and the hour of evening prayer. ʿAly ibn al-Ḵumm came to me that night. He warned
me that what had occurred could not long remain concealed from As'ad ibn Shihāb, and in reply I informed him that I had five thousand spearmen in the city. 'Victory is in thy hands,' replied 'Aly; 'declare thyself publicly.' I told 'Aly I was unwilling that harm should befall As'ad ibn Shihāb, who had done all he could for our family and children, and through whose influence they had been spared and treated with kindness. Ibn al-Kumm desired me, in reply, to act therein as I thought proper."

Jayyāsh ordered the drums and trumpets to be sounded. The people of the city and five thousand Abyssinians rose in arms along with him. Ibn Shihāb was taken prisoner. "Naught can defend us against you, O family of Najāḥ," he said to Jayyāsh, "for man's fortunes are as the buckets of a well (which rise full of water for the benefit now of one, then of another). But such as I ask not for mercy." "And such as thou, O Abu Hassān," answered Jayyāsh, "shall not suffer harm." Jayyāsh treated As'ad and his children with kindness, and sent him forth with all the property he possessed, and with all his family.

"I took possession," says Jayyāsh, "of the Government House and of its contents, in the morning that followed the night on which my son Fātik was born, and the promises made to me by Ḥusayn ibn Salāmah were exactly fulfilled.

"Ere a month had elapsed, I was at the head of twenty thousand spearmen, men who were our servants and kinsmen and who were hitherto dispersed in the provinces.* Praised be He who exalteth them that were abased, and giveth abundance unto them that were in want!"

* I have suggested in a note to the Arabic text, the substitution—though not altogether satisfactory—of ٍastyعسن for ٍاستعسن. The word ٍاستعسن has since then occurred to me as a more probable reading.
Thenceforward Jayyāsh suffered no material harm at the hands of al-Mukarram, none greater than incursions into the territories of Zabid. It was in this condition of affairs that Ḥusayn ibn al-Kumm composed the following line, addressed to Jayyāsh upon his slaying the chief Ķādi al-Ḥasan (Ḥusayn ?) ibn Abi ‘Aḵāmah:—

Dost thou flee when al-Mukarram poiseth his lance!—And dost thou display thy bravery against one who neither sought favour nor excited hostility?  

He alluded also to the same subject in an ode which will be mentioned hereafter.

Thou hast dealt unrighteously, O Jayyash, in slaying al-Ḥasan.—

By his wicked slaughter, thou hast destroyed (lit. trans-pierced) the glory (the eye) of his age.

Jayyāsh continued ruler of Tihāmah from 482 until the year 498, when he died, in the month of Dhu ’l-Ḥijjah (the last month of the year). The children he left were al-Fāṭik son of the Indian concubine, Mansūr, Ibrāhim, ‘Abd al-Wāḥid, adh-Dhakhirah and Muʿārik. It is also said that Jayyāsh died in the month of Ramadān of the year 500, but the first-mentioned date is the more probable one.

He was succeeded by his son al-Fāṭik, who however was opposed by his brothers Ibrāhim and ‘Abd al-Wāḥid. The former was a perfect horseman as well as benevolent, cultured and generous, whilst ‘Abd al-Wāḥid was beloved and trusted by the army. They fought with one another, their father’s slaves taking part in their divisions, but eventually al-Fāṭik son of Jayyāsh triumphed over his brother ‘Abd al-Wāḥid. He pardoned him, treated him with kindness, enriched him and conciliated him.

69 As for Ibrāhim, he took refuge with As‘ad ibn Wā’il ibn ‘Isa the Wuhāzite, who received him with such hospitality as has never been surpassed. The slaves of Fāṭik had meanwhile increased in number and had waxed in power.
Fātik died in the year 503, leaving a son Manşūr, below the age of maturity. His father's slaves placed him upon the throne, but İbrahim son of Jayyāsh, upon the death of his brother Fātik, collected troops and invaded Tihāmah. He was confronted by the slaves of Jayyāsh, and the two parties halted opposite one another near a village named [Huwayb, in Wādi Zabid]. The city having been vacated by the officials of Fātik, who held the power of Ibrahim son of Jayyāsh in small estimation, 'Abd al-Wāḥid, Ibrahim's brother, arose in arms, took possession of Zabid and seized the Government House. The eunuchs and servants came forth by night with their master Manşūr, and fearing 'Abd al-Wāḥid on his account, they enabled him to escape by letting him down by means of a rope, from the walls of the city. Manşūr took refuge with the retainers of his father Fātik, but the people turned away from him and from his supporters, and attached themselves to 'Abd al-Wāḥid on his becoming master of Zabid, he being beloved by the troops.

When Ibrahim son of Jayyāsh beheld that his brother had forestalled him in the attainment of supreme power at Zabid and in the possession of the country's strongholds, he joined Husayn ibn Abi 'l-Hafāṭ al-Hajūry, who was at that time at al-Jurayb. The Banu Abi 'l-Hafāṭ belong to the family of the Banu Jurayb son of Sharaḥbil, and they are regarded as descendants of Hamdān. As for al-Manşūr son of Fātik and his father's slaves, they sought refuge with the King al-Mufaddal son of Abu 'l-Barakāt the Himyarite Prince of Ta'kar, and at Dhu Jiblah, with the Honourable Lady the Queen Sayyidah, daughter of Aḥmad the Sulayhite, at whose hands they met with a hospitable reception. After a time the slaves of Fatik bound themselves by an agreement with al-Mufaḍḍal to relin-
The Banū Najāḥ.

quish in his favour one fourth of their country, in return for his alliance and for his aid against ʻAbd al-Wāḥid son of Jayyāsh. Al-Mufaddal accordingly drove ʻAbd al-Wāḥid out of Zabīd and placed the supporters of Manṣūr in possession of the city. [This was in the year 504.] He then, however, formed a design to act treacherously towards the family of Fātik and to take possession of the country. But he received intelligence that the fortress of Ta‘kar had been seized by certain Jurists and that they had possessed themselves of an amount of wealth such as no person had ever known. Al-Mufaddal hastily left Zabid, turning himself unto no one, and there happened that which we have already related, how he inflicted death upon himself by poison, on beholding his concubines in the midst of men, and clad in bright coloured apparel, singing with tabours in their hands.

Thenceforward supreme power was held by Manṣūr, son of Fātik and by his father's retainers. The descendants of Fātik occupied the throne as Princes of the country, and the wazīrs were selected from among the descendants of his slaves. Of these princes there was Manṣūr son of Fātik. Next was Fātik son of Manṣūr, whose mother was the Honourable and virtuous Lady, the distinguished Pilgrim ['Alam]. When Fātik son of Manṣūr died without issue, the succession passed on to the son of his paternal uncle, who bore likewise the name of Fātik, and who was son of Muḥammad son of Manṣūr, son of Fātik son of Jayyāsh (read son of Muḥammad son of Fātik son of Jayyāsh). His accession took place in the year 553 (read in 531, and he perished in 553). With him the dynasty came to an end, and in the year 554 its power passed into the hands of ʻAly ibn Mahdy, who had rebelled in Yaman.

The descendants of Fātik son of Jayyāsh pos-
sessed none but the outward attributes of royalty. The Khutbah was recited in their names next after that of the Abbasside Khalifah, the coinage bore their titles, they rode forth under the royal umbrella on festival days, and they ratified the decisions of the Council. But all actual power, that of commanding and forbidding, the conduct of affairs, the defence of the frontiers and the accrediting of envoys, belonged to their slaves the wazirs, the slaves of Fātik son of Jayyāsh and of Manşūr his son. Although these wazirs were Abyssinians, no Arab king surpassed them in personal merit or in aught but in nobility of lineage. They were noted for generosity, for their brilliant estate, and for combining renown in war with celebrated achievements in times of peace.

The first to hold the office of wazir was Anis al-Fātiki, who was member of an Abyssinian tribe named the Jazalis, to which the kings of the dynasty of Najāh themselves belonged. Anis was stern and harsh, greatly feared, but brave, celebrated among the people, and just. He fought against the Arabs with the result that they were effectually deterred from making attacks upon Tihāmah. After a time he became arrogant and tyrannical, and raised for himself a vast and strongly-built palace, the halls of which measured thirty cubits in width, and which contained saloons of the width of forty cubits. He adopted also the use of the royal umbrella, and struck coins in his own name. He formed at length treasonable designs against his master al-Manşūr; but knowledge of his intentions was divulged, through his favourites, to the slaves of Fātik, who contrived a plan for his overthrow. Their master Manşūr son of Fātik [who had attained the years of discretion], prepared a feast in the Government House, to which he invited Anis, and on the arrival of the wazir he struck off his
head. He made a selection from the goods and harim of the wazir. Among that which Mansūr acquired by purchase out of the heritage of Anīs, was a slave girl, an accomplished singer, named 'Alam, who bore him a son of the name of Fātik. She was the Honourable and pious Lady, the assiduous performer of the pilgrimage by land and by sea, attended by natives of Yaman, whom she protected from the dangers of the journey and against unjust taxation and exactions.

Among other wazīrs, after Anīs, was the Sheykh Mann Allah al-Fātiki, the next after Ḥusayn ibn Salāmah to build walls around Zabīd. In his life are combined things that were creditable to him and others that were discreditable. Of the former were his splendid generosity, his bravery and his gravity of character. He it was who defeated Ibn Najīb ad-Daulah near the gate of Zabīd, and killed of his followers one hundred Arabs, three hundred Armenian archers and five hundred Blacks. [This was at the end of the year 518.] He fought another battle with As'ad ibn Abī 'l-Futūh, in which upwards of one thousand Arabs were killed. He also granted endowments to the Hanafite and Shāfi'ite Jurists' Colleges, which enriched them beyond all other similar establishments, with lands, articles of utility and convenience, and houses. He liberally rewarded his eulogists. I was told by the Jurist Abu 'Abd Allah Muḥammad ibn 'Aly as-Sahhāmi (the mercy of God be upon him!), who was tutor to the wazir Mann Allah's sons, that he could remember having bound eulogistic verses in praise of the wazir, and that they formed ten large volumes, the compositions of excellent, celebrated and well-known poets. It was Mann Allah who expelled Ahmad ibn Mas'ūd al-Jazali and Mufliḥ al-Fātiki. They were the two leaders of the Abyssinian cavalry, and possessed the power of binding and loosing at
Zabid. The fears they entertained of Mann Allah compelled them to fly, and they sought refuge in the highlands. He thereby acquired absolute power, and his voice became supreme.

Other circumstances in the life of Mann Allah, such as here follow, must be remembered to his discredit. His first act, on being appointed wazir after the slaying of Anis, by Mansūr son of Fātik son of Jayyāsh in the year 517, was to bring about the death of his master Mansūr by poison, and to set upon the throne the Prince’s son Fātik ibn Mansūr, at that time a young child.77

Mansūr, his father Fātik and others of the family of Jayyāsh left at their death more than a thousand concubines. Every one of these fell into the hands of the wazīr Mann Allah, with the exception of ten women, favourites of Mansūr son of Fātik. Among these was the Honourable Lady, the Queen, mother of Fātik son of Mansūr. She forsook the palace and built unto herself a house outside the city, wherein the wazir could not penetrate by night, either under a false pretence or with valid reason. Such was her position, notwithstanding that her son was King; but she guarded herself from danger by abandoning her son’s palace, and she confided the care of the Prince to the eunuchs, his father’s slaves. Another of these women was Umm Abi ’l-Jaysh (mother of Abu ’l-Jaysh), a native by birthplace and breeding. She had a daughter by Mansūr, and received the name of Umm Abi ’l-Jaysh on account of the disorders we are relating.78 She was of surpassing beauty and an accomplished singer. Her life was prolonged down to my time. I was in the habit of entering into her presence and of sitting before her, being trusted with the care of letters that passed between her and Sulṭān ‘Abd Allah ibn As‘ad ibn Wā’il the Wuḥāzite, who had married the daughter she had borne to Mansūr son.
The Banū Najūḥ.

of Fātik. Another was the Honourable Lady Riyāḍ. Also the Ladies Umm Abiha, Jinān al-Kubra and Tamanni. The mother of Fātik had no fellow-
wife but the last-mentioned.

God having decreed the destruction of Mann Allah al-Fātiki, the wazir fixed his desires upon the daughter of Muʿārik son of Jayyāsh, who was cele-
brated for her beauty, and he asked her to surrender herself to him. She offered to ransom herself with forty virgins chosen from among her slaves, but he refused. She made complaint to the adherents of her uncle Fātik and of her cousin Maṣūr son of Fātik, but they dreaded the wazīr and could not help her. Thereupon the Honourable Lady Umm Abi 'l-Jaysh said: "I will protect you against him." She brought the daughter of Muʿārik son of Jayyāsh from the royal Palace to her own dwell-
ing, and she then sent a message to Mann Allah:—

"You have given rise to reports by your manner of acting," she said to him, "injurious both to your-
self and to us. If you had addressed yourself to me, I would have served you effectually and no person would have known." The wazir was overjoyed and letters passed between him and the Lady, until at length he sent to tell the Princess that he would visit her at her house, in disguise, on the ensuing night. "God," she answered to the messenger, "hath raised the wazir to an exalted rank, which forbids his doing as he proposes. I myself will visit him at his house." When it was night she accordingly came. She sang to him and he drank, and he was intoxicated with delight. She yielded herself to him, but she then brought about his death by means of a cloth impregnated with a deadly poison. His flesh mouldered away and he died that same night. The son of Maṣūr buried the body in his stables. The earth was levelled and smoothed over the grave, and its site continues
unknown unto this day. Mann Allah's death occurred on the night of Saturday, the fifteenth of Jamādi 'l-Awwal of the year 524.79.

He was succeeded in the office of wazir to Fātik son of Mansūr, by Ruzayk al-Fātiki, a brave and generous man.

As to his bravery, it has been related to me by Muhammad ibn 'Abd Allah the Yāfi'ite and Himyarite, who was secretary to the wazir, that he saw Ruzayk al-Fātiki one Friday, a memorable day of rivalry between him and Muflih. Seven spears were pointed against him, he wearing a double suit of mail. He cut through the greater number of the spears with his sword, and although two struck him, he retained a firm seat in his saddle. Muflih called out: "Cut down the horse, or the rider will not fall to the ground!" Ruzayk thereupon charged Muflih, and with one blow aimed at the horse's back behind the saddle, he divided the animal into two separate parts. Muflih fell to the ground, and the Banu Mash'al, who are an Arab tribe,* interposed for his protection. As to his generosity, it was chiefly shown to poets.

No man could eat so much as he, and his power to devour large quantities of food was such, that it became proverbial. He had thirty children, male and female. [After his death], the claims of the heirs to his estate and of those among his children and his children's children who died before the division, passed from one to another. The rights to the succession became subdivided and the problem of the division so complicated, that not one among the Doctors of the law was able to undertake its solution. The wazir Muflih, and the Kā'ids Ikbāl and Mas'ūd, retainers of Fātik, were each desirous of making purchases of land and houses from the estate, but were unable to do so in consequence of

* See Note 90.
the impossibility of determining the portion belonging to each heir.

In the year 539 I found at Aden an old man, a native of Ḥadramaut, of the name of Ahmad ibn Muhammad al-Ḥāsib (the Reckoner). He was an accountant, skilled in the laws of inheritance, upwards of eighty years of age, and he was on his way to perform the pilgrimage. He was extremely poor and had never, since God created him, possessed so much as two dinārs. He disbelieved the statement of any person who asserted he had seen a sum of one thousand dinārs, for he had been brought up in a part of the country of Kindah adjoining ar-Raml. A ship was wrecked on the neighbouring sea-shore, and one of the persons on board, a learned and pious man, was cast on shore on the sands of ar-Raml, in the country of Kindah. This was the Sheykh Ahmad al-Farady the Jurist.*

I took him to my dwelling-place at Aden, I clothed him and gave orders that he should be hospitably treated and fed, that he be cleansed and that his beard and his hands and feet be stained with henna. Having thus provided for his comfort, we travelled together on the same camel from Aden to Zabid, balancing one another's weight in the litter on either side. I promised that he should accompany me on the pilgrimage and that I would supply him with all his requirements. He rejoiced thereat, and relying upon my promises, his mind was set at ease.

I spoke to him one night, as we were riding, on the subject of the succession of the family of Ruzayk, in which there were fifty-one separate interests. He rehearsed the particulars as if he were learning them by rote, and continued thus until dawn. Sleep

* The above and the foregoing passages are printed as they stand in the MS. They have suffered greatly at the hands of the copyists, but the general sense is sufficiently plain.
did not take possession of me, owing to my exceeding rejoicing over his learning. He then said to me that if I would consent to halt at the well we had reached, foregoing our journey for that day, he would undertake not to recite his midday prayers without having first solved the problems of the division and acquainted me with the share of each heir, one by one. I agreed to his proposal, and at the hour of the midday meal he handed over to me a complete statement of the division, written by his hand. And, by Allah! a long period of time had been spent, in combined efforts to solve the problem, by 'Othmān ibn es-Ṣaffār, by Muḥammad ibn 'Āly as-Sahhāmi, and by other experts in the laws of succession, each one of whom affected to regard Ibn al-Labbān as a mere learner and follower of his own, in all matters relating to the laws of inheritance, to wills and bequests, to astronomical calculations (?), and to the science of integration and compensation (al-Jabar wa 'l-Muḳūbilah, i.e. Algebra). For a long period of time, the wazīrs had been in the habit of inviting these men to banquets and of rewarding them with presents, which were fruitlessly divided amongst them.

On our arrival at Zabid I lodged the Jurist in the inner part of the house, so that none but myself should see him. At night I studied under him the laws of inheritance, and by day the reading of the noble Ķur'ān, according to the teaching of Abu 'Amru ibn al-'Ālā, the seven readings being one of the subjects upon which the Jurist gave instruction. I next devoted myself to the problem relating to the heirs of Ruzayk, until I was able to repeat all the particulars to myself by rote. I then presented myself to the Ľa'id Surūr al-Fātiki, and asserted my ability to solve the problem. He was one of the persons most keenly desirous of making purchases from the estate, and he promised that if my
assertions proved correct, he would give me a certain sum of money, the amount of which I have forgotten. Upon the statement being prepared, he brought forth the money and handed it over to the Jurist Abu Muḥammad ‘Abd Allah ibn al-Ķāsim al-Abbār. Ibn al-Ķāsim was at that time chief of the Shāfiʿites at Zabid, and it was under him that I studied the Shāfiʿite doctrines. Surūr then assembled the Jurists in rooms, the floors of which were spread with fine sand, and each one sat down apart from the other, tracing his calculations in the sand. Whenever the amount of a share was substantiated, it was transferred from the sand to paper, until the division of the entire estate was completed and proved to be correct. Surūr never moved from the spot until he had divided the money among the Jurists, and he gave me a large share. I returned to my house and placed the gold before the Ḥadramauti Jurist. "I ask forgiveness of God, O my son," he said, "for whosoever told me that he had beheld one hundred dinārs, I used to treat as a liar." He then gave me the money, saying he had no use for it, since I provided him with all that he required. I took him with me, and he died (may God have mercy upon him), after having completed the pilgrimage. When the Abyssinians of Zabid sought to kill me in the year 550, the Kāʿid Surūr said unto them, "Is he not the person who solved the problem of the estate of Ruzayk? By Allah! he shall not be slain!"

Ruzayk was not skilled in military administration, neither was he possessed of experience in the management of public business. Ere long he resigned the office of wazir, and Abu Manṣūr Mufīlī al-Ṭāṭiki, who was then absent in the highlands, was called upon to fill his place.
WAZIRATE OF MUFLIH AL-FATIKI.

Muflih belonged to an Abyssinian tribe known by the name of Sahrat. He bore the surname of Abu Mansur (father of Mansur), the latter being the name of one of his sons. (Abu) Mansur was noted among the most distinguished of his contemporaries for his righteousness, and was remarkable also for his knowledge of affairs, for his skill as a Jurist, for his literary culture, for his handsome appearance, his bravery, his clemency, and for the perfection of his talents as a leader. People were in the habit of saying that, had his lineage been that of Kuraysh, every condition required to fit him for the office of Khalifah would have been combined in his person. The retainers of Fatik nicknamed him al-Baghl, the mule. He was called Muflih al-Baghl, and he showed no displeasure nor anger thereat. I was told by his secretary, Himyar ibn As‘ad, that he was so named on account of a physical conformation, in which he resembled a mule.

He was distinguished for continence, and was never known to have been the prey of passion, either in his youth or in his mature age. Himyar related in illustration of his master’s self-control, that Muflih, when holding the office of wazir, sent for him one day, and complained that life had become a weariness unto him through the reports he continually heard respecting the singing of Wardah, the slave girl of the Amir ‘Othman al-Ghuzzi, and the descriptions he received of her beauty. He was bent, he said, upon contriving means whereby she might be brought to him. “I answered,” said Himyar, “that if the wazir sought her society for the satisfaction to his desires, my best faculties would be used in his service. ‘By Allah!’ he replied, ‘I have never yet, since the day of my creation, allowed my passions to make me sin against God.’ At
The Banū Najāh.

what price,' I asked, 'will then the wazīr purchase her?' 'At whatever price her master demands,' he answered."

Her master was a distinguished leader, a man of high rank in the service of the state, greatly respected and considered. He was commander of the Ghuzz (Turkish or Northern soldiery), whom Jayyāsh had brought to the country to fight against Saba ibn Aḥmad the Sulayhite. 'Othmān was their leader and chief. They numbered four hundred mounted archers, and with their assistance the Abyssinian dynasty defended itself against the Arabs. The body of troops, as originally enlisted by Jayyāsh, numbered three thousand bows, but when two thousand marched from Mecca for Zabid, Jayyāsh repented of his design, perceiving that they would drive him out of the country and seek to take possession of it. In anticipation of their arrival, he sent orders to the officers he had placed in command of the Ghuzz at Mecca, to cast poison into their food, into their drink, and into their raiment. A great number died, and only one thousand horsemen, or less, reached Zabid. Jayyāsh sent five hundred to the highlands, and they conquered the districts trodden by the hoofs of their horses. When they reached the province of San'ā, Jayyāsh employed a person to spread death among them by poison. They were finally exterminated through the effects of war and of other calamities, and there remained with Jayyāsh in Tihāmah only four hundred and fifty horsemen. He made them a grant of a wide tract of land, extending to a valley (or river) known by the name of Dhu'āl, a district inhabited by the 'Akkites and Ash'arites. These lands occupied a width of one day's journey, and in length, from the mountains to the sea, a space of two days or less. They were distant one day's journey from Zabid. The Ghuzz continued to collect the
78 revenues of the valley from the year 486 to 524. They were respected and increased in wealth, and ruled over the country. The chieftainship was lastly held by Shat (Suli?), by Taytās, and by ‘Othmān the above mentioned. The former two died, and ‘Othmān remained alone; but the number of the Ghuzz was now reduced to one hundred horsemen, all aged men. As to their children, born in Zabīd, they did not prosper. They had neither the strength of character that inspires fear, nor the benevolence that gives rise to hope.

The wazir’s secretary Sheykh Ḥimyar ibn As‘ad, continuing his narrative, said that he reflected over the means whereby he might succeed in gratifying the wishes of the wazir, and he found that of which he was in quest. Addressing Mufliḥ, he indicated the means whereby the old distribution of the lands could be annulled. The men, he said, whose services were formerly prized by the state, were now dead, and valuable grants of land had passed into the possession of their children, who were useless. He advised the wazir to act in the matter with firmness, to order all holders of fiefs to leave their estates and assemble at Zabīd, and to transfer the owners to other districts. Upon that policy being carried into execution by the wazīr, it occasioned, said Ḥimyar, great hardship to the great officials of the government, but to none so great as to ‘Othmān, for the property of those of his companions who had died, had passed into his possession.

“When he was about to depart from Zabīd with his people, and the matter on the point of being irretrievable settled, I went,” said Ḥimyar, “to his house. We drank together, and Wardah, as well as other slave girls, sang to him.”

None of the people of Tihāmah were in the habit of excluding either their singers or the freed women,
mothers of their children, from Ibn Ḥimyar’s presence, for most of their concubines and singers were supplied by him and educated in his house. He had served several of the highland kings, then he had come down to Tihāmah and occupied a confidential position under Ahmad ibn Mas‘ūd ibn Faraj al-Mu‘taman (the Trusted), governor of Ḥays. After that he became secretary to Mann Allah al-Fātiki, and then to the Sheykh Abu Manṣūr Mufliḥ al-Fātiki. It was from this same Ḥimyar that the kings purchased the poison they used for destroying their enemies. He had brothers and uncles in the country of Bakil and Ḥāshid, and the tree that produces the poison is grown exclusively on a farm attached to a building, one of their strongholds. The owners carefully preserve the plant, precisely as, in Egypt, that which produces balsam is tended, and they do so with even greater care. All the members of the dynasty of Najāḥ and all those of their wazīrs, who died (by poison), were victims to the drug supplied by Ḥimyar ibn As‘ād.* People of rank, when in his society, used to say to him, “We eat and we drink, O Abu Sabā, and we are in your power;” whereupon he would laugh and say, “Just so.” He was quick with pleasant repartees, possessed a well-stored memory; he was witty, and moreover liberal in bestowing his substance in the service of God and in works of charity. He frequently acted as envoy between the Abyssinian Princes, he repaired breaches of friendship, and grave disputes became, in his hands, matter of easy settlement. He subsequently dwelt at al-Kadrā with the Kā‘id Ishāk ibn Marzūk as-Sahrati (the Sahratite), from whom he received a liberal welcome, and who took

* Yakut copies this passage in his account of the country of Bakil (vol. i. p. 706-7). Instead of لبیت he writes لبیتی, probably the correct reading, and one which requires the subsequent word يل to be retained.
him into his confidence. He died at al-Kadrā in the year 553, at the age of upwards of seventy years. When he visited Zabid, where he had no kinsfolk, he used to take up his abode with me and with other friends, and he was in consequence on terms of familiarity and unreserve with me.

Himyar, proceeding with his narrative, said, “When the wine began to produce its effects upon ‘Othmān, he spoke to me as follows: ‘I have longed,’ he began, ‘to meet you, being desirous of settling matters with that tyrannical slave Muflih, and of finding means to be left in peaceful possession of our fiefs and of our property, which we did not acquire in his days and for the possession of which we are not indebted to his liberality.’ I answered that notwithstanding the wazīr’s self-sufficiency and pride, he was in reality of a kind disposition and quick to turn back from harsh measures. I promised that on the following day, when Muflih returned from his morning visit to the King, I would, God willing, strive to prevail upon the wazir to act indulgently. ‘I know,’ I continued, ‘that if he eat at your table and drink of your wine, and if your slave girls sing to him, he will feel shame and will renounce his design.’ ‘Othmān was almost beside himself with joy, though he could not believe that the wazir would visit him.’ I advised him to come on the following night, uninvited, to the house of the wazīr, and to announce himself as a guest who desired to be honoured by being allowed to share in the pleasures of music and wine. On the following night, when ‘Othmān came to us, I advised the wazir to bring forth the singing girls and female cup-bearers. He did so, and he promised ‘Othmān that he would, on the next day, be his guest. A large sum of money was that night by ‘Othmān’s orders brought to his house. On the following day, after the usual morning
attendance at the Prince's palace, we rode to 'Othmān's place of abode. We found sumptuous banquets spread out (for the several classes of guests). For one party alone I counted thirty roasted sheep and thirty vessels of sweetmeats. The banquet at which the wazīr was seated, occupied the front of 'Othmān's garden, from one end to the other, a length of fifty cubits. The wazīr on beholding the sight was filled with envious anger against 'Othmān, for the arrogance he attributed to him and for the promptitude with which he was able to provide so splendid a feast, composed of four separate banquets. 'Othmān next distributed among the members of the wazir's suite three buhārs of sweetmeats, a quantity equal to nine kanṭars (nine hundred pounds).* We then withdrew to the wine-room, seven in number, [besides myself, the eighth. I acted as cup-bearer and contrived to produce intoxication in five members of our company, who soon withdrew]. Thereupon, addressing 'Othmān, I said: 'Truly thou art as one of a herd of cattle, deprived of sense. Thinkest thou that the wazir hath visited thee for the sake of meat or drink? What hath happened to abridge thine understanding and to blind thine eyesight?' 'Instruct me then how to act,' he replied. I desired him to enumerate his possessions. He spoke of horses and accoutrements, camels and articles of curiosity and of value. I objected to all these things, and I affected to depreciate them. He begged me to advise him. I desired him, in reply, to think of a present such as would not be hidden away in a treasury, and which would never be out of the recipient's sight. 'What is wanted,' I added, 'is that the present should, whenever he sees it, remind him of you.' After consideration he said: 'I have nought else but Wardab, and she is

* See Note 71.
dear to me as my soul. But if she be suitable, I will part with her, even though I die.' ‘If the wazir consent to accept of her,’ I replied, ‘she is such as will be a suitable present.’ ‘Speak then of her to the wazir,’ he answered, ‘and if he accept her, I will reward thee with one thousand dinārs.’

‘We then ordered Wardah to be brought into our presence, together with nine other slave girls. They kissed the wazir’s hand and commenced singing before him, with uncovered faces. I advised the wazir to pay no heed to Wardah and to pretend admiration of the others. He did so, with the effect of stimulating her master’s desire that he should accept of her. After a time ‘Othmān became intoxicated and slept. The women likewise were overcome with wine, all but Wardah, who, I desired, should retain her faculties. I made use of a pretext to leave the room, and sending for Wardah, I informed her of the facts of the case. ‘I have no desire,’ she replied, ‘but to my lord.’ I then requested the wazir to enter a sitting-room, in which I joined him along with Wardah. He flattered her with promises and coaxed her. I wanted to leave, but he stopped me, saying: ‘By Allah, this shall not be.’ We returned to the public room, and I swear that the wazir did not even satiate his eyesight, nor did he allow the girl to kiss his hand when bidding farewell. When her master recovered, we took leave of him. It was near the latest hour for evening prayer, and before it had lapsed, Wardah stood before us. In the morning I went back to ‘Othmān. I restored the thousand dinārs he had given me, and I questioned him touching a farm in the valley of Dhu’āl. The wazir sent for me in the evening and gave me a dress of honour. ‘Your daughter Wardah,’ he said, ‘has sworn that I shall not approach her until I have satisfied you. What, therefore, will content you?’ ‘The lands
The Banū Najūh.

of 'Abāda,' I replied, 'with all the contents of the farm, its growing crops and its cattle.' The wazir ordered the lands to be conveyed to me; and they are a possession," added Ḥimyar, "which has the property of never occasioning loss to its proprietor."*

To return to the stories told of the wazir Mufliḥ. Among them is that related by the Sheykh Abu ṭ-Ṭāmi Jayyāsh, son of Isma‘īl, son of Albūka. At an early period of the wazirate of the Sheykh and Kā‘id Mufliḥ, Abu ‘l-Ma‘āli ibn al Ḥabbāb arrived at Zabid from Egypt. He purchased an Abyssinian slave to attend upon him. The Abyssinian escaped from his master [and attached himself to certain of the wazir's dependants. Abu ‘l-Ma‘āli thereupon wrote to the wazir] two lines of verse as follows:—

Thou art the cloud whose beneficent floods fertilize the outspread earth.—Its bounty, a fortuitous obstacle has withheld from me. But if its ample and generous showers do not refresh me—Even so its consuming thunderbolts will not come near me.

Mufliḥ, on reading the lines, perceived their veiled meaning, and he awoke to the merits of Abu ‘l-Ma‘āli. He sent for the youth and returned him to his master accompanied by a gift of four other slaves of the same nation. He invited Abu ‘l-Ma‘āli to his court and commanded him to compose a eulogistic ode. Abu ‘l-Ma‘āli obeyed, and recited it in the presence of the wazir, who rewarded him with five hundred dinārs. Manṣūr son of Mufliḥ gave him likewise three hundred dinārs for another ode written in his own praise, and he took him to Mecca, may God guard it.

I will now relate what occurred to Mufliḥ with the soldiery. Certain men among the slaves of the

* I need perhaps hardly say that the combination of jingle and pun, which I have here endeavoured to imitate, is a thing much appreciated by Arab readers.
Honourable Lady the Queen, (‘Alam) the mother of Fātik, were brought up in the palace of al-Fātik son of Mansūr. Their names were Sawāb, Rayhān, Yumn, [‘Anbar?] and Rayhān the elder. They were the leading personages, and holders of the highest rank in the state. Besides these there were certain powerful men, likewise educated in the palace, namely Ikbal, Masrūr (or Burhān?), Bārih (?) and Surūr. The last mentioned was the chief of both parties, the foremost in influence and in ability. These men spoke in the name of the Sultan. The wazir, in all the affairs of the kingdom, became as a stranger among them, and by their aid, the authority of the Queen was greatly increased. They contrived also to attach to themselves a large portion of the troops, both horsemen and foot soldiers, and they began to concert measures for the expulsion of Muflih from Zabid. Surūr advised them to address themselves to the wazīr on the subject of a pilgrimage, to be performed by the Queen to Mecca, and to ask him to provide her with a sum of thirty thousand dinārs for her expenses. On application 83 being made to the wazir, he refused, saying that the money could be spent more worthily on the defence of the state against its enemies than in the indulgence of such foolish whims. “Our Lady,” he added, “has ample occupation with her spindle and distaff and in the privacy of her own house.” They continued to press the matter upon him until he exclaimed: “Our Lady wants a totally different thing! See that ye find it for her and it will satisfy her.” “What then does she want?” they asked. Muflih’s reply and the gesture by which it was accompanied, caused such deep offence, that he could repair the evil only by consenting to the Lady’s pilgrimage, by supplying her with the thirty thousand dinārs and by sending his son Mansūr to accompany her to Mecca.
In pursuance of his purpose for the expulsion of Mufliḥ, Surūr then sent the wazīr to Aden, to make war upon Sabā son of Abu Suʿūd and upon Ḥaly son of Abu ʿI-l-Gharāt, the Zurayʿites. When he had reached the distance of a night's journey from Zabid, Muḥammad son of Fātik son of Jayyāsh suddenly rose in rebellion against the Queen and her son, and thereby obliged Mufliḥ to return.

Surūr then sought to bring about the departure of Mufliḥ by writing to the Arab tribes of Ziºl and ʿImrān to join in the invasion of the district of al-Mahjam, then occupied by the Kāʿid Masʿūd the Zaydite. Mufliḥ was thereby compelled to start for al-Mahjam, a distance from Zabid of three days' journey. He had not accomplished more than one night's journey, when his troops secretly deserted him and returned to the city. He was left with only his personal dependants and marched with them to the mountains of Burāʾ. He took possession of the fortress of al-Mukarrishah (al-Karish?) and he attacked Tihāmah, harassing it with raids, in the early morning and late at eve, whilst the retainers of Fātik attacked him in his encampments. Then leaving his women in the fortress, he joined the Arabs of al-Mahjam, members of the tribes of Mashʿal, ʿImrān and Ziºl, accomplished and valiant horsemen. They gave him, as place of residence, a fortress which belonged to them, situated at a distance from al-Mahjam of half a day's journey or less, known by the name of Dabsān. Mufliḥ despatched depredating parties into the territories of al-Mahjam, and he entered into correspondence with the Amir and Sharīf Ghānim son of Yahya the Suleymānite and Ḥasanite, who then ruled over the province of Ibn Ṭarf. Mufliḥ entered into a pledge with the Sharīf and his kinsmen to abolish the tribute they rendered to the Prince of Zabid,

* Or, according to Khazraji, Surūr al-Kurandi.
for which Ghānim was yearly liable and which amounted to sixty thousand dinārs. He also engaged to add to their territories the wide district of al-Wādiyāni. The Sharif marched with one thousand horsemen and ten thousand infantry, to the aid of Muṣliḥ against the people of Zabīd. The allies were encountered by the Kāʾid Surūr, who defeated Muṣliḥ, the Sharifs and the Arabs, near al-Mahjam. Whilst Surūr was at that place, he received from Zabīd a deed of investiture, granting him the territories and dependencies of al-Mahjam, consisting of Maur and al-Wādiyāni. Sūrūr established his residence in the province, and Muṣliḥ returned to the fortress of al-Karish, where he died in the year 529.*

His son Mansūr succeeded him and continued the war with his father's enemies, making them taste of its calamities in many forms. But after a time his followers began to desert him, and their numbers gradually diminished. They were wearied with the sufferings of war and with separation from their homes.

Mansūr surrendered [himself to the Kāʾid Surūr, claiming his protection, and accompanied him to Zabīd, where Iḵbāl was then wazīr. The young Amir received a dress of honour] and his father's house was given him as a place of residence. On the following morning he was seized, and at night he was slain in the house of the wazīr Iḵbāl. The King Fāṭik [and the Kāʾid Surūr] denounced the act, and the King meditated putting Iḵbāl to death, but he resolved to spare his life for a time. I was told by Ḥimyar ibn Asʿad, that a messenger from the wazīr Iḵbāl bought poison of him. For whom it was destined, Ḥimyar swore he knew not. Iḵbāl, by ingratiating himself with the Prince, succeeded in administering the poison to his master Fāṭik son

* In a.h. 527, according to al-Janadi.
of the Lady ‘Alam, and the Prince died in the month of Sha‘bān [A.H. 531].

Wardah, the slave girl of the wazir Mufliḥ, relates that when her master died in the highlands, at the castle named al-Karish, or al-Mukarrishah, she was asked in marriage by the wazir Ikbāl, by the Kā‘id Surūr, by the Kā‘id Ishāk ibn Marzūk and by the Kā‘id ‘Alī ibn Mas‘ūd, Prince of Ḥays. “I made flattering promises to the messenger of each,” she said, “but I consulted on the subject my lord Mansūr son of Mufliḥ. He indicated his preference for Surūr, but recommended me to seek advice of Ḥimyar ibn As‘ad. I accordingly sent for him to Tihāmah. ‘As for ‘Alī ibn Mas‘ūd,’ said Ḥimyar, ‘he has ninety concubines and four wives. As for Ikbāl, he has twenty singing girls; he has moreover Ṣajjīyah, who has been carefully educated by the slave dealers, and the love he bears her son Ṣanṣūr is carried to an extreme. As for the Kā‘id Ishāk ibn Marzūk, he has the daughter of ‘Uwayd, mother of his son Faraj, and also Uḥdūla, the daughter of his uncle. By Allah, none equal to her treads the ground of Tihāmah. I recommend to you the Kā‘id Abu Muḥammad Surūr al-Fātiki. He is a man of a prudent disposition, and he was reared by the King Fātik son of Mansūr (by Mansūr?) and by our Lady the mother of Fātik.’ I was married,” continued Wardah, “to the Kā‘id Abu Muḥammad Surūr al-Fātiki. I found him to be one whose thoughts were diverted from the world, from the society of women and from pleasure, by his absorption in affairs of supreme importance. But ere long I made him feel his dependence upon me. I contrived to make myself his intimate companion, and I finally obtained complete ascendancy over him. With all his roughness and severity of character, and the shrinking fear with which his female slaves regarded him, he never
opposed my wishes, and if I happened to be displeased with him, he seemed as if about to part with his life."

An illustration of the above is to be found in an anecdote related by Sheykh Muslim ibn Yashjub, wazir of the Prince and Sharīf Ghānim son of Yaḥya the Ḥasanite. "I came," he said, "from my country as an envoy to Surūr al-Ḥāʾiqī, to negotiate a truce between ourselves and him. His wazir 'Obayd ibn Bahr said to me: 'Would that thine arrival had happened either sooner or later! Thou hast come to the Kāʾīd at a moment when his mind is greatly disturbed.' I waited two or three days without being able to see the Prince, but then Ḥimyar ibn Asʿād arrived. 'Now,' said 'Obayd ibn Bahr, 'Ḥimyar having come, the knot that caused thy trouble is unloosed!' 'How is that?' I inquired. 'Wardah, mother of 'Amru,' he answered, 'is angry with the Kāʾīd, and has sworn that she will not speak to him nor allow him to approach her, until her father shall come to her'—meaning thereby Sheykh Ḥimyar ibn Asʿād. That same night," continued Muslim, "we were invited to an assembly, for which were prepared wine and music and perfumes. We had hardly sat down, when the Kāʾīd approached and we saluted him. We then heard behind a curtain a confused sound of voices and a jingling of gold ornaments, such as never was before. And behold it was Wardah, who, a reconciliation having been effected by Ḥimyar between her and her master, now came to sing to him. An unfavourable impression was produced upon me by the sight of the helplessness and weakness of Surūr. He seemed to guess what was passing in my mind, and he recited the words of the poet:

We are a people whom a woman's large and lustrous eyes will melt—And we are men to whom iron must yield."
Among the slaves of Fātik was he with the mention of whom I conclude this account of the Abyssinian dynasty, and whose mention I have postponed to the last, although in order of merit he unquestionably ranks first. He of whom I speak was the noble Kā'id Abu Muḥammad Surūr Amḥarah al-Fātiki. He belonged to the Abyssinian tribe of Amharah, and all I can relate of him is but as a drop in the sea of his great merits.

Of his early history it may be recorded that Manşūr ibn Fātik, having slain the wazir Anis, purchased from his estate the Honourable and pious Lady, the Pilgrim and Lady of Zabid, by whom he had a son, whom he named Fātik ibn Manşūr. She bought for her son certain young Abyssinian slaves, of whom Surūr was one. He was brought up under her immediate care, and ere long, as he advanced in years, he became distinguished for his superior merits and great qualities. She placed him in charge of the Mamlūks, and appointed him chief over all who abode in the palace. He became ruler and director, with the power of showing indulgence and of exercising severity. He was next appointed to the command of a division of the army, and he won popularity among the troops by his kindness and indulgence. He continued to advance in dignity, and became the intermediary between the principal wazīrs and the Sulṭān, who thenceforward dispensed with the services of the stewards of the palace. The Chief Steward at that time was the Sheykh Ṣawāb, a religious man, who devoted himself exclusively to the worship of God. Whenever he was reproached for his disregard of what had occurred, he would answer that the Kā'id Abu Muḥammad Surūr was the authorized holder of the right to command and to forbid, over himself, over his censors, and over the Queen herself, and that in no wise should Surūr's authority be curtailed, he
being the most worthy to direct the affairs of the people, to reward and to punish, to bind and to loose. Surūr continued to advance in power and dignity. He eventually succeeded in driving Muflih out of Zabid, and he made war upon him until his adversary died in the highlands, after prolonged fighting, in which large numbers of men perished on both sides. The final result was the triumph of Surūr, and he became possessed of supreme authority.

It has been related to me by Sheykh ‘Abd al-Muḥsin ibn Isma‘īl, secretary of the Kā‘id Surūr, that he remembered the occasion when the Amir and Sharif Ghānim, son of Yahya the Hasanite, marched to the assistance of Muflih. “Ghānim,” he said, “had a thousand horsemen and ten thousand infantry, all of whom combined with the troops of Muflih. They were joined also by certain Arabs, in great numbers, by the Banu Mash‘al, men who spent their lives in the saddle and who were the champions of their age, by the Banu ‘Imrān, the Banu Zi‘l, the Banu Ḥarám and the Ḥakamites. All gathered together into one body and advanced against us. Our troops were few in number, and the Kā‘id Surūr had written to the people of Zabid for re-inforcements. The battle was fought at al-Mahjam, which is three days’ journey from Zabid.” ‘Abd al-Muḥsin said he pointed out to Surūr, that to attack these people would surely be rashness, his forces being in comparison to theirs as a drop in the sea, or as a morsel between the jaws of a ravenous animal. “Be silent,” answered Surūr, “for, by Allah, death will be lighter unto me than defeat.” The two armies engaged, and the fortunes of the day went against Muflih and Ghānim and their allies. Thenceforward conviction of the high destinies reserved for Surūr acquired double strength in the minds both of his friends and of his opponents.
It was previous to these events that Muflih started from Zabid for Aden, and that when he had reached the distance of half a day’s journey, Muhammad son of Fātik son of Jayyāsh, seeing the town denuded of troops, rose in insurrection, and gained possession of the Government House. The Qur’ān readers came into his presence and the people of the city flocked unto him, offering their congratulations. His wāzir was Manṣūr son of Mann Allah al-Fātiki. The Queen took refuge, along with her son, in the upper apartments of the palace. The news was brought to the ī‘ād Surūr, who commanded the rearguard of the army. He turned back, and having scaled the walls, he entered the town. He proceeded to the back of the Government House, and calling to his mistress, he made himself known unto her, and desired her servants to let down a rope for him. The eunuchs and women pulled him up with ropes, and entering into the presence of his mistress, he saluted her and quieted her fears. His troops, he told her, were following him. Having selected one hundred slavegirls and fifty eunuchs, he habited them in the garb of men and supplied them with armour and weapons. The casements were then thrown open, and the women and eunuchs cried aloud with one voice: Fātik son of Manṣūr! Muhammad son of Fātik was at that moment occupying a raised seat below the windows of the palace. The ī‘ād cast a stone which unerringly hit the mark, and striking Muhammad ibn Fātik, bruised his face at the same instant of time when the cry was uttered. He, the wāzirs and their followers instantly fled, and in the evening they left the city by one of its gates. The soldiers did not reach Zabid until noon of the following day. These were some of the circumstances which necessarily operated to bring about Surūr’s advancement over all other members of the government.
He next acquired rule over al-Mahjam, a royal seat of government. The Arabs, the Banu 'Imrān, the Banu Zi'l and the Ḥakamites, dispersed themselves, and the Amir Ghānim ibn Yahya the Hasanite, whose dynasty has acquired great renown, separated himself from his allies.

The Ḥā'īd Surūr used to inhabit Zabid from the beginning of Dhu 'l-Ḵa'adah (the eleventh month) until the end of Sha'bān (the eighth). Then he would leave Zabid and spend Ramadān at al-Mahjam, occupying himself with the affairs of his province. His expenditure and charities in the month of Ramadān, amounted to a large sum. Sheykh 'Obayd ibn Bahr, his wazir, informed me that the allowances for his kitchen expenses, in the month of Ramadān, amounted to one thousand dinārs a day. I witnessed for several years the ceremonial attending his entrance into Zabid. The people, on his arrival from al-Mahjam, used to go forth from the city in crowds to meet him. They divided themselves into classes and stood on a lofty hill awaiting his arrival. The first to salute him were the Jurists of the Mālikite, the Ḥanafite and the Shafi'ite schools. The Prince used to dismount in token of respect, a thing he did for no other class. They were followed by the merchants, after whose departure the soldiery came forth in crowds. On entering the city, after saluting and paying due honour to the Sulṭān, he proceeded to the palace of the Honourable Lady his mistress. On his entering, all who were present, young and old, withdrew, with the exception only of the Lady's slave girl Ghazāl, who was his wife's sister, and of two slave girls formerly belonging to her Lord Mansūr ibn Fātik. These women conducted themselves according to her pious example and imitated her in her good works. On his approach, the Princess would rise from her seat in token of welcome and of
The Banū Najāh.

respect for his exalted rank, and she would say unto him: "Thou, O Abu Muhammad, art not simply our wazir, but our master and the manly ruler of the kingdom, one whose authority it is not in aught lawful unto us to disregard." He would weep aloud in her presence and bend down his face to the dust, until she would raise him from the ground with her own hands. The women would then withdraw to a short distance at the end of the saloon, whilst he reported to her the measures he desired to be put into execution that year, appointments, supersessions, rewards and sentences of death. He would remain seated before the Princess, with the three women standing near him, until he arose for midday prayer. He used to repair for the purpose to his mosque, which stood close to the gates of his palace. It was then impossible to follow him on account of the crowds that surrounded him, composed of people who had been unable to go forth from the city to meet him on his arrival.

A PARAGRAPH DESCRIBING WHAT I HAVE SEEN IN THE HANDWRITING OF HIS SECRETARIES.

I have seen a list of the gratifications which Surūr was in the habit of conferring, on his arrival at Zabid, upon the Jurists, Kādis, and upon the most distinguished scholars, learned in the traditions, in grammar, glossology, theology, and jurisprudence. The whole amounted each year to twelve thousand dinārs, besides gratuities to the military classes, notwithstanding their great numbers.

I have been told by 'Obayd ibn Baḥr and others, that the presents he made each year to the Sulṭān's officials, to the King's nobles, stewards and personal retainers, amounted to twenty thousand dinārs, in addition to the fixed emoluments of each person's office. Others have told me that the sums transferred from his province to the public treasury
of the King, amounted each year to sixty thousand dinārs, and that he used to pay over to the household of his mistress the Princess, to her retainers and companions and to the persons under her protection, in the form of presents, fifteen thousand dinārs.

Another Paragraph.—The Ka'id Abu Muhammad Surūr al-Fātiki—May God have mercy upon him!—was in the habit of going forth unto his mosque, after the expiration of half or one third of the night. He was better acquainted than any other person with the places of abode and habitations of the principal people. He used to say that he went forth at that hour, lest any persons spending their nights in anxiety or grief, or others devoted to religious practices, were unable to come into his presence by day, either on account of the crowd or by reason of their bashfulness. After morning prayer he used to go either on a visit to a Jurist, to the bedside of some sick person, to a house where there was mourning for the dead, to a feast or to a wedding. He did not confine his visits to the great military chiefs, to the learned and to merchants, and neglect those of a humbler rank. Whoever, on the contrary, appealed to him was attended to. People who believed themselves to be oppressed came into his presence, and stated their case in bold and even in unseemly language. Such a person was safe from all danger of awakening his sense of dignity and pride, or of provoking his anger. If sent for by the Judges, he attended in person, not deputing another to take his place [as is done by men puffed up with pride, even though of inferior rank]. He would seat himself opposite the Judge in token of respect, and in testimony of his willing obedience to the ordinances of divine law. [On returning to the palace, after accompanying the Sultan's procession, he would enter,
and after rendering obeisance, he would stop at the royal gate, where he dispensed justice to the people with perfect judgment. (Next he would occupy himself in the transaction of military) business, and at the hour of the midday meal, he returned to his house. There he would rest until the sun began to decline, when he would proceed to the mosque.) From that time until the hour of afternoon prayer, he occupied himself exclusively in hearing the authentic traditions of the Apostle of God, whom God bless and hail with salutations of peace! He would then withdraw to his palace, but before sunset he would come forth to the mosque, and after sunset prayer, the Jurists would engage in debates before him until the end of the latest hour for evening prayer, sometimes, however, prolonging their discussions to a later hour. He used then, riding an ass and with only one servant before him, to proceed to the palace of the Queen, to take counsel with her upon public affairs.

Such was his mode of life from the year 529 until he was slain in his mosque at Zabid (May God be merciful unto him!), whilst performing the third prostrations of afternoon prayer, on Friday the 13th of Rajab [A.H. 551]. He was killed by a man of the name of Mujrim, one of the followers of ‘Aly ibn Mahdy. The murderer was put to death that same evening, after killing several persons. The Abyssinian dynasty did not long endure after the death of Surūr. It was subverted by ‘Aly ibn Mahdy, who conquered Zabid and its dependencies, in the year 554.

I will now proceed with an account of ‘Aly ibn Mahdy in Yaman. In that chapter I will set forth a summary comprising the outset and the close of his career.
THE INSURRECTION OF 'ALY IBN MAHDY IN YAMAN.

As to his lineage, he was a descendant of Himyar, and his name was 'Aly ibn Mahdy, native of a village named al-'Anbarah, situated on the coast near Zabid. His father was a virtuous and pure-hearted man, whose son 'Aly was brought up in his religious tenets and followed his examples, in his devotion to religious exercises and to the practice of good works. After a time 'Aly went on the pilgrimage and visited the holy places. He met the pilgrims, the doctors and preachers of 'Irāk, and he became filled with the knowledge they imparted to him. On his return to Yaman he led a life of retirement, but he exhorted the people, warning them against association with the soldiery.* He was an eloquent man, of prepossessing appearance, dark complexioned, with sunken cheeks, bearded, tall, of a spare figure, and marked between his eyes with the traces of his prostrations. He had an agreeable voice, which he skilfully modulated in chanting, and a winning manner of imparting instruction. He possessed a well-stored memory, was constant in exhorting, and in expounding the Kur'ān and the teaching of the Sūfis. He used to speak of things that were reserved to him in the future, and the accurate fulfilment of his predictions became one of the most powerful means by which he won the hearts of the people.

His career commenced on the coast of Zabid, in the village of al-'Anbarah, in that of Wāsit, that of Kuḏayb, at al-Ahwāb, al-Mu'taфи (?) and the shores of al-Farah (al-'Ārah ?). He used to journey thence, and the respect in which he was held ever increased with the lapse of time. I had at that time

period devoted myself to him, and for the space of
a year I was in almost constant attendance upon
him. But my father heard that I had abandoned the
study of Jurisprudence and that I had given myself
up to a religious life. He came from his home,
took me from the society of ‘Aly Mahdy and
replaced me at the college of Zabid. I used to
visit ‘Aly Mahdy once every month, but when his
power waxed great throughout the country, I
detached myself from him, out of fear of the people
of Zabid. From the year 531 until 536, he con-
tinued to preach to the people in the open plains,
and on the approach of the pilgrimage season
he used to go forth to Mecca, mounted on a
dromedary. The Lady, the mother of Fātik son of
Maṣūr, then relieved him, his brethren, his kin-
dred and those under his protection, from payment
of the assessment (kharāj) on their lands. In a
brief period of time they became prosperous and
rich, they rode horses and were such as are de-
scribed by the poet al-Mutanabbi:

It seemed as though their horses were foaled beneath them—
And as though the riders were born mounted upon their
horses' backs.

Certain persons, inhabitants of the highlands,
were brought to ‘Aly ibn Mahdy and an alliance
sworn between them. He went to these people in
the year 538 and assembled an army, which attained
the number of forty thousand men, wherewith he
marched to attack the city of al-Kadrā. He was
met by the Kā'id Ishāk ibn Marzūk as-Sahrāti at
the head of his people. Ibn Mahdy's army was
defeated. Many of his people were killed, but the
greater number were spared. He returned to the
highlands, where he remained until the year 541.
He then wrote to the Queen at Zabid and asked
protection for himself and for his followers, and
permission to return to his country. Notwith-
standing the disapproval of the officials of her government and of the Jurists of her time, she granted his request, that God should (thereby) accomplish the things that were ordained.* ‘Aly ibn Mahdy applied himself for several years to the cultivation of his property, which he held free of all assessment, and he thus amassed considerable wealth. When preaching he used to say: “O ye people, the time approacheth. The event draweth nigh! Almost ye may behold with your own eyes the things I have foretold unto you.”

The Queen died in the year 545, and hardly had that event occurred, when ‘Aly Mahdy appeared in the highlands, at a place named ad-Dāshir, subject to the Khaulānites [where he remained for a time].” Thence he ascended to a fortress named ash-Sharaf, which belonged to a tribe of the sept of Khaulān known by the name of Banu Ḥaywan (Ḥaydan?), a word which is pronounced with a quiescent y. These people he surnamed (in imitation of the Prophet) al-Anşār (the Auxilaries), and those who had accompanied him from the low country, he distinguished by the title al-Muhājirūn, (the Emigrants). But he then began to mistrust all his companions and to fear for his own safety. He appointed over the Anşār a Khaulānite of the name of Saba ibn Yūsuf, to whom he gave the title of Sheykh al-Islām, and over the Muhājirūn a man [of the tribe of ‘Imrān], named an-Nūby, who received the same title. He appointed them to be chiefs over the two parties, and none but these two persons was allowed to speak to him, or even to approach him. At times he secluded himself even from them, and they would organize military expeditions into the neighbouring country, on their own authority. This they continued to do, and to harass the people of Tibāmah with raids, both

* Kur. viii. v. 43, 46.
in the early mornings and late at eve, until the country bordering upon the highlands was utterly ruined. The Abyssinians at that time sent liberal supplies to their military stations, but their troops were unable to cope with their enemy for several reasons. Among others, because ash-Sharaf, besides being defended by large numbers of Khaulānites, was in itself an exceedingly strong fortress. Also, because a person desiring to reach the stronghold had to perform a day’s journey, or part of a day’s journey, through a narrow valley enclosed between two mountains. On reaching the foot of that upon which the fortress stood, the traveller had to ascend a torrent for half a day, ere he could attain the summit. Another reason was, that the torrent which occupied the valley flowed past great gorges, commencing near the low country, in which armies, with large quantities of stores and baggage, might lie hidden for a month before their presence could be suspected. Ibn Mahdy’s raiders, when they entered a district in the low country, plundered and burnt, and on daylight appearing, they withdrew to the valley in which were these gorges. There they remained, where none could reach them or venture to attack them.

Thus he continued to act with the people of Zabid, until the country was forsaken by its inhabitants. The land ceased to be ploughed, and the roads were deserted. His orders to his people were, to drive away the cattle and slaves, and to kill the prisoners and animals incapable of marching. They obeyed his commands, which stimulated their own greed, struck terror into their enemies, and accomplished the ruin of the country.

I met ‘Aly ibn Mahdy in A.H. 549, at the Court of the Dā‘y Muhammad ibn Saba Prince of Aden, in the city of Dhu Jiblah. He was seeking aid against
the people of Zabid, which the Dā‘y, however, would not consent to give. Ibn Mahdy tendered me his friendship and offered to place me at the head of all his followers.

On his return that same year from Dhu Jiblah to ash-Sharaf, he occupied himself in contriving the death of the Ķā’id Surūr al-Fātiki. The Ķā’id was slain in Rajab of the year 551. Among the causes that contributed to the success of Ibn Mahdy against the people of Zabid, was the circumstance that their chiefs were filled with jealousy and envy, at the sight of the eminence attained by the Ķā’id Surūr. After his death, the closed gates of evil were thrown open against the Abyssinian dynasty, and the bonds of its stability were unloosed. Ibn Mahdy left the fortress of ash-Sharaf and came down to ad-Dāshir, distant less than half a day's journey from Zabid. The people and Arabs of the district, subjects of the Abyssinians, strove to conciliate him. And whenever one of Ibn Mahdy's people came in contact with a brother or a kinsman, living among the Abyssinians, a tiller of the soil, or a camel driver or cattle-herd in their service, he perverted him.

Thus matters continued until Ibn Mahdy penetrated, with an innumerable host, to the gates of Zabid. I have been assured by several natives of Yaman, who witnessed the siege of the town, that no people ever withstood their enemies with so much firmness, or fought so bravely as the citizens of Zabid. They fought Ibn Mahdy in seventy-two 96 engagements, heedless of the slaughter by which their numbers were reduced. They suffered from hunger until their misery constrained them to the necessity of eating carrion. They at length implored assistance of the Zaydite and Rassite Sharif Ahmad ibn Suleymān, Prince of Sa'dah. He gave them aid, impelled thereto by his eagerness to
acquire sovereign power over the city and people. They pledged themselves to appoint him their King, and the Sharif promised that if they slew their Lord Fātik, he would bind himself unto them by oath. The slaves thereupon rose against their master.

(They were the slaves of Fātik) son of Jayyāsh son of Najāh. This Najāh was the freedman of Marjān, who was the freedman of Abu ‘Abd Allah al-Ḥusayn ibn Salāmah, and Husayn ibn Salāmah was the freedman of Rushd the steward, who was the freedman of Ziyād son of Ibrahim son of Abu ‘l-Jaysh Ishāq son of Muḥammad son of Ibrahim son of ‘Abdallah (son of Muḥammad) ibn Ziyād.98

The slaves above mentioned slew Fātik in the year 553. But the Sharif found himself unable to defend the people of Zabid against ‘Aly ibn Mahdy. The war continued between them and Ibn Mahdy. Several battles were fought and the citizens sheltered themselves behind their walls, but he at length succeeded in capturing the town. The Abyssinian dynasty came to an end and Ibn Mahdy established himself in the Government House, on Friday the 14th of Rajab of the year 554.

‘Aly ibn Mahdy survived the event through the remainder of that month and throughout Sha‘bān and Ramadān. He died in the following month of Shawwāl. He held possession of the city for two months and twenty-one days. He was succeeded by his son al-Mahdy and next by his son ‘Abd an-Naby. The latter was deposed, and was replaced by ‘Aly ibn Mahdy’s son ‘Abd Allah, but he was afterwards re-instated, and at the present day he is ruler of the whole of Yaman, with the exception only of Aden, whose people have entered into a treaty with him, under the conditions of which they pay him an annual tribute.

‘Abd an-Naby is sovereign both of the Highlands
and Lowlands, and all the kingdoms and treasures of the Kings of Yaman have passed into his hands. Muhammad ibn 'Aly, a citizen of Dhu Jiblah, has informed me that the riches of twenty-five Yamanite dynasties have been absorbed into the treasury of Ibn Mahdy. Therein is included the wealth of the nobles of Zabid. None of the slaves of Fatik, the Princesses of his family or the nobles of his dynasty died, but left a large amount of wealth including great sums of money. [All was acquired by Ibn Mahdy]; for he became possessed of their children and women, who revealed to him where their masters' treasures were to be found, their gold and silver ware and ornaments, their pearls, jewels, precious stones and splendid apparel of all kinds. These nobles were as they of whom God Most High hath said: How much they have left! Gardens and springs of water, corn-lands and splendid places of abode and wealth, wherein they spent a life of enjoyment! Thus have we dealt with them, and we have made these things to be an heritage unto another people.*

The dynasty of Ibn Mahdy acquired the kingdom of the Suleymanite Sharifs, that of the Banu Wa'il Sulṭāns of Wuhāzah, a ruling family of ancient and noble race, likewise the fortresses of the surviving members of the Sulayḥite family, unto each of whose strongholds a wide extent of territory and large revenues were attached. As to the possessions of the King Mansūr son of al-Mufaddal son of Abu 'l-Barakāt son of al-Walid, the Ḥimyarite, he lost all his strongholds, which it is unnecessary to enumerate, also all his treasures, in which were comprised those of the Dā'y 'Aly son of Muhammad the Sulayḥite, those of al-Mukarram Aḥmad son of 'Aly, husband of the Honourable Lady the

* Kur. s. xlv. v. 25-27.
Queen Sayyidah, and those of the Queen herself. The whole of her predecessors' wealth became the property of the Lady Sayyidah. She deposited it in the fortress of Ta'kar, and al-Mufaddal ibn Abi 'l-Barakāt gained possession of the castle and of its contents. They were inherited by his son Mansūr ibn al-Mufaddal. For it is believed that Mansūr reigned for thirty years and that he died in the decade of his hundredth or of his ninetieth year.99

Among other places that passed into the possession of Ibn Mahdy, were the fortresses of al-Majma‘ah and of Ta‘kar, including, it is said, the wealth they contained; also the city of Dhu Jiblah, the chief centre for the propagation of the Fāṭimite supremacy and capital of the Sulayhites, likewise the city of al-Janad and its dependencies, and in like manner Thālithah and Sharyāk, and Dhakhir together with its dependencies. And the possessions of that chieftain, ‘Aly ibn Muhammad Prince of Dhakhir, were not inferior to those of Mansūr ibn al-Mufaddal. Ibn Mahdy next acquired the kingdom of the Banu‘z-Zarr and the cities of Dhu Jiblah, of Dhu Ashrak and of Ibb, the fortresses and country of the Banu Khaulān, the fortresses of the Banu Rabī‘ah, namely ‘Azzan, Ḥabb and ash-Shamākhi. He captured Sulṭān Abu ‘n-Nurayn Abu ‘l Fath, and the fortress of as-Sawā remained in the possession of Ibn as-Sabā‘i (the Khaulānite). Ibn Mahdy next conquered the strongholds of the Dā‘y ‘Imrān ibn Muhammad, that is to say, the fortresses of Sāmi‘ and Maṭrān [and Numayr] situated in the district of al-Ma‘āfir. He became possessed also of the chief stronghold of Yaman, that which has no equals other than Ta‘kar and Ḥabb, that is to say, the fortress of Samadān, the strength of which has become proverbial. No created being can prevail against that stronghold, unless aided by the executors of the Creator’s decrees. This enumeration is that
which I have styled a drop from the ocean of Ibn Mahdy’s conquests. And in the foregoing I have not mentioned the country of the Banu Muzaffar, Saba son of Ahmad the Sulayhite, nor the districts of Haran (Haraz?), nor Bura‘, nor the country of Bakil, nor that of Ḥāshid, nor Jublah (Jublān Raymah?) with its fortresses and provinces, nor Wādi ‘Unnah nor Wādi Zabid, nor other places, such as the valleys of Rim’a and of Raymat al-Ashā‘ir, their castles and their villages, Mudhaykhirah and its dependencies, which are several days’ journey in extent, Damt and Wādi Tahlah (Nakhlah?).

Now, as to the sect to which Ibn Mahdy belonged and the doctrines he held; he followed the rules of the Hanafite school in the interpretation of religious law, but he added to its fundamental articles of faith, the doctrine that regards sin as infidelity and punishable with death. He held in like manner that the penalty of death was to be inflicted upon all professing Muslims who opposed his teaching, that it was lawful to reduce their captured women to the condition of concubines, their children to slavery, and to treat their country as a land of infidels (Dār al-Ḥarb). I have been told, but the responsibility for truth rests upon the original narrator, that Ibn Mahdy did not implicitly trust the faith of a Muhājir, excepting he proved his sincerity by slaying his own son or his father or his brother. He used to recite the following passage:—Thou shalt not find people who believe in God and in the Day of Judgment, bearing love unto them that oppose God and His apostle, even though such be their fathers, their sons, their brethren or their kinsfolk. He hath inscribed faith in the hearts (of the true believers), and He aideth them with a Spirit proceeding from Himself.*

* Kur‘ān, s. lviii. v. 22.
prudence. His mother went on a visit to him and he slew her.

As to the faith which his followers placed in him, it was beyond what is commonly held in respect of the Prophets, the blessings of God and His peace be upon them. One of the family of Ibn Mahdy might think fit to kill several of his soldiers, and even though (the latter’s comrades were?) able to prevail against the slayer, they abstained, through submission and religious conviction, from killing him. If Ibn Mahdy were moved to anger against one of their greatest chiefs or leaders, the person who had incurred his displeasure would confine himself to a spot exposed to the rays of the sun. He would neither be fed nor given to drink, neither his son nor his wife could approach him, nor durst any person intercede for him, until Ibn Mahdy pardoned him of his own free will. Their perfect submission was such that every man carried to the public Treasury the woollen yarn which his wife or daughters had spun. Ibn Mahdy supplied him and his family with clothing. Not one of the soldiers possessed a horse his own property, or could keep one in a stable attached to his dwelling, neither did he possess accoutrements, or weapons, or aught else. Horses were kept in Ibn Mahdy’s stables, and arms were stored in his arsenals. If necessity arose, he distributed among his men the horses and weapons they required. A soldier who fled from the enemy was beheaded. By no means could his life be spared. Whoso drank intoxicating liquors suffered death, and death was the penalty for listening to songs, for adultery, and for absence from the Fridays’ prayers or from the two assemblies at which he preached to the people, on Thursdays and Mondays. Anyone who neglected to visit his father’s grave on these two days suffered death. To these laws the soldiery alone were subject.
Those applicable to the people were of a more lenient character, and I am informed at the present time, that is to say, in the year 553 (read 563 or 564), that the severity with which these laws were carried into effect has been relaxed.\textsuperscript{101}

\textbf{Chapter in which are enumerated the Persons who have held in Yaman the Office of Dā'y for the Fātimites.}

Of their number was the Dā'y 'Aly son of Muhammad the Sulayhīte, who combined the office of Dā'y with supreme power as temporal sovereign. Next was his son al-Mukarram Ahmad the Sulayhīte, who likewise combined both offices. After him Sultan Suleyman az-Zawahī exercised the functions of Dā'y, but did not hold sovereign rule. Then the Kādi \ldots \ldots \textsuperscript{*} ibn Malik the Sulayhīte combined the office of Dā'y with that of Judge, but did not exercise sovereign rule. Next 'Aly son of Ibrahim al-Muwaffak fi 'd-din, son of Najib ad-Daulah, held the office of Dā'y and exercised sovereign rule, under the authority of the Honourable Lady Queen Sayyidah, over part of her dominions.\textsuperscript{102}

Then, when the official notification was received from our Lord the Imām al-Āmir bi-Ahkam Illah, Prince of the faithful—upon whom be peace—bringing to the Queen, his accepted Representative in the country of Yaman, the glad tidings of the birth of his son, our Lord the Imām at-Ṭayyib Abu 'l-Kāsim, and of the new-born Prince's designation

\textsuperscript{*} Lacuna in the MS.
The Dā'ys of Yaman.

as successor to the Imāmate, (it was) conceived in the following terms:—

*In the name of God the Merciful, the Gracious.*

From the servant of God and His beloved, al-Mansūr Abu 'Alī al-Āmir bi-Ahkam Illah, Prince of the Faithful,

Unto the Honourable Lady, the Queen, the highly esteemed, the pure, the stainless, the unparagoned of her age, Sovereign Lady of the Kings of Yaman, the Pillar of Islam, the Special friend of the Imam, Treasure of the Faith, Support of the true believers, Refuge unto them that seek aid, Protector of the truly directed, Favourite of the Prince of the Faithful, Guardian of his favoured servants. May God perpetuate her power and prosperity, and grant her increasing support and assistance. Peace be with thee!

The Prince of the Faithful praiseth God, than whom there is none other God but He, and prayeth Him to bless his ancestor Muḥammad, the seal of the Prophets and Lord of the Apostles. May God bless him and his pure family the truly directed Imāms, and hail them with salutations of peace.

And after. Verily the favours of God unto the Prince of the Faithful cannot be reckoned. Their magnitude is beyond all power of measurement and their limit cannot be defined. The mind of man cannot encompass them. For they are even as the clouds in the heavens, of which one departeth and another ever cometh, as the flashing rays of the sun that perpetually issue forth and envelop the earth, and as the lion whose visits are unceasing, who cometh in the morning and returneth in the shadows of evening.

But God's noblest gift to the Prince of the Faithful, the greatest and the most widely renowned, the most brilliant in honour and distinction, is that recently conferred upon him by the birth of a child, pure and highly prized, virtuous and pious, on the night that ushered in the dawn of Sunday the fourth of the month of Rabiʿu 'l-Āakhir of the year 524. The pulpits of the world have exhaled fragrance on the proclamation (therefrom) of his name, and the hopes of all men, of the people of the plains and of the dwellers in cities, are directed to the wealth-imparting clouds of his beneficence. The darkness of night hath been illumined by the light of his noble presence and by the shining beauty of his countenance, and through him the necklace of disjointed precious jewels are strung, to add increased lustre to the brilliant
dynasty of the Fātimites. God hath brought him forth from the lineage of the Prophet, like as light is brought forth from light, and the Prince of the Faithful hath obtained, through his birth, showers of brilliant sparks proceeding from the flint and steel of felicity. He hath named him at-Ṭayyib, for the sweetness of his nature, and he hath surnamed him Abu 'l-Ḵāsim, the surname of his ancestor the Prophet of true guidance, from whose substance his substance hath sprung.

The Prince of the Faithful praiseth God Most High for the grace he hath bestowed upon him by raising a shining star in the firmament of the Imperial dynasty and a light-giving orb in the empyrean of its glory, and for filling him with the thankfulness that tendeth to the continuance of God's mercies, and to an abundant downflow from the beneficent clouds of His indulgence and goodness.

He prayeth that God may grant unto him, through the birth of this child, the accomplishment of his furthest hopes, that he may through him be linked with the Imāmate as long as day continues to be joined unto night; that God may make this child a refuge for the truly directed, a living proof against them that deny, a help unto them that are under constraint, a succourer unto them that seek assistance, an asylum to them that are in fear, and a source of happiness to the patient; that the world through him may attain its most abundant happiness and prosperity, and that each day, as it ariseth, may disclose its pearly teeth in smiles.

By reason of the lofty rank bestowed upon thee by the Prince of the Faithful and of thy position unequalled and unmatched, I make known unto thee these auspicious tidings, glorious and important and widely celebrated, that thou mayest abundantly rejoice thereat, and that thou mayest spread them among thy servants and divinely favoured people, that they may be equally known to them that are distant and to them that are near, that by knowledge of these tidings the necklace of happiness be strung, and that their sweet fragrance be exhaled as that of fresh aloes-wood from Mandal and of camphor.* Be this known unto thee and make it known, with the permission of God Most High.

Written on the day above mentioned. May God bless his Apostle our Lord Muḥammad and his family the pure Imāms, hail them with salutations of peace, exalt them and honour them unto the last day! 103

* Mandal is said to be the name of a place in India (the Indian Archipelago?), celebrated for its aloes-wood.
Soon after the sceptre departed from the hands of our Lord al-Āmir, and al-Ḥāfiz succeeded. The first edict that reached the Queen from him purported to proceed from the appointed heir to the Empire of the Muslims.

In the second year of the Prince of the Faithful, the Queen appointed the noble Dāʿy Ibrahim ibn al-Husayn al-Ḥāmidī.

She next transferred the office of Dāʿy on behalf of the Khalifah al-Ḥāfiz to the family of Zurayʿ. “Sufficient,” said the Queen, “for the Banu ʾaṣ-Ṣulayhi, is that which they know respecting (the fate of?) our Lord at-Tayyib.” *

Then the office was held by his son Hātim ibn Ibrahim ibn al-Husayn al-Ḥāmidī, until that time.

It was transferred under the reign of al-Ḥāfiz to the family of Zurayʿ. One of them (or, the first) was the unparagoned Amir Saba son of Abu Suʿūd, son of Zurayʿ son of al-ʿAbbas the Yāmite, who combined the office of Dāʿy with sovereign rule. He was succeeded by his son, the great, the crowned, the powerful Dāʿy, Dāʿy of the Prince of the Faithful, Muḥammad son of Saba, in whose hands likewise the functions of Dāʿy and the royal office were combined.

We have now, in this abridgment, supplied an abstract of the history of the kings of the country of Yaman and of the Dāʿys.

End of the auspicious history. Praise be to God, by whose grace all good works are brought to completion.

* See Note 102. It will be noticed that in Janadi we find the verb لَا لَعَّ to do instead of لَا لَعَّ to know.
We have related, in the latter part of the Prophetical History, how Yaman became part of the Islamic Empire, through the submission of Badhān, its governor under Kisra (Chosroes), to Islam. The people were converted along with him, and the Prophet appointed him Amir over all its provinces. His residence was at San'ā, the seat of government of the ancient kings, the Tubbas. When the Prince died, after the Farewell Pilgrimage, the Prophet (may God bless him and hail him with salutations of peace) divided Yaman among provincial governors, subject to himself, and appointed Shahr son of Badhān over San'ā.

We have likewise related the story of al-Aswad
al-‘Ansi (the ‘Ansite), how he drove the governors of the Prophet out of Yaman, how he marched upon San‘ā, possessed himself of the city, how he slew Shahr son of Badhān, took his wife in marriage, made himself master of the greater part of Yaman, and how most of its people apostatized. The Prophet wrote to his followers and deputies, as also to all who had steadfastly adhered to the faith. Through the medium of Fayruz son of her uncle, they entered into communication with the wife of Shahr, whom al-Aswad had married. The leading part, in these occurrences, was taken by Kays ibn ‘Abd Yagbūth,* the Murādite. He, Fayruz and Dādhwayh came to al-Aswad by night, with the concurrence of his wife, and slew him. The governors of the Prophet returned to their provinces, and this occurred shortly before the Prophet’s death.

Kays became sole ruler at San‘ā and he collected together the scattered soldiery of al-Aswad. Abu Bakr appointed Fayruz and the Abnas who owned his authority, over Yaman, and commanded the people to obey him. Fayruz attacked Kays ibn Makshūh and put him to flight.104

Abu Bakr then appointed al-Muhājir ibn Abi Umayyah to be commander in the war against the apostates of Yaman, and likewise ‘Ukrimah ibn Abi Jahl, who was ordered to commence by operating against the apostates of ‘Oman, and then to join al-Muhājir. At a later date, Yaman was placed under the government of Ya‘la ibn Munyah. He afterwards joined ‘A‘ishah at Mecca, whence he accompanied her and took part in the battle of the Camel.105

‘Aly appointed over Yaman ‘Obayd Allah ibn ‘Abbās, and then ‘Obayd Allah’s brother ‘Abd Allah. Afterwards Mu‘awiyah appointed over

* Also known as Ibn Makshūh.
Ṣanʿā Fayruz the Daylamite, who died A.H. 53. In A.H. 72, when ‘Abd al-Malik sent al-Ḥajjāj against Ibn Zubayr, he named him governor of Yaman. When the dynasty of the ‘Abbasides was established (the Khalifah Abu ‘l-'Abbas ‘Abd Allah) as-Saffāḥ appointed over the province his uncle Dā-ūd ibn ‘Aly, and upon Dā-ūd’s death, in A.H. 133, he replaced him by Muhammad, son of his maternal uncle Yazid (read Ziyād), son of ‘Obayd Allah son (descendant) of ‘Abd al-Madān.

Thenceforward the governorship passed successively from one ruler to another, all of whom established their residence at Sanʿā, until the accession of al-Maʾmūn to the Khalifate. The missionaries of the Ṭālibites appeared in the provinces, and Abu ’s-Sarāya, of the Banu Shaybān, proclaimed in Ṭrāk the supremacy of Muhammad ibn Ibrahim Ṭabāṭabā, son of Ismaʿil, son of Ibrahīm, the latter, brother (read uncle) of the Mahdi, an-Nafs az-Zakīyah (the pure in spirit), Muḥammad, son of ‘Abd Allah son of Hasan (son of Ḥasan son of ‘Aly son of Abu Ṭalib). Disturbances increased in violence and Muḥammad ibn Ṭabāṭabā appointed rulers over the various provinces. He was eventually killed, and Muḥammad son of Jaʿfar as-Ṣādiq was proclaimed in the Hijāz, whilst in Yaman, Ibrahīm son of Mūsa al-Kāzim rebelled in A.H. 200.* He did not succeed in his designs, and he was surnamed al-Jazzār (the Butcher), by reason of his blood-shedding disposition. Al-Maʾmūn sent troops to Yaman, who subdued the country. They removed large numbers of the leading men, and Yaman acquired a settled condition, in the manner we will proceed to relate.

* See Genealogical Table of Imāms, Note 107.
The Ziyūdites.  

The Dynasty of Ziyād under the Supremacy of the Abbasides.

Among the leading men of Yaman sent up to al-Māmūn there was one, Muḥammad son of Ziyād, a descendant of ʿObayd Allah son of Ziyād son of Abu Sufyān. He propitiated the Khalīfah, and having engaged to protect Yaman against the Alides, he won his favour and was appointed to the government of the province, where he arrived in A.H. 203. He conquered the Tihāmah of Yaman, that is to say, the western country adjoining the sea-coast, and founded there the city of Zabid, which became his place of residence and the capital of his kingdom. He appointed over the highlands his freedman Jaʿfar. Tihāmah was conquered after a struggle with the Arab tribes, and they were subjected to a stipulation that they should not make use of riding horses. Ibn Ziyād became sovereign of the whole of Yaman. His authority was recognized in the provinces of Ḥadramaut, ash-Shibhr and Diyār (the country of the) Banu Kindah, and he acquired the power and dignity formerly enjoyed by the Tubbas (the ancient Kings of Yaman).

There existed at Ṣanʿā, the chief city of Yaman, the Banu Yaʿfur, descendants of Ḥimyar, one of the noblest families that had survived the rule of the Tubbas. They exercised supreme authority over the city and owned allegiance to the Abbasides. Besides Ṣanʿā they possessed Bayhān, Najrān,* and Jurash. The last of the family were Asʿad ibn Yaʿfur and, next after him, his brother Muḥammad. The Banu Yaʿfur recognized the supremacy of Ibn Ziyād.

ʿAththar, likewise one of the kingdoms of Yaman,

* See infra, p. 172, and ʿOmārah, supra, p. 6. The Paris MS. writes Tajrāt.
was under the rule of Suleyman ibn Tarf, who also submitted.

Muhammad ibn Ziyād perished, and he was succeeded by his son Ibrahim. Then followed Ziyād son of Ibrahim, then the brother of Ziyād, Abu 'l-Jaysh Ishāk son of Ibrahim. His reign endured for a long period, until he attained the age of eighty years. 'Omārah says that he reigned eighty years over Yaman, Hadramaut and the maritime islands. When Abu 'l-Jaysh heard of the assassination of the Khalifah al-Mutawakkil and afterwards of the abdication of al-Musta‘in (A.H. 252) and of the subjection of the Khalifate to the Turkish freedmen, he discontinued the payment of tribute, and when riding forth, he caused a canopy to be borne over his head, according to the usage of the independent Persian kings.

Under his reign Yahya son of al-Husayn son of al-Kāsim ar-Rassy son of Ibrahim Tabātabā arose in Yaman proclaiming the supremacy of the Zaydites. He came from Sind, whither his grandfather al-Kāsim had fled, upon the suppression of the insurrection led by his brother Muḥammad and by Abu 's-Sarāya, of which we have related the history.

Al-Kāsim sought refuge in Sind and there his son Husayn and his grandson Yahya were born. Yahya appeared in Yaman in A.H. 288 and proceeded to Sa‘dah, where he made open profession of the doctrines of the Zaydites. He then marched upon Sanā‘a and wrested it from the hands of As‘ad ibn Ya‘fur, but the Banu Ya‘fur recaptured the city and Yahya returned to Sa‘dah. His followers gave him the title of Imām and his descendants occupy the country at the present day. We have herein before related their history.*

It was likewise in the days of Abu 'l-Jaysh, that the claims of the ‘Obaydites were proclaimed in

* Infra, p. 184.
Yaman. Muhammad (read ‘Aly) ibn al-Fadl established his authority in their name, in A.H. 340, over Aden Lā‘ah and over the highlands of Yaman, as far as Mount Mudhaykhirah.

The country that remained subject to Abu ’l-Jaysh extended from ash-Sharjah to Aden, twenty days’ journey, and from his own province to San‘ā, five days’ journey. When Muhammad (‘Aly) ibn al-Fadl overcame him by spreading recognition of the ‘Obaydite supremacy in Yaman, the rulers of the outlying provinces cast off their allegiance to Abu ’l-Jaysh. Among them were the Banu As‘ad ibn Ya‘fur at San‘ā, Suleyman ibn Ṭarf at ‘Aththar and the Imam ar-Rassy at Sa‘dah. Abu ’l-Jaysh adopted a conciliatory policy with them.

He perished in A.H. 371. He had extended his kingdom and had increased its revenues. Ibn Sa‘id says that he had examined a statement according to which the revenues of Abu ’l-Jaysh amounted to 1,366,000 ‘Ashariyah dinārs, besides duties levied upon the shipping from Sind, upon ambergris arriving at Bāb al-Mandeb and at Aden-Abyan, on the pearl fisheries, and besides the taxes collected in the Island of Dahlak, which included one thousand slaves. The Kings of Abyssinia, on the opposite shores, were in the habit of offering him presents, and sought his friendship.

At his death he left a young child of the name of ‘Abd Allah or Ibrahim or, as is also said, of the name of Ziyād. His sister and his freedman Rashid the Abyssinian became the guardians of the child. Rashid appointed over the highlands his mamluk Ḥasan (Ḥusayn) ibn Salāmah the Nubian. Thenceforth the office of wazir passed from one Abyssinian

* Read: Amounted in A.H. 366 to one million ‘Aththariyah dinārs. It will be observed that Ibn Sa‘id’s statement is simply appropriated from ‘Omārah, who, as we have seen, borrowed his information from Ibn Ḥaukal. (Note 12.)
or Nubian freedman to another. They acquired absolute control over the state, and the Ziyādite dynasty at length came to an end in A.H. 407 (read 409).

The child died and was succeeded by another, also of the family of the Banu Ziyād, younger than his predecessor. Ibn Saʿīd remarks that 107 ʿOmarah knew not his name, in consequence of the absolute control exercised over the Prince by the chamberlains. He means ʿOmarah, the historian of Yaman. It is, however, said that this second child bore the name of Ibrahim. He was placed under the guardianship of his aunt and of Marjān one of the freedmen of Ḥasan (Husayn) ibn Salāmah. Marjān became possessed of supreme power. He had two freedmen, Kaʾys * and Najāḥ. He placed the infant Prince, the nominal King, under the care of Kaʾys (Nafis), who was appointed to reside at Zabīd along with the child. Najāḥ he appointed over all the provinces other than Zabīd, including the cities of al-Kadrā and al-Mahjam. Marjān preferred Kaʾys (Nafis) to Najāḥ, between whom jealousy consequently arose. It was stated to Kaʾys (Nafis) that the child’s aunt favoured Najāḥ, and was in secret correspondence with him. He seized her (and the child), with the concurrence of his master Marjān, and buried them alive. He assumed exclusive and supreme power, adopted the use of the royal umbrella, and put his own name on the coinage.

In extreme anger at what had occurred, Najāḥ placed himself at the head of an army, and marched against Kaʾys (Nafis), who came forth to meet him. Several engagements and battles took place and Kaʾys (Nafis) was eventually defeated and killed, along with five thousand men of his army. Najāḥ gained possession of Zabīd in A.H. 412, and buried

* See Note 13, last par.
Kate (Nafis) and his master Marjan in the place of the child and its aunt. He assumed paramount authority and the coinage was struck in his name. He wrote to the supreme council of the Khalifah at Baghdad, and was formally appointed to rule over Yaman. He continued to exercise absolute sway over Tihamah and the highlands, and he abolished in the mountain districts, the authority of the rulers appointed by Hasan (Husayn) ibn Salamah. The neighbouring kings dreaded his power, and he continued in the enjoyment of that high estate until his assassination by 'Aly as-Sulayhi, the representative of the Obaydites, who encompassed his death, in A.H. 452, by means of poison administered by a female slave he sent to the King.

Najah was succeeded at Zabid by his freedman Kahlān. Afterwards as-Sulayhi possessed himself of the city and ruled over it, as will be related.

The history of the Banu 's-Sulayhi, who ruled under the authority of the 'Obaydites, and propagated their supremacy in Yaman.

The Kādi Muḥammad ibn 'Aly the Hamdānite, surnamed as-Sulayhi, was the chief of Ḥarāz in the country of the Hamdānites. He was descended from the tribe of the Banu Yam, and there grew up unto him a son named 'Aly. The office of Dāʻy for the Obaydites was at that time held by 'Āmir son of 'Abd Allah az-Zawāhi (the Zawāhite), so named after a village in Harāz. It was said that he possessed the book al-Jafir, one of the treasures, it was represented, of the Obaydite Imāms, and it was pretended that the name of 'Aly, son of the Kādi Muḥammad, was mentioned in the book.
'Aly studied under the directions of the Dā'y and received his teaching. When the youth's merits and talent became manifest, the Dā'y showed him his name and particulars describing him, set forth in the book. "Take care of your son," he said to the Kādi, "for he will be ruler over the whole of Yaman."

'Aly grew up a Jurist noted for piety. For fifteen years he was leader of the pilgrimage by way of Ta'if and the Sarawāt. He attained a great reputation, his name became widely known, and people commonly spoke of him as Sultān of Yaman. The Dā'y 'Āmir az-Zawāhi died bequeathing to him his writings and appointing him his successor. 'Aly led the caravan of pilgrims in a.h. 428, according to his previous custom, and during the celebration of the ceremonies of the Mausim,* he assembled certain men belonging to his tribe, that of Hamdān, who had accompanied him, and called upon them for their assistance and support. They consented and swore allegiance to him. They were sixty in number, ranking among the most manly members of the tribe.

On his return, he established himself at Masār, a fortress on the summit of one of the mountains of Harāz, which he strengthened. His power waxed great, and he wrote to al-Mustanṣir, then ruling in Egypt, requesting to be allowed to make open proclamation of the 'Obaydite doctrines. He received the desired permission and carried his design into effect. He made himself master of the whole of Yaman, and took up his residence at San'ā, where he built palaces and made the Yamanite Kings, whom he had conquered, take up their abode beside him. He drove forth the Banu Ṭarf, Kings of 'Aththar and Tihāmah, and in a.h. 452, as we

* Between the 8th and 13th of the month of Dhu 'l-Ḥijjah.
have mentioned, he brought about the death of Najāh, freedman of the Ziyādites and King of Zabid, by means of a slave girl, he sent as a present to the Prince.

He then proceeded to Mecca by command of al-Mustanṣīr the ruler of Egypt, for the purpose of putting an end to the ‘Abbaside supremacy and to the rulership of the Hasanites. He appointed his son, al-Mukarram Aḥmad, his deputy at Ṣanʿā, and he took with him his wife Asmā daughter of Shihāb, as also the kings who had their abode with him, such as Ibn al-Kurandī, Ibn Ya‘fur at-Tubba‘y, Wā‘il ibn ‘Isa al-Wuḥāzy, and others. Sa‘īd ibn Najāh made a night attack upon him at al-Mahjam and killed him. This happened in a.H. 463 (read 473).

He was succeeded by his son al-Mukarram Ahmad, who possessed himself of supreme power and established himself at Ṣanʿā. His mother, Asmā daughter of Shihāb, had been captured by Sa‘īd ibn Najāh, on the night of the attack. She sent a letter to her son al-Mukarram. “I am with child,” she wrote, “by the squint-eyed slave Sa‘īd, al-Ahwal. Come to me before my delivery, or disgrace will ensue, such as time will never efface.” Al-Mukarram started from Ṣanʿā in the year 475, at the head of three thousand men. The Abyssinians numbered twenty thousand, but he routed them. Sa‘īd ibn Najāh fled to the Island of Dah-lak. Al-Mukarram presented himself to his mother, who was seated in the archway (or casement) near which the heads of as-Sulayḥi and of his brother were displayed. He took them down and buried them, and unsheathed the sword in vengeance against the city. He re-instated his maternal uncle As‘ad ibn Shihāb over Tihāmah as before, giving him Zabid for his place of residence, and he then departed with his mother for Ṣanʿā.
She conducted the affairs of his kingdom. After a time, As'ad ibn Shibāb having collected the tribute of Tihāmah, transmitted it under the charge of his wazir Aḥmad ibn Sālim, and Asmā distributed the money among the envoys from the Arab tribes. She died in a.h. 477,* and in 479, al-Mukarram lost possession of Zabid, which was recovered by Sa'id ibn Najāh. Al-Mukarram removed to Dhu Jiblah in 480 and appointed over Ṣan‘ā ‘Imrān ibn al-Faḍl the Hamdānite.

‘Imrān became independent and transmitted the sovereignty to his descendants. His son Aḥmad assumed the title of Sulṭān, under which he acquired great celebrity. He was succeeded by his son Ḥātim son of Aḥmad, but after him there was at Ṣan‘ā no Prince of any renown, until the city was conquered by the Suleymānites, upon that family being overcome at Mecca by the Ḥāshimites, as is mentioned in their history.+ Dhu Jiblah is a city founded by ‘Abd Allah son of Muḥammad as-Sulayḥī in the year 458. Al-Mukarram removed thither by the advice of his wife Sayyidah daughter of Aḥmad, who acquired the direction of the affairs of his kingdom, after the death of his mother Asmā. He made Dhu Jiblah his place of residence and built in that city the Dār al-‘Izz (the abode of Majesty). He applied himself to contrive the death of Sa'id ibn Najāh and succeeded in his design, as we will relate in the history of Ibn Najāh.

Al-Mukarram became absorbed in the pursuit of

* Read 479. See supra, p. 37.
+ See infra, p. 187 and Note 130. It is hardly necessary to add that the Suleymānites never conquered Ṣan‘ā. Ibn Khaldūn, misled, it would appear by Ibn Sa'id, has hopelessly confused the Suleymānites and Rassites. But it will indeed be seen that the Rassite Imāms themselves did not at the period referred to, nor for long after it, become permanently possessed of Ṣan‘ā. And Ibn Khaldūn's statement touching ‘Imrān ibn al-Faḍl and his descendants, is likewise incorrect. See Note 8, the latter part.
The Sulayhites.

pleasure, living in a state of seclusion with his wife. When on the point of death in 484, he bequeathed his dignities to the son of his paternal uncle, al-Manṣūr Saba son of Ṭahmāb son of al-Muzaffar son of ‘Aly as-Sulayḥi, Lord of the fortress of Ashyah. He was invested by al-Mustanṣīr the ‘Obaydite and made that fortress his place of residence, whilst Sayyidah daughter of Ṭahmāb remained at Dhu Jiblah. He sought her in marriage, but she refused, whereupon he laid siege to the castle she inhabited. Her uterine brother Suleyman ibn ‘Āmir az-Zawāḥi assured him that she would not consent, unless commanded by al-Mustanṣīr the Egyptian Khalifah. Al-Manṣūr accordingly made application to al-Mustanṣīr, who complied with his request. A eunuch arrived from the Court of the Khalifah, and acquainted the Princess with the purpose of his mission. He recited to her the verse: Unto no believer, male nor female, belongeth liberty of choice when the decree of God and of His Apostle hath gone forth.* "The Prince of the Faithful," he continued, "marries thee to the Dā‘y Manṣūr Abu Ḥimyar Saba son of Ṭahmāb son of al-Muzaffar, and appoints unto thee a dowry of one hundred thousand dinārs in money and fifty thousand dinārs in articles of rarity and value." The contract of marriage was entered into and Saba proceeded from the fortress of Ashyah to Dhu Jiblah, and joined his wife in the Dār al-‘Izz. It is said that she sent him a slave girl who bore an exceeding resemblance to herself, that the girl stood at the head of his couch, and that he never raised his eyes unto her until morning, when he returned to Ashyah, whilst the Princess remained at Dhu Jiblah.

The person possessed of paramount influence over the Queen was al-Mufaddal ibn Abi ’l-Barakāt

* Qur’ān, Ş. xxxiii. v. 36
of the Banu Yām, the tribe to which the Sulayhites belonged.* He invited his allies of the tribe of Janb to join him. He appointed an abode for them at Dhu Jiblah, close to his own place of residence, and they supported him in warlike enterprises.

Sayyidah was in the habit of spending the summer at Ta‘kar, where she kept her treasury and valuables. On the approach of winter she returned to Dhu Jiblah. After a time al-Mufaddal remained alone in possession at Ta‘kar, without interruption to their friendly intercourse. He departed to make war upon the family of Najāh. A Jurist, who bore the surname of al-Jamal, seized the opportunity to raise an insurrection in the castle of Ta‘kar, assisted by several (or seven) other men of his profession, one of whom was Ibrahim ibn Zeydān, paternal uncle of ‘Omārah the poet. They swore allegiance to al-Jamal, on the condition that he should put an end to the supremacy of the Imāmites. Al-Mufaddal hastening back besieged them, and the Banu Khaulān came to the assistance of the rebels. Al-Mufaddal adopted a conciliatory and temporizing policy towards the Khaulānites, but perished in the course of the siege, in A.H. 504.

The Lady Sayyidah thereupon came to the spot and prevailed upon the Khaulānites to enter into an alliance, the terms of which she faithfully observed. She constituted herself guardian of the family and son of al-Mufaddal. The castle of Ta‘kar passed into the hands of ‘Imrān ibn az-Zarr the Khaulānite and of his brother Suleyman, and ‘Imrān acquired the influence formerly exercised by al-Mufaddal over the Lady Sayyidah. At her death, he and his brother remained sole masters of the castle of Ta‘kar.

* ‘Omārah speaks of Abu ʿl-Barakāt as a Ḥimyarite.
The Sulayhites.

Manṣūr, the son of al-Mufaddal son of Abu 'l-Barakāt, became possessed of Dhu Jiblah, and held the fortress until he sold it to the Zuray'ite Dā'īy, the ruler of Aden, as will hereafter be related. He established his residence in the stronghold of Ashyah, which had formerly belonged to the Dā'īy al-Manṣūr Sabā son of Ahmad.

Al-Manṣūr Sabā had died in a.h. 486 (read 492), after which discord arose among his children. His son 'Aly succeeded in gaining possession of the castle of Ashyah. He gave annoyance to al-Mufaddal ibn Abi 'l-Barakāt and to the Lady Sayyidah, and they felt themselves helpless against him, until al-Mufaddal at length contrived, by means of poison concealed in a quince, to bring about the death of his enemy.

The family of Abu 'l-Barakāt possessed itself of the fortresses of the Banu Muẓaffar, and al-Mufaddal died soon afterwards, as has been related. Sayyidah undertook the guardianship of his son Manṣūr, who did not hold independent authority. But upon his advancing in years, he became possessed of the dominion held by his father over the fortress of Ta'kar and its castles, over Dhu Jiblah and its fortresses, and of that formerly exercised by the Banu Muẓaffar over Ashyah and its fortresses. After a time he sold the castle of Dhu Jiblah to the Zuray'ite Dā'īy, the Prince of Aden, for 100,000 dinārs, and he continued to sell his fortresses, one after the other, until none remained unto him but that of Ta'izz, of which he was deprived by 'Aly son of Mahdy, after he had reigned for eighty years and had attained the age of one hundred.* And God, be He magnified and exalted, possesseth supreme knowledge of the truth.

* See Note 56, the latter part, and Note 99.
Ibn Khaldūn.


‘ĀLY AS-SULAYHĪ, as has been related, gained possession of Zabīd from the hands of Kahlân, after having destroyed him (read Najāḥ) by poison in A.H. 452 with the assistance of the slave girl he had sent him.

Najāḥ had three sons, Muʿārik, Saʿīd and Jayyāsh. Muʿārik committed suicide, and the two remaining brothers took refuge in the Island of Dahlak, where they abode, occupying themselves in the study of the Qur’ān and of literature. After a time Saʿīd departed, in anger with his brother Jayyāsh, and returned to Zabīd, where he concealed himself in a cave, which he dug for himself in the ground. He then sent for his brother Jayyāsh, who joined him and they remained together in concealment.

It next happened that the Hāshimite Amir of Mecca, Muhammad ibn Jaʿfar, having renounced the supremacy of the ‘Obaydite Khalifah of Egypt al-Mustanṣir, the latter wrote to aṣ-Sulayhī, commanding him to make war upon the Amir and to compel him to maintain the Alide supremacy at Mecca. ‘Āly as-Sulayhī accordingly marched from Sanʿa, and thereupon Saʿīd and his brother issued forth from their hiding-place. Aṣ-Sulayhī obtaining intelligence thereof, despatched against them a force of about five thousand horsemen,* with orders to put the two brothers to death. But Saʿīd and Jayyāsh avoided the troops and went in pursuit of aṣ-Sulayhī and his army. They made a night attack upon him at al-Mahjam, which he had reached on his way to Mecca. He had with him five thousand Abyssinians†

* Read Abyssinians. See supra, p. 83.
† See supra, p. 30.
who, however, made no attempt to defend him. His troops were scattered and as-Sulayhi was killed, falling, it is said, at the hands of Jayyāsh. This occurred in the year 473. ‘Abd Allah as-Sulayhi, brother of ‘Aly, was likewise killed, as well as one hundred and seventy men of the family of Sulayhi, and ‘Aly’s wife Asmā, daughter of his uncle Shihāb, was captured together with thirty-five Kaḥtānite kings, who had been deprived of their dominion in Yaman. Sa‘īd sent to the troops that had been despatched against himself and against his brother, granted them an amnesty and took them into his own service. He then marched upon Zabid, which was ruled by As‘ad ibn Shihāb the brother of Asmā, wife of as-Sulayhi. As‘ad fled to San‘ā, and Sa‘īd made his entrance into Zabid with Asmā, the wife of as-Sulayhi, borne in front of him in a litter, close to which were carried the heads of ‘Aly and of his brother. He placed Asmā in the palace of Zabid, and set up the two heads opposite the casement of her apartment. The hearts of the people were filled with dread, and Sa‘īd assumed the title of Naṣīr ad-Daulah (Defender of the State).

The commanders of the fortresses made themselves masters of the places that had been entrusted to them. At San‘ā, al-Mukarram son of as-Sulayhi, was thrown into a state of stupor and all but utter helplessness.

His mother Asmā wrote to him from Zabid, stimulating and inciting him: “I am great with child,” she wrote, “by Sa‘īd. Come therefore unto me, before disgrace light upon thee and upon the whole Arab nation.” Al-Mukarram thereupon contrived to instigate Sa‘īd son of Najāh into an attack upon San‘ā, employing as his medium one of the commanders on the frontier, and flattering Sa‘īd with promises of victory. Sa‘īd consequently advanced at the head of
twenty thousand Abyssinians. Al-Mukarram issued forth from Ṣanʿā, and put the enemy to flight. He turned their position so as to intercept the road to Zabid, and Saʿid fled to the Island of Dahlak.

Al-Mukarram entered Zabid and proceeded to his mother, whom he found seated at the casement near which were exposed the heads of aş-Sulayhi and of his brother. He took them down and buried them. And he appointed over Zabid his maternal uncle Asʿad in the year 497 (read 475). He then departed for Ṣanʿā, but Saʿid subsequently returned to Zabid in a.h. 479.

Al-Mukarram wrote to Abu ʿAbd Allah ibn Yaʿfur (read Abu ʿAbd Allah al-Ḥusayn), Lord of the fortress of Shaʿir, desiring him to incite Saʿid against himself, to urge upon him the capture of Dhu Jiblah and to represent, as the motive of his action, that al-Mukarram was absorbed in the pursuit of pleasure, that he lived in a state of subjection to his wife Sayyidah daughter of Ahmad, and that he was afflicted with paralysis. The artifice was crowned with success. Saʿid came forth at the head of thirty thousand Abyssinians, and al-Mukarram prepared an ambush for him below the castle of Shaʿir. Saʿid fell a victim to treachery. His troops were routed and he himself killed. His head was put up at Zabid on the spot, close to the casement, where the head of aş-Sulayhi was formerly exposed. Al-Mukarram became master of the city of Zabid, and its subjection to the Abyssinians ceased. Jayyāsh fled accompanied by his brother’s wazir Khalīf son of Abu ʿJāhir the Marwānite. They entered Aden in disguise and thence they proceeded to India, where they remained for six months. They met in that country a diviner, who came from (the island of) Sarandib and who cheered them with happy predictions concerning their future fortunes. They returned to Yaman
The Banu Najāh.

and the wazīr Khalf proceeded in advance to Zabid, where he spread a report of the death of Jayyāsh, and obtained an amnesty for himself. Jayyāsh also came to Zabid, but remained in concealment.

The Governor of Zabid at that time was As‘ad ibn Shihāb, the maternal uncle of al-Mukarram, and along with him ‘Aly ibn al-Ḳunum, wazīr of al-Mukarram. This man entertained feelings of intense hatred against al-Mukarram and his dynasty. The wazīr Khalf contrived to win his confidence and played chess with Husayn, the son of ‘Aly. After a time he played with the father. He won his favour and then revealed to him the plans he had conceived touching the government, informing him that he was an adherent of the family of Najāh. Whilst playing, Khalf was one day speaking in a manner calculated to stimulate the dislike of his hosts to the Sulayhites,* when ‘Aly ibn al-Ḳunum overheard him. ‘Aly questioned him and Khalf revealed his purpose, swearing him to secrecy. During that time Jayyāsh was collecting his Abyssinian followers and spending money upon them, until they gathered to the number of five thousand men. He then suddenly, in the year 482, rose in insurrection at Zabid. He seized the Government House, but treated As‘ad ibn Shihāb with kindness, in consideration of the infirmities with which he was afflicted, and set him at liberty. Jayyāsh became King of Zabid and of Tihāmah and instituted the Khutbah in the name of the ‘Abbasīdes, whilst the Sulayhites recited it in the name of the ‘Obaydites. Al-Mukarram unceasingly sent the Arabs on predatory expeditions against Zabid, until Jayyāsh died at the commencement (read at the end) of the fifth century. He bore the surname

* I have read ادِطل instead of ادِسْنِي, but Ibn Khaldūn's story, it will be observed, is not perfectly clear, nor is it consistent with Ṭmārah's narrative.
of Abu 't-Tāmi (the Exalted), and was celebrated for his justice.

He was succeeded by his son al-Fātik, who, however, was opposed by his two brothers, Ibrahim and 'Abd al-Wāḥid. A struggle took place between him and his two brothers, in which he eventually triumphed. He perished in the year 503.

His slaves raised to the throne his son Mansūr ibn Fātik, a boy below the age of puberty, and they conducted the affairs of his kingdom; but the Prince's uncle Ibrahim came forth to attack him, and the slaves prepared troops to defend their own and the young Prince's authority. His other uncle 'Abd al-Wāḥid thereupon rose in the city. Mansūr sent to al-Mufaḍdal son of Abu 'l-Barakāt Prince of Ta'kar, who came professedly to his assistance, but concealing treacherous designs. He heard that the people of Ta'kar had revolted against him, and turned back.

Mansūr remained king of Zabid until one of his slaves, Abu Mansūr Mann Allah, was appointed his wazir and poisoned him, in the year 517.

Mann Allah raised to the throne the Prince's son Fātik, a young child, in whose name he governed the kingdom. The wazir was accused of attempting the honour of the women of the family of Najah, so that even the mother of the infant king Fātik fled from him, and took up her residence outside the city. Mann Allah was enterprising and brave, and he is celebrated for his wars with the enemy. He was attacked by Ibn Najib (ad-Daulah), the Dā'y of the Alides, against whom he successfully defended himself. It is he who erected stately colleges at Zabid for the study of Jurisprudence. He also applied himself to the protection of the pilgrims and it was he that built the walls of the city. But after a time he addressed solicitations to the daughter of Mu'ārik son of Jayyāsh. Perceiving no means of escape
from him, she consented, but having surrendered herself to him, she brought about his death by means of a cloth saturated with poison, which caused his flesh to waste away. This occurred in the year 524. He was succeeded in the guardianship of the young Prince, by Zurayk (or Ruzayk), a freedman of the family of Najah.

‘Omara says of Zurayk that he was a sagacious man, remarkable for his bravery and fitness to command, and father of many children. After a time he became enfeebled, but no one succeeded to a firm hold of his office until the appointment, as wazir, of Surūr the Abyssinian, who was surnamed al-Fātiki, and who was one of the freedmen in the personal service of the mother of Fātik.

According to ‘Omara, Fātik son of Mansūr died in A.H. 531. He was succeeded by the son of his paternal uncle, Fātik son of Muḥammad son of Fātik, with Surūr as his wazir, the conductor of the affairs of the realm and of the wars with his enemies. Surūr was a constant attendant at the Mosque, where he was at length slain by an assassin, whom ‘Aly ibn Mahdy the Khārijite employed for the purpose, and who killed him whilst he was engaged in the afternoon prayer on Friday, 12th Şafar, 551. The people rose to attack the impious murderer. He killed several attendants of the mosque, but was overpowered and slain. The freedmen of the family of Najah were thrown into a state of consternation. They were attacked by ‘Aly ibn Mahdy the Khārijite, who fought many battles with them and besieged them for a long period of time. They besought assistance of the Sharif al-Mansūr Aḥmad ibn Ḥamzah the Suleymānite, who ruled over Ṣa’dah.* He consented to help them, on condition of their raising him to the throne after killing their master Fātik ibn Muḥammad. They agreed to his

* See Note 130.
conditions. The Prince was slain in A.H. 553 and the Sharif Ahmad was proclaimed King. But he was unable to withstand ibn Mahdy and fled under cover of night. 'Aly ibn Mahdy possessed himself of the city in 554, and the dynasty of Najāh came to an end. Perpetuity belongeth unto God!

Abu l'-Jaysh ibn Ziyād.

Rashid the Abyssinian, his freedman.

Ḥasan (read Ḥusayn) ibn Salāmah the Nubian, his freedman.

Marjān, his freedman.

I. Najāh, his freedman.

II. Sa'id.

III. Jayyāsh.

'Abd al-Wāḥid.

Ibrahim. IV. Fātik. Mu'ārik.

Muḥammad.

V. Maṣūr.

VII. Fātik.

VI. Fātik.

The History of the Dynasty of the Banu Zuray' at Aden, Ḍā'ys of the 'Obaydites in Yaman, of its Rise and Progress.

Aden is one of the strongest cities of Yaman. It is situated on the shores of the Indian Ocean, and has ever been a city of trade since the days of the Tubbas. Most of its inhabitants' houses are constructed of reeds, and in consequence thereof fires frequently break out at night.

In the early years of Islam it was the seat of government of the Banu Ma'n, who according to
The Zurayites.

al-Bayhaqi claim to be descended from Ma‘n ibn Zā‘idah, and who possessed themselves of the city in the days of al-Ma’mūn. They refused submission to the Banu Ziyād, who were obliged to content themselves with having the Khutbah and coinage in their names.

When the Dā‘y ‘Aly ibn Muḥammad aṣ-Sulayhī conquered Yaman, he maintained in favour of the Banu Ma‘n the protection due to them as Arabs, and imposed upon them the payment of a fixed tribute. But his son Aḥmad al-Mukarram expelled the Banu Ma‘n from the city and appointed over it the Banu ‘l-Karam, a family belonging to his tribe, that of Jusham ibn Yām, a subdivision of the Banu Hamdān. That family was the most nearly related to him in the tribe. The province remained under their rule for a time, but discord arose among them and they became divided into two parties, the family of Mas‘ūd son of al-Karam, and the descendants of Zuray‘ son of al-‘Abbās son of al-Karam. The latter after severe fighting prevailed over their opponents.

Ibn Sa‘īd says that the member of the dynasty who first attained celebrity, was the Dā‘y Saba son of Abu Su‘ūd son of az-Zuray‘. He was the first to exercise undivided power over the State, after the disappearance of the Sulayhite supremacy, and his children inherited the throne. Saba was attacked by the son of his uncle, ‘Aly son of Abu ‘l Gharāt son of Mas‘ūd son of al-Karam, lord of Za‘āzi‘. He (Saba) wrested Aden from his (‘Aly’s) hands, after the infliction of much suffering and at the cost of a heavy expenditure of money on the desert Arabs. He died in A.H. 533, seven months after the capture of the city. He was succeeded by his son al-A‘azz, whose place of abode was the castle of ad-Dumlūwah, the fortress, which (by reason of its great strength) no enemy ever desires to
attack.\textsuperscript{111} Bilāl ibn Jarīr, a freedman of the Banu Zuray\textsuperscript{4}, opposed al-Aʿazz at Aden and desired to transfer the authority exercised over the city by the retainers of the Prince, to Muḥammad son of Sabā son of Abu Suʿūd son of Zuray\textsuperscript{4}. Muḥammad ibn Sabā, in fear for his own safety, fled to Dhu Jiblah and placed himself under the protection of Manṣūr ibn al-Mufaddal, the Sulayhite King of the Highlands of Yaman.

Al-Aʿazz died shortly after, and Bilāl sent for Muḥammad ibn Sabā, who thereupon came to Aden. A deed of investiture had come from Egypt in the name of al-Aʿazz. The name of Muḥammad ibn Saba was substituted for that of his predecessor. Among the titles of honour which the charter conferred were those of the Great, the Crowned, the Mighty Dāʻy, the Sword of the Prince of the Faithful, all which were assumed by Muḥammad. Bilāl gave him his daughter in marriage and placed at his disposal the wealth he had accumulated in his treasury. After a time Bilāl died leaving immense riches, which were inherited by Muḥammad ibn Sabā and which he devoted to great and benevolent objects. He purchased the fortress of Dhu Jiblah, the residence of the Sulayhite kings, from Manṣūr ibn al-Mufaddal ibn Abī ’l-Barakāt, as we have already mentioned, and he married Sayyidah (read Arwa) the daughter of (ʿAlī son of ?) ʿAbd Allah the Sulayhite. Muḥammad died in A.H. 548 and was succeeded by his son ʿImrān son of Muḥammad son of Sabā. The affairs of his government were conducted by Yāsir son of Bilāl, and ʿImrān died in 118 A.H. 560, leaving two infant sons, Muḥammad and Abu Suʿūd. Yāsir confined them to the palace, and exercised supreme power over the State.

He was greatly eulogized and was liberal in his rewards to the poets. Among those who came to his court and wrote in his praise, was Ibn Ḧulāḳīs
The poet of Alexandria. The following line is from an ode he wrote in praise of Yāsir:

Abandon thy home if thou desirdest greatness—The crescent, having travelled, becomes a full moon.\(^{11}\)

Yāsir was the last sovereign of the Zuray'ite dynasty. When Shams ad-Daulah Sayf al-Islām (read Turān Shah), brother of Saladin, invaded and conquered Yaman in a.h. 666 (read 569) he came to Aden, took possession of the city and laid hands upon Yāsir ibn Bilāl. The dynasty of the Zuray'ites came to an end, and Yaman became subject to the Ghuzz (Turks, Kurds, Circassians, etc.), and to their chiefs, of the dynasty of Ayyūb, as we will relate in their history. The city of al-Juwwah, near Aden, was founded by the Zuray'ite kings. The Ayyubite princes, when they became supreme, forsook that city and established their residence at Ta'izz in the mountains, as will hereafter be set forth.\(^{113}\)

---

The History of Ibn Mahdy the Khārijite and of his sons, their rule in Yaman, its rise and its fall.

This man was a native of al-‘Anbarah on the borders of the sea near Zabīd. His name was ‘Aly ibn Mahdy, the Himyarite. His father Mahdy was noted for his virtue and piety. ‘Aly was brought up in the religious opinions of his father, and he lived in retirement, devoting himself to a religious life. After a time he went on the pilgrimage. He met and became acquainted with certain doctors of Irāk, and he learnt from their preachers the art of warning and exhorting the people. He returned to Yaman, where he withdrew himself from society
and occupied himself in preaching. He was an eloquent expounder of the Kur'ān, and he foretold events about to occur in his career. His predictions were followed by their fulfilment. The people listened to him with favour and he acquired popularity.

From the year 561 he travelled to and fro on the pilgrimage, preaching to the people in the deserts. At the season of the *Mausim* he attended it mounted on a dromedary he possessed. When the mother of Fātik gained paramount influence over the Banu Jayyāsh, in the days of her son Fātik son of Mansūr, she became a firm believer in him, and she released him, his kindred and the families with which he was allied by marriage, from payment of the imposts on their lands. They prospered and were held in honour, they made use of riding horses, and the party they formed became powerful. It became 'Aly's habit to say in the course of his sermons, that the time was near, meaning thereby the time of his manifestation, a thing that was widely spoken of throughout the country. The mother of Fātik, until she died in A.H. 545, restrained the state officials from molesting him.

The people of the highlands had induced Ibn Mahdy to bind himself by oath to support them, and in 538 he came forth from (into?) Tihāmah and reached al-Kadrā; but he was defeated and returned to the mountains, where he remained until 541. After that, the Lady the mother of Fātik restored him to his home, and she died in 545. Thereupon he departed and joined the Banu Khaulān, taking up his abode with one of their tribes known by the name of Ḥaywan (Haydān?), the owners of a fortress named ash-Sharaf. The ascent to the castle is of exceeding difficulty and extends a distance of a day's journey from the foot of the mountain, over a painfully laborious road, and through a narrow and
steep pass. ‘Aly Mahdy gave these people the designation of Ansār, and upon his companions, who had accompanied him from Tihāmah, he bestowed the name al-Muhājirūn. He appointed a chief over the Ansār, of the name of Sabā, and another over the Muhājirūn to whom he gave the title of Sheykh al-Islām, and whose name was an-Nūbah. With the exception of these two men, ‘Aly Mahdy allowed no one to penetrate into his presence.

He now despatched depredating parties into the province of Tihāmah, and his success was promoted by the deserted condition of the country adjoining Zabid. He stopped the traffic on the public roads, spread ruin throughout the district, and he penetrated to the castle of ad-Dāthir (read Dāshir), half a stage from Zabid. He plotted the assassination of the Regent Surūr and succeeded in his design, as has already been related. He now began to harass the city with repeated attacks. ‘Omārah says that he attacked it on seventy occasions and besieged it for a long period of time. At length the citizens besought assistance of the Sharif Ahmad ibn Hamzah, the Suleymānite Prince of Sa’dah. He gave them aid, but stipulated that they should slay their master Fātik son of Muḥammad, and they accordingly killed him in the year 553. The Sharif was proclaimed sovereign, but was unable to withstand his enemies and took to flight. Thereupon ‘Aly Mahdy seized the city in Rajab 554, but he died three months after his conquest.

He had assumed in the Khutbah the titles of the Imām, the Mahdy, Prince of the Faithful, Subjugator of infidels and of the wicked. He followed the doctrines of the Khārijites, denying the authority both of ‘Aly and of ‘Othmān, and treated sin as infidelity. He established rules and laws for his sect, which it would be tedious to describe. He
punished the use of wine with death. According to 'Omārah, the penalty of death was likewise inflicted upon any Muslim, of whatever sect, who opposed him, and the wives and children of the condemned were reduced to slavery. His people believed him to be under Divine protection. Their property was in his hands. He supplied their wants and they possessed nothing, neither money, nor horses, nor weapons. He slew any one of his followers who fled from the field of battle. The fornicator, the drinker of wine, the listener to songs, were put to death, and death also was the punishment of any person who absented himself from the Friday prayers, or from the sermon he delivered on Mondays and Thursdays. In matters of Jurisprudence he was a Hanafite.

'Aly ibn Mahdy was succeeded by his son 'Abd an-Naby. The latter's brother 'Abd Allah rebelled against him and obtained possession of Zabid, where the Khutbah, in which he received the title of Imām, was recited in his name. But 'Abd an-Naby succeeded after a time in overcoming him. He expelled him from the city, and made himself master of the whole of Yaman. There were at that time twenty-five separate governments in the country, all of which he conquered. Aden alone remained unconquered, and 'Abd an-Naby subjected it solely to the payment of tribute.

When Shams ad-Daulah Turān Shah ibn Ayyūb, brother of Saladin, invaded the country in A.H. 566 (read 569) and overthrew the government of Yaman, he seized 'Abd an-Naby, extorted from him such information as he required, and took from him a great amount of riches. He carried him to Aden, which he captured. Then he went to Zabid and made it the seat of government. Conceiving ere long an unfavourable opinion of its salubrity, he made a journey to the mountains, accompanied by
his physicians, for the purpose of selecting a spot with a healthy atmosphere and wholesome water, in which to establish his place of residence. Their choice fell upon the site of Ta‘izz, where Turān Shah founded the city, which became the seat of government to himself, to his descendants (read to his successors of the Ayyubite family), and to their freedmen, the Banu Rasūl (who followed the Ayyubites), as we will relate in their history.

With the fall of the Banu Mahdy, Arab sovereignty came to an end in Yaman, and supreme rule was thenceforth held by the Ghuzz and by their freedmen.

We will now proceed to give a brief historical sketch of the capitals and cities of Yaman, one by one, as supplied by Ibn Sa‘id.

Yaman forms part of the Arabian Peninsula and comprises seven royal seats of government. It is divided into two parts. Tihāmah and al-Jibāl (the highlands). Tihāmah consists of two kingdoms, that of Zabid and that of Aden. The name Tihāmah denotes the low country of Yaman adjoining the sea-coast and extending from as-Sirrayn on the borders of Hijāz, to the extremity of the province of Aden, round by the Indian Ocean. Ibn Sa‘id states that the Arabian Peninsula is situated in the First Climate and that it is bounded by the Indian Ocean on the south, by the Sea of Suez on the west, and by the Persian Sea on the east. Yaman belonged in ancient days to the Tabābi‘ah (the Tubbás). It is a more productive country than the Hijaz. Most of its inhabitants are descendants of Ḥaḍān, but it contains also people of the tribe of
166 Ibn Khaldūn.

‘Anz son of Wā’il." It is ruled at the present day by the Banu Rasūl, clients of the Banu Ayyūb, and their capital is Ta‘izz, which succeeded al-Jawwah, where the Rasūlites at first took up their abode. The Imām of the Zaydites resides at Ṣa‘dah in Yaman.

Zabīd (named after its capital) is one of the kingdoms of Yaman. On its north is Hijāz, on the south the Indian Ocean, and on the west the Sea of Suez. The city was founded by Muhammad ibn Ziyād in the days of al-Ma‘mūn, A.H. 204. It is enclosed in walls, and a stream of running water penetrates into the city, introduced by its kings. Close to it are low-lying grounds planted with palm trees, a spot resorted to during the dry season.* Zabīd is now part of the kingdom of the Banu Rasūl. It was formerly the seat of government of the Banu Ziyād and of their freedmen, and it was conquered by the Banu Ṣulayḥi, whose history has been related.

‘Athṭhār, Ḥaly and ash-Sharjah are provinces of Zabīd, in its northern part, and are known as the dominions of Ibn Ṭarf. They extend over a distance of seven days' journey by two days', from ash-Sharjah to Ḥaly. From the latter to Mecca is eight days' journey. ‘Athṭhār is the seat of government, and it is situated on the borders of the sea. Suleymān ibn Ṭarf held the place against Abu ’l-Jaysh ibn Ziyād, and his revenues amounted to 500,000 dinārs. After a time he submitted to Abu’l Jaysh, introduced his name in the Khutbah and paid him tribute. At a later period, the kingdom passed into the hands of the Suleymanītes, descendants of Hasan, and Amirs of Mecca, on their being expelled from that city by the Hashimites.† Ghālib (read

† Touching this statement and others by Ibn Khaldūn to the same effect, see Note 130.
Ghānim) ibn Yahya belonged to that family, and he paid tribute to the Prince of Zabid. It was from him that Mufliḥ the freedman of Fātik sought assistance against Surūr. Ghānim was succeeded by ‘Isa the son of Hamzah, who was one of the sons of Ghānim. When the Ghuzz conquered Yaman, Yahya the brother of ‘Isa was taken prisoner and carried to ‘Irāk. ‘Isa contrived to obtain his brother’s release, and Yahya returned to Yaman, where he slew his brother and became ruler of the principality.

Al-Mahjam is one of the provinces of Zabid, at a distance of three days’ journey from that city. The Arabs who inhabit it belong to the tribes of Ḥakam and Ja’far (read Ju’fi?), two sub-divisions of the tribe of Sa’d al-‘Ashirah. Ginger is exported from that province.

As-Sirrayn is the furthermost place of the Tihāmah of Yaman. It is on the borders of the sea, unwalled, and its houses are built of reeds. It was conquered about A.H. 650 by Rājih son of Katādah, Sultan of Mecca, and he possessed a castle at half a day’s journey from the town.

Az-Zara‘īb is one of the provinces north of Zabid. It belonged to Ibn ẓarf. He was supported in that district by twenty thousand Abyssinians. When the Dā‘y āṣ-Sulayhi arose, he attacked Ibn ẓarf at az-Zara‘īb, with about three thousand men, put him to flight and killed all the Abyssinians that were with him.

Ibn Sa‘īd says, speaking of the provinces of Zabid and of those that border on the middle road between the sea and the mountains, that az-Zara‘īb stands on the Zabid road, north of that city, and that the road is the great highway to Mecca. ‘Omārah says that it is the royal highway, that it is distant a day’s journey, or less, from the sea and at the same distance from the mountains, and that the
two roads, the middle one and that running along the sea-shore, join and diverge at as-Sirrayn.

123 Aden is one of the kingdoms of Yaman, south of Zabid. The city is the seat of government, and it is situated on the shores of the Indian Ocean. It has been a place of trade since the days of the Tubbas. It is thirteen degrees distant from the equator. Its soil produces neither crops nor trees, and the food of its inhabitants consists of fish. It is the port of embarkation for India from Yaman. It was at first ruled by the descendants of Ma‘n son of Zā‘idah, who resisted the authority of the Banu Ziyād, but paid them tribute. When the Sulayḥites became supreme over the country, the Dā‘y ‘Aly confirmed the Banu Ma‘n in their government. But his son Aḥmad al-Mukarram afterwards ejected them, and appointed over the country the Banu al-Karam, of the sub-tribe of Jusham son of Yām, his kinsmen, and like himself, descendants of Hamdān. The Banu Zuray‘, a family of the Banu Karam, became possessed of exclusive power, and they inherited the office of Dā‘y held by the Sulayḥites, as well as their sovereignty, all which has already been related. ‘Aly ibn Mahdy was not able to subdue the Zuray‘ites, and he was obliged to content himself with the tribute they paid him, until they were conquered by Shams ad-Daulah Turān Shāh son of Ayyūb, as hereinbefore mentioned.

Aden-Abyan is a well-built city in the neighbourhood of ash-Shihr.*

Az-Za‘āzī‘ stands in the valleys of Aden, and belonged to the Banu Mas‘ūd ibn al-Karam, the rivals of the Banu Zuray‘.

Al-Jawwah was built by the Zuray‘ite kings in the neighbourhood of Aden. The Ayyubites made it their place of residence, but afterwards they removed to Ta‘izz.

* See Note 11.
THE CASTLE OF DAU JIBLAH is one of the fortresses of the Mikhlaf of Ja'far. It was built by 'Abd Allah the Sulayhite, brother of the Dā'y ('Aly), in A.H. 458. 'Aly's son al-Mukarram removed thither from the castle of San'ā together with his wife Sayyidah daughter of Ahmad, who gained absolute control over her husband. It was she who completed the castle to its full height, in the year 480.

Al-Mukarram, before his death, had committed supreme authority, that of King and of Dā'y, to Sabā son of Ahmad son of al-Muzaffar the Sulayhite, who occupied the castle of Ashyaḥ. Sayyidah relied for support upon the chief of the Banu Janb, a people who, in pre-Islamitic days, were of small repute, but who gained a conspicuous position in the province of Ja'far. After a time Ibn Najib ad-Daulah came from Egypt as Dā'y. He abode in the city of Janad and obtained support from the tribe of Hamdān. Sayyidah fought against him, aided by the Banu Janb and Khaulān, until he embarked at sea and was drowned. After the death of her husband al-Mukarram, her affairs were directed by al-Mufaddal ibn Abi 'l-Barakāt, who established his influence over her.

AT-TAŠKAR, in Mikhlaf Ja'far, belonged to the Banu Sulayhi and subsequently to Sayyidah. Al-Mufaddal ibn Abi 'l-Barakāt having asked for it, she delivered the place to him and he dwelt therein, until he went forth and besieged the Banu Najāḥ at Zabid. His absence prolonged itself, and certain fakihis (Jurists) revolted at Ta'kar, killed al-Mufaddal's deputy and proclaimed Ibrahim ibn Zaydān, one of their number, who was uncle of 'Omārah the poet. They asked assistance of the Banu Khaulān, and al-Mufaddal thereupon returned and besieged them, as we have already related.

THE FORTRESS OF KHUDAD (Khadid) belonged to 'Abd Allah ibn Ya'la the Sulayhite, and is situated
in the Mikhlaf (province) of Jafar. Al-Mufaddal had introduced into the fortresses of the province, a large number of Khaulanites belonging to the tribes of Bahr, Munabbih, Rizah (Razih?) and Sha'ab (Sha'b-Hay). When al-Mufaddal died, the Khaulanites seized the fortress of Ta'kar, but Dhu Jiblah continued in the possession of Mansur son of al-Mufaddal, under the guardianship of Sayyidah, as already related. Muslim ibn az-Zarr the Khaulanite suddenly arose and captured the fortress of Khudad from 'Abd Allah ibn Ya'la the Sulayhite. 'Abd Allah fled to the fortress of Masdūd and Sayyidah appointed Muslim ibn az-Zarr successor to al-Mufaddal. She acted with scrupulous good faith towards him and towards his two brothers (read sons) 'Imran and Suleymān. He died and his son Suleymān succeeded him in the joint possession, along with Sayyidah, of the fortress of Khudad, replacing his brother (read his father) Muslim. She married him to the daughter of the 'A'id Fath, governor on her behalf of the fortress of Ta'kar, of which Suleymān contrived by treachery to dispossess him. The Khaulanites extended their hands (oppressively) over the people, and Sayyidah sought assistance against the two brothers from the Banu Janb. 'Imrān and Suleymān were the Queen's advisers, and it was they who by her orders expelled the Dā'y Najib ad-Daulah from the city of Janad and from Yaman.

The Fortress of Masdūd is one of the (great) fortresses of the province of Jafar, which are five 125 (sic) in number, namely, Dhu Jiblah, at-Ta'kar and Khudad. When the Banu Khaulān wrested Khudad from the hands of 'Abd Allah ibn Ya'la the Sulayhite, he took refuge, as we have mentioned, in the fortress of Masdūd. The Khaulānites took it from him likewise, but they were dispossessed by Zakiya ibn Shakir the Bahrite.
The Banu Kurandi, descendants of Himyar, were Kings in Yaman before the days of the Sulayhites, and were dispossessed by the latter. They owned the province of Ja'far and its fortresses, the province of Ma'āfir, that of Janad, of Ḥad, and the fortress of Samadan.

The fortress of Maşdūd was afterwards held by Manṣūr son of al-Mufaddal son of Abu 'l-Barakāt, who sold it to the Banu Zuray', as already mentioned.

Ṣanʿā was the capital of the dynasty of the Tubbas before the days of Islām, and was the first city built in Yaman. It is said to have been built by 'Ad, and it was called Uwāl (or Uwwāl), signifying primacy, in the dialect of the country. Kaşr Ghumdān, in its neighbourhood, was one of the seven temples. It was built by ad-Ḏahḥāk and dedicated to Zuhrāh.† It was an object of pilgrimage, and was destroyed by 'Othmān (the third Khalifah). Ṣanʿā is the most celebrated city of Yaman. It possesses, it is said, a temperate climate. At the commencement of the fourth century, it was subject to the Banu Ya'fur, a family dating from the days (descendants?) of the Tubbas, but they resided at Kaḥlān, and Ṣanʿā did not acquire celebrity as a royal seat (at that period), until it became the residence of the Banu Sulayhi. It was conquered by the Zaydites and then by the Suleymanites, after it had been held by the Sulayhites.

The Castle of Kaḥlān is one of the dependencies of Ṣanʿā, and it belonged to the Banu Ya'fur, a family (descendants?) of the Tubbas.‡ It was built near

* The name Ḥad is not in the printed edition. It looks, I think, like a copyist's error for حمس.

† Commonly regarded as the Arabian Venus.

‡ Dr. Glaser marks upon his map a place Kohlān, about ten miles N.E. of Ḥajjah, a position which does not correspond with that mentioned in our text. But Ibn Khaldūn's statements must not unfrequently be received with caution. See Note 8, footnote.
San'ā by Ibrahim (son of Muhammad son of Ya'fur), who possessed Sa'dah, San'ā, Najrān and other places in the highlands of Yaman. The Banu 'r-Rassy, the Zaydite Imāms, made war upon the Banu Ya'fur and conquered Sa'dah and Najrān. The Banu Ya'fur had recourse, for protection against their enemies, to the walls of the castle of Kaḥlān. Al-Bayhäuser states that the castle was strengthened by As'ad ibn Ya'fur and that he fought against the Banu 'r-Rassy and against the Banu Ziyād in the days of Abu 'l-Jaysh Ishāk.

The fortress of As-Samadān is also a dependency of San'ā. It contained the treasury of the Banu 'l-Kurandi the Himyarites, until the fortress was taken by 'Aly as-Sulayhi. Al-Mukarram restored to them some of their fortresses, which they held until they were deprived of power by 'Aly ibn Mahdy. They possessed the province of Ja'far, in which the city of Dhu Jiblah and the fortress of at-Ta'kar are situated. The Mikhlaf Ja'far consists of the provinces of Janad and of Ma'āfir. The seat of government of the Banu Kurandi was Samadān, a fortress stronger than Dumlūwah.

The castle of Minhāb is one of the castles dependent upon San'ā, situated in the highlands. It was taken by the Banu Zuray' and was appropriated by a member of that family, Al-Mufaḍḍal, son of 'Aly son of Raḍi son of the Dā'ī Muhammad son of Sabā son of Zuray'. The author of the Kharidah gives him the title of Sulṭān. He further mentions that Al-Mufaḍḍal was owner of the castle of Minhāb and that he was alive in the year 586. After his death the castle passed into the possession of his brother Al-A'azz ibn 'Aly.

Mount Al-Mudhaykhirah is near San'ā. The province of Ja'far was founded by Ja'far, freedman of Ibn Ziyād Sulṭān of Yaman, and was named after him.
Geography of Yaman.

Aden-Lā‘ah is close to al-Mudhaykhirah.* It is the place in which the Shi‘ah doctrines were first openly preached in Yaman. The Dā‘y Muḥammad (read ‘Aly) ibn al-Faql was a native of Aden-Lā‘ah, and it was to that place that Abu ‘Abd Allah ash-Shiya‘i, the Ismailite missionary to North Africa, came. It was there also that ‘Aly son of Muḥammad the Sulayhite studied in the days of his youth. Aden-Lā‘ah was the chief centre for the propagation of the Ismailite doctrines in Yaman. Muḥammad (‘Aly) ibn al-Faql was the Dā‘y in the days of Abu ‘l-Jaysh ibn Ziyād and of As‘ad ibn Ya‘fūr.

Baynān is mentioned by ‘Omārah among other districts in the mountains.† It was possessed by Nashwān ibn Sa‘īd the Kaḥṭānite (and Himyarite).

Ta‘izz is one of the greatest of the mountain strongholds that overlook Tibāmah. It has always been one of the royal strongholds. It is now the seat of the Rasūlite dynasty, and it is regarded as one of the chief cities of their kingdom. Among other Yamanite kings by whom it was inhabited, was Mansūr son of al-Mufaddal son of Abu ‘l-Barakāt, of the family of the Sulayhites (read the Himyarite). His father was (became) possessed of Ashyāh and made himself master of the fortresses owned by the Banu Abī ‘l-Barakāt and by the Banu ‘l-Muzaffar. His son Mansūr inherited them, but sold them one after the other to the Dā‘y the son of al-Muẓaffar and to the Zuray‘ite Dā‘y (read, sold them to the Dā‘y Muḥammad ibn Sabā the Zuray‘ite), until none remained to him but Ta‘izz, of which he was deprived by Ibn Mahdy.

The Fortress of Ashyāh is one of the greatest of the mountain strongholds, and it contained the treasures of the Banu Muẓaffar. It was owned by the Dā‘y al-Mansūr Abu Ḫīmyar Sabā son of Ahmad son of al-Muẓaffar the Sulayhite, to whom it was

* See Notes 10 and 11.
† See Note 9.
bequeathed by the son of his paternal uncle al-Mukarram, Lord of Dhu Jiblah. (The Egyptian Khalifah) al-Mustansir appointed him supreme Dāʿy, and he died in A.H. 486 (read 492). His son 'Aly gained possession of the royal fortress of Ashyah. Al-Mufaddal was unable to prevail against him, but eventually contrived an artifice whereby he brought about his rival's death by poison, and the fortresses of the Banu Muzaffar passed into the possession of the family of Abu 'l-Barakāt. Al-Mufaddal died and was succeeded by his son Mansūr. The latter after a time disdained the kingdom bequeathed to him by his father and sold all its fortresses. He parted with Dhu Jiblah to the Zuray'ite Dāʿy, Prince of Aden, for one hundred thousand dinārs. He sold also the fortress of Sabir, after having sworn the oath of divorce that he would not do so. His wife was consequently divorced from him and was taken in marriage by the Zuray'ite. Mansūr enjoyed a long life. He succeeded to the throne at the age of twenty and reigned for eighty (thirty?) years. The fortress of Ta'izz was taken from him by 'Aly ibn Mahdy.

Ṣaʿdah is a kingdom adjoining that of Sanāʽ and situated on the east thereof. It contains three seats of government, Ṣaʿdah, Jabal Ḳuṭābah † and the fortress of Thulā, besides other strongholds. The entire country is known as that of the Banuʾr-Rassy, whose history we have already related (infra, p. 184).

The fortress of Thulā is the place that first witnessed the rise of al-Mūti, who restored to the Banuʾr-Rassy the Zaydite Imāmate, of which they had been deprived by the Banu Suleyman.† The adherents of the Rassites withdrew to Jabal Ḳuṭābah, and in the year 645 they swore allegiance to

* See Note 99.
† See Note 130.
‡ See below.
Ahmad al-Mūṭī. He was a Jurist and a pious man. Nūr ad-Dīn (‘Omar) ibn Rasūl besieged him in the fortress for a year. He collected troops for the purpose of (renewing?) the siege, but he died in 128 A.H. 648 (read 647). His son al-Muẓaffar (Yūsuf) became absorbed in the siege of ad-Dumlūwah, whilst al-Mūṭī acquired great power and became possessed of the fortresses of Yaman. He marched upon Ša’dah and the Suleymānites, whose Imām, as has been related in the history of the Banu Rassy, was Ahmad al-Muṭawakkil, swore allegiance to him.

ḴUṬĀDĀH is a lofty mountain on the east of Ša’dah, upon which stands a castle and villages. The Banu ‘l-Hāḍī made it their place of refuge when the Suleymānites took Ša’dah from them, and there happened that which we have related.

ḤARĀZ and MASĀR. Ḥarāz is part of the country of the tribe of Hamdān, and it is also the name of one of their sub-tribes, to which as-Sulayḥi belonged, whilst the fortress of Masār, in the district of Ḥarāz, is the place where he first manifested himself. Al-Bayhaḳi says (of the Banu Hamdān) that their country is in the eastern (read western) portion of the highlands of Yaman. They became dispersed after the appearance of Islām, and there are now no wandering communities of the Banu Hamdān elsewhere but in Yaman. They are the greatest tribe of Yaman. It was with their support that al-Mūṭī rose to eminence. They became masters of several fortresses in the highlands, where they possess the districts of the Banu Bakil and Banu Ḥāshid, the two sons of Jusham, son of Habwān (read Khaywān) son of Nauf son of Hamdān. Ibn Ḥazm says that the sub-tribes of Hamdān branch forth from Bakil and Ḥāshid. End of

* Infra, p. 189.
† See Note 23.
‡ Ibn Ḥazm the genealogist died in A.H. 456.
the quotation (from al-Bayhaqi). To the tribe of Hamdân belonged the family of Zuray', who exercised sovereignty and held the office of Dâ'y at Aden and at al-Juwwah. The Banu Yâm, the tribe of the Sulayhites, are one of the subdivisions of the Banu Hamdân. The Banu Hamdân are Shi'âhs. At the present time they carry heresy in their country to an extreme, and most of them are Zaydites.

The Country of (the Banu) Khaulân, according to al-Bayhaqi, is situated in the east of the high-lands of Yaman, adjoining the country of the Banu Hamdân. The Khaulânites possess the strongest fortresses of the highlands and of Mikhlâf Ja'far. They invaded the province of Ja'far in the days of the Sulayhite dynasty, and the Banu 'z-Zarr, who were members of the tribe, possessed themselves of the fortresses of Khudad, of Ta'kar and of others. The Banu Khaulân and the Banu Hamdân are the greatest tribes in Yaman. The Khaulânites have many sub-tribes, and they dispersed themselves throughout the countries of Islâm, but at the present time not a tent of the tribe is to be found elsewhere but in Yaman.

129 The District of the Banu Ašbah is situated in Wâdi (valley of the) Sahûl. Dhu Ašbah, from whom they claim descent, has been mentioned in tracing the genealogy of the Tubbas and Akyâl (kings, descendants of Himyar).

The District of Yahsub borders upon that of the Banu Ašbah. Yahsub and Ašbah were brothers.

The District of the Banu Wâ'il. The chief city of this province is Shâhit. Its ruler was As'ad ibn Wâ'il and the Banu Wâ'il are a tribe of Dhu 'l-Kalâ'. The latter are descended from (Himyar and) Sabâ. They conquered the country upon the death of al-Hasan (Husayn) ibn Salâmah, governor of the highlands on behalf of the Banu Najâh (read Ziyâd).
The District of Yarbu' is in the highlands. It was conquered by the Banu 'Abd al-Wahid after the death of Hasan (Husayn) ibn Salamah. The inhabitants of the country had seized the frontier places. They were attacked by Hasan (Husayn) ibn Salamah, who made war upon them until they submitted. He built the city of al-Kadrā on the Mikhlaf (read river) Sahām and that of al-Ma'kir on the river Dhu'āl. He died in A.H. 402.

The Country of the Banu Kindah is in the portion of the highlands of Yaman that borders upon Hadramaut and upon Abjar and ar-Raml. The Banu Kindah were ruled by a dynasty of kings, and their capital was Dammūn, which is mentioned by Imru 'l-Kays in his poems.*

The Country of Madhij adjoins the mountainous district of al-Janad, and it is inhabited by the Banu 'Ans, Zubayd and Murād, sub-tribes of the Banu Madhij. A portion of the Banu 'Ans are in North Africa, allied with the native wandering tribes. The Banu Hurab, a subdivision (read kinsmen) of the Banu Zubayd, inhabit the country between Mecca and Medinah in Hijāz. The Banu Zubayd of Syria and Mesopotamia are a subdivision of the tribe of Ta'y, and do not belong to the tribe here in question.

The Country of the Banu Nahd lies in the hollows of the Sarawāt and so also Tabālah. The Sarawāt (plural of Sarāt) are (the chain of mountains) between Tihāmah on the one side, and the highlands of Yaman and of Hijāz on the other. They bear a resemblance to the back (sarāt) of a horse. The Banu Nahd are derived from Kuḍā'ah, and they settled in Yaman in the neighbourhood of the Banu Khath'am. The Banu Nahd are like wild beasts, and the vulgar call them as-Sarwa. Most of them

* See Hamdāni's Geography, p. 85.
are a mixed race, partly descended from the Banu Khath‘am and Bajilah.

Tabālah is in the country of the Banu Nahd, and it is inhabited by a people possessed of considerable power, who belong to the tribe of ‘Anz ibn Wā’il. This is the place of which al-Hajjāj was appointed ruler, and which he disdained and relinquished.

The Countries adjoining Yaman.

Al-Yamāmah is the first. Al-Bayhāqi says that it is a separate country with its own rulers, but the actual fact is that it is part of Hijāz, precisely as Najrān is part of Yaman. Such is also the opinion of Ibn Haukal. Yamāmah, as a kingdom, is inferior to Hijāz.* Its territory is called al-‘Arūd, on account of its interposing between Hijāz and Bahrayn. On the east it is bounded by Bahrayn; on the west by the outlying extremities of Yaman and Hijāz; on the south by Najrān, and on the north by the Najd (highlands) of Hijāz. It is twenty days’ journey in length, and it is four days distant from Mecca. Its capital is Ḥajr, written with fāth. The city of Yamāmah was the seat of kings before the days of the Banu Hanifah. The latter afterwards adopted Ḥajr as their place of residence. Between the two cities is a distance of a day and a night’s journey. The high-lying portions of the country are inhabited by sections of the tribesmen of Yarbū‘, derived from the Banu Tamim, and of Banu ‘Ijl. Al-Bakri says its name was Jaww, and that it was named after Zarkā‘l-Yamāmah, by the last Tubba‘ (read by Hassain ibn Tubba‘). It is situated, as well as Mecca, in the Second Climate,

and the two cities are equally distant from the equator. Among the inhabited places of Yamāmah are Tuḏiḥ and Karkanā.* According to at-Tabari, Raml 'Ālij is between Yamāmah and ash-Shiḥr. It is a country of nomads. Yamāmah and Taʿif belonged formerly to the Banu Hizzān son of Yaʿfur son of Saksak. The tribes of Tasm and Jadis conquered the country, but were eventually overcome by the Banu Hizzān, who thenceforward ruled over Yamāmah, with the Banu Tasm and Jadis, as their dependants. The last king of the Banu Hizzān was Kūrṭ son of Jaʿfar. Upon his death, the Tasmītes possessed themselves of supreme power. 'Amlik, whose history is well known, was one of the tribe. The supremacy of the Tasmītes was followed by that of the Banu Jadis. Al-Yamāmah, after whom the city of Jaww was named, belonged to that tribe. Her history is well known. Yamāmah was next conquered by the Banu Ḥanīfah. Of them was Haudhah son of 'Aly, King of Yamāmah. He wore a crown, or according to other accounts, jewels strung together, none of the descendants of Maʿadd having ever made use of a crown. After Haudhah, Thūmāmah ibn Uṭhāl reigned over Yamāmah in the days of the Prophet. He was taken prisoner, adopted Islām, and continued steadfast in the faith throughout the days of apostacy. Musaylimah (the false prophet), whose history is well known, likewise belonged to the tribe of Ḥanīfah. Ibn Saʿīd reports having asked the Arabs of Bahrayn and certain members of the tribe of Madhḥij, to what people Yamāmah belonged in his day. He was told in reply, that it was in the possession of Arab tribes descended from Kays 'Āylān, and that the fame of the Banu Ḥanīfah had perished throughout the country.119

The Provinces of Ḥadramaut. They are situ-

* See Hamdāni, p. 164.

N 2
ated, says Ibn Ḥaukal, eastward of Aden on the borders of the sea.* The chief city of Ḥadramaut is small, but its provinces are of wide extent. It is separated from Aden on the one side, and from 'Oman on the other, by sandy wastes known by the name of the Aḥkaf (sand heaps). It was the dwelling-place of 'Ād, and it contains the tomb of Hūd, upon whom be peace. In its midst is the mountain of Shabām (Shibām). Ḥadramaut is situated in the First Climate and twelve degrees distant from the equator. It is reckoned as part of Yaman. It is a cultivated country and is planted with palms and other trees. Most of its inhabitants uphold the supremacy of the descendants of 'Aly and Faṭimah, but they abhor 'Aly for having consented to submit his rights to human judgment. The largest city of Ḥadramaut in the present day is the fortress of Shibām, in which the horses of the king are kept. Along with ash-Shiḥr and 'Oman, it originally belonged to 'Ad, from whose people it was conquered by the Banu Yaʿrub son of Kaḥṭān. It is said that (the Banu) 'Ād were led to the Arabian Peninsula (to Ḥadramaut?) by Ruḳaym son of Aram (Ruḳaym son of 'Abir son of 'Ād?), who had formerly visited the country in company with the Prophet Hūd. He returned to the people of 'Ād and led them in ships to the country and to its invasion. They wrested it from the hands of its inhabitants, but they were themselves subsequently conquered by the Banu Yaʿrub son of Kaḥṭān. Kaḥṭān ruled over the country, and it was governed by his son Ḥadramaut, after whom it was named.

132 Ash-Shiḥr is, like Hijāz and Yaman, one of the kingdoms of the Arabian Peninsula. It is separate from Ḥadramaut and 'Oman. Ash-Shihr is so named after its capital. There is no cultivation, neither are there palm trees in the country. The

* de Goeje's ed. p. 32. See also Ḥaṣkhri, p. 25.
wealth of the inhabitants consists in camels and goats. Their food is flesh, preparations of milk and small fish, with which they also feed their beasts. The country is also known as that of Mahra, and the camels called Mahriyah camels are reared in it. * Ash-Shihr is sometimes conjoined with ‘Omān, but it is contiguous to Ḥadramaut and it has been described as constituting the shores of that country. It produces frankincense (lubān, olibanum), and on the sea-shore the Shihrite ambergris is found. It is bounded on the east and on the west (south?) by the shores of the Indian Ocean, on which Aden is situated, on the east (also?) by ‘Omān. The Indian Ocean extends along the south and on the north Ḥadramaut, as if Shihr were the sea-shore of the latter. Both belong to one king. Shihr is situated in the First Climate and it is hotter than Ḥadramaut. It belonged in ancient times to the people of ‘Ād, who were succeeded by the tribe of Mahra, descended from Ḥadramaut, or according to other accounts, from Kudā‘ah. The people who inhabit these sandy deserts are like wild beasts, and their religion is that of the Kharijites, according to the tenets of its branch sect, the Ibadites.†

The first of the Kaḥtānites who settled in Shihr was Mālik son of Himyar. He revolted against his brother Wā’il (or Wāthil), who was king at Kasr Ghumdān. A lengthened war endured between them, and Mālik died. He was succeeded by his son Kudā‘ah. Saksak son of Wā’il continued the war, until he subdued his enemy, and Kudā‘ah was restricted to the possession of the country of Mahra. He was succeeded by his son al-Ḥāf, who was followed by Malik son of al-Ḥāf. The latter removed to ‘Omān, where he thenceforward reigned.

---

* See Mas‘udi (Barbier de Meynard), vol. i. p. 333-41, as also Iṣṭakhrī and Ibn Ḥaukal.
† See Mas‘udi, vol. vi. p. 67.
Al-Bayhaki says that Mahrah son of Haydan son of (‘Amru son of) al-Ḥāf reigned over the countries of Kuḍā‘ah, and made war upon his paternal uncle Malk son of al-Ḥāf, Prince of ‘Omān, and conquered that province. These people are now no longer borne in remembrance beyond the limits of their own country.

Mīrbāt and Zafār, of the same measure as the word nazāl, are two cities of Shīhr.* Zafār was the seat of empire of the Tubbas, and Mīrbāt was situated on the sea-shore. Both cities are now in ruins. Ahmad ibn Muhammad ibn Mahmūd al-Ḥīmyari, who bore the surname al-Bākhūdah (al-Ḥamūdi ?), was a wealthy merchant. He obtained access to the prince of Mīrbāt with his merchandise, and gained his confidence. After a time the prince appointed him to the office of wazir, and upon his death Ahmad al-Bākhūdah (al-Ḥamūdi) obtained possession of the throne. In the year 619 he destroyed the cities of Mīrbāt and Zafār, and he built on the sea-coast the city of Zufār, written with the letter ẓ moved by damm, which he surnamed al-Aḥmadiyyah after himself. He destroyed the old city because it possessed no anchorage.121

Najrān. The author of al-Kamā‘im (?) says that it is a distinct district and separate from Yaman, others say it is a province thereof. Al-Bayhaki describes it as extending over a space of twenty days’ journey. It lies to the north-east of San‘ā, bordering upon Hijāz. It contains two cities, Najrān and Jurash, of nearly equal importance.† The greater part of the country consists of desert, and its inhabitants resemble the wandering Arabs in their mode of life.

It contained the Ka‘bah of Najrān, which was built on the model of Ghumdān, the Ka‘bah of

* See Note 7.
† Cf. Ḥa‘fiz (de Goeje’s ed.), p. 24, and Ibn Haukal, p. 31.
Yaman. Some of the Arab people made it an object of pilgrimage and a place for sacrifices. It was known by the name of ad-Dayr (the Convent). Kuss ibn Sā'īdah was in the habit of worshipping at the place. The Kaḥtānites who settled in the country were a section of the Banu Jurhum, but it was afterwards conquered by the Banu Ḥimyar. They governed the country under the authority of the Tubbas. The rulers bore successively the title of al-Af′ū (the Viper). One of the Af′ū of Najrān bore the name of al-Falammas (Kalammus?) son of ‘Amru son of Hamdān son of Mālik son of Muntāb son of Zayd son of Wā’il son of Ḥimyar. He was a diviner, and it was to him that the sons of Nizār resorted and referred their dispute, as is mentioned in this work. Al-Falammas was governor of Najrān on behalf of Bilḵis. She sent him to Suleyman, upon whom be peace. He became a believer and spread the Jewish faith among his people. He lived to a great age. It is said that both Bahrayn and al-Mushallal belonged to him.

Al-Bayhaḵi says that the Banu Madḥḥij next invaded Najrān and conquered it. Of them were the Banu ’l-Ḥārith son of Kaʾb. Another authority relates that when the Yamanites went forth on the occasion of the floods of al-‘Arim, they passed through Najrān. They were attacked by the Banu Madḥḥij, and it was there that they became dispersed. Ibn Ḥazm says that the tribe of al-Ḥārith ibn Kaʾb ibn ‘Abd Allah ibn Mālik ibn Naṣr ibn al-Azd settled, under a peaceful agreement, in the neighbourhood of the Banu Madḥḥij. Afterwards they wrested the country from the Banu Madḥḥij and held sway over it. Christianity was introduced into Najrān through the means of Faymūn (Faymiyyūn), whose history is commonly found in biographical works. The rulership over Najrān by the Banu ’l-Ḥārith the Madḥḥijites descended to
the Banu 'd-Dayyān (Rayyān?) and to the posterity of 'Abd al-Madān (son of Dayyān). Yazid (son of 'Abd al-Madān), who lived in the days of the Prophet (whom God bless and hail with salutations of peace), made the profession of Islām to Khālid ibn al-Walid. He came as envoy to the Prophet with others of his people, but is not mentioned by Ibn ʿAbd al-Barr, and this is an amendment of that writer's omission. Yazid's nephew Ziyād, the son of his brother 'Abd Allah ibn 'Abd al-Madān,* was maternal uncle of (the Khalifah Abu 'l-'Abbās) as-Saffāḥ, who appointed him governor of Najrān and Yamāmah. He left two sons, Muḥammad and Yahya. The fourth century commenced with supreme authority exercised by the family of Abu 'l-Jūd ibn 'Abd al-Madān and rulership continued in their hands. War repeatedly arose between them and the Fatimites of Egypt, who at times dispossessed them of Najrān. The last of the dynasty was 'Abd al-Ḵays, who was deposed by 'Aly ibn Mahdy. He is mentioned and eulogized by ʿOmārah.126

And unto God, be He extolled and magnified, belongeth perfect knowledge of the truth.

---


We have herein before given an account of Muḥammad ibn Ibrahim, he whose father bore the surname of Ṭabāṭabā, the son of Ismaʿil son of Ibrahim

* Read Ziyād, descendant of Yazid's brother, was, etc.
The Banu 'r Rassy.

son of Ḥasan the second, (son of Hasan son of 'Aly), of his revolt in the days of al-Ma'mūn, of his recognition by Abu Sarāya and of all that relates to him. Upon his death and upon the death of Abu Sarāya, and upon the failure of their enterprise, al-Ma'mūn issued an order for the arrest of Muḥammad’s brother al-Ḵāsim ar-Rassy, son of Ibrahim Ṭabātabā. He fled to Sind, where he remained until his death in A.H. 245. His son al-Ḡasān (read Ḥusayn) returned to Yaman, and of his posterity were the Imāms of Sa'dah in Yaman, where they founded a Zaydite dynasty, which has endured to the present day.

Sa'dah is a mountain east (sic) of Şan'ā, on which are many fortresses, the most celebrated of which are Sa'dah, the fortress of Tula (Thula), and the mountain of Ḵūtābah. The whole of that country is named after the Banu Rassy. Yaḥya son of al-Ḡusayn son of al-Ḵāsim ar-Rassy was the member of the family who first rose to eminence. He proclaimed himself at Sa'dah, adopted the surname of al-Hādy, and received oaths of allegiance in A.H. 288, during the lifetime of his father al-Ḡusayn. He collected a force consisting of his sectaries and other persons, and attacked Ibrahim ibn Ya'fur, or according to other authorities As'ad ibn Ya'fur, who had arisen at Şan'ā and at Kaḥlān (?), and who was a descendant of the Tubbas. Al-Hādy seized upon Şan'ā and Najrān, ruled over them and struck coinage in his own name. But the Banu Ya'fur soon again wrested these places from him, whereupon he returned to Sa'dah, and died in A.H. 298, after a reign of ten years. Such are the particulars given by Ibn al-Mujāb. He adds that Yahya was the author of works treating of things lawful and unlawful. According to other statements, he was an assiduous investigator of religious law. He held doubtful opinions on questions of Jurisprudence, and
was the author of books that are well known among the dissentient sects.

Aṣ-Ṣūli says that he was succeeded by his son Muhammad surnamed al-Murtada. The people rose against him, and he perished in the year 320, after a reign of twenty-two years. He was succeeded by his brother an-Nāṣir Ahmad, whose authority was firmly established and passed on to his children after him.

His successor was his son Ḥusayn al-Muntakhab, who died a.H. 324, and he was succeeded by his brother al-Ḵāsim al-Mukhtār, who reigned until he was slain by Abu 'l-Ḵāsim ad-Ḍahḥāk, the Hamdānite, in a.H. 344.

Aṣ-Ṣūli says that the sons of an-Nāṣir who succeeded to the throne were ar-Rashid, al-Muntakhab, al-Mukhtār and al-Mahdy.** Ibn Ḥazm, in speaking of the descendants of Abu 'l-Ḵāsim (read al-Ḵāsim) ar-Rassy, says as follows:—"Among others of his posterity there were the princes who ruled at Saʿdah in Yaman. The first was Yahya al-Hādy, who held opinions on Jurisprudence which I have investigated. They are not widely or fundamentally different from the received doctrines. His father (read, his son) Aḥmad an-Nāṣir had several sons, of whom the following ruled over Saʿdah after him, namely, Jaʿfar ar-Rashid, next after him his brother al-Ḵāsim al-Mukhtār, then al-Ḥasan al-Muntakhab and Muḥammad al-Mahdy."† The Yamanite

** For al-Mukhtār, see Note 8 (footnote). The other three names are not mentioned by the author of the Ḥadāʾik, although he enumerates the sons and daughters of an-Nāṣir. See next footnote.

† The names of an-Nāṣir's sons, as given by the author of the Ḥadāʾik, were al-Ḵāsim Abu Muhammad (al-Mukhtār), Ismaʿil, Ḥasan, Jaʿfar, Yahya and 'Aly. The name al-Mahdy Muḥammad, cited in the text, may perhaps be referred to the Persian Imām, who died in Tabaristān a.H. 360. But he was a descendant of al-Ḵāsim son of Ḥasan, and not a member of the Rassite family. See the genealogical table, Note 107.
who was at Merida in 343 styled himself 'Abdallah son of Ahmad an-Nāṣir brother of ar-Rashid, of al-Mukhtār, of al-Muntakhab and al-Mahdy."

Ibn al-Mujāb says that the succession to the Imāmate of the Banu Rassy continued until dissensions arose among them. The Suleymānites came from Mecca, on being expelled by the Hashimītes. They conquered Șa'dah, and the dominion of the Banu Rassy came to an end in the sixth century.*

Ibn Sa'id relates that among the members of the family of the Banu Suleymān, there was at the time of their removal from Mecca to Yaman, Ahmad son of Ḥamzah son of Suleymān.† The people of Zabid besought his assistance against 'Aly ibn Mahdy the Khārijite, who was besieging the city, then under the rule of Fātik ibn Muḥammad, of the dynasty of Najāḥ. He consented on condition of their slaying Fātik, which they accordingly did in A.H. 553. They raised Ahmad ibn Ḥamzah (Suleymān) to the throne, but being unable to withstand the power of 'Aly ibn Mahdy, he fled from Zabid and the city was taken by Ibn Mahdy. Ibn Sa'id adds that 'Īsa son of Ḥamzah, brother of Ahmad, possessed 'Aththar, one of the fortresses of Yaman.‡ Another member of the family was Ghānim son of Yahya. Then the power of the Suleymānites perished throughout the whole of Tibāmah, throughout the highlands, and throughout Yaman, at the hands of the Banu Mahdy. Next afterwards the Ayyūbites conquered these countries.

* With reference to the above and to most of what follows, see Note 130.
† Read Ahmad son of Suleymān. See Notes 88 and 130.
‡ Instead of brother of Ahmad, we may perhaps read brother of Yahya (father of Ghānim). See Note 88. But see also supra, p. 167, where Ghānim is said to have been succeeded by a grandson named 'Isa son of Ḥamzah.
189 Ibn Khaldūn.

and held the Suleymānites in subjection. The Suleymānīte sovereignty was lastly held by al-Manṣūr ‘Abd Allah son of Ahmad son of Ḥamzah.* Ibn al-‘Adim,129 says that he inherited the throne at Sa‘dah from his father. He displayed a hostile demeanour towards the ‘Abbaside Khalīfah an-Nāṣir (A.H. 575—622), with whom he affected a tone of equality, and he sent his Dā‘ys to the Daylamites and to Jilān, with the result that the Khūṭbah was recited among these people in his name, and that he appointed governors over them. An-Nāṣir endeavoured to raise the Arabs of Yaman against al-Manṣūr by means of subventions, but could not prevail against him.

Ibn al-‘Athīr says that al-Manṣūr ‘Abd Allah, son of Aḥmad son of Ḥamzah, Imām of the Zaydītes at Şa‘dah, collected troops in A.H. 592 and marched upon Yaman. Al-Mu‘īzz son of Sayf al-Islām Tughtakin ibn Ayyūb was filled with alarm, but went forth to meet him, and put him to flight. Al-Manṣūr again collected, in A.H. 612, an army composed of Ḥamdānītes and Kḥaulānītes. Great agitation was produced in Yaman, and (the Ayyūbīte Sultān al-Mas‘ūd (Ṣalāḥ ad-dīn Yūsuf) son of al-Kāmil, at that time sovereign of the country, was filled with apprehension. He had Kurdish and Turkish troops, and the commander-in-chief, ‘Omar ibn Rasūl, recommended promptitude of action, ere the enemy could gain possession of the fortresses. Disputes broke out among the followers of al-Manṣūr, and on being attacked by al-Mas‘ūd his army was routed.

Al-Manṣūr died in A.H. 630 at an advanced age.† He left a son named Aḥmad, whom the Zaydītes raised to the throne. They did not recognize him as Imām, but they waited for the increase of his

* Read ‘Abdallah son of Ḥamzah.
† Read, in 614, aged 53 years.
years and for evidence that in his character he fulfilled the requisite conditions. In A.H. 645, certain Zaydites, inhabiting the fortress of Tula (Thula), proclaimed allegiance to al-Mūṭi, a member of the Rassite family. His name was Aḥmad ibn al-Husayn, a descendant of al-Hādy. When the Banu Rassy were driven from the seat of their Imāmate at Ṣa'dah by the Suleymānites, they took refuge on the mountain of Kuṭābah, east of Ṣa'dah (sic). There they remained, and members of the family successively and uninterruptedly exercised the office of Imām, publicly asserting their right to supreme authority. This continued until the Zaydites recognized Aḥmad al-Mūṭi.

He was a highly trained jurist, learned in the doctrines of his sect, constant in prayer and assiduous in fasting. He received the oaths of fealty in A.H. 645.

His career raised apprehension in the mind of Nūr ad-dīn 'Omar ibn Rasūl. He besieged al-Mūṭi in the fortress of Tula (Thula) for a year, but the Imām was successful in his defence. Nūr ad-dīn relinquished the siege, and set about collecting troops from the neighbouring fortresses for the purpose of resuming it. He was assassinated (A.H. 647), and his son al-Muẓaffar (who succeeded him) devoted his efforts exclusively to the fortress of Dumlūwah. Al-Mūṭi increased in power. He made himself master of twenty fortresses, then marched upon Ṣa'dah and wrested it from the hands of the Suleymānites.

They had proclaimed Aḥmad, son of their Imām 'Abd Allah al-Manṣūr, and upon al-Mūṭi being recognized as Imām at Thula, they gave Aḥmad the surname of al-Mutawakkil. They had waited for his advance in years, but on al-Mūṭi receiving oaths of allegiance, they recognized Aḥmad as Imām. When al-Mūṭi took Ṣa'dah, Aḥmad al-Mutawakkil went
down to him, swore allegiance and placed himself under his protection. This was in the year 649. In 650 he went on the pilgrimage, and the Zaydites of Sa‘dah continued under the authority of the descendants of al-Mūṭi.¹³⁰

I was informed in Egypt that the Imām of Sa‘dah, previously to a.h. 780, was ‘Aly ibn Muḥammad, a descendant of the family. He died before that date and was succeeded by his son Saḥāḥ, who received the oaths of allegiance from the Zaydites. Some of them maintained that he was not a lawful Imām, by reason of his not possessing the qualifications required in the holder of the office. He was in the habit of answering that he was prepared to be whatever they chose, Imām if they pleased, and if not, Sulṭān. Saḥāḥ died at the end of a.h. 793 and was succeeded by his son Najāḥ. The Zaydites refused to recognize him, whereupon he said that he rendered account to God alone. This is what we heard in Egypt, touching the Zaydites, during our sojourn in that country.

And God is the Inheritor of the earth and of all that therein is.
ACCOUNT
OF THE
KARMATHIANS IN YAMAN,
EXTRACTED FROM
THE KITĀB AS-SULŪK,
OF
BAHĀ'UD-DĪN AL-JANADI.

In the days of Asʿad ibn Yaʿfur, the Karmathians appeared in Yaman, 'Aly ibn Faḍl in the country of Yāfi', and Mansūr ibn Ḥasan, who was known under the designation of Mansūr al-Yaman.131

I will now, therefore, briefly relate their history, as it has been told by Abu 'Abd Allah Muḥammad ibn Mālik ibn Abi 'l-Kabā'il, a Jurist of Yaman and a learned Sunnite. He was one of the persons who joined the Karmathian sect in the days of aş-Sulayhi, and he acquired a thorough knowledge of its character. On becoming convinced of the depravity of the Karmathian doctrines, he abjured them, and he composed a celebrated treatise, in which he has described the principles upon which they are founded, he demonstrates their wickedness and warns his readers against their deceptions.

'Aly ibn Faḍl, he says, was an Arab of the tribe named al-Aḥdūn (Ajdūn ?), who trace their descent from Dhu Ḥadan (Dhu Jadan ?).132 He was a Shiʿite of the Dodekite sect. He went on a pilgrimage to Mecca, and thence he went forth with the pilgrim caravan of 'Irāk, for the purpose of visiting the tomb of Ḥusayn (son of 'Aly). On reaching it he began uttering lamentations and cried
aloud, saying: "Would that (I had been) one of thy companions, O son of the Prophet, when the hosts of the wicked came forth against thee!"

Maymûn was in charge of the mausoleum and his son 'Obayd was with him as assistant.133 When they beheld the condition of Ibn Faḍl, they were filled with the desire to enlist him in their service. Maymûn spoke to him in private and made known unto Ibn Faḍl that his son 'Obayd was destined to be the founder of a dynasty, which would be an inheritance unto his descendants, but that this thing could come to pass only after being prepared, for in Yaman, at the hands of certain of his missionaries (dā'ys). "That may well be accomplished in Yaman," answered Ibn Faḍl, "for ingenuity in the conduct of affairs is general among its people." Maymûn ordered him to remain and to wait until he had considered the matter.

Maymûn was originally a Jew, who regarded Islām with envy. With the object of protecting his own religion, he made outward profession of Islām and devoted himself to the care of the tomb of Ḥusayn at Karbala.* He was a native of Salamiyah, a city in Syria, and claimed to be a descendant of the family of 'Aly. Most of the Alides deny his pretensions, and God is all-knowing. Ibn Mālik pronounces him to have been a Jew.

A certain man, who belonged to Karbala, entered into terms of friendship with Maymûn. He was known by the name of Manṣūr son of (Ḥusayn son of ?) Zādān son of Haushab son of al-Faraj son of al-Mubārak, a descendant of 'Ākil son of Abu Ṭalib. His grandfather Zādān was a Dodekite Shi'ah, and one of the chief men of Kūfah, and he appointed his sons to dwell at the tomb of Ḥusayn. When Maymûn came, he attached himself to Manṣūr, [and

* I translate this passage with considerable hesitation. Diacritical points here, as throughout the book, are generally absent.
perceiving] his eminent qualities and his fitness to command, he sought his friendship and his society. Maymūn was a man possessed of remarkable ability, which he employed for the furtherance of his objects. He was learned in the science of the stars, and it became known unto him that Manṣūr was destined to rule, and that he was to be one of the propagators of his son's claims. When Ibn Faḍl came and attached himself to him, Maymūn perceived that what he sought was found, Ibn Faḍl being a native of Yaman, well acquainted with the country and with its people.

Maymūn, speaking to Manṣūr said unto him: “O Abu’l-Ḳāsim, verily submission to the law of God belongeth to Yaman, wisdom belongeth to Yaman, the foundation of all things is there, all great events have their beginning in Yaman and the issue endureth whilst its star endureth. I am of opinion that thou and our friend ‘Aly ibn Faḍl proceed to Yaman. Ye shall call upon its people to recognize the authority of my son, and ye shall attain in that country power and dominion.” Manṣūr had learned much from Maymūn of the means whereby their ends could be gained. He agreed to what was proposed. Maymūn brought him and Ibn Faḍl into one another's presence, he made them enter into a mutual compact, and solemnly charged each one to deal justly by his companion. Manṣūr's relation is as follows:—

“When Maymūn decided upon sending us to Yaman he exhorted and instructed us. He desired me, on my arrival, to conceal my objects, so that they might be more surely attained. Twice repeating the name of God, he charged me with the care of my companion, to protect him, to act justly towards him, and to enjoin upon him the practice of righteousness. ‘He is one,’ he added, ‘unto whom a high destiny is reserved, and yet I cannot withal be
free of uneasiness respecting him.' Then turning to Ibn Fadl, he said unto him: 'In the name of God! In the name of God! I charge thee to deal righteously with thy companion. Respect him, recognize what is due to him and obey him. His knowledge is greater than thine, and it is greater than mine. If thou disregard his authority, thou shalt be deprived of safe guidance.'

"He bade us farewell, and we travelled with the pilgrims until we reached Mecca. We performed the rites of pilgrimage and then proceeded with the pilgrims of Yaman and reached Ghulāṣikah. We parted after mutual promises not to forget one another, and pledges that each should keep his companion informed of his proceedings. I went forth and arrived at al-Janad, then in the possession of al-Ja'fari, who had conquered it and wrested it from the hands of Ibn Ya'fur.

"The Shaykh Maymūn had solemnly enjoined me to commence the accomplishment of my mission at no other place but at one named 'Aden-Lāʻah, 'for,' he said, 'it is the town in which thy talents will find their field and in which thou shalt accomplish thine objects.' I was unacquainted with the place, and I reached 'Aden-Abyan. I sought information respecting 'Aden-Lāʻah and was informed that it was in the neighbourhood of Hajjah. I next inquired after any natives of the place who might have come to 'Aden-Abyan, and was directed to certain persons who had come for purposes of trade. I made their acquaintance and frequented their society and contrived to win their friendship. I told them that I was a man devoted to study; that I had heard they were natives of a mountainous country, and that I desired to visit it in their company. They bade me welcome, and when they departed I accompanied them. On the road I entertained them with the recital of traditions. I
The Karmathians in Yaman. 195

urged upon them the observance of the duty of prayer, and they followed the examples I set them. On arrival at Lā‘ah, I inquired for its principal city, and was directed to it. I proceeded thither and I became an assiduous frequenter of certain of its mosques. I devoted myself to the worship of God, and a large number of persons attached themselves to me. When I perceived that affection for me had taken possession of their hearts, I informed them that I had come to their country for no other purpose but to call upon them to recognize the Mahdy announced by the Prophet, whom God bless and hail with salutations of peace. I made a large number swear to be faithful, and they commenced paying me the legal alms. When a considerable sum had accumulated in my hands, I told them it was necessary I should possess a place of defence, where the alms could be preserved in safety and which should be a treasure-house unto the Muslims. 'Ayn Muḥarram was accordingly built for the purpose.

The fortress belonged to a people known by the name of Banu ’l-‘Adā, and thither I removed the corn and money that had accrued to me.* When I proceeded to the fortress, carrying with me my possessions, five hundred men, who had sworn to be faithful, accompanied me, bringing with them their property and their families. I now openly exhorted unto submission to ‘Obayd Allah the Mahdy, son of the Shaykh Maymūn, and the people, without exception, showed themselves disposed to conform.”

On gaining possession of the mountain of Mas-war, al-Manṣūr adopted the use of drums and of standards. He was attended by thirty drummers, and whatever place he came to, the sound could be heard from a great distance. Al-Ḥawwāli (Ibn

* Al-Khazraji says that ‘Ayn Muḥarram stood at the foot of Mount Maswar.
Ya'fur) possessed a fortress on the mountain of Maswar, under the charge of a governor, from whose hands the place was wrested by al-Manṣūr. The latter, seeing that his authority was securely established, now wrote to Maymūn informing him thereof, and of his having overcome all opposition. He sent him splendid presents and articles of value. This was in the year 290. Maymūn, on the news reaching him, and on receiving the presents, said to his son 'Obayd (Allah): “Behold thy supremacy is now established, but my desire is that it shall be publicly proclaimed only from North Africa.” He then sent Abu 'Abd Allah al-Husayn son of Ahmad son of Muḥammad son of Zakariyā, known under the name of ash-Shiyya'y (the Shi'ite) and a native of Ṣan`ā, to North Africa, and ordered him to organize its people and to subject them to his son 'Obayd (Allah). Abu 'Abd Allah accordingly went forth as he was commanded. He was a man of remarkable ability, one of those whose names, on account of their talents in the science of government, become proverbial. His task was not completed until the year 296, when he wrote to the Mahdy informing him that the people recognized his authority, and he bade him come. 'Obayd (Allah), surnamed the Mahdy, hastened to comply, and arrived in the province of Africa. Abu 'Abd Allah had become possessed of supreme authority, and on arrival of the Mahdy, he delivered it into his hands. His brother reproached him saying: “An evil thing is this that thou hast done! Supreme power was in thine hands, and thou givest it unto another!” He continued to repeat these words until they impressed themselves upon his brother's mind. Abu 'Abd Allah resolved to betray the Mahdy, but the latter received information of what was occurring. He was filled with alarm, and instigated against his rival a person, by
whom Abu 'Abd Allah and his brother were slain on the same day, the fifteenth of Jamād al-Ākhir of the year 298.

This man, 'Abd Allah ('Obayd Allah) surnamed the Mahdy,* was ancestor of the sovereigns of North Africa who afterwards held Egypt. Ibn Khallikān says, touching the 'Obaydites' pedigree, that they were descendants of 'Obayd Allah, and that some persons term them Alides, thereby acknowledging their pretensions. And God is all-knowing.†

In the foregoing abstract, I have set forth the rise of the Karmathian power in Yaman, the events in which Mansūr, a man of singularly sound judgment, was concerned, and his objects. The history of Ibn Faḍl will now be entered into at such length as to make known his achievements and adventures. His pedigree and birth-place have already been mentioned. Those who compiled the history of his life relate that when he parted from Mansūr at Ghulāfiķah, as hereinbefore stated, he ascended the mountains and proceeded to Janad. Thence he went forth to Abyan, which was at that time in the possession of a man of the tribe of Asbaḥ named Muhammad ibn Abi 'l-'Ula. From Abyan he proceeded to the country of Yāfi'. He found its people to be a medley of the basest of mankind. He withdrew into the valleys, and devoted himself to the worship of God. The people brought him food, of which he ate very sparingly, and only at the hands of those who believed in him. They inhabited the summits of the mountains ‡ and, filled

* On his coinage the name is written 'Abd Allah.
‡ Khazraji states the contrary, namely, that Ibn Faḍl abode on the summit of the mountains and that the people dwelt in the valleys.
with admiration for him, they requested him to dwell in their midst. For a long time he would not consent, until, when they persisted in their demand, he told them that he was prevented from dwelling among them by their disobedience to the commands they had received enjoining the practice of righteousness, and by their neglect of the prohibitions to do evil and to indulge in intoxicating drinks and in wickedness. They swore to be faithful unto him, and to obey his commands, whereupon he promised that they should be rewarded. They now began to collect and to pay him the legal alms and tithes, and large sums accumulated in his hands. He attacked Abyan, slew the ruler of the province, declared the country and all it contained to be lawful booty unto his followers, and possessed himself of a large amount of wealth. He then marched upon Mudhaykhirah, a large city on Mount Raymah, which was under the rule of the Ja'farite. He attacked him repeatedly, his efforts were crowned with success, and the Prince was slain. His country was declared to be lawful booty, and the women were reduced to captivity. Ibn Malik has entered, in his treatise, into full particulars of these events, but they are not necessary for the purposes of this book and may be deferred to another occasion. Ibn Fadl having reached al-Mudhaykhirah was pleased with it. He there openly avowed his doctrines and made the city the seat of his government. Soon after he declared himself a prophet, and as such he proclaimed to his followers the lawfulness of wine, and of intercourse with their
daughters and sisters. He proceeded to Janad at the season of the festival, the first Thursday of Rajab.* He mounted the pulpit and recited the well-known verses of which the following is a copy:—

Seize the tabour, O maiden, disport thyself, sing thy merriest songs and rejoice.

The prophet of the line of Hashim hath passed away. But another hath arisen, and he of the stem of Ya’rub.

Every prophet hath his law. Hearken now unto the law of this other prophet.

He hath released us from subjection to prayer and to fasts. No longer shalt thou suffer under their burden.

When others pray thou needest not rise; when they fast, eat thou and drink.

Seek not the course between Safa and Marwah,† nor to visit the tomb at Yathrib.‡

Deny not thyself the marriage-bed of thy nearest, whilst consenting to that of the stranger.

How canst thou be lawful unto the stranger, and forbidden unto thy father?

Dost the plant not belong unto him that tended it and watered it in the days when it was yet unproductive?

Wine is lawful as the waters of heaven, and its use is now hallowed by the law.137

Ibn Fadl’s authority acquired increasing strength and stability. He conquered Mikhlaf Ja’far and Janad, and then determined upon attacking San’ā, at that time under the rule of As‘ad ibn Ibrahim ibn Ya’fur. He marched by way of Dhamar and captured the fortress of Hirrān. Its governor and most of the people accepted the doctrines of the new sect. The remainder took refuge with As‘ad ibn Ya’fur. The latter on learning the strength of his enemy’s forces fled, and Ibn Faḍl entered San’ā on Thursday, third of Ramadān of the year 299.138

At the time of his arrival exceedingly heavy rains

* See supra, p. 10.
† One of the ceremonies of the pilgrimage at Mecca.
‡ Medinah.
occurred. Ibn Fadl alighted at the mosque and caused the channels, provided for carrying away the water, to be closed. He ordered the women, captured at Šan‘ā and elsewhere, to be brought to him, and he ascended the minaret. The women were cast into the water with uncovered faces and naked, and those that found favour in his eyes he took into the minaret and dishonoured. It is said that many virgins underwent that fate.

The water was retained in the mosque. It filled the building up to the ceiling, and the traces thereof may be perceived to this day. The fact is mentioned by the Kādi Surayy (ibn Ibrahim), whose life will be related hereafter (among other biographies of Jurists).

Ibn Fadl now shaved the hair of his head, and one hundred thousand persons followed his example. He ordered the house of Ibn ‘Anbasah to be destroyed, expecting to find a large sum in gold, but only ten thousand dinārs were found, although Ibn ‘Anbasah was one of the leading men of Šan‘ā, who fled from the city along with As‘ad. On hearing of the destruction of his house, he sickened and died.

When Maṃṣūr heard of Ibn Fadl’s capture of Šan‘ā he was filled with gladness. He came unto him and they met and rejoiced with one another. Ibn Fadl then went forth unto Ḥarāz * and besieged al-Mahjam, which he captured. Thence he proceeded to al-Kadrā and took it likewise. He then reached Zabid, at that period under the rule of Abu ’l-Jaysh Ishak son of Ibrahim, son of Muḥammad who came to Yaman from Baghdad. It is said that Abu ’l-Jaysh fled from Zabid, and according to other accounts, that he fought and that he was

* Khi says, to Ḥarāz and Milhān. The latter, also called Rayshān, is a mountain that overlooks Mahjam. See Yakūt and Hamdānī, p. 68, l. 25.
slain by Ibn Faḍl.* Zabīd was declared lawful spoil. The women were reduced to captivity, and historians relate that about four thousand virgins were captured, besides mothers of children. Ibn Faḍl then started with his army for al-Mudhaykhirah, by way of al-Mīrād (?), a mountain east of Zabīd. On reaching a place named al-Madāḥiṣ, or al-Mashākhīṣ, he ordered his criers to proclaim a halt. The troops accordingly halted and were summoned to assemble. They obeyed and gathered around him, whereupon Ibn Faḍl spoke unto them, saying:

"Ye know that ye have come forth for no other purpose but that of striving for the advancement of the cause of God. Ye have captured a large number of the women of al-Ḥuṣayb, but I cannot trust them with you, lest they fascinate you by their allurements and divert you from the holy war. Let every man, therefore, slay the women that have accompanied him." They obeyed. The traces of their victims' blood continued visible for many years, and for that reason the place was named al-Madāhiṣ or al-Mashākhīṣ. On reaching al-Mudhaykhirah, Ibn Faḍl ordered the roads to be closed to traffic, especially the pilgrim roads. "Perform the pilgrimage," he said, "to al-Ḥarf, a place near al-Mudhaykhirah, and perform the minor ceremonies at ath-Thālathi (?)." The latter is a valley in the vicinity of al-Ḥarf.†

When Ibn Faḍl beheld that his power over Yaman was securely established, he cast off his allegiance to ‘Obayd (Allah) ibn Maymūn, for

---

* See Note 13.
† Al-Ḥamānī mentions al-Ḥarf (p. 69, l. 5) in the high-lying portion of Sarāt Kūdām, not far therefore from Ḥaǧjah. But if that be the place referred to in our text, it is a long distance from Mudhaykhirah. Thālithah has been mentioned at p. 131, and Note 100, as a place in Mikhlāf Jaʿfar. See also in Sprenger, p. 153, Ḥiṣn Thalāth, near Ṣanṭā.
whose cause he had hitherto professed to labour. He wrote informing his colleague Manṣūr. The latter answered, reproaching him and saying: “How canst thou renounce the authority of him through whom alone thou hast acquired all that is good, and how canst thou discontinue the propagation of his supremacy? Rememberest thou not the pledges entered into between him and thee, and hast thou forgotten the identical injunctions he placed upon us to act together in harmony?” Ibn Fadl heeded him not, but again wrote, saying: “My case is that of Abu Saʿīd al-Jannābi! Is it an evil thing in him that he hath proclaimed himself paramount? If thou dost not come hither and submit thyself unto me, I will make open war upon thee.” When Manṣūr read these words the conviction of Ibn Fadl’s treason was forced upon him. He ascended Mount Maswar and occupied himself in strengthening its works. “I have fortified this mountain,” he said, “solely against that insolent rebel and against his like, for I perceived in his face the evil that was in him, when we met at Ṣanʿā.” Soon after sending his letter, Ibn Fadl prepared to attack Manṣūr. He collected for the purpose ten thousand men, the choice of his army. He marched from Mudhaykhirah and reached Shibām.* Repeated battles were fought between his troops and those of Manṣūr. He then entered the district of Lāʿah and he ascended Mount Jamīmah, a word of which the first letter is moved by the vowel a. It is the same as Mount Fāʿish, near Maswar, and belonged to a tribe known by the name of Banu Muntāb.†

* The place here referred to, I presume to be Shibām-Akyān. See Note 11.
† I do not find the name Jamīmah in Hamdānī’s Geography. For Jabal Fāʿish, see Note 11. Dr. Glaser has Dj. Djemime in lat. about 16° 6′, but that can hardly be the same.
For eight months he besieged Manşūr without success. His long detention became grievous unto him, and Manşūr received information thereof. He sent proposals of peace, but Ibn Faḍl replied that he would not agree thereto, unless Manşūr sent him his son to remain with him, subject to his authority. It should not, he said, be reported of him that he had departed without gaining his ends, but it should be known and spread among the people, that he had left Manşūr of his good grace and not for lack of power. Manşūr complied with his demands. He came, accompanied by one of his sons, unto Ibn Faḍl, who placed upon his neck a golden collar.*

On his return to al-Mudhaykhirah, Ibn Faḍl directed his efforts to the task of legalizing things prohibited by the law and of inculcating liberty to do that which is forbidden. He erected a large building, in which he was in the habit of collecting most of his sectaries, men and women, decked with ornaments and perfumed. The place was lighted with candles and the guests entertained one another with conversation of the most attractive and alluring character. Then the lights were extinguished and each man laid his hands upon a woman, whom having seized he did not abandon, even though she were unto him within the forbidden degrees. Sometimes it happened that what fell to a man's lot did not please him, either on account of his partner's years, or for some similar reason. He might endeavour to escape from her, but she would allow him no excuse. Ibn Mālik relates that a very aged woman once fell to the lot of a certain man. On discovering the fact he desired to slip away from her, whereupon

* According to Khazraji, it was Manşūr who placed a collar of gold round the neck of Ibn Faḍl.
she said to him: "Du badda min dhi ḥukma l-'Amīr." *In* is the negative in certain dialects of Yaman, and *dhi* is used for the relative pronoun *illadhi*. The sentence therefore signifies: There is no escape from that which is an ordinance of the Amir, that is to say, of Ibn Faḍl.

Such practices are most shameful and pernicious, and they are repudiated by all who follow the doctrines of Ismailism. They are things that cannot be proved against anyone but Ibn Faḍl. I have inquired of many persons, from whom correct information can be obtained respecting the doctrines of the sect. They condemned these misdeeds, and I found all agreed in regarding 'Aly ibn Faḍl as an atheist, whilst upholding Mansūr al-Yaman as one of the most distinguished and most worthy men of their sect. These opinions are in conformity with the conclusions I have myself arrived at, and they are firmly established in my mind.

When Ibn Faḍl in consequence of his partiality for al-Mudhaykhirah made it his place of residence, he appointed As‘ad ibn Ya‘fur, of whom mention has been made, to be his deputy over Ṣan‘ā. He was not convinced that As‘ad had really allied himself with him, and he was, on the contrary, apprehensive of treachery. He therefore made him his deputy at Ṣan‘ā. As‘ad was, indeed, keenly desirous to avenge the Muslims, and he was also filled with mistrust and with resentment against Ibn Faḍl. He rarely abode at Ṣan‘ā, through fear of a sudden attack. Ibn Jarir says that the heading of Ibn Faḍl’s letters to As‘ad was as follows: "From him who hath spread out the plains of the earth and extended them as a carpet, who maketh the mountains to shake and who hath firmly rooted them, 'Aly ibn Faḍl, unto his slave As‘ad." Naught besides these words is
required to convict him of atheism, from which God grant us to be preserved.

Whilst As'ad was acting as deputy for Ibn Fadl, there came unto him a stranger, said to be a Sharif and native of Baghdad. He became an associate and companion to As'ad. It is said that he was sent by the Sovereign of Baghdad for the purpose of contriving the death of Ibn Fadl, and he abode with As'ad for a time. This man, who was a surgeon, had a perfect knowledge of therapeutics, he was highly skilled in venesection, in the cure of wounds and in the administration of beneficial remedies. Perceiving the intensity of As'ad's fear of Ibn Fadl, he said to the Prince: "I have resolved upon making my life an offering unto God, and an alms unto the Muslims, that I may relieve them of this tyrant. Give me now thy promise, that if I return unto thee, thou wilt share with me the sovereignty thou shalt acquire." As'ad gave his consent, and the stranger equipped himself for his undertaking and left the Prince, who was then dwelling in al-Jauf, in the country of Hamdān, in perpetual fear of Ibn Fadl.*

The stranger travelled until he reached al-Mudhaykbirah. There he sought the society of the foremost and greatest officials of the State. He attended upon them, bled them, and administered healing draughts and boluses. They mentioned him to Ibn Fadl, praised him and described the skill he displayed, which, it was said, was such that its possessor's services were meet for none but for such as Ibn Fadl or his equals in rank.

On a certain day Ibn Fadl desired to be bled. He inquired for the stranger, who was brought to

* Al-Jauf is the name given to a large district in the country of Hamdān, watered by four rivers, of which the most important is the Khárid (Hamdāni, p. 81).
The physician, on being summoned, applied poison to his own hair on the front of his head, and his hair was very thick. On entering into the presence of Ibn Faḍl, he was ordered to divest himself of his raiment and to put on other garments provided for the purpose. Ibn Faḍl then commanded him to draw near for the purpose of performing the operation. He obeyed, and seated himself in front of him. He then produced the lancet and, placing it between his lips, he sucked it, to show that it was free from poison. Then he wiped it upon his hair at the spot where he had placed the poison, some of which adhered to the lancet. He now bled his patient from one of the veins of his hand, and having bound up the wound, he hastily departed. Resting his fears upon the praise he rendered unto God, he travelled forth from al-Mudhaykhirah, hastening to rejoin As‘ad ibn Ya‘fur.

When Ibn Faḍl had rested for a while, he began to feel the effects of the poison. He became aware that he had been deceived by the phlebotomist and commanded him to be sent for, but the man could not be found. Ibn Faḍl’s desire for his capture increased, and he ordered him to be pursued whithersoever he might have gone, and to be brought back. Soldiers went forth seeking him in various directions, until one of them overtook the physician in Wādi Saḥūl, close to the mosque known by the name of Kaynān.* He would not surrender, but defended himself and was killed. His tomb is on that spot. It is a mosque for congregational prayer, supplied with a minaret. It is much visited, and blessings attend those who resort to it. I visited it in the year 696.

* Al-Hamdānī mentions Kaynān as situated in the province of Saḥūl and in the northern portion of the country of Dhu ’l-Kalā‘, pp. 68, 6, and 100, 15.
The death of the physician was soon followed by that of Ibn Faḍl, on the night of Thursday the fifteenth of Rabi’u 1-Ākhir of the year 303. The Muslims suffered under the trials of his usurpation, for a period of seventeen years. When As‘ad heard of his death he rejoiced, and so did all the people of Yaman, with exceeding joy. They wrote to As‘ad requesting him to attack Mudhaykhirah, and to destroy the dominion of the Karmathians. He consented and collected a strong force from Ṣan‘ā and its neighbourhood. On his arrival in Mikhlāf Ja‘far, he was joined by its inhabitants, as also by the people of Janad and of al-Ma‘āfir, and the army marched upon al-Mudhaykhirah.

Ibn Faḍl had left a son who was known by the name of al-Ghāfā‘i, by reason of a whiteness on the iris of his eyes. As‘ad besieged al-Mudhaykhirah with his troops. He encamped upon Mount Thau’mān, which I have hereinbefore mentioned, when speaking of al-Ja‘fari. It is now known by the name of Mountain of Khaulān, because it is inhabited by Arabs of that tribe, known under the name of Banu ’l-Bi‘m (?). The army remained at this place, and whenever troops issued forth from the city, the Muslims defeated them. This occurred time after time, until the enemy was utterly disheartened and humbled. As‘ad then erected mangonels, by means of which most of the houses in the city were destroyed, and he finally captured the place by force of arms. The son of ‘Aly ibn Faḍl and as many of his followers, members of his family and persons who had embraced his sect, as As‘ad could lay his hands upon, were put to death. His 150 daughters, three in number, were captured. As‘ad selected one, named Mu‘ādhah, and gave her to his nephew Қaḥtān, unto whom she bore ‘Abd Allah, of
whom mention will be made hereafter.* Her two sisters fell to the lot of two chiefs. The siege of al-Mudhaykhirah by the Muslims endured for a whole year, and it is said that during all that time As'ad never put off his armour or divested himself of his sword. The rule of the Karmathians was extirpated from Mikkauf Ja'far, and al-Mudhaykhirah has continued in ruins from that period unto the present.

As for Mansūr, he continued in the condition above described, but (in contrast with Ibn Faḍl) he was an able ruler who took pleasure in the performance of good works, the record whereof endureth. He did not leave the district of Lā'ah, and he died before Ibn Faḍl, in the year 302, after bequeathing his authority to a son of the name of Hasan and to one of his followers, named ʿAbd Allah ibn al-ʿAbbās ash-Shāwiry. Mansūr placed special confidence in this man, and had sent him on a mission with letters and presents to the Mahdy (ʿObayd Allah), to whom ash-Shāwiry became personally known, and whose esteem he also won. Mansūr, on becoming sensible of his approaching death, sent for these two persons and said unto them: “I charge you both with the care of our dominion. Be careful to preserve it, and cease not to propagate the authority of ʿObayd (Allah) ibn Maymun. We are one of the trees his family hath planted, and but for our appeals to their rights and authority, our ends could not have been gained. It will be your duty to communicate, by means of letters, with our Imām the Mahdy, and upon naught shall ye decide without consulting him. I have not gained the dominion we possess by means of great riches nor with the help of multitudes of men. I came to this country unwillingly,
and I have attained the results that are known unto you, under the good auspices of the Mahdy, of whose coming the glad tidings were given by the Prophet, whom God bless and hail with salutations of peace.” These words he often repeated before multitudes of people.

Upon the death of Manṣūr, ash-Shāwiry, the executor of his will, wrote to the Mahdy, then residing at Mahdiyah, informing him of the event and stating that the office of Dā‘y remained in suspense, awaiting the Mahdy’s commands. But he sent also assurances that he was prepared to exercise the office of Dā‘y with loyalty and fidelity, apart from the sons of Manṣūr. One of the latter was entrusted with the letter. He set forth upon his journey, and on arriving at al-Mahdiyah he delivered the letter, with the contents of which he was unacquainted. The Mahdy knew ash-Shāwiry, who had aforetimes come unto him with missives from Manṣūr. He knew him to be well qualified to fulfil the office of Dā‘y, and he feared lest the sons of Manṣūr should prove unequal to the task. The Mahdy replied consenting to the appointment of ash-Shāwiry alone, and the son of Manṣūr returned to Yaman deceived in his expectations. But he concealed his disappointment and delivered the Mahdy’s letter. He and his brethren continued on terms of friendly intercourse with ash-Shāwiry, who on his side showed them honour and respect. He did not preclude them from free access unto him. They entered his presence whosoever they pleased, without the interference of a chamberlain. At length, he who had been sent to the Mahdy came unto him, and seizing an opportunity when ash-Shāwiry was off his guard, he slew him. He made himself master of the country, and collecting the people from every district, he took them to wit-
ness that he abjured his father's sect, and that he joined that of the Sunnis. The people listened with approval, they rewarded him with their love and they submitted to his authority. One of his brethren, named Ja'far, came unto him. Ja'far condemned his brother's conduct and upbraided him, but his brother would not listen. Ja'far left him in anger and went unto the Mahdy at Kayrawān. He found that 'Obayd Allah was dead and that he had been succeeded by his son al-Ḵā'im (bi'amr Illah). These events, had occurred in the year 322. The son of Manşūr remained with the new Khalīfah.

Meanwhile his brother massacred the members of his father's sect, and drove them forth, until none remained around him but such whose religious tenets were held in secret. Only a small number continued to dwell in the country and they corresponded with the family of 'Obayd (Allah) son of Maymūn at Kayrawān. The son of Manşūr then went forth from Maswar unto 'Ayn Muḥarram, which has been previously mentioned, and where there was a man of the family of al-'Arjā' sultāns of that country. The son of Manşūr (before starting) appointed a deputy over Maswar, a man named Ibrahim ibn 'Abd al-Majīd (al-Ḥamīd ?) ash-Shiyā'y. He was ancestor of the Banu 'l-Muntāb, after whom Maswar has been named and is called al-Muntāb. When the son of Manşūr reached 'Ayn Muḥarram, Ibn al-'Arjā suddenly attacked him and killed him. Ibn 'Abd al-Ḥamīd, on hearing thereof [tarried at Maswar and proclaimed himself sovereign of the district]. The members and women of the family of Manşūr who were with him, fled to Mount al-Ḥashab (Bani ʿAshab),* but they were attacked

* The tribe of A'shab son of Kudām dwelt, according to Hamdānī, in the mountains between the rivers Lā'ah and Surdud (p. 112, l. 19 sqq.).
by the people, who robbed, plundered and murdered them.

Ibn al-ʻArjā and Ibn ʻAbd al-Ḥamīd arrived at an agreement, in accordance with which the country was divided between them. Ibn ʻAbd al-Ḥamīd abjured the doctrines of Mansūr. He built a mosque, in which he placed a pulpit, and the Khutbah was recited therein in the names of the ‘Abbasside Khalifahs. He sought out the Karmathians wherever he could hear of them, until they were almost exterminated, and only a small remnant continued to subsist in the neighbourhood of Maswar, who held the doctrines of their sect in secret and who recognized as their chief a man known by the name of Ibn at-Ṭufayl. He was slain by Ibrahim. But after the latter’s death and during the reign of al-Muntāb son of Ibrahim, at-Ṭufayl was succeeded in the office of Dā’y by a person named Ibn Rahim (Ibn Juftam ?), a man of resolute character. His dwelling-place was kept secret lest al-Muntāb or other Sunnites should lay hands upon him, but he was in correspondence with the family of the Mahdy whilst they were at Kayrawān and afterwards in Egypt. It was in his days that al-Mu‘izz son of (al-Mansūr billah son of) al-Kā‘im son of the Mahdy (‘Obayd Allah) came to Egypt and built Cairo, which became his place of residence. When Ibn Juftam felt the approach of death, he appointed over his sectaries a man named Yūsuf ibn al-Asad (?). Ibn Juftam died when al-Ḥākim (grandson of al-Mu‘izz) was on the throne at Cairo (A.H. 386—411). Ibn al-Asad secretly laboured to spread al-Ḥākim’s supremacy, and recognized it himself until he knew that his end was nigh, when he appointed as his successor a man named Suleymān (read ‘Amir) ibn ʻAbd Allah ar-Rawāhy, a native of the district of Shibām. He was a man of great wealth, of which he made use in
beguiling the people and in protecting his own followers from persecution. If any person meditated putting him to death, he would say: "I am a Muslim and I bear testimony that there is no God but God. How then can the spilling of my blood or the seizure of my property be lawful unto you?" Thereupon he would be left to go his way. On the approach of death, he appointed as his successor 'Aly son of Muḥammad the Sulayhite. The latter's family was originally from al-ʾAḥrāj (al-Akhrūj)," and he was a member of the community of Shiʿahs of Ḥarāz.
NOTES.

Note 1 to p. 1.—The Dāʿyīs, a word derived from a verb signifying to invite or summon, were missionaries employed by the Ismailites, to teach and propagate the doctrines of their sect. Their Chief, whose residence, under the Fatimite (or Ismailite) Khalifahs, was at Cairo, was styled the Dāʿy of Dāʿyīs. The title was hardly inferior to that of Kādy of Kādys, and both offices were frequently held by the same person. It has been suggested that the word is the origin of the designation Dey, applied by Europeans to the Viceroy of Algiers.

Note 2 to p. 3.—These words occur in five separate passages of the Kur'ān. That in Ch. xxxv. v. 19 is as follows:—

No burdened soul shall (on the day of resurrection) bear the load that belongeth unto another. And though one call upon another to assume its burden, that other shall not be laden therewith, even though the appeal proceed from its nearest kindred.

Note 3 to p. 3.—The Ash'arites were Kaḥṭānites, descendants of 'Arīb. A noteworthy member of the tribe was Abu l-Hasan 'Aly al-Ash'ari, originator of the religious sect known as the Ash'arites. The 'Akkites are likewise often described as Kaḥṭānites, descendants of Mālik and Kaḥṭān and of 'Udthān. But it is said that the last-mentioned name must be read 'Adnān, and that the 'Akkites are to be reckoned as an Ishmaelite tribe. They removed at an early date to the Tihāmah of Yaman, where they entered into close alliance with the Ash'arites. The two tribes are stated to have been the first to apostatize in Yaman upon the death of the Prophet.

In all works on Arab history and on the geography of Arabia, continual reference is made to seemingly endless numbers of tribes, and more especially is this so when the Yamanite provinces are in question. Readers unfamiliar with the subject, may find it useful to be supplied with its
general outlines, and I accordingly add to this note an enumeration of the principal tribes of Yaman. Carefully prepared tables have been constructed by F. Wüstenfeld, and they will be found of great service to anyone desirous of studying the Arab tribal system. For the following slight sketch, not having Wüstenfeld’s book within easy reach, I have contented myself with following Ibn Khaldūn’s chapters on the descent of the tribes, making, however, certain corrections and additions, chiefly derived from Hamdānī’s Description of Arabia, from Yākūt’s Geographical Dictionary, and, in a small number of instances, from one or two other works.

The subject, it must be remarked is beset with so many discrepancies and with such frequent disagreements, that it would be impossible to supply, within a moderate compass, anything approaching to an exhaustive account of the tribes and of their genealogies, as taught by the native traditionists. Many tribes, moreover, some of common, others of entirely distinct lineage, bear the same name, and their origin is not unfrequently matter of dispute. Al-Hamdānī, speaking of certain Arabs bearing the name of Ja’dah (p. 89-90), who, he says, claimed to be descendants of the Ishmaelite tribe of Ja’dah derived from ķays ‘Aylān, makes the remark that it was a common practice for a tribe of desert Arabs to avail itself of such similarity of name, and to assert a claim to identity of lineage with that of a greater and more illustrious namesake. The thing, he continues, was of frequent occurrence and had often come under his personal observation.

The inhabitants of the Arabian Peninsula are by common consent divided into two great Septs or Nations, one of which, the more ancient of the two, is generally known under the designation of the Yamanite tribes, because for the most part they inhabited, and still inhabit, the southern provinces of Arabia. They claim to be the direct descendants of Kahtān, whom the Arabs identify with Joktan of the Jewish Scripture, the ancestor of Hazar-maveth (Hadjramaut), Uzal, Sheba (Saba) and others. It is admitted that a more ancient tribal race at one time inhabited the Arab Peninsula, but one the greater part of which has long been extinct, whilst of the remainder it is only known that no traces of its posterity can be distinguished. The traditions respecting the aboriginal race, it is further allowed, rest upon no sure authority, with the
exception only of the few particulars preserved in the pages of the Kur'ān. It is universally held that these people were, like the Kaḥṭānites, descendants of Shem the son of Noah, and it is generally believed that their language was Arabic, a fact positively stated in respect to some of the tribes.

The second great division consists of the race descended from Ishmael son of Abraham. The Ishmaelite Arabs are sometimes termed Nizārites or Ma‘addites because they are descended from Nizār son of Ma‘add, son of ‘Adnān. The precise links in the chain of descent from Ishmael to ‘Adnān cannot be authoritatively stated, but the truth of that descent is absolutely unquestioned.

‘Adnān is said to have been contemporary with the prophets Jeremiah and Baruch, and with Nebuchadnezzar (Bukht Nassar). The latter, according to Arab tradition, by command of God invaded Northern and Central Arabia, and exterminated all but a small fraction of its inhabitants. Ma‘add son of Adnān was at that time in his childhood. He was conveyed, for safety—miraculously, it is said—to the ancient town of Harrān in Mesopotamia. On his return he collected the remnant of his father’s people, who had sought refuge with the Yamanites. The Ishmaelite Arabs, according to the commonly received version, are descendants of Ma‘add, precisely as the Yamanite Arabs are held to be descendants of Kaḥṭān.

The posterity of Ishmael divide themselves into three great stems. That of al-Ya’s son of Muḍar son of Nizār, to which belonged, among others, the tribe of Kuraysh, whereof the Prophet was a member, that of Kays ‘Aylān, brother of al-Ya’s, and that of Rabi‘ah, brother of Muḍar and son of Nizār.

The Yamanite tribes are in like manner divided into three great stems, all descended from Saba or ‘Abd ash-Shams (servant of the Sun) son of Yashjub, son of Ya‘rub son of Kaḥṭān.

There are in the first place the Himyarites, composed of the descendants of al-‘Aranjaj, better known under his surname of Himyar, son of ‘Abd ash-Shams. Among the principal Himyarite tribes and those whose names are most frequently met with in the histories of Yaman, were the Banu Shar‘ab, the Banu Sha‘bān, and numerous tribes descended from Zayd al-Jamhūr, such as the tribes of Dhu Ru‘ayn or Yārim, Yāḥ, Wuhāţah, Dhu ’l-Kalā‘, Ḥarāţ, Maytum,
Sahul, Auzā' and Dhu Asbah. It will be noticed that many places in Yaman were named after the tribes by which they were inhabited.

The other two great Kahtanite stems consist of the descendants of Malik and of 'Arib, sons of Zayd son of Khalān son of 'Abd ash-Shams.

Among the tribes of Malik, the chief place may be assigned to that of Hamdān, descendant of al-Khiyar son of Malik. The Banu Hamdān branch forth into an almost endless number of subdivisions, all connected together by common descent, and like other Arab sister-tribes, for the most part, though by no means always, in more or less close alliance with one another. Of the Hamdānite sub-tribes, it may be sufficient here to mention the names of Hāshid and Bakīl (seldom dissociated from one another) the Banu Yam, Jusham and Shihāb. Next in importance to the Banu Hamdān may be reckoned the Azdites, a name borne by the most important section of the people who inhabited the country of Saba and its capital Ma'rib, at the time of the rupture of the dyke of 'Arim and of the ruin to which that portion of Yaman was in consequence reduced. All but a small section of the Azdites abandoned the country.* A portion proceeded to 'Oman. The chief body went to the Tihamah of Yaman, inhabited by the tribes of 'Akk and Ash'ar. Here they settled in the neighbourhood of a Pool named Ghassān, situated between the rivers Zabīd and Rima'. After a lengthened stay, dissensions with the original occupants of the country compelled the Azdites to depart. A portion of the tribe established itself in Najrān, in the neighbourhood of the Madhjijites who had long occupied and ruled the country. Another section led by Harithah son of 'Amru, attacked and overcame the Jurhumites at Mecca and became known as the Khuzā'ah, a designation given to them, it is said, because they "separated" themselves from their brethren led by Tha'labah son of 'Amru. The Azdite sub-tribes of Ans and Khazraj, so named after the two grandsons of Tha'labah, possessed themselves of Yathrib (the ancient name of Medina). Their descendants were the first Arab community to embrace Islam, and their recognition of the Prophet, at a time when his pro-

* This occurred, according to Caussin de Perceval's conjecture, in A.D. 118.
spectors seemed sunk into a depth of utter hopelessness, became the chief means that eventually brought about the triumph of his cause. He accepted the refuge they offered him and he bestowed upon them the title of al-Anṣîr, the Defenders, whilst the small party that accompanied him on his flight from Mecca, received the designation al-Muḥajirîn, the Emigrants or Refugees. The Ghassanite Azdites gradually travelled northwards and eventually reached Syria, where they founded the kingdom known as that of Ghassan, which endured under Roman supremacy, until the conquest of Syria by the Muslims. Other two tribes of the stem of Mālik are the Banu Khāth'am and Banu Baṣilah, descended from al-Ghânth, father of al-Azîd. But according to some authorities these two tribes were Mâ'addites.

The third great stem of the Kaḥṭânite Arabs consists, as already mentioned, of the descendants of Arib, brother of Mālik. It subdivides itself into four branches, three of which, the Banu Tayy, Banu Madhîî, and Banu Murrah, comprise a large number of sub-tribes. The fourth is the tribe of Ash'âr, the associates of the Banu 'Akk in the Tibāmah of Yaman.

The Banu Tayy abandoned Yaman shortly after the dispersion of the Azdites, and settled for the most part in Northern Arabia, near the mountains of Ajâ and Salma, whence they spread into 'Irâk and into the Syrian desert. Among the sub-tribes of the Madhîîites are the Banu Jawî, Zubaydî, Hakâm, and Sinîhân, derived from Sa'd al-'Ashirah son of Madhîî, also the Banu 'Îns, Banu Murâd Banu Jâld, Banu Hurab, Nakha', Munâbîhîh or Jânb, and the Banu 'l-Hârîth ibn Kâb, who conquered Najîrân and dwelt there for many centuries. According to some versions, the Banu Sinîhân and Hârîth were included in the designation Jânb.

From the Banu Murrah were descended the Banu Khâulîn, who are described as sons of 'Amru son of Mâlik son of al-'Îrîth son of Murrah and their kinsmen the Banu Jarrah sons of Rakla son of 'Amru son of Mâlik. Other authorities, however, pronounce the Banu Khâulîn to be a sub-tribe of Kudâiráh, sons, that is to say, of 'Amru son of al-'Îf son of Kudâráh. Al-İamdâni, if the version given by Yâkût (vol. iv. p. 437-38) can be trusted, admits two separate tribes of the same name, one of which he distinguishes under the name of Khâulîn al-'Âliyah, and the other
as Khaulān-Kudā'ah.* The tribes of Hamdān and of Khaulān were by far the largest and most powerful tribes in Yaman.

There were many other subdivisions of the branch of Murrah. Among these may be mentioned the tribe of Ma'āfīr (son of Ya'fur—see Hamdānī, p. 67, 25, and Yāḵūt iv. 570),† that of Kindah and its sub-tribes Sakūn, Tujīb and Sukṣak, also the Banu Lakhm, and Banu Judhām.

There remains to be noticed the great Arab stem of Kudā'ah, respecting which the generally accepted opinion is that they are descendants of Mālik son of Ḥimyar. Some, however, contend that Kudā‘ah was son of Ma‘ād and that his descendants are Ishmaelite Arabs, whilst on the other side it is held that he was only the adopted and step-son of Ma‘ād. According to another version, the Banu Kudā’ah were expelled from Najrān by the Banu ‘l-Ḥārith ibn Ka‘b the Azdites, and it is said that they went to the Hijāz and there became allied with the Ma‘ādites. The sub-tribes of Kudā‘ah are very numerous. It may be sufficient to mention here the Banu Kalb, Banu Tanūkh, Banu Jarm, Banu Nahd, Banu Udhrah and Banu Fāhm. I have already stated that the Banu Khaulān, according to some accounts, were a sub-tribe of Kudā‘ah.

**Note 4 to p. 4.**—Most of what precedes is reproduced, almost verbatim, by Yāḵūt in his article on Zabid. Ibn Khaldūn, in his account of the descendants of Abu Talib (vol. iv. p. 115), repeats what he tells us in his history of Yaman (supra, p. 141) touching the Khalifah al-Ma‘mūn’s motives for sending Muḥammad ibn Ziyād to that country. He was sent, he says, on a mission to suppress the rebellion of the Alides, who, under the leadership of Ibrahim al-Jazzar (the Butcher), threatened to detach the province from the rest of the Empire. And Ibn Ziyād, he continues, was chosen by al-Ma‘mūn on account of the intense hatred he was known to entertain against the family of ‘Aly.‡

---

* In Müller’s edition the passage referred to occurs at p. 107. See also pp. 109 and 113. It will be observed that Yāḵūt supplies us with a different reading.
† Ibn al-Athir describes the Banu Ma‘āfīr as a Ḥimyaritic tribe (vol. viii. p. 499).
‡ Another rebellion is stated to have occurred in Yaman in A.H. 207 (Tabari, iii. p. 1062), led by the Alide ‘Abd ar-Raḥmān
Ibn Ziyād's descent seems to be traced through Ziyād's son 'Obayd Allah, the same who took a leading part in the slaughter of the Imām Husayn, grandson of the Prophet, a memorable event which Gibbon has made familiar to English readers. Ziyād himself, the ancestor of the founder of Zābīd, was regarded as son of Abu Sufyān, brother therefore of Mu‘āwiya the first Khalīfah of the Omayyad dynasty. The circumstances of his birth were such, it is true, as to cast grave doubt upon his claims. He was therefore generally known by the surname Ibn Abihi, the son of his father. Mu‘āwiya eventually acknowledged him as his brother, far less, there is reason to suspect, out of conviction, than for the purpose of disarming an ambitious and dangerous subject. Ziyād owed, probably, much of his success and influence to his talent as an orator. It is related of him, that when a young man, barely over twenty years of age, he preached a Khutbah at Medīnah, the eloquence of which filled his hearers with admiration. "How marvellous a talent hath God granted to that youth!" exclaimed 'Amru ibn al-‘Aṣ. "Were his father of the tribe of Kuraysh, it were easy for him to drive the Arab nation before him with a switch!" "By Allah," answered Abu Sufyān, "I know who is his father." 'Aly, who was close at hand, turned round and stopped the discussion of so dangerous a topic: "Silence, Abu Sufyān, for thou well knowest, were 'Omar to hear thy language, its punishment would quickly follow!" Ziyād was born in the first year of the Hijrah and died in A.H. 53.

Suleymān ibn Hishām ibn 'Abd al-Malik, from whom one

ibn Aḥmad. It was suppressed, we are told, by Dinār ibn 'Abd Allah, sent for the purpose, at the head of a strong force, by al-Ma‘mūn. The insurrection is said to have occurred in the country of the 'Akkītes. There is some difficulty in reconciling the story with the statement that the district in question was, at that time, absolutely subject to Ibn Ziyād. But it may well be that the latter's rise in the Tihāmah of Yaman was far less rapid than is represented by 'Omārah. Al-Hamdāni, who died in A.H. 334, indeed tells us (p. 103) that, from the time of al-Mu'tasīm (A.H. 218—227) to that of al-Mu'tamīd (A.H. 256—279), a certain family of the Banu Shurāḥ (subdivision of the tribe of Dhu Ru‘ayn the Himyarites) exercised sovereign rule over the Tihāmah of Yaman. Elsewhere (p. 120, l. 7) he says that the Banu Shurāḥ held paramount sway, at Zābīd, over all the neighbouring Arab tribes. See also p. 119, l. 23.
of the Ziyādite's companions claimed to be descended, was, as is indicated by his name, son of the Omayyad Khalifah Hishām. He was slain in A.H. 132, one of the many victims of the first Abbasside Khalifah ʿAbd Allah as-Saffāḥ, the Blood-spiller. Ibn Ziyād’s companion, it will be observed, is also designated the Marwānite, after his ancestor the Khalifah Marwān, father of ʿAbd al-Malik.

The Banu Taghlib were a Maʿaddite (Ishmaelite) tribe descended from Rabī’ah son of Nizār. The Taghibite companion of Muhammad ibn Ziyād bore the same name as Muhammad (al-Amīn), son and successor of Harūn al-Rashīd. Al-Amīn was deposed from the Khalifate in favour of his brother ʿAbd Allah al-Maʾmūn, and in A.H. 198 he was captured and slain by Tāhir ibn al-Ḥusayn, the general in command of al-Maʾmūn's troops. The new Khalifah, it is said, never ceased secretly to lament the slaughter of his brother. On one occasion, at the sight of Tāhir, he burst into tears, and when asked the cause of his grief, he replied that he wept at the remembrance of a thing, the mention of which was dishonour and its suppression mourning. The circumstance was reported to Tāhir, who, greatly alarmed, solicited and obtained the government of Khurāsān, where he soon became practically independent, and founded the dynasty known as that of the Tahirites.

Note 5 to p. 4.—Al-Khazraji, at this point of his history (p. 78), enters into certain particulars touching the town of Zabīd. The city, he says, is circular in form. It stands half-way between the mountains and the sea, at a distance of about half a days' journey from either. On the south flows the river Zabīd* and on the north the river Rima'. Elsewhere (p. 81), the same writer describes the walls of Zabīd, which he says were originally built by Ḥusayn ibn Salāmah, rebuilt by Mann Allah al-Fāṭiki, in A.H. 520 and odd years, again by the Banu Mahdy, and again, in A.H. 589, by Sayf al-Īlām Tughtakīn the Ayyūbite. It has, he says, four gates. One on the east called Bāb ash-Shibārik, leading to Shibārik, a village situated on the river Zabīd, and thence to the fortress of Kawārīr. One on the west, which in his day was called Bāb an-Nakhl, but which at an earlier period

* Al-Janādí tells us that the city of Zabīd was named after the river (fol. 29 obv.).
bore the name of Būb Ghulāfiķuh. The road leads to Ghulāfiķah and to al-Ahwāb. The former, he says, served at one time as the port of Zabid, but it fell into decay and was superseded by al-Ahwāb, which was in his time known under the name of al-Buķ’ah. The third gate, on the north, bore the name of Būb Sahām. It led to Wādi Rima’ and Wādi Sahām. The fourth gate, Bāb al-Kurtub, on the south, led to Wādi Zabīd and thence to the village of Kurtub, situated upon that river.*

Al-Khazraji next enters into lengthy details touching the extent of the walls, in which it is needless to follow him. In describing the city walls and bastions, he quotes the work of Ibn al-Mujāwir, written about A.H. 630, a book freely used by Sprenger, in his valuable work upon Eastern Geography, under the title of Tarikh al-Mustansirī. It may be worth remarking that in the Leiden MS. of al-Khazraji, the word, excepting in one instance, is written al-Mustansirī.

Note 6 to p. 4.—'Omārah’s statements touching the foundation of al-Mudhaykhirah and on the derivation of the name Mikhlāf Ja’far are mentioned, but absolutely contradicted by al-Janadi. The city of Mudhaykhirah, situated on Mount Thaumān, was built, he says (fol. 182 rev.), by Ja’far ibn Ibrahim al-Manākhi. Elsewhere, in his chapter on the Abbasside governors of Yaman, he says (fol. 28 rev.), that the founder of the principality was Ibrahim ibn Abi Ja’far al-Manākhi, who conquered Mount Thaumān in the days of al-Ma’mūn. Aḥmad ibn ‘Abd al-Hamid, appointed Governor of Yaman in A.H. 213, marched against al-Manākhi in the following year, but was defeated and killed. Janadi specifies the orthography of the name, but adds that the form of the word is that of the dual of تومان.

Yāḳūt gives ‘Omārah’s description of Mudhaykhirah, as

* Johannsen gives most of these particulars (pp. 120, 253, 261) as they are borrowed from al-Khazraji by Daybā’, but having misread سيئل for سهل, a not inexcusable error in the absence of diacritical points, he has missed the sense of the writer’s words regarding the name Buķ’ah. Khazraji writes: انقل البدر إلى قرية the adherables and adverbاليوم. It will be observed that there is room for doubt whether the name Buķ’ah is meant to apply to Ghulāfiķah or to al-Ahwāb.
also the greater part of the passage relating to Ibn Ziyād's freedman Ja'far, as is shown in the notes I have appended to the Arabic text. Yāḳūt begins by stating that Mudhaykhirah stood on Mount Sabir, which I need hardly say is an error. (See infra, Note 11.)

Abu Ja'far al-Manākhi was descended, according to Janadi, from Dhu 'l-Muthlah (ذو المثل ; but cf. Hamdānī p. 100, l. 25 and 26), the Himyarite, and from Dhu 'l-Manākh. His posterity continued in existence down to the writer's days, and they were known as Sultāns of Kiyād (نام Bayt 'Izz, Raym (Raymah ?) and Karm 'Amīm. Ibrahim Abu Ja'far possessed himself of Mount Raymah as well as of Thaumān, and it acquired the name of Raymat al-Manākhi. He made himself master of the greater part of Mikhlāf Ja'far.

Some further particulars touching the petty dynasty of Manākhi, are supplied in the accounts preserved by al-Janadi and Khazraji, of the circumstances under which the Karmathian or Ismailite doctrines were established in Yaman. Mudhaykhirah, it will be seen, was conquered by Ibn Faḍl. Its ruler at that time, says al-Khazraji (who derives his information from the same source as al-Janadi), was Ja'far ibn Aḥmad (Ibrahim ?) al-Manākhi, after whom Mikhlāf Ja'far is named. Aly ibn Faḍl marched against him in a.H. 291, but was defeated and compelled to fall back upon the country of Yāfīṭ. Five months later, in a.H. 292, he again attacked the city and he succeeded in gaining possession, first of Mudhaykhirah and next of the fortress of Ta'kar. Ja'far ibn Ibrahim (sic) fled to Tilāmah and reached al-Ḳurtub in the valley of the river Zabīd. He was assisted with troops by the Prince of Zabid (Abu 'l-Jaysh Ishāk ?). With these he resumed the struggle. A celebrated battle was fought, says Khazraji, in Wādi Nakhlah, in which Ja'far ibn Ibrahim (sic) and his nephew Abu 'l-Futūh were killed. Ja'far's rule, adds the same writer, endured from a.H. 249 to 292, forty-three years.*

* Hamdānī (p. 75, l. 9) says that "Ja'far ibn Ibrahim al-Manākhi" was killed at or near the fortress of Khawālah, situated close to one of the sources of the Wādi Nakhlah.

Dr. Glaser visited the town of Menakha near Shilām-Ḥarāz, which I need hardly say is geographically quite distinct from Mikhlāf Ja'far, or the country of al-Manākhi, as it is sometimes called. I find no mention of Manakha in Hamdānī or other
NOTES 7-8.

Al-Mudhaykhirah, as will be seen, was re-captured from the Ismailites by As‘ad ibn Ya‘fur, in or shortly after A.H. 303. The city was destroyed, and Janadi adds that it continued in ruins down to his time. It will be noticed that Jabal Thaumān was, in the writer's days, known under the name of Mountain of Khaulān.

Note 7 to p. 5.—For Diyar Kindah, Shihr and Mirbāt, see supra, pp. 177, 180 and 182. See also de Goeje’s ed. of Ibn Haukal, note to p. 32 (vol. iv. p. 432), whence it appears that a note appended to the Paris text in the sixth century of the Hijrah, describes Mirbāt as a seaport situated at a distance of one and a half days' journey from Zafār, whilst according to Yākūt the distance is five parasangs. All these places are marked on modern maps.

Note 8 to p. 5.—We have seen that Ibn Ziyād was sent to Yaman as Amīr, a word of somewhat doubtful meaning, since it may be taken to signify a Prince, a Governor, or a military Commander. But it is tolerably clear that he was not intended to supersede the Governors of the province of Yaman, whose residence was at Ṣan‘ā, and who continued to be appointed by the Khalifah al-Ma'mūn and his successors long after the foundation of the Ziyādite Principality.

The family of the Banu Ya‘fur, who eventually established themselves as a virtually independent dynasty at Ṣan‘ā, according to our text, descended from the native writers I have at my command, and the name in its application to the town in question, is perhaps of more modern date.

Al-Hamdānī mentions another place, Manāhi, written, according to Müller's edition, with the letter ha not kha. He describes it (pp. 82, 12; 110, 6, 8) as situated at the junction of the two main streams of the Wādi Khārid—one of which flows down from Ṣan‘ā. The other has its chief sources in the neighbourhood of Shibām–Akyān and Ḥadūr Bani Azd. Its upper course bears, according to Dr. Glaser's map, the name of Wādi Khuzāmir and, lower down, that of Wādi Shuwabah (cf. Hamdānī, p. 82, l. 6, and p. 110, l. 6). Among its affluent is, as shown by Dr. Glaser, the small stream of Dhi Bin (or Dhū Bin), in Balad as-Ṣayad (Hamdānī, p. 82, l. 8, and 111, 25). The town of Dhi Bin, the burial-place of the Imam Ḥusayn, is frequently mentioned in the histories of the Zaydite Imāms.
Tubbas or ancient Himyarite Kings, and Ibn Khaldūn, in his chapter on the Rassite Sharifs of Sa’dah, likewise speaks of them as of the posterity of the Tubbas. Elsewhere, when describing the genealogies of the Yamanite princes and tribes (vol. ii. p. 243), he gives us the pedigree of the family of Ya’fur, from which, however, it seems difficult to trace their descent from the Tubbas, excepting inasmuch as they were of the posterity of Zur’ah (Himyar the younger), son of Saba the younger.

Among their ancestors were two who bore the name of Dhu Hawwāl,* whence probably the surname the Hawwālites, by which the family is frequently designated. Ya’fur ibn ‘Abd ar-Raḥmān, founder of the dynasty, is first heard of, according to Janadi, under the Governorship of Aytākh, who was appointed over Yaman by the Khalifah al-Mu’tasim, according to at-Tabari, in A.H. 225 (vol. iii. p. 1302). Al-Wāthik (A.H. 227–232), replaced Aytākh by Ya’fur ibn Dinār, who had formerly ruled over the country, but had been deposed in favour of Aytākh. The appointment of Ibn Dinār took place in A.H. 231, according to Ibn al-Athir, and he tells us that the new Governor proceeded to Şan’ā accompanied by a force of 4000 horse and 1000 foot soldiers. Janadi says that Ibn Dinār attacked Ya’fur ibn ‘Abd ar-Raḥmān, but that peace was eventually concluded between them. Al-Mutawakkil, who succeeded to the Khalifate in A.H. 232, appointed Himyar ibn al-Ḥārith. The new Governor was unable to withstand the attacks of Ya’fur, and was at length compelled to return a fugitive to ‘Irāk. Al-Mutawakkil’s assassination occurred shortly afterwards (A.H. 247), and Ya’fur made himself master of Şan’ā and of Janad, but not of Tihāmah, which since A.H. 204 was in the possession of the Banu Ziyād.

Ya’fur was succeeded by his son Muḥammad ibn Ya’fur. He recognized the supremacy of the Khalifah al-Mu’tamid (A.H. 256–279), who in A.H. 259, formally invested him with the Government of Şan’ā. Ḫadramaut and Janad were included in the dominions of Muḥammad ibn Ya’fur, but he owned allegiance to the Ziyādites and paid them tribute. He started on the pilgrimage in A.H. 262, after appointing his son Ibrahim to be his deputy. On his return he built,

* The name is pointed Hiwāl in Müller’s edition of Hamdāni (see Note 11). Yākūt, s.c. حمیس writes Hawwāl.
in 265, the mosque of Ṣanʿā according to the design which, al-Janadi says, it still retained in his own day. Muḥammad was assassinated by his son Ibrahim, and the latter, according to al-Janadi quoting Ibn al-Jauzi, is said to have murdered not only his father, but also his uncle, his cousin and his father's mother.† This occurred, he adds, six months before the death of al-Muʿtamid, in Muharram, therefore, of A.H. 279. Ibrahim continued the alliance with the Ziyādite Princes, but his reign did not long endure, and he was succeeded by his son Asʿad, in whose days the Karmathians or Ismailites acquired dominion over the greater part of Yaman. Al-Janadi here proceeds with his account of their conquests and of the subjection of Asʿad to 'Aly ibn al-Fadl, which is included in this volume.

The statement that Muhammad ibn Yaʿfur was assassinated by his son Ibrahim is not contained in Khazraji's version of the history of that period (fol. 29). His account, which at this particular point, differs materially from that supplied by al-Janadi, is to the following effect:—

Ibrahim, he says, continued to administer the affairs of the kingdom after his father's return from Mecca. A rebellion broke out at Ṣanʿā some time after A.H. 270, and the insurgents offered supreme authority to Jaʿfar ibn Ahmād (ibn Ibrahim?) al-Manākhi. Eventually the entire family of the Banu Yaʿfur were driven out of the city, and Muhammad ibn Yaʿfur was shortly afterwards killed at Shibām. He was succeeded, not by Ibrahim, but by a nephew, ‘Abd al-Kādir, son of Ahmād ibn Yaʿfur, a circumstance that may perhaps be accounted for by the charge made against Ibrahim of being the assassin of his father. ‘Abd al-Kādir retained power for only a few days. A governor, 'Aly ibn Ḥusayn Juftam, arrived from Baghdād in Safar 279, the next month after that in which, according to Janadi, Muḥammad lost his life. Juftam ruled until A.H. 282, when he returned to ‘Irāk. Ibrahim ibn Yaʿfur now attained absolute sovereignty, but his reign did

* The writer quoted by Janadi is perhaps the grandson of ‘Abd ar-Raḥmān ibn al-Jauzi, namely, Abu 'l-Muṣaffar Yusuf ibn Kizughli, generally known as Sibt ibn al-Jauzi. He was author of a history, Mirāt az-Zamān, which the author of the Kashf az-Zunūn says consisted of forty volumes. A small portion of the work exists in the Library of the British Museum.
† Janadi, fol. 29 rev.
not long endure. He died and was succeeded by his son As'ad.

In A.H. 288, San'a was conquered by the Rassite Imam al-Hādy (see Tabari, iii. p. 2204 and Ibn al-Athir, vii. p. 352). He imprisoned the chief members of the family of Ya'fur, but they were released and escaped to Shibām,* where As'ad's authority over his followers was maintained until he was able to compel the Imam to abandon San'a. The city was finally conquered by the Karmathians, in A.H. 299 according to both al-Janadi and al-Khazraji.†

Upon the death of 'Aly ibn al-Fadl the Karmathian, in A.H. 303, As'ad speedily re-established his authority in Yaman, and it endured until his death in A.H. 332, the year in which al-Mas'ūdī commenced writing his Golden Meadows, in which he describes in glowing terms the wealth and power of the Himyarite Prince.‡

Ibn Khaldūn says (supra, p. 141) that As'ad was succeeded by a brother named Muhammad, but after As'ad's death, the Banu Ya'fur never again recovered the brilliant position to which he had raised the family. The ensuing twelve years were occupied in the suppression of repeated attempts at rebellion, accompanied by incessant strife between the various members of the family.

In A.H. 315, the Rassite Imam of Şa'dah, al-Mukhtār, son of an-Nāṣir Ahmad son of al-Hādi, acquired possession of San'a, but before the end of the year, he was assassinated by a powerful Hamdānītite chief, known by the name of Dāhhāk.§ A freedman of the Banu Ya'fur, 'Aly ibn Wardān, supported by Dāhhāk, was recognized as Prince of San'a. He was barely able to withstand the opposition of the Khaulanites, led by al-Asmar Yūsuf ibn Abi 'l-Futūh,

* Shibam-Akyan? See Note 11.
† See Note 138. According to the Hādā'tik, al-Hādi acquired possession of San'a in 297, and appointed his son over it as Governor. The Imam died, as will be seen (Note 127), in A.H. 298.
‡ The particulars that follow here above are for the most part taken from Dayba' (seventh chapter), that is to say therefore, from Khazraji at second hand.
§ Al-Kāsim, surnamed al-Mukhtār, is mentioned by the Zaydī historians, but they do not reckon him among the Imāms, nor do they say that he was assassinated.
and he died in A.H. 350. He was succeeded by his brother Sapūr, with whom Daḥḥāk continued in alliance. In the following year they made an unsuccessful attack upon the Khaulanites. They were put to flight, and whilst endeavouring to escape to Dhamār, Sapūr was overtaken by al-Asmar and killed.

Daḥḥāk now tendered submission to the Prince of Zabid, Abu ḫ-Ḥasan (Abu ḫ-Jaysh?) ibn Ziyād. Al-Asmar the Khaulanite, on the other hand, offered the throne to the Amir Ḥabd Allah ibn Ḵaṱān (grand-nephew of Asʿad ibn Yaʿfur), by whom the offer was accepted (A.H. 352). He entered Šanʿā, whence Daḥḥāk hurriedly fled. Next followed a series of struggles between the contending parties, in which a Rassite Imām, Yusuf son of Yahya son of Ḥamad, took a prominent part, with the result of his being for a time recognized as sovereign Prince of the city and province.* Ḥabd Allah succeeded, however, in recovering his authority, and he enjoyed a long but disturbed reign. In A.H. 379 he was able to invade Tihāmah at the head of an army, by which he attacked and utterly defeated “Ibn Ziyād.”† Zabīd was taken and sacked, and Ḥabd Allah, having abolished the Abbasside Khutbah throughout his dominions, proclaimed the supremacy of the Egyptian Fatimites.‡ He died in A.H. 387 and was succeeded by his son Asʿad. But the fortunes of the Banu Yaʿfur, as one of the great ruling families of Yaman, were now at an end. The last vestige of their authority in the city of Šanʿā disappeared. Their condition became at best that of obscure and petty chiefs, and we are henceforward left in ignorance even of their names. We find mention of them, however, so late as A.H. 679, when we read in Khazraji’s ʿUḳūd (fol. 115 obv.) as well as in Ibn Ḥatīm

* The name of the Imām Yusuf son of Yahya is mentioned by the Zaydite writers, but I can find no account of his career. The author of the Jazāḥīr gives him the title of Dā'y, and simply says that he was contemporary with al-Manṣūr al-Ḵāsim. The latter was surnamed al-ʿAyānī, after the name of the place in which he proclaimed himself in A.H. 389.
† Ḥusayn ibn Salāmah, we have been told, was regent from A.H. 372 to 402.
‡ The Fatimite Khalīfah al-ʿAzīz reigned from A.H. 365 to 386. It deserves perhaps to be here borne in mind that Ḥabd Allah was, through his mother, grandson of Ibn Faḍl the Karmathian. (Supra, p. 207.)
Notes.

(fol. 105 obv.), that the Rasulite Sulṭān of Yaman regained possession of the fortress of Kaukabān from the Banu Ḥawwāl.

Ṣanʿā, until its conquest by ‘Aly the Sulayhite, became the scene of perpetual strife, not only between the rival tribes of Hamdān and Khaulān, but also between various pretenders to the dignity of Imām. In 389, the Imām al-Mansūr al-Kāsim son of ‘Aly appeared from the country of the Banu Khath‘ām. With the assistance of the Hamdānites, he drove the Imām Yūsuf son of Yahya from Sa’dah and placed the city under the command of his son Ja‘far. He next reached Raydah,* where he received the submission of Ja‘far son of ad-Ḍahḥāk and of the people of al-Baun. He thence despatched to Ṣanʿā a Zaydite Sharīf, named al-Kāsim ibn Ḥusayn, a descendant of the Imām Zayd son of ‘Aly Zayn al-‘Abidin, and the Zaydite sectaries readily submitted to his authority.†

As‘ad son of ‘Abd Allah the Ya‘furite had established his residence at Kahlān, and he recognized the supremacy of the Imām al-Kāsim.‡ But ere long the Zaydite Sharīf renounced his allegiance to al-Mansūr al-Kāsim ibn ‘Aly, and declared himself in favour of the authority of the Imām Yūsuf son of Yahya. The Imām al-Kāsim died in A.H. 393. Ṣanʿā became the scene of prolonged strife, a prey to contending factions of rival Imāms and Arab families, among which Hamdānites and Khaulānites played a prominent part, but none able to establish a settled or permanent government. In A.H. 401, Ḥusayn son of al-Kāsim declared himself, as has been done by so many pretenders, both before and since his time, to be the Mahdy, whose coming, according to an old tradition, was foretold by the Prophet. He obtained a large following among the Himyarites and Hamdānites, who abandoned the cause of the Zaydite Sharīf. The latter was driven out of Ṣanʿā.

* Raydah was a town of considerable importance, in the district of al-Baun.
† I find no mention elsewhere of this “Zaydite Sharīf.”
‡ I have mentioned (supra, p. 171 footnote) that Dr. Glaser has Koḥlān on his map, north-east of Hajjah, probably the old fortress of the Banu Ya‘fur. Yāḵūt says that the Yemenites pronounce the name Kuḥlān, but he calls the place a Mikhlaṭ. Hamdānī mentions it as the name of a totally different place, in the neighbourhood, it would appear, of Yarim or Dhu Ru‘ayn. Kuḥlān, according to the Ḧamīs, was the name of an Arab tribe.
He was pursued, overtaken, and killed in A.H. 403. But in the following year, the Mahdy was himself expelled from the city, and lost his life near Dhu Bin, in the course of an attack by the Hamdānites, from among whom a chief of the family of Daḥḥāk had been called to the throne by the citizens. The Mahdy had not yet attained the age of thirty years, and long afterwards his adherents, it is said, believed him to be living. In A.H. 413, the Sharif Ja'far, brother of Husayn the Mahdy, arrived from Sa'dah on the invitation of the Hamdānites and Himyarites, the former of whom, after the death of Husayn, exercised intermittent authority over Sa'nā'. In 418, a new and unknown pretender appeared at Ma'rib, who proclaimed himself Imām, under the title of al-Mu'īd li-din Illah (He who brings the people back to the religion of God). He succeeded in making himself master of Sa'nā',* but was killed in 421, during which and the following year, severe famine prevailed throughout Yaman. In 422 the Imāmate was claimed by Abu Ḥāshim al-Ḥasan son of 'Abd ar-Raḥmān, who was accompanied by his son Ḥamzah, from whom the Hamzite Sharifs derive their distinctive appellation.† He possessed himself of Sa'nā', from which Ibn Ḥāšid escaped, whilst Ṭaḥṣīr ibn Ḥāshid tendered his submission. Abu Ḥāshim's authority endured until A.H. 429, when he was driven forth by the Hamdānites. On their invitation, after an interval of two years, Ja'far son of al-Ṭaḥṣīr al-Ḳāsim re-established his rule over the city. The next seven years were occupied in conflicts, during the course of which Abu Ḥāshim, on the invitation of Ibn Ḥāšid returned and recovered possession of Sa'nā' for a brief period. Meanwhile a new pretender to the Imāmate, named Abu 'l-Faṭḥ Ṯaṣr the Daylamite, had appeared. Aided by the Hamdānites, he captured and plundered Sa'dah, and next made himself master of Sa'nā'.‡

* I can find no trace of this personage in the Zaydite historians.
† I do not find the date of Abu Ḥāshim's death. His son Ḥamzah was killed in A.H. 459 fighting the troops of 'Aly the Sulayhite.
‡ An-Ṭaṣr Abu 'l-Faṭḥ the Daylamite was a descendant of Zayd son of Ḥasan (see the genealogical table added to Note 107). He arrived in Yaman, from Persia, between A.H. 430 and 440, and is said to have been killed by 'Aly the Sulayhite shortly after 440.
Ja'far son of Ṭaḥṣīr al-Ḳāsim is likewise stated to have made war upon the troops of Ṯaṣr the Sulayhite (see infra, Note 29).
His supremacy was for a time recognized by Ja'far son of the Imam al-Ḳāsim, and he maintained his authority on a comparatively secure basis, until he was in his turn driven forth from the city by Ja'far and by Ibn Abi Ḥāshid the Khaulanite. Yahya ibn Abi Ḥāshid, to whom the writer gives the title of Sultan, died at the commencement of A.H. 410. His son was invited by the people to succeed him and received oaths of allegiance from the Hamdānites. Ṣanʿā was conquered (about A.H. 453) by ‘Aly the Sulayhite, whose first manifestation in Ṣaḥara, adds the writer, dates from the night of Monday, third of the month of Jamādi ‘l-‘akhir of the year 439 (429?), the night of the conjunction of the planet Jupiter.

We have seen (supra, p. 41) that when al-Mukarram Ahmad son of ‘Aly transferred the seat of the Sulayhite dominion to Dhu Jiblah in 480, he appointed over Ṣanʿā ‘Imrān ibn al-Faḍl the Yāmite. Upon the death, in A.H. 492, of Saba ibn Ahmad, the city and adjoining country was formed into an independent Principality, under Sultan Ḥātim ibn al-Ghashim, also a member of the tribe of Hamdān (see Note 42). He died in A.H. 502 and was succeeded by his two sons, by ‘Abd Allah, who died of poison after a reign of two years, and then by Ma‘n ibn Ḥātim, who was deposed in A.H. 510.

Another Hamdānite family reigned until A.H. 533, when Ḥamid ad-Daulah Ḥātim son of Ahmad son of ‘Imrān, grandson, therefore, of the governor appointed by al-Mukarram the Sulayhite—was invited by the tribe to assume the crown.*

He was attacked in A.H. 545 by the Zaydite Imam al-Mutawakkil Ahmad son of Sulaymān, against whom, however, he succeeded eventually in defending himself. Ḥātim died in A.H. 556, and was succeeded by his son ‘Aly, surnamed al-Wahid. ‘Aly took the leading part in an alliance, formed in the early part of A.H. 569, against ‘Abd an-Naby son of ‘Aly ibn Mahdy (see Note 101), and he was the reigning Prince of Ṣanʿā when, six months after his

* It will be seen that, according to the above, Ibn Khaldūn's statement (supra, p. 148), to the effect that ‘Imrān ibn al-Faḍl became independent at Ṣanʿā and transmitted the crown to his descendants, is erroneous.

The historian Ibn Ḥātim was a descendant of Ḥamid ad-Daulah.
campaign against the Mahdyites, Yaman was invaded and conquered by Turân Shah the Ayyûbite and brother of Saladin.

Muhammad son of Ahmad son of 'Imrân, mentioned at p. 60, must have been brother of Sultan Iłamîd ad-Daulah İlätim.

Note 9 to p. 6.—Wâdi Bayhân is marked on Walker's map of Arabia, south-west of Ma'rib and north-east of Dhamâr, at about the same distance from either.

Nashwân ibn Sa'id, who according to Ibn Khaldûn (supra, p. 173), was ruler or chief of Bayhân, wrote the Kasidat al-Himyarîyah, published some five and twenty years ago at Vienna, by Baron von Kremer, with a translation into German.

A description of Najrân and Jurash, with a sketch of their early history, are given by Ibn Khaldûn (supra, p. 182).

Note 10 to p. 6.—There is evidently an omission here, as I have indicated in the translation.

As to the descriptions of Şan'â, of al-Mudhaykhirah and of Shibâm that follow, they are copied almost verbatim from Ibn Haukal.* The latter borrowed them from al-Istakhri,† and transferred the passages to his own book, those especially relating to Şan'â and to al-Mudhaykhirah, with such slight alteration, that it is only just possible to pronounce with some degree of certainty, that Ibn Haukal's Geography was the authority to which 'Omârah had recourse. The statement that Şan'â stands on the equator is made by Ibn Haukal, but is not to be found in al-Istakhri. Yaḳût quotes the description of Şan'â as given by our author, but the latter's name is printed 'Imrân ibn Abî 'I-Hasan instead of 'Omârah.

The statement that follows in our text, to the effect that the mountain of Mudhaykhirah was twenty parasangs or sixty miles in height, appears in both Istakhri and Ibn Haukal. I do not know how it can be explained. Even if we read circuit for height, it would be a manifest exaggeration.

* de Goeje's ed. p. 31.
† Id. p. 24. Istakhri seems to have borrowed his account of the climate of Şan'â from al-Hamdâni. See Müller's edition, p. 195, l. 21.
Note 11 to p. 6.—It must be through a corruption of the text that 'Omārah is made to speak of Ibn Faḍl as "Sheykh of Lā‘ah," a designation which could only be properly given to his colleague and eventual rival Ibn Ḥaṣḥab or Manṣūr al-Yaman. I have omitted in my translation, the conjunction that appears in the MS., which reduces somewhat the difficulty of making sense of the passage. It seems to be intended to signify that the town of Aden-Lā‘ah was in the neighbourhood of al-Mudhaykhirah. That this is incorrect is shown with sufficient clearness by 'Omārah himself, when he tells us that Mudhaykhirah stood in the province of Ja‘far (see Note 6).

Yaḳūt has the following passage (vol. iii. p. 622) s.v. 'Aden proceeding as in our text to which, however, he adds words:

"قال عارة لاعة مدينة في جبل صرب من أعمال صنعاء إلى جانبها قرية : فاقطة قال لها عنى لاعة الطلوية بالعمر which seems to be intended to signify that the town of Aden-Lā‘ah was in the province of Ja‘far (see Note 6).

Al-Mukaddasi mentions al-Mudhaykhirah in his enumeration of towns in Yaman (p. 53 and p. 70), along with Janad, Dhamār, Yahṣib (or Yaḥdib), Ḫwālān, Sahūl, etc. Hamdāni mentions the place only twice in his Geography, but he tells us (p. 68, l. 3 sqq.) that it was situated in the country of Dhu 'l-Kalā‘, along with ath-Thujjah (which, it may be inferred (p. 75, l. 23), stood at the foot of Ta‘kar), and together with Ta‘kar itself, Sahūl, Raymah, etc. At p. 100 (l. 10 sqq.) he tells us that al-Mudhaykhirah, Thaumān (see supra, p. 207), the mountain of Ba‘dān, also Raymah, etc., were in the district of Sahūl.

Ibn Khaldūn, as will be seen, distinctly says that Mudhaykhirah and 'Aden-Lā‘ah were close to one another (supra, p. 173), misled probably by Yaḳūt or by Ibn Sa‘d, from whom, as I have already had occasion to say, he seems to have borrowed freely.

I may here add that Ibn Khaldūn commits a similar error when he speaks (supra, p. 168) of Aden-Abyan as a separate and distant place from the well-known seaport of Aden. They are in fact one and the same.

The town of 'Aden-Lā‘ah stood probably on or close to

* Sec, inter alia, al-Mukaddasi, p. 85.
the banks of the Wādi Lā'ah, an important affluent of the Wādi Maur, one that retains its name to the present day. A similarity of name, taken by itself, must, it is true, count for little and may, indeed, at times be very misleading.* But other evidence is not wanting. Al-Hamdāni tell us, p. 69, l. 1) that Lā'ah was situated in the Sarāt or mountain-range of al-Masāni'. At p. 112, he tells us that Lā'ah marked the beginning of the country of Ḥāshid, north-west of Ṣan'ā. Other passages from the same author are to the same effect (p.106,l.23;113,l.19;193,l.12). We are distinctly told, moreover (supra, pp. 194, 195, etc.), that 'Aden-Lā'ah was in the neighbourhood of Ḥajjah and of Jabal Maswar, both which will be found on Dr. Glaser's map. Al-Janadi tells us (fol. 6 obv.) that 'Aden-Lā'ah, "one of the towns of Ḥajjah in which Manṣūr al-Yaman proclaimed the 'Obaydite supremacy," had long been in ruins.

Al-Hamdāni mentions another important mountain in the Masāni' range, Jabal Tukhla (pp. 69 and 190 sqq.). In his detailed account of the mountain, of the roads that wind round it, its villages and strongholds, the productiveness of its soil, its healthy climate, its freedom from noxious animals and insects, our author writes in a glowing style, by no means usual with him.

Though not attaining the elevation of the highest summits of the Masāni', it overlooks, he tells us, a wide extent of country. On the south, Bura', Ḥarāz and other mountains are distinctly visible. On the west, the view extends from the centre of the country of the Hakamites to Mahjam, and the white stream of the Wādi Maur is seen glimmering through the haze that rests upon the plains of Tībāmah. Farther away is spread the sapphire-tinted sea, and, in the extreme distance, those endowed with superior powers of vision may distinguish the Farasān Islands. On the east the view is obstructed by the higher range of the Masāni'.

Jabal Bayt Fā'ish, he tells us, is the name of one of the highest summits of Mount Tukhla.

I feel somewhat at a loss to identify the mountain on the

* Reynaud, in his translation of Abu 'l-Fada's Geography, has thus been misled into correcting a supposed error of his author. He adds a footnote to his translation, in which he declares that Sharjah was not a seaport. It is true that Niebuhr mentions an inland village named Sharjah, south of Ḥay's.
map published by Dr. Glaser in the "Mittheilungen," but he mentions its name, and says that it stands due west of Jabal Maswar.

‘Omārah, still following Ibn Haukal and al-Iṣṭakhrī, proceeds (supra, p. 7) with an account of Shibām. Besides one in Ḥadramaut, there were two places in Ḫaṭrān of that name. One stood on the mountains of Ḥarāz, situated between Wādi Sahām and Wādi Surdud (Ḥamdānī, p. 105). The other, which Ḥamdānī calls Shibām Akyān, stood close to Kaukabān, at the foot of the mountain of Dhukhūr, whence the river Surdud has its source (ib. p. 106-7). Both these places are marked upon Dr. Glaser’s map.

The province of Akyān, according to Ḥamdānī, belonged to the Ḥawwālis or Banu Ya‘far. He adds that the country was the scene of the contests, whereby Ya‘far ibn ʿAbd ar-Rahmān, in the days of al-Muṭṭasim, of al-Wathīk, and of al-Muṭawakkil, raised himself to power.

Yāḵūt, in his Mushťarīk, mentions still another place named Shibām, three parasangs north-east of Ṣan‘ā, but this, I think, requires confirmation.

Shibām in Ḫadramaut was, says Ḥamdānī, the chief city of the province. It had thirty mosques, but half the town was in his day in ruins. Its original name, he adds, was Shibāt (pp. 86, l. 25; 87, l. 25).

Note 12 to p. 8.—The “statement of revenue” and the particulars that follow are simply borrowed, with some slight exaggeration, from Ibn Ḥaukal (De Goeje’s ed. p. 20), and the same remark applies to the information supplied (supra, pp. 5 and 7) respecting ʿAsād ibn Ya‘far and Ibn Ṭarf. In Ibn Ḥaukal, the distance from Ṣharjāh to Ṭa‘īn is stated at twelve, instead of at twenty days’ journey.

The ‘Athṭhariyāh dinār, according to al-Mukaddasi (p. 99), was two-thirds of a mītchal, the standard or original weight of a dinār. It would therefore be equal to about seven shillings in gold of modern money. See also Professor de Goeje’s glossary to Ibn Ḥaukal and al-Mukaddasi, p. 296.

Ibn Ḥaukal calls the Prince of Ḥalī al-Khuzā’ī, but Müller’s edition of al-Ḥamdānī (p. 120, l. 12, and 14) gives the reading al-Ḫirāmī.

Note 13 to p. 9.—According to Khazrajī (p. 78), Muḥammad ibn Ziyād died in a.H. 215. His son ʿIbrahīm, he con-
NOTE 13.  

Notes.

Note 13. 235

tinuous, died in A.H. 289, after a reign of thirty-eight years (sic). Next to Ibrahim followed Ziyād son of Ibrahim, who did not long reign and the date of whose death the writer is unable to give. Abu 'l-Jaysh Ishāk succeeded his brother Ziyād, and is said to have reigned eighty years. He is stated by Khazraji to have died in A.H. 391, for which we must read 371, as in our text and in Janadi. This would place his accession in A.H. 291, and would give a duration of two years to the reign of his brother and predecessor Ziyād. The latter may have been the prince who is reported to have been killed when Zabid was captured and looted by the Karmathians under 'Aly ibn Faḍl (supra, p. 200); but as the capture of Zabid must have occurred after A.H. 292, when Ibn Faḍl conquered Mudhaykhiraḥ, it may with at least equal plausibility be conjectured that it was really Abu 'l-Jaysh who was attacked, and that he did not lose his life. But how, on the other hand, are we to believe that Abu 'l-Jaysh, at the end of a reign of eighty years, left an infant son to succeed him? (See Note 98.)

Al-Masūdi says (vol. iii. p. 35) that in his day (A.H. 332 or shortly after) the Prince of Zabid was Ibrahim ibn Ziyād, which adds to our difficulties. The Prince, he further tells us, bore the surname șāḥib al-?Iarmali, which I have nowhere else met with.

A valuable date is supplied by a dinār, published by Mr. S. Lane-Poole in the Journal of the Numismatic Society (1887, part iv.). The coin purports to have been struck by Abu 'l-Jaysh Ishāk, at Zabid, in A.H. 346, and it bears the name of the 'Abbasside Khalifah al-Muti' (A.H. 331-363).

Of the last princes of the dynasty we are told next to nothing, and even their names are doubtful. That of the infant successor of Abu 'l-Jaysh was, according to our text, either 'Abd Allah, or Ziyād. According to al-Janadi and Khazraji, it was 'Abd Allah, or Ziyād, or Ibrahim. After the death, in A.H. 402, of Husayn ibn Salāmah, who we are told, ruled the country as Wazir for about thirty years, we find another child on the throne, the last of his race, to whom al-Janadi gives the name 'Abd Allah. In our text he is called 'Abd Allah at p. 13 and Ibrahim at p. 15. He was assassinated in A.H. 409.

Al-Janadi (fol. 184 rev.) says it may clearly be shown, that the Banu Ziyād held supreme rule for one hundred and sixty-eight years, from A.H. 203 to 371. From that date until the death of the last prince in 409, they reigned, he
continues, as titular sovereigns, for thirty-eight years. Next followed a struggle between Najāḥ and Anīs, which endured for three years, until 412, when Najāḥ became supreme ruler. He and his descendants and their wazīrs, adds al-Janadi, ruled for 145 years, including the three years of war between Najāḥ and Anis, that is to say, from 409 to 554, when Zabid was captured by Ibn Mahdy.

The original passage of which the above is the substance, will be found in Note 98. In the MSS. both of al-Janadi and Khazraji, the year 407 is given as the date at which the Ziyādite dynasty came to an end, and so it is also to be found in Dayba' and in al-Ahdal. Al-Janadi's own words, however, show conclusively that A.H. 409, as in our text, is the correct date.* It must be remarked that 'Omārah tells us Zabid was founded in A.H. 204, the year in which the Imām ash-Shafi‘ died. Al-Janadi (fol. 29 obv.) gives the same date for the conquest of Tihāmah and for the foundation of the city, stating, however, likewise, that Ibn Ziyād arrived in A.H. 203.

The freedman of Abu 'l-Jaysh, Rushd, the master of Husayn ibn Salāmah, is also so styled by al-Janadi and by Ibn Khallikān. Al-Khazraji and Ibn Khaldūn give him the name of Rashid.

The assassin of the last Prince of the Ziyādite dynasty is called in our text Nafis, نفیس, and so also in Khazraji. Ibn Khallikān and Ibn Khaldūn give him the name of Қays, کس; Al-Janadi that of Anīs, انیس. He specifies the orthography and vocalization of the name and elsewhere returns to the point (see Note 65). He is followed by al-Ahdal (p. 264 obv.), but the latter adds that other writers call him Nafis.

Note 14 to p. 10.—Muṣādh ibn Jabal, of the tribe of Khazraj, was sent to Yaman by the Prophet, and remained there until the latter's death. He himself died at 'Amwas (Emmanus) in A.H. 18. His life is given by Ibn al-Athir in his biographies of the Sahābis, the Usd al-Ghābah, "the Lions of the Jungle" (Bul. ed. vol. iv. p. 377). It contains the following passage, which tends to bear out a suggestion I have elsewhere had occasion to offer (Journal of the

* All Arabic students are aware how easily the words signifying seven and nine may be mistaken for one another, and how frequently the mistake occurs.
NOTE 15 to p. 11.—Sharjah and 'Aththar were two important seaports on the coast of Northern Yaman. I am not able to identify their precise position, but careful comparison of the information supplied by various writers renders it possible to determine their sites approximatively, pending the time when further inquiry, or perhaps investigation on the spot, may enable the point to be settled with absolute precision.

Ibn Buţūţah landed at Sharjah on his way down the Red Sea, in the fourteenth century. He describes it as a place occupied by merchants of Sa'dah. Then he sailed to the New Haven,* where, however, he did not land, and then on to al-Ahwāb.

Al-Hamdāni, in describing the coast of Yaman, proceeding from south to north (p. 52), next after Kamarān men-

---

* The New Haven, Marsa 'l-Ḥudith, is doubtless either Luḥayy or Ḥudaydah. The earliest mention I have met with of the former is in Dayba’s account of the invasion and conquest of Yaman by the forces of the Egyptian Sultan al-Ghūri. The army, composed of Circassians, Kurds and other Asians, landed in the Island of Kamarān in Dhu 'l-Ka'dah A.H. 921 (December, 1515). Their first operations were directed against the seaport town of Jadidah (Ḥudaydah), which was looted and destroyed. The Governor of Luḥayy tendered his submission and actively assisted the invading army in its advance into the interior. Zabid was taken in Jamād Awwal, 922. The conquest of the country was completed in Rabi 'Awwal
At p. 120, l. 1, we read 'Itnah instead of the diminutive form 'Utaynah, and the author says that it and al-Hirdah are the ports of al-Mahjam. Al-Muḳaddasi (p. 53) writes 'Itnah. Next to 'Utaynah, Hamdānī mentions Hirdah, then Munfahik Jābir, a dangerous headland, where (violent) winds are frequent. Its limits extend to Sharjah, the seaport of the country of the Banu Ḥakam. Next Rūḥat Jūzān and on to 'Althār. At the headland of 'Althār the sea, he says, is remarkable for its heavy waves. See also p. 188, where, as well as at p. 120, the author mentions Wādi Ḥarad among other places in the country of the Ḥakamites.

Al-Abdal (fol. 5 obv.) says that Sharjah is the port of Ḥarad, Sūhīl Ḥarad, and Khazraji gives it the name of Sharjat Plurad, which practically conveys the same meaning.

Ibn Ḥātim tells us (fol. 2 obv., see Note 101), that Ḥarad was also called Makhall Abī Turāb. I find "Harrad" marked upon Walker's and other modern maps of Arabia. Its situation corresponds with the indications given by the Arab writers, and I think we may conclude that the port of Sharjah stood at or not far from the spot, which on the Admiralty chart bears the name of Ras Musahib, about thirty-three miles north of Luḥayy, or it may be somewhat farther south. It is hardly necessary to say that the village of the name of Sharjah, marked on Niebuhr's and subsequent maps south of Zabid, is an entirely different place. I have met with no mention of it in any of the Arab writers I have had occasion to consult.

of the following year, when the last Sultān of Yaman, defeated and flying before the invader, was killed near Ṣanʿā.

It is a somewhat remarkable circumstance that whilst an Egyptian army was occupied in subjugating Yaman, the Turks under Sultān Selim were engaged in the conquest of Egypt, and Tūmān-Bay, the last Mamlūk Sultān, was hanged by order of Selim at Cairo, a few days before the Sultān of Yaman was killed.

The Egyptian army in Yaman comprised, according to Dayba', a formidable body of 1000 men armed with matchlocks, sent to al-Ghūri by Sultān Selim. These, however, had been supplied, not for purposes of conquest, but to assist the Egyptians in resisting the Franks, who had made their appearance in the southern seas, and were intercepting the road to India.
As to 'Aththar, according to Hamdāni as quoted above, it stood north of Buhāt Jāzān, which may be presumed to be the same as Gīzan of the Admiralty chart. At p. 54 he calls the place 'Athr, but the Arabs, he continues, generally pronounce the name 'Aththar. It is, he says, the port of Baysh (the same perhaps as Bish of modern maps). 'Itwād, he adds, is a village in the plains of 'Aththar, both which places, he continues, are well-known haunts of lions. (See also p. 127, l. 16.) ‘Etwid’ is mentioned on the Admiralty chart. Al-Aḥdal (fol. 5 obv.) says that 'Athr (sic) was a village situated between Ḥāli and Ḥarād, and, he adds, has long been in ruins. Opposite it, he continues, is an island that bears its name. Muḥammad, who I need hardly remind the reader writes at a very much earlier date, calls 'Aththar (sic) a large and well-known city. At Baysh, where the Sulṭān or chief resides, the air, he says, is healthier and the water purer.

The only map upon which I have found 'Aththar to be marked, is a Spanish sixteenth century map of the world, of which a copy exists in the India Office Library.

Note 16 to p. 12.—Of the numerous other places described as standing on the pilgrim roads from Yaman, besides those referred to in the preceding notes, there are several which I am not able to identify.

Dhāt al-Khayf stands in Khazraji (fol. 60) Dhāt al-Hubayt or al-Khubayt. ‘Mauza’ must surely be the “emporium” marked on Ptolemy’s map, but it is somewhat puzzling to find it described by our author as an inland town. Ibn al-Mujāwir, however, mentions it (apud Sprenger, p. 149) as a seaport south of As-Suhār, al-Khaulaḥ and Maushij (travelling from north to south). Al-Hamdāni mentions the town, but is not clear as to its precise position. Al-Jadūn is written in Khazraji al-Ḥadūn. Ad-Ḍījā is somewhat vaguely described by Yākūt as a town near Zabīd. Both al-Jāthṭah and ‘Irk an-Nasham are omitted by Khazraji, but al-Jāthṭah لثً is mentioned in the Marāṣid as a village in Yaman. Al-Wadīyānī is mentioned by Yākūt as an important town in the province of Zabīd, from which a large revenue is collected; but it will be observed that ‘Omārah invariably speaks of it as north of Mahjam and Maur. Jīzān might be taken to be the same as Gīzan or Bāḥat Jāzān mentioned in the preceding note, but it is
not given as a seaport, which the latter is. In Khazraji the name is written Ḥayrān, and Jizān may perhaps be better identified with Ḥayrān, which is mentioned by Hamdāni (p. 120) along with Wādi Ta' shar, as a town in the country of the Banu Ḥakam. Al-Musāʻid is called by Khazraji as-Sā'id, and the name is so written in al-Hamdāni (p. 119, l. 26). Al-Mashāni and Ri'yāb (?) are given by Khazraji, but I have nowhere else met with any mention of them. Instead of al-Lith, Khazraji has al-Habt (Khabt?), but al-Lith is mentioned by Ibn Khurdadhbeh (p. 118) and by Hamdāni (p. 120, l. 16). Al-Bayḍā and Wādi Rukhmah (?) by the same writer in the next line. Khazraji writes Bir al-Bayḍā instead of al-Bayḍā, but Ibn al-Mujāwir, according to Sprenger, gives it the same name as in our MS. Khazraji has Bir Adām instead of Birād. We may perhaps read Aydām, the name given by Ibn al-Mujāwir (Sprenger, p. 131.) The names of the first stations travelling southward from Mecca, as given by him, are as follows:

From Mecca to al-Karīn, then to al-Bayḍā, then to Aydām. Next to Wādi Muḥram (Yalamlam ?) where the Yamanite pilgrims assume the Ḥhrām.

Sabakhat al-Ghurāb is so given by Khazraji. Ibn al-Mujāwir (Sprenger, p. 150) mentions a place al-Bayḍā in the desert or Kā' of Sabakhat al-Ghurāb, near Aden, which I do not know how to account for. Al-Karīn is mentioned by al-Mukaddasi, as standing between Mecca and Juddah, Na'mān, or Na'man al-Arāk, is described by Yākūt and is also mentioned by Ibn al-Mujāwir (Sprenger, p. 125).

The following is Khazraji’s version of the road between Yalamlam and Mecca:

Then the travellers reach Yalamlam, the Mikāt of the people of Yaman (the place where the Yamanite pilgrims assume the garb and commence the ceremonies attendant upon the performance of pilgrimage). Yalamlam has a well, constructed by Ibn Salāmah. Next is Bir (the well of) Adām, which yields an abundant supply of drinking water. It is ten fathoms in length (depth) and it is five fathoms in width. Then the roads diverge. He whose destination is Mecca reaches Bir al-Bayḍā, a well constructed by Ibn Salāmah, next al-Karīn and then Mecca.

Of the places on the maritime road, al-Makhnak is mentioned by Hamdāni (p. 188, l. 14). ‘Aṭlr (?) on the southern coast, I was once inclined to think might be the same as ‘Abrah of Hamdāni (p. 188, l. 15); but although omitted in
the MS. of Khazraj, it is given by Dayba', and it is more-
over mentioned by Ibn al-Mujawir (Sprenger, p. 150), as
distant three parasangs from 'Ārah. Next to Bāb al-
Mandab our MS. has as-Suḥāri. Hamdāni writes Şuḥāri,
Ibn al-Majawir (apud Sprenger, p. 149) gives the name as
in our text, but he places Suḥāri north of Khauhah, and it
is so marked on the Admiralty chart. Al-Hirdah and
'Itnah, as stated in the preceding note, are mentioned by
Hamdāni as the ports of al-Mahjam. For al-Mufajjar we
may perhaps read Hajar (Hamdāni, p. 188, Sprenger, 133).
Duwnymah and Hamidah are referred to by al-Mukaddasi
(p. 69 and footnote), and the last-mentioned by Hamdāni
(p. 52, l. 14 and 120, l. 16).

Hamdāni says (p. 51, 13) that Ḥamidah stood near a
mountain which he calls Kudummul. The name Kotumble
appears on the Admiralty chart, but is given to a small
island near the coast. See Müller's Notes, p. 33.

Note 17 to p. 12.—Niebuhr heard a precisely similar
anecdote (vol. i. p. 302), with the addition that in order to
prevent a repetition of so troublesome a miracle, the donor
of the money ordered the tomb of the royal saint, who takes
the part of the Prophet in the modern version of the story,
to be securely walled up.

Note 18 to p. 15.—Makrizi, in his Khiṭṭāt (vol. i. p. 448)
gives the following description of the Imperial umbrella,
which was borne on state occasions over the head of the
Khalifah:—

The umbrella was composed of twelve segments, each three and
a third cubits in length and one span (cubit?) in width at the
lower end.* The upper extremities were extremely narrow. They
were joined together and fitted round the end of the stem. This
was a lance-shaft made of ash and enclosed in tubes of gold. The
uppermost tube, which was close to the head of the shaft, was pro-
vided with a ledge forming part of itself and projecting to the ex-
tent of a thumb's width. The extremities of the segments were
made fast to a golden ring, which was loosely fitted on to the head
of the shaft, the latter being here reduced in thickness. The ring,
coming in contact with the ledge, was supported and prevented

* Makrizi has previously mentioned that the umbrella, as well
as the Khalifah's robes, was white, the Fatimite colour. The
colour of the 'Abbasides, it will be remembered was black, to this
day that of the covering over the Ka'bah at Mecca.
from slipping down the shaft. The umbrella had square ribs made of *Khalanj* wood, equal in number to the segments and of the same length. They were light in weight and coated with gold. They were fitted with small hooks and there were rings to correspond, the hooks and rings fastening into one another. The umbrella could be closed and opened after the manner of the folding segments of a leathern purse (?). The stem was surmounted by a ball the shape of a pomegranate, above which was another similar ball of a smaller size. Both were of gold, studded with jewels, conspicuous (by their brilliancy) to the spectator. The umbrella had a valance, which encircled the opening and was of corresponding material. The valance exceeded a span and a half in depth. Below the pomegranate-shaped ball, there was a space of about three finger-breathths. Upon the ring, to which the extremities of the segments were attached, being placed on the end of the shaft, the ball was fitted over it. It was wrapped in a piece of *Dabikite* cloth of gold,* which was removed by the bearer upon the umbrella being delivered to him.

**Note 19 to p. 16.—** Al-Janadi states (fol. 182 obv.), that when the Karmathian dominion came to an end (A.H. 304), Yaman became subject to three families or dynasties, between whom the whole country was divided. The Banu Ziyād ruled over Zabid (Tihāmah) and Ṣad. Sa'dah and the country on the north were in the possession of the Zaydite Imāms.-Janad as well as the city and province of Ṣan'ā was held by the Banu Ya'fur.

As'ad ibn Ya'fur appointed the Himyarite family, the Banu Kurandi, to be governors of the province of Janad. When, upon the death of Ibn Salāmah in A.H. 402, the governors appointed by the Banu Ziyād usurped absolute power over their provinces, the Banu Kurandi likewise declared their independence. They were deprived of their kingdom by 'Aly the Sulayhite, and the deposed prince, as will be seen, was one of the chiefs who accompanied aş-Sulayhi to al-Mahjam, and one of the few whose life was spared by Sa'id son of Najāh. Some of these fortresses, as is stated by Ibn Khaldūn, were restored to the Banu Kurandi by al-Mukarram Aḥmad son of 'Aly, and of these they continued in possession until they were deprived of their principality by Ibn Mahdy. Abu 'Abd Allah al-Ḥusayn ibn at-Tubba'y appears to have been the chief of the family at the time of its restoration. The part he took in the

---

* Dabīk was a small Egyptian town near Tinnis, on an island in Lake Menzalah.
scheme to which Sa'id son of Najāḥ fell a victim, is related further on, and it may be noticed that he is there styled Prince of Sha'īr.

Al-Hamdānī says (p. 54, l. 21) that the family of Kurandi belonged to the Banu Thumāmah, descendants of Himyar al-Asghar (ancestor of the Banu Ya‘fur and Banu Auzā').

The following is al-Khazraji's enumeration of the petty dynasties that sprang up in Yaman upon the death of Ibn Salāmah in A.H. 402, and of the territories and fortresses which they appropriated (fol. 83):—

The governors of the mountain districts and fortresses took possession of that with which they were entrusted. Among others, the Hamdanites seized upon Şan‘ā', as already mentioned.

The Banu Ma'n took possession of Aden, of Lahj, of Abyan, of Shībir and of Ḥadramaut. They are not descendents of Ma'n ibn Za'īdah the Shaybānite. The Banu Kurandi, a family descended from Himyar, possessed themselves of Samadān, an exceedingly important fortress, of the strongholds of Sawā, of Dumlūwah, of Sabir, of Dhakhir and of Ta'kar, a fortress which commands Janad.* They made themselves masters of (large portions of) the provinces of Ja'far, of 'Unnah and of al-Ma'āfīr. 'Omārah says of the Banu Kurandi that they held brilliant sway over their possessions, and were a conquering race of kings. Abu 'Abd Allah al-Husayn ibn at-Tubba'y took possession of the fortress of Ḥabb, which resembles in strength at-Ta'kar, also of Azzān, of Khadid, of Bayt 'Izz, of the fortresses of Sha'īr, of Abwar (Anwar), of Nakīl, of Saḥūl and of Shawāfī.

The Banu Wā'il ibn 'Isa seized upon Wuḥārah and upon its strongholds, Yaris, Zahrān, al-Khaḍrā, Sa'āb and Yafūz. The Banu Wā'il are descended from Dhu 'l-Kalā'. They are an ancient race of rulers, but they are a silly folk, who fancy themselves to be absolutely the noblest of mankind. Among others of the family, was As'ad ibn Wā'il, noted for his generous qualities and for the praise of which he was the theme. He was a pious man, and upheld the orthodox sect of the Sunnis, above all others. He sought the companionship of Kur'ān readers and of worshippers, he held in high honour the practice of frequenting the

* The name of this fortress, and of that of the same name at Aden, is thus given in the Kamūs, Ta'kar, and it would appear to have been generally so pronounced. But in Müller's Hamdānī, it is for the most part written Ta'kur, which, or its alternative Ta'kir, is perhaps the more correct orthography.

Al-Janadi tells us (fol. 191 rev.) that the castle of Ta'kar above Dhu Jiblāh was demolished in A.H. 594 by the Ayyubite Sulṭān al-Mu'izz Isma'īl.
mosques. He venerated the early Companions of the Prophet and followed the good examples of those who protected their names from insult. He was free from all taint of new doctrines. He was slain (and died a martyr) in the year 515, and was buried in the mosque of al-Ja'āmi (al-Jufy 1).

I omit the words that follow, evidently an imperfect rendering of the passage in 'Omārah, wherein he speaks of the fortresses and territories taken by a family of the tribe of Bakil and by that of 'Abd al-Wāḥid.

Al-Khazraji has borrowed these particulars from al-Janadi, but in the Paris MS. of the latter (p. 183 obv.), the sense is partially obscured by what seems to be a copyist's error, the omission probably of one, or it may be, of two lines. I have therefore preferred Khazraji's version.
NOTES 20-22.

Notes.

Note 20 to p. 16.—Ma’n ibn Zā’idah, of the Ishmaelite tribe of Shaybān and of the great Sept of Rabī’ah, was appointed governor of Yaman by the Abbaside Khalifah al-Manṣūr ‘Abd Allah. His life is given by Ibn Khallikān (de Slane, vol. iii. p. 398), and from al-Janadi (fol. 27 obv.) it appears that he was Governor of Yaman from A.H. 145 to 151. It will be seen that the claim of the Banu Ma’n of Aden to be descendants of Ma’n ibn Zā’idah is mentioned by Ibn Khaldūn and distinctly contradicted by al-Khazraji (see the preceding note), as well as by ‘Omārah.

Note 21 to p. 17.—The Imām Mālik ibn Anas al-Aṣbaḥi was the founder of one of the four great schools into which the Sunnite Muhammadans are divided. He was born, lived and died at Medinah, for which reason he is styled Imām of the City of the Flight.

Note 22 to p. 17.—The places mentioned on this and the preceding page were situated, as will be seen, in the Mikhlāf Ja’far, but, with few exceptions, I have been unable to ascertain their position. Dumluwah is mentioned by Niebuhr in his Description of Arabia (p. 212) and is marked upon his map, a short distance east of Ta’izz. Hamdānī’s description of the fortress will be found in Note 111. The fortresses of Şabir and Dhakhir stood without doubt on the mountains after which they appear to be named. These two mountains, according to al-Hamdānī, are separated by an opening, in which stands the town and fortress of Jabā, the residence of the Banu Kurandy (p. 99, l. 6). Mount Şabir, he adds (l. 21), separates Jabā from Janad. The valley of ‘Unnah, so named after a sub-tribe of Ḥimyar, was watered by a stream which flowed into the Wādi Zabid (Hamdānī, p. 71, l. 16; 100, l. 5). I find no mention of Sawā (supra, p. 131) in al-Hamdānī, nor of Samadān, which is stated to have been one of the most important fortresses in Yaman. According to Yākūt, the former stood upon Mount Şabir.

The Mountain of ħabb was, according to Hamdānī, in the country of Dhu Ru’ayn (p. 101, l. 12). It cannot have been far from the town of Ibb, perhaps to the eastward, and overlooking the valley that extends downwards and sweeps round Jabal Khubbān. I do not find the name of Ibb in Hamdānī, and although it and Ħabb are mentioned as separate
places by 'Omārah (supra, p. 131), there seems to me reason to suspect that the two may turn out to be, at least to all intents and purposes, one and the same place.

*Khadid* is so written in Müller's Hamdānī. In the British Museum MS. of Ibn Khaldūn, it is pointed *Khudad*. Yākūt has *Khadad*, and he merely says that it was a fortress situated in Mikhlaf Jā'far. Hamdānī tells us (p. 78, l. 17), that it stood at a distance of an hour's journey from the castle of the Wuhāzītes, and that it contained a magnificent palace.

It is reached by two roads leading to the gates of the castle, near each of which there is a supply of water. Close to the road on the south side there is a cistern (Karīf?) known by the name of al-Wafayt, excavated in black rock. Its depth is fifty cubits. Its width twenty, and its length fifty cubits. It is protected and surrounded by a wall, to prevent accidents. The other source of water supply is close to the northern gate. It is a pit in the rock like a well, lined with masonry composed of flag stones. There are steps whereby the water can be reached from the summit of the castle, with the help of torches, both by day and by night. It takes an hour's time to reach the water, and a person at the entrance of the well cannot be distinguished from above.

The Castle of Khadid must, I conclude, have stood on the north or north-west of Ibb.

'Azzān, according to Yākūt, stood on the mountain of Raymah in the country of al-Manākhi, not far, therefore, from al-Mudhaykhirah. Yākūt mentions also 'Azzān-Khabt on Mount Sabir near Ta'izz, and 'Azzān-Dhiakhir, which he says stood on Mount Sabir likewise. *Bayt 'Izz*, as we have seen (Note 6), stood in the country of al-Manākhi; and *ahsh-Shat'ir*, so written by al-Janadi, the place where Sa'id son of Najāh met his death, must likewise have been in that neighbourhood, or near the banks of the Wādi Sahūl. Janadi, instead of *Nur* has *Anwar* (supra, Note 19). This place is mentioned by Yākūt, who says it stood in Mikhlaf Kayzān. Hamdānī makes mention of Kaynān, which, he says, was in the district of Sahūl, and in the northern part of the country of Dhu 'l-Kalā' (p. 100, l. 15; 68, 6). *An-Nakīl* (the mountain pass) is doubtless *Nakīl Sayd*, near Yahdīb al-'Ulu, or the ruined city of Zafār. *Sahūl* stood in the district of Dhu 'l-Kalā', and it is likewise the name of a stream that flowed into Wādi Zabīd. (Hamdānī, p. 68, l. 4; 71, 15.) Instead of *Shawākī* we must read, as in al-Janadi, *Sha'rawān*, which according to Hamdānī was one of the inhabited
places in the province of Saḥūl (p. 100, l. 16). It is mentioned by the author of the Marāṣid.

Wuḥāzah is described by al-Hamdāni as part of the low-lying lands of the district of Dhu 'l-Kalā' and contained a castle of the same name, also called Subā' (p. 68, l. 6; 73, 15). The name Baybars is without doubt erroneous. Al-Janadi and Khazrajī write Yāḥis (؟). The same writers have Zahrān and Sa'b (Sha'b ?) instead of Dahwān and Sha'r. Yāḳūṭ says that al-Khaḍrā' and al-Yābis are a fortress (sic) on Mount Wuṣāb. Al-Janadi says of Shāḥīt that it had formerly been the abode of kings, but that it had lost its importance. It is mentioned by Yāḳūṭ, but he adds nothing to what we are told by 'Omārah. He includes the verses given in our text, which he doubtlessly borrows from our author. Their point consists in the double signification of the principal words, and their more obvious meaning is so gross, that I have gladly exempted myself from the task of rendering it in English. I may here mention that al-Hamdāni explains (p. 84, l. 12) that the word al-Gha'īt is used in Yaman to signify the desert.

Jahjab, mentioned a few lines farther on, is marked on Manzoni's map (Gebgeb), and is referred to by Hamdāni, (p. 68, l. 5, 12; 104, 17). Wuṣāb al-'Aly and Wuṣāb al-’Asfal are identified by Glaser with Jublān al-'Arkabah, which Hamdāni tells us (p. 103, 12) stood between Wādi Zabid and Wādi Rima', adding elsewhere (p. 71, 22) that Wādi Rima' flows between Jublān al-'Arkabah and Jublān Raymah.

Note 23 to p. 18.—The Hamdāniite sister tribes of Ḥāshid and Bakīl were, as is mentioned by Ibn Khaldūn on the authority of al-Bayhaḵī and of Ibn Ḥazm (supra, p. 175), the progenitors of most of the subdivisions of the Banu Hamdān. The Banu Bakīl and Banu Ḥāshid were closely allied, and held high rank among the most powerful Arab communities in Yaman. And they have, in fact, continued, as is shown by Niebuhr, to occupy that position down to the present day. The Banu Yām, to which the Sulayhites and the family of Zuray' belonged, were a subdivision of the Banu Ḥāshid.

According to Hamdānī (p. 109), the country of his tribesmen extended from San'ā to Sa'dah.* The Banu Bakīl, he

* Sa'dah belonged to the Banu Khaukān and in pre-Islamic times it bore the name of Jumā' (Hamdānī, p. 67.)
Notes.

Note 24 to p. 18.—Jabal Burā‘ is described by Hamdānī as a north-westerly extension of Jublān Raymah, standing between Wādi Rima‘ and Wādi Sahām, precisely as is shown in Dr. Glaser’s map. The name al-‘Amad (?), I have not met with elsewhere. Li’sān, according to Dr. Glaser’s map and as described by Hamdānī, extends to the western slopes of Ḥarāz. Masār is one of the important group of mountains known by the name of Ḥarāz.

It will be seen by what follows at p. 44, that most of the strongholds above mentioned, were held at a subsequent period by the family of Muzaffar the Sulayhites. Among other places there mentioned are Makr, az-Zurf and Dhu Rassah, touching which I have met with no information. Kuswarīr is referred to by Khazrajī (supra, Note 5). For Zafār we may perhaps read Zahrān, mentioned by Yākūt as a fortress situated on the Mountain of Wūṣāb. The mountain of Raymah stood in the neighbourhood of Thaumān, and is consequently a different place from Jublān Raymah above referred to. ‘Omārah speaks elsewhere (pp. 4 and 132) of Raymat al-Aschā’ir, and al-Janadi of Raymat al-Manākhī (supra, Note 6). See also Raymah in Hamdānī, p. 68, 4. The fortress of Raymat al-Kalā‘ of the last mentioned (p. 125, 22), is referred to as separate and distinct from Raymah, and he speaks also of Mount Raymann in the same locality, that is to say, next to the mountain of Ba’dān (p. 71, 16; 100, 21; 125, 6). Ba’dān and Raymān appear to have been the names of tribes inhabiting the province of Sahūl (p. 100, 7), after which the mountains were doubtless named. Jublān was likewise (p. 103, 17) the name borne by the ancestor of certain Himyarite tribes.

The word Raymān must probably in certain cases be understood in its natural sense, a hill.

Note 25 to p. 19.—Al-Janadi (fol. 183 obv.) and also al-Abdal and al-Yāfī write ar-Raywāhy. Yākūt repeats the statement in our text that az-Zawāhī
was a village in the district of Ḥarāz, to which he adds, "also in the district of an-Najm, situated where the coun-
try of Yaman commences." Ḥamānī tells us (p. 120, 6) that the tribe or family of an-Najm inhabited al-Mahjam. He also mentions a place named az-Zawāhi (p. 100, 16), but it is distinctly described as situated in the district of Ṣahūl and in the country of Dhu 'l-Kalā', in other words therefore, in Mikhlaf Ja'far. I feel quite at a loss to sug-
gest how these various statements are to be reconciled with one another.

Note 26 to p. 19.—This book is spoken of under the same title by al-Janadi and Khazraji, Kitāb aş-Ṣuwar. It is mentioned in the Bibliographical Dictionary, the Kashf az-Zanūn, in which it is stated that if the book ever existed, it consisted of three (astrological) treatises written by Aristotle.

It will be seen that Ibn Khaldūn gives the book in the possession of 'Amir the name of Kitāb al-Jafr. In his Prolegomena (translated by Baron de Slane), Ibn Khaldūn enters into considerable detail on the subject. The book, he tells us, was said to have been originally in the posses-
sion of Ja'far aş-Ṣādiḳ (the sixth Imām) and it contained particulars relating to the descendants of 'Aly, revealed by divine grace to Ja'far and other leading members of the family of 'Aly. Ja'far aş-Ṣādiḳ was said to have communi-
cated its contents to a certain chief of the sect of the Zayd-
ites, who committed them to writing. The book was named after the original copy Kitāb al-Jafr, because it was written upon sheets of kid-skin or vellum.*

Ibn Khaldūn remarks that the chain of tradition, whereby it is sought to vindicate the authority of the book, is faulty. What became of the original volume, he further states, is not known. But the Fatimites asserted that 'Obayd Allah was acquainted with its contents, and they cite examples in proof of the knowledge he and his associates had acquired of the future, as shown, for instance, in the case of Ibn Ḥaushab (Maṣūr al-Yaman), who, when he sent Abu 'Abd Allah aş-Shiya'y to North Africa, knew that there the destinies of the family of 'Aly were to be fulfilled, and the foundations of their empire to be laid. Abu 'Abd Allah himself, on his arrival in Africa, announced to the men of

* See also Kashf az-Zunūn, s.v. al-Jafr.
the Berber tribe of Katāmuh that they were the people, bearing a name derived from mystery (al-Kitmān), who were destined to be champions of the Mahdy. (Ibn al-Athīr, viii. 24, Maḵrīzī, i. 350.)

In a curious extract from the Dastār al-Mu’ṣajjīmīn printed by Professor de Goeje, one of the appendices to his work on the Karmathians of Bahrayn, it is stated that ‘Obayd Allah, on starting from Egypt for North Africa, was attacked by robbers at a place called at-Taḥūnah. They plundered him of a large portion of his possessions; but his heaviest loss was that of certain books, in which the occult sciences of the Imāms, his forefathers, were contained. When ‘Obayd Allah’s son al-Kā‘īm, continues the writer, was sent forth on his first invasion of Egypt (A.H. 301), he succeeded in capturing the robbers, and he recovered possession of the books. On hearing thereof, the Mahdy rejoiced with exceeding joy. "The recovery of these books," he exclaimed, "is of itself a sufficient conquest." The anecdote, somewhat more briefly told, is to be found also in Ibn al-Athīr.

Note 27 to p. 21.—See Dieterici’s Mutanabbi, p. 695, where the line quoted stands as follows:

من علم الأسود الخفي مكرمةَ

أقوامه البكير أم ابناً الصدٍ

Note 28 to p. 22.—The first of these two lines of verse is not given by al-Janādi, nor have I found it elsewhere. The name Asmā is regarded as derived from the verb wasāma, with which the first line begins, and which signifies to mark, but it is also connected with the verb sama to be lofty, samā‘u the sky, and with ism a name. Queen Bilkīs is mentioned in Note 41.

Note 29 to p. 24.—This, according to both al-Khaẓrājī and Ibn Khallikān, was in A.H. 453. Al-Janādi adds (p. 183 obv.) that as-Ṣulayḥī’s envoys were Aḥmad ibn Muḥammad, father of Sayyidah, who was killed at Aden by the falling in of a house at a time when his daughter was still in her childhood (Ah., p. 268), and that the other was Abu Saba Aḥmad ibn al-Muẓaffar, father of Sūṭan Saba ibn Aḥmad. He further mentions that as-Ṣulayḥī sent the Fatimite Khalīfah valuable presents, comprising seventy swords with cornelian handles. Al-Khaẓrājī, after mention-
ing that aş-Sulayhi proclaimed the supreme authority of the Fatimite Khalifah al-Mustanṣir, proceeds as follows:

When aş-Sulayhi raised his standard on the mountain of Masār, where he was supported by a number of people of the tribes of Sinḥān, of Yam, of Jusham and of Habrah, a large army advanced against him led by (Ja’far) son of the Imām al-Kāsim ibn ‘Aly, hereinbefore mentioned,* and by a man named Ja’far ibn al-‘Abbās, who was a Shafi’ite and greatly respected in the western districts of Upper Yaman. He marched along with Ja’far son of al-Kāsim at the head of 30,000 men, but was attacked in his encampment by aş-Sulayhi in the month of Sha’bān of the year above mentioned. He was killed along with a large number of his followers and his army dispersed. aş-Sulayhi then ascended the mountain of Ḥadūr, took possession of it, and seized the fortress of Yanā†. Ibn Abī Ḥāshid collected an army, and an engagement took place between them at Sauf, a village between Ḥadūr and Bir Bani Shihāb. Ibn Abī Ḥāshid was killed together with one thousand of his followers. The name of the place has become proverbial in Yaman, in the phrase Slaughter of Sauf (i.e. great carnage). aş-Sulayhi then proceeded to San‘ā and captured it. The whole of Yaman submitted to him, its hills and its plains (etc. as in ‘Omārah).

At p. 48, l. 16, al-Khazraji says that aş-Sulayhi subdued the whole country, from Mecca to Ḥadramaut, but that Sa’dah held out against him for a time, under the descendants of an-Nāṣir (Aḥmad). He however succeeded in slaying their chief and captured the city.

* See supra, Note 8.
† Al-Hamdāni mentions Yanā (p. 106, l. 12) as one of the places situated at the foot or on the lower slopes of Jabal Ḥadūr, which, he says, is so named after the ancestor of the Prophet Shu‘ayb. Ḥadūr is one of the mountains of the Sarāt of Alhān, which extends from Naḵil as-Sa‘d to Harāz, and it must not be confounded with Ḥadūr Bani Azd (Hamdāni, p. 68), farther north, one of the mountains of al-Masānī. (See Glaser, p. 42-43.)
Notes.

Note 30 to p. 29.—All these places, az-Zarā'īh, Jabalā 'Akād (the two mountains of 'Akād) and al-'Ukwatānī (the two 'Ukwas) are mentioned by Yakūt, who quotes the lines given in our text, but again adds nothing to what we are told by 'Omārah, excepting a statement that the mountains overlook Zabid, which is manifestly wrong. 'Omārah tells us that they stood in the country of Ibn Ṭarf, or in other words in that of the Banu Ḥakam, the tribe to which 'Omārah belonged. Yakūt, instead of 'Akād as in the Kamūs and Tāj al-'Arūs, writes 'Ukkad.

Note 31 to p. 30.—A.H. 459 is the year given by Khazraji (p. 83) and also by Ibn al-Athir (vol. x. p. 38). A comparison of dates shows that the death of as-Sulayhi must have occurred in A.H. 473, as stated by 'Omārah elsewhere (supra, p. 82), as well as in this passage, and also by Ibn Khalilikān and by al-Janadi (fol. 183 obv. and rev.). It seems exceedingly probable that the words in our text, to the effect that the date 459 is assigned to the event and that it is to be preferred to the other, are an interpolation; but the error, it may be, proceeds from the confusion of an earlier expedition to Mecca with that projected in 473.

Ibn Khaldūn, in his chapter on the history of the Hashimite Amirs of Mecca (Bul. ed. iv. p. 103) says, as in his history of Yaman (supra, pp. 147 and 152), that the expedition of 473 was undertaken by command of the Fatimite Khalifah, and that its purpose was the reinstatement of the Sulaymanites, in the place of Abu Hashim Muhammad son of Ja'far, who had renounced the Fatimite supremacy, and proclaimed that of the Abbasides.

Ibn al-Athir mentions in his Chronicles (vol. x. pp. 19 and 38) that as-Sulayhi made himself master of Mecca in A.H. 455, and won praise by establishing order in the city, by adopting measures for the importation of food, and by extending protection to the pilgrims. He draped the
Ka'bah with a covering of white china silk and restored its treasures. These, continues the historian, had been carried to Yaman by the Hasanites, from whom they were repurchased by aṣ-Ṣulayhi. See Dr. Snouck Hurgronje’s Mekka, pp. 62 and 63-4. It will be noticed that Abu Hashim Muḥammad was raised to the rulership of Mecca by aṣ-Ṣulayhi.

Note 32 to p. 32.—The word al-ʿAḥwāl may also be translated the Astute, and the latter is probably the sense in which it was applied to Saʿīd by his people.

Note 33 to p. 36.—Khazraji supplies us here with specimens of ‘Aly the Sulayhite’s talents as a poet. They will be found in Baron de Slane’s translation of Ibn Khallikān, vol. ii. p. 348.

Note 34 to p. 37.—See the description of a dinār of ʿImrān ibn Muḥammad, by Mr. S. Lane-Poole, in the catalogue of coins at the British Museum. The defaced and illegible word is probably Maliki.

Note 35 to p. 38.—‘Omārah tells us (supra, pp. 41 and 42) that when al-Mukarram adopted Dhu Jiblah as his place of residence, he appointed Asʿad ibn Shihāb over Ṣanʿā together with ʿImrān ibn al-Faḍl. We learn from al-Janadi (fol. 184 obv.) that Asʿad, upon the death of Saʿīd (in 482), was transferred from Ṣanʿā to Zabid. His expulsion by Jayyāsh occurred the same year. It is somewhat difficult to understand at what time Asʿad ibn ʿArrāf can have ruled over the city; but it will be observed that our text is again in a very unsatisfactory condition at this particular point.

Note 36 to p. 40.—Yāḵūt, in his Geographical Dictionary, reproduces ‘Omārah’s derivation of the name Dhu Jiblah. But, as appears from Wüstenfeld’s printed edition, an error has been committed by the author or by his transcribers, whereby the sense of the passage is singularly misrendered. It reads as follows:—

حكم يبيع القَّارِ في اللَّوْعَ الَّذِى بَنَتْ نَى للْحَرَّةِ الْصُّلْبَيْةِ دَارَ العَرَبِة

* See Note 18, footnote.
The words Dār al-'Izz wa bihi being misread, it becomes obvious that the sentence could not end with the word Summiyat. The writer has accordingly taken upon himself, according to a practice unhappily far too common, to add on his own authority the word b'ismiha, besides introducing a conjunction after bihi, and thus, whilst escaping one difficulty, he has plunged, without perceiving it, into another.

Yâkût says that Dhu Jiblah stood at the foot of Mount Sabir, an error which appears also in Ibn Sa'îd's Geography. It is in point of fact none other but the place shown in Niebuhr's and subsequent maps south-west of Ibb.

**Note 37 to p. 42.**—Al-Janadi says (fol. 184 obv.) that al-Mukarram died at Bayt Yûnis, or at the fortress of Ashyâh, in a.H. 484 or in 480 or in 479. The context here and elsewhere (supra, p. 88) shows that al-Mukarram was living in 481. The same writer mentions that although Saba succeeded to the office of Da'y (which could not be held by a woman), Sayyidah retained in her own hands full sovereignty or temporal power over her husband's dominions.

**Note 38 to p. 43.**—Al-Janadi (fol. 184 obv.) adds the following (see also al-Khazraji, p. 53)—whence it would appear that a passage is here omitted from our text.

'Omârah relates that Ibn al-Kumm, standing before Saba, recited the ode in which these lines occur. The Prince, on hearing the verses, forbade him to stand, and casting a cushion at his feet, commanded him to be seated. This he did for the purpose of showing him honour and of exalting him over all that were present. When the poet ended his recitation, Saba exclaimed:

"Thou art unto us, O Abu 'Abd Allah, such as is described by al-Mutanabbi:

My heart is that of Kings, though—it be perceived that my tongue is that of a poet."

See Dieterici's Mutanabbi, p. 633.
NOTE 39 to p. 45.—The omissions, that are here evident in the text, render it impossible to interpret the author's meaning with any degree of certainty. Those omissions I apprehend to be three in number, as shown by the lacunæ I have left in the translation. In the first, we may infer it to have been related that Khal'f's plot was discovered and that he was imprisoned. In the second, that Saba made certain demands, which Jayyāsh, by the advice of his wazīr, met with counter offers; and in the third, that the Arabs refused the proffered terms and proceeded to attack Zabid.*

I find no mention of these events in either al-Janadi or al-Khazraji; but the former has the following passage (p. 188 obv.), which is copied almost verbatim by Khazraji (p. 88).

Among the leading men of the Abyssinian dynasty was the Wazir of King Jayyāsh, namely (Abu Sa'id) Khal'f son of Abu 't-Ṭāhir the Omayyad. He was one of the most remarkable men of the day for his distinguished capacity and merits. He attached himself to Jayyāsh when the Ziyadite Kingdom came to an end, and he accompanied him to India. Jayyāsh promised the wazir, that in the event of their success in the recovery of his kingdom, Khal'f should share with him the royal dignity and authority. But when Jayyāsh won the throne, he simply appointed Khal'f Wazir and gave him the title of Kasim al-Mulk, Participator in the royal authority. Khal'f's reward was confined to the receipt of that barren title, although but for his assistance, Jayyāsh had never succeeded in his enterprise. Ere long hostility arose between them. The wazir fled and Jayyāsh wrote him in conciliatory terms, inquiring after his welfare. Khal'f replied in the following lines:—

If there be a country where I am not held in honour—though it call unto me, I will not answer.
Even though its loveliness be that of the gardens of Paradise—and so also its sweetness. Yet an abject life therein would make its fragrance hateful.
I would fly to where I may be held in honour—even though it be a land whose barren plains resound with the howls of famished wolves.

* The statement that the Arabs, after their defeat on that occasion, did not again invade Tihāmah is in contradiction, it will be observed, with what we read elsewhere. Supra, pp. 96 and 97.
Notes.

Note 40 to p. 47.—Kur‘ān S. xxxiii. v. 36. It is explained in the Kashshāf that this verse was revealed for the purpose of reproving Zaynab daughter of Jaḥsh and cousin of the Prophet. The latter had arranged a marriage between her and his freedman Zayd and had provided the dowry. The marriage took place, but the lady and her brother made no disguise of their profound dissatisfaction with her being the wife, as they complained, of a slave. She aspired, it was said, to being taken in marriage by the Prophet himself. Her wishes were eventually gratified, but for the particulars of that ancient piece of scandal, I may confine myself to referring the reader to Sir William Muir’s Life of Muḥammad.

Note 41 to p. 47.—Kur‘ān xxvii. 29, 30 and 32. These words are those of Bilkis Queen of Sheba (Saba), on receiving a letter from Solomon, commanding her and her people to recognise his authority. Bilkis sought the advice of her counsellors, an example which Queen Sayyidah declares she will not follow. The King had heard of Bilkis and of her splendour from the hoopoe, who said to Solomon that he came unto him from the country of Saba with truthful tidings, words which Queen Sayyidah, as will
be observed, turns to account in the subsequent sentence. The words *Resist me not*, etc., are omitted by 'Omārah, but are inserted by Khazraji, as in the text of the Kurān. The abrupt change from the singular to the plural arises from strict adherence to the sacred text. The expression *Ye have wrested the words from their true sense* is likewise borrowed from the Kurān, which in several passages applies it to the Jews.

**Note 42 to p. 48.**—Al-Khazraji proceeds as follows (p. 54):

He (Saba son of Aḥmad the Sulayhite) continued to inhabit his castle of Ashyaḥ until he died in the year 492. At his death, Ṣan‘a and the surrounding country were dispossessed from the Sulayhite Kingdom. The Queen continued to inhabit Dhu Jiblah, until her death in the year that will be mentioned hereafter (a.h. 532). Ṣan‘a was conquered by Sulṭān Ḥatim ibn al-Ghashim, whose history will be found in this book.

The same date for the death of Saba, a.h. 492, is given by al-Janadi; but Ibn Khaldūn writes 486 (*supra*, p. 151). Al-Janadi adds the correct orthography of the name Ashyaḥ. In the British Museum MS. of ‘Omārah it is written Ashyakh, which I have rectified in the printed text.

**Note 43 to p. 49.**—Al-Afdal Shahinshah was wazīr, and virtually absolute ruler of the Fatimite Empire, under the Khalifahs al-Mustaʻla and al-ʻAmir. He was assassinated by order of the latter in a.h. 515.

**Note 44 to p. 50.** The words enclosed within square brackets are absolutely necessary to complete the sense, and we are able to restore them, with little short of certainty, from the corresponding passages of other writers. But another and larger omission may still be suspected, certain particulars on the rise of the family of al-Walid, supplied at this point both by al-Janadi and by al-Khazraji. The latter writes (p. 54) as follows:

At-Ta‘kar belonged to ‘Abd Allah ibn Muhammad the Sulayhite, brother of ‘Aly ibn Muḥammad ibn as-Ṣulayhi. Al-Mukarram, upon the death of his father and of his uncle ‘Abd Allah, appointed his cousin, As‘ad son of ‘Abd Allah, Governor of the city. As‘ad’s conduct became bad, and al-Mukarram removed
him and placed him in command of Raymah. He appointed Abu 'l-Barakāt son of al-Walid over at-Ta'kar and its dependencies, and Abu 'l-Barakāt’s brother Abu 'l-Futūh son of al-Walid over the fortress of Ta'izz. Al-Mufaddal, then in his early youth, was in the service of al-Mukarram at Dhu Jiblah and was admitted into the presence of the Princess.

Upon the death of Abu 'l-Barakāt, which occurred after that of al-Mukarram, the Queen confided the Governorship of at-Ta'kar to his son Khalid. The latter remained in command for a period of about two years, at the end of which he was slain by the Jurist ‘Abd Allah ibn al-Masū. This Ibn al-Masū was a learned Jurist and a man of an earnestly religious disposition. He professed attachment to the Amir Khālid ibn Abi 'l-Barakāt, who was ruler over his country Dhu 's-Sufāl.* (Though a Sunni) he ran no danger of being molested and Khalid trusted him. He had issued orders that the Jurist should not be hindered from coming up to him at whatsoever time he listed. This man’s soul nevertheless instigated him to slay the Governor, the shedding of whose blood he regarded as lawful, seeing that Khālid was a member of the Ismailite sect. He consulted no person, but persuaded himself that the officials, on finding him prepared with money for the payment of salaries, would submit to him and do his bidding. He engaged the services of an oil-dealer, whose wont it was to go up to the castle with oil, for sale to the people who dwelt in the fortress. He filled his leathern oil-vessel with gold and silver coin and the two went up together. On finding himself alone with the Amir Khālid, he slew him. In his excitement he cried aloud. The people of the castle hastened unto him, and finding the Amir dead, they killed the Jurist.

Al-Janadi (Paris MS. fol. 194 rev.) proceeds in the corresponding passage of his history as follows:—

The Queen appointed al-Mufaddal to replace (his brother Khalid). From the day of his arrival at at-Ta’kar he pursued the Jurists with his enmity. He openly manifested the hatred he bore them and he seized the lands both of the assassin and of his family, their ancient possessions situated in Dhu ’s-Sufāl. Most of the Jurists fled from the neighbourhood of at-Ta’kar in dread of his severities. I have mentioned what he did to the people of the Jurist Zayd, when relating the latter’s history.

Al-Mufaddal became the Queen’s trusted adviser and administrator of her kingdom. The Queen decided upon nothing without his advice. He attained great power, and his word was

* Dhu ’s-Sufāl is marked on Niebuhr’s and Manzoni’s maps southwest of Dhu Jiblah. Yāḳūt writes Sāfāl and Sīfāl.
raised on high. There was not only none among the nobles of the land who could pretend to surpass him, but none that could equal him. He made incursions into Tihāmah on several occasions, with results at times favourable and at others against him. He was a man distinguished by generous and noble qualities. But in supreme nobility and generosity of character, he ranked below Saba (son of Ahmād) hereinbefore mentioned. Al-Mufaddal was liberal and the object of praise. Poets came to him from all parts and eulogized him, and he rewarded them with surpassing rewards. His Court was visited by Mawāhib ibn Jadīd al-Maghribi, who panegyrized him in several odes, one of which contains the following lines:

O thou that ownest the Faith and the World and their people,
That clingest with firm grasp to the saving tenets of Islām,
Men say, he that would riches must dwell by the sea or with a King.
And thus have I done, son of Walīd, for thou art a Sea and thou art a King.” *

Among the still existing memorials of al-Mufaddal’s rule, is the watercourse he constructed, extending from Hinwah (?) to the city of Janad.† It passes over places where its channel has been excavated in the living rock, in such wise that a description of the work is hard to be believed. Many such channels were made, and a stream of water is led through them. On reaching a spot between two mountains, the craftsmen provided for its passage by means of a wall, about two hundred cubits of the new measure in length from one mountain to the other, its height from the ground about fifty cubits and its width about ten cubits. These are the dimensions according to my own measurements and estimates. A person contemplating that great work, feels convinced that it can have been executed only by the Jinn, and but for absolute certainty of its visible existence, it were impossible to believe in it.

Another great work of al-Mufaddal was the reconstruction of

* See Note 74.
† Al-Aḥdāl (fol. 280 rev.), when mentioning the foundation of the city of Manṣūrah by Sayf al-Islām Tughtakin in A.H. 592, states that it was built at the distance of a quarter of a day’s march south of Janad. He adds that the Sultan revived the prosperity of its valley, known by the name of Khānwaḥ خَوْة, which had become the abode of wild beasts, and that in the village of Hinwah حِنْوُة, he built a hospital for the entertainment of strangers. The village in question must have stood near the Castle of Dumluwah.
the mosque of Janad. The portions he built are the front and the two aisles. The rear was built by a Kādi, one of the Jurists attached to the mosque. The portion erected by al-Mufaddal may be distinguished through its being built of stone. He roofed it and it continued in existence until Mahdy son of 'Aly ibn Mahdy captured the city. He demolished the mosque and burnt it with fire, as will be related hereafter, if it please God. It remained a ruin until the Ghuzz (the Turkish and Northern soldiery under the Ayyūbies) arrived in Yaman. The power of the family of Mahdy did not long endure after the destruction of the mosque, nor had it been long in existence before. When Sayf al-Islām reached the city, he restored the mosque and added to its height the existing portion, built of brick. This will be mentioned hereafter, when the history of the Ayyūbite conquest is related.

The Kādi Abu Bakr al-Yāf'ī mentions the story of the water-channels, in the verses he composed in praise of Mansūr son of al-Mufaddal, wherein he eulogized the father as well as the son, extolling al-Mufaddal as the constructor of that great work. I doubted to whom it was to be rightly attributed, until I found the passage in question in the Kādi's poem. I have already, when giving an account of al-Yāf'ī's life, said enough to render it unnecessary to recur to the subject here, but I desire to add the lines in which he refers to the artificial watercourse, and to its author al-Mufaddal, as follows:

I say, rendering honour unto him and of his noble work—in leading the waters along their rocky bed,

He cleft the lofty mountains and their streams became—as heaven's rains, flowing over a level plain.

The words He cleft the lofty mountains are sure evidence to the truth of what we have said.

Al-Janadi's doubts as to the authorship of the rock-cut water-channels and aqueduct, suggest the question whether the work were not of far more ancient date than he supposes, and whether al-Mufaddal's share in it may not have been confined to its restoration. It would be interesting to learn from modern travellers the present condition of a monument, of which important remains or traces can hardly fail to be still in existence.

السيّد المفضل مكانه نفس وقت طلعته تعد بالفقيه وأظهر عداوته و قضاء
المرأة القاتل و قيده الاملاك القديمة في ذي السقال و هرب طلب الفقيه
عن محاربة التوكر خونا من سلطته وقد ذكرت ما فعل مع إحساب الفقيه زيد
عند ذكره و مار الفضل رجل البيت و مدير الملك الذات (?) عنه ولم تكن

Notes.

NOTE 44.
نقطع السيدة امرًا دونه فذكره عظيم شانه، وعلت كله ولم يبق في عيان الدولة من يسانيه ولا يسانيه، وغيره تناهاء مراً له، وعلى نفسه كانت له مكرماً ومفاخر-linked with
لكنها دون مكارم مسا المنتمي ذكره وكان المفتوض جواً مصدماً يضمده الشعور
باللهمヴه ويدعوه كثيبهم على ذلك ثواباً متفاوتاً وليه قدم موهيبًا. بن حديد
المفع، وامتدده بعزة، فسألك من بعضها فثاء

يا مالك الدين والدنيا واهلها، ون产地ته الإسلام ممتلك
قد قيل جاز للفظين، "الفرج، والملك، وفتيت وفانت البحرة والملك؟
و من اثره المتبلي للذكر يفغيل من حنون إلى مدينة البلد، وقد مرج في
مماع احتفر بها طرفة في افمن لبيث لا يكاد يصبر بذلك على السلامة، لأنه
نفر في الصفا حفرة عبودة، واجيأ الماء فيها ثم لما جاء بين جبلين اجتاز الصاع
في ذلك فانقذ جدارا طوله من الجبل إلى الجبل فغة من مالق ذراعي وارتفاعه في
الأرض نحو من خمسين ذراعًا، وعرضه نحو من عشرة أذرع، فحتى نظر على هذا
لمفر الأمل ولي لا تبث ذلك وادي الإسلام لم يصبه، و من ذلك ابتنا المسجد
المفتوض، وحدّ بناءه المفتوض، وملاحين، وامو المخربيناء بعض القضاء، من فئة المسجد
ونهدّ نباً المفتوض من المسجد الباصر، وقف عليه حتى جاء المهدي بن علي
ابن مهدي فاخره، واحرقه على ما سيأتي ان شاء الله، ولم يزل مهدوماً حتى قيد
النفوذ هو على ذلك إذا لم تظل مدة الهادئة بعد ذلك ولا قبله، ثم لم يكن نبي
الإسلام ابتنى ذلك، وزاد في سلمه المسجد ما هو مني الآن بالإلحاد، وسألي
بيان ذلك عند ذكره، و قد ذكر القاضي ابن بكري الباصر قصة الفيل في ملهف له،
منصرف لما مهده وجعل من جلة مهده مدع ابنيه ونبع عليه ففعل في الفيل، وقد
انشل فيه جراً الفيل حتى وجدته في شعر القاضي المذكور، وقد تقدم من ذلك
مع ذكره ما يعني عن اعادته، لكن احب ذكر ما قاله في الفيل، و ذلك أنه لما
ذكر الفيل قال

* Khi، موهيب، † Khi، المغربي، § Khi، بعدها، ¶ Khi، حارث لنجف، ‡ Khi، وانت يابن الولد البحرة والملك، .Trim Read أجري

Digitized by Google
Note 45 to p. 52.—Khazraji has Ulls and Yākūt Kayzan, in the neighbourhood, he says, of Dhu Jiblah. The tribe of Janb, also called Munabbih (Hamdāni, p. 115), and those of Sinhan, ‘Ans and Zubayd were sub-tribes of the Banu Madhijj.

Note 46 to p. 53.—Al-Janadi (p. 185 obv.) says that this man was son of al-Mufaddal’s uncle, and such, he adds, is the statement of Ibn Samurrah, whilst ‘Omarah, he continues, attributes the capture of the fortress to certain men among whom was a cousin of his own. Al-Janadi himself is of opinion that both versions may be adopted, to the effect, that is to say, that the insurgents were aided by the co-operation of a person who was kinsman of al-Mufaddal, and by that of ‘Omarah’s cousin. He mentions also that al-Mufaddal was buried at ‘Azzān at-Ta’kar (the slopes of Ta’kar?).

Note 47 to p. 54.—Hamdāni speaks of the Banu Bahr as derived from Rabiah (p. 114, l. 20), a name borne by, amongst others, a sub-tribe of Khaułān (Rabī’ah son of Sa’d al-Akbar son of Khaułān (ib. l. 13). Rabī’ah was also the name of a sub-tribe of the Banu Janb (Hamdāni, p. 93, l. 9, 13). Bahr was, moreover, according to Hamdāni, a subdivision of the Sadif, a sub-tribe of the Banu Kindah, inhabitants of Ḥadhramaut and descendants of Murrah and of ‘Arib. And, at p. 112, l. 23, he mentions a tribe or family of the name of Buhr, descendants of Himyar.

The Banu Ḫinnah he mentions as a sub-tribe of the Banu ‘Udhrah, derived from Ḫudā’ah, and elsewhere as descendants of the Banu Numayr, an Ishmaelite tribe (p. 116, l. 17, and p. 165, l. 1).

The Banu Marran are described as a subdivision of Hamdān (p. 107, l. 9), but also (p. 113, l. 15) as Himyarites. The Banu Zarr, we are told, belonged to the tribe of Jabar (descendants of Yāfi’) and consequently Himyarites like-
wise, but in speaking of a member of the family (supra, p. 57) it is said that he was a Khaulanite.

The Banu Rāzih and Banu Jumāʻah are stated by Hadānī to have been Khaulanites (p. 73, l. 18, and p. 114, l. 18, 20).

The tribes of Shaʿb and Shaʿb-Ḥay, he tells us, dwelt in the Sarāt of Khaulān (p. 69, l. 24), and the Banu Ḥay he describes as Khaulanites (p. 114, l. 26).

Note 48 to p. 55.—The Queen, says al-Janadi (fol. 185 obv.) appointed in the place of al-Mufaddal the son of his uncle, Asʿad son of Abu ʿl-Futūḥ, as administrator and guardian of her kingdom. He was the son of Abu ʿl-Futūḥ, son of al-ʿAlā son of al-Walīd. He resided at the fortresses of Šabir and Taʿizz, over which his father had ruled before him. He continued to exercise the authority formerly held by al-Mufaddal, until the year 514, when he was assassinated at Taʿizz by two of his retainers.* This event, continues al-Janadi, occurred after the arrival of Ibn Najib ad-Daulah.

Note 49 to p. 56.—Al-Khazraji, speaking elsewhere of the Banu Janb (fol. 105), says that when about to march, it was their custom to shout the words mentioned in the text.

Note 50 to p. 57.—The Ḥujariyah were a body of men in the service of the Fatimite Khalifahs. They were so named because they occupied barracks, known by the name of al-Ḥujar, the Chambers, situated between the great palace at Cairo and Bāb an-Naṣr. They were originally a body of skilled craftsmen, first selected by the Khalifah al-Muʿizz, but they were subsequently made use of in a military capacity. Being led by al-Afdal Shahinshah against the Franks at Ascalon, they deserted their leader, who was compelled to retreat, after setting fire to his stores. The body was re-organized by al-Afdal. He fixed their numbers at 3000 men and placed them under the command of an Amir who received the title of al-Muwaffāk. Previous to that time, the Ḥujariyahs consisted, partly if not wholly, of native Egyptians. They were selected with the greatest care by the provincial governors, from among the

* Khazraji mentions the same date, 514; but Asʿad, according to ʿOmārah, must have lived to a later period. See pp. 60 and 97.
most promising youths or children to be found in each district, special regard being paid to both physical and intellectual capacity. The native element was eliminated by al-Afdal, who replaced it by a selection of youths from among the families of the foreign soldiery. (Makrizi's Khitat, vol. i. p. 443.) Makrizi's words, I may add, are that the new levies were selected from among the children of the Ajnad, a word which properly signifies simply soldiers. The singular is Jundy, which in Egypt is vulgarly pronounced Gindy, and is used to denote a Turkish soldier, and also generally a Turk of the poorer class.

So far as I am aware, al-Afdal's experiment is the only serious attempt ever made to utilize the native population of Egypt in a military capacity, from the time of the Arab conquest down to the days of Muhammad 'Aly, in the early part of the present century. The fact is all the more curious, considering the incessant struggles there have been for the acquisition of military power. The supremacy of any one of the ever contending factions has invariably depended upon the numbers and bravery of its followers. Muhammad 'Aly was the first to depart from ancient tradition, and to form an army composed of native levies, but to the end of his life he retained also in his service foreign troops, a policy finally abandoned by his successors some five and twenty years ago. Negro-troops have at various times played an important part in the military history of Egypt, and they were especially numerous under the Tulunites and under the Fatimite Khalifah al-Mustansir, whose mother was indeed a negress.

Note 51 to p. 57.—The Ismailite Dā'ys taught their neophytes that mystical and spiritual significations attached, not only to passages and single words of the Kur'ān, but also to numberless particulars observable in the natural world, and especially in the structure of the human body. It would appear from the text, either that they extended similar occult meanings to accidental marks and blemishes, or that Ibn Najib ad-Daulah did so, on the occasion in question, on his own authority, for the purpose of impressing upon the people a belief in his supernatural knowledge. See Makrizi's Khitat, vol. i. p. 392, and de Sacy's Exposé de la religion des Druzes.

Note 52 to p. 58.—Maytam was, according to Hamdāni,
the name of a mountain and of a mikhlaf or district. The river was probably one of the affluents of the Wādi Raghādah. If I rightly understand Ḥamdānī's explanations (pp. 75, l. 22; 92, 16; 101, 19, 21), Maytam was south or south-east of Dhamār and probably at no great distance from Jabal Khubbān.

The Banu Ḥimās, spoken of a few lines farther on, are mentioned by Ibn Kutaybah as a sub-tribe of Madhhij. (Eichhorn, p. 143.)

Note 53 to p. 60.—The allusion is to a verse in the Kurān: Say, flight will not serve you, if ye flee from death or from slaughter (S. xxxiii. v. 16).

Note 54 to p. 61.—There can be little doubt that a transcriber's omission occurs here, and indeed if the word hadha, this, be not an interpolation, the fact of such an omission may be regarded as absolutely certain. The words I have placed in the translation within square brackets may, I think, be supplied with little or no hesitation, for the purpose of conveying the sense that the story that follows was derived from Abu 'Abd Allah al-Husayn, the same who has figured before as one of 'Omārah's authorities. The subsequent sentence, which I translate "they whom I smite with my hand," etc., has without doubt been incorrectly transcribed.

Note 55 to p. 62.—Al-Ma'mūn al-Baṭā'ihy was arrested by the Khalifah al-Amir on the fourth of Ramaḍān 519, and was put to death in 522. Al-Makrīzī says (Ḵiṭṭat, vol. i. p. 463), that al-Ma'mūn was accused of having sent (Ibn) Najīb ad-Daulah Abu 'l-Ḥasan to Yaman, with orders to strike coins bearing the name of the Imām al-Mukhtar Muhammad son of Nizār.

Nizār was son of the Khalifah al-Mustansir. Upon the latter's death in 487, Aḥmad, a younger brother, was raised to the throne by the Wazīr al-Afdal Shahinshah, under the title of al-Musta'la billah. Nizār fled to Alexandria, where he caused himself to be proclaimed Khalifah and assumed the title of al-Mustafā li-dīn Illah. He was soon compelled to surrender himself to al-Afdal, by whom he was conveyed to Cairo and put to death. The Eastern Ismailites embraced the cause of Nizār, who, as they probably with truth asserted, had been appointed by his father.
heir to the Empire. They renounced the supremacy of al-Musta'la and of his successors, whom they denounced as usurpers. Hence they are commonly known in Eastern history by the designation Nizārites. They were also styled by their enemies al-Mulāhidah, the Impious, and in the popular traditions still current in Egypt, they are remembered under the name of al-Fidawiyah, because in the perilous adventures they were in the habit of undertaking, they devoted their lives as a ransom (fida) for the liberation and propagation of their Faith. By western historians they are best known under the designation of the Assassins. Their Chiefs, now represented by an Imām who resides at Bombay, claim to be descendants of Nizār.

As a curiosity of history, I may add that not many years since certain claims advanced by Indian Dodekite Shi'ahs, which practically involved the right of existence of the Bombay Ismailites as a separate body, had to be investigated by an English Court of Justice. Sir Joseph Arnould, before whom the case was tried, delivered an elaborate judgment, in which he reviewed the history of the Alides from the days of the Prophet down to the present time, arriving at the conclusion, that a small and obscure sect at Bombay was able to prove its right to be recognised as representatives of the erewhile formidable Karmathians, of the no less dreaded Assassins, and of the once powerful Empire of the Fatimites.

Note 56 to p. 64.—According to Ibn Khaldūn (supra, p. 169), Ibn Najib ad-Daulah was drowned at sea, a statement which is probably correct, but for which no authority is given. Al-Khazrajī's account of the end of Ibn Najib ad-Daulah's career is copied from 'Omārah, and corresponds in every particular with that supplied by our author, saving only certain verbal distinctions, most of which are shown in the notes I have appended to the printed text. Al-Janadi makes the following remarks (fol. 185 rev.), which clearly prove that if we have not the words of 'Umārah in their original purity, their corruption is of ancient date:—

The Queen then delivered up Ibn Najib ad-Daulah, but she sent along with him one of her secretaries. On reaching Aden, the envoy departed with Ibn Najib ad-Daulah, and the secretary's journey was delayed for some days. Then he was sent off in a ship, the captain of which received orders to drown him, which he did, at Bāb al-Mandab. I am in ignorance of the fate of Ibn
Najib ad-Daulah, seeing that 'Omārah does not mention it. The Queen repented of having surrendered Ibn Najib ad-Daulah, and of having sent away her secretary, whose presence with her she esteemed of happy augury.

Al-Janadi's account of the Sulayhite dynasty ends at fol. 185 rev. with the following passage, which al-Khazraji incorporates almost verbatim in his history (p. 58-9).

Upon the death of the Queen, at the date I have mentioned when relating the end of her career, Mansūr son of al-Mufaddal succeeded, by her bequest, to the kingdom of the Sulayhites. He sold Ta'kar and Habb and the fortresses (I read حصن for حصن (Ja'far) and dependencies to the Dā'y Muḥammad ibn Saba ibn Abī Su'ūd. This was in the year 547, fifteen years after the Queen's death. The sovereignty of the Sulayhite dynasty, reckoning it from the year 429, endured therefore 119 years. . .

Mansūr continued to inhabit the fortress of Ta'izz until he died. He was the first to adopt Tha'bat † as a place of recreation. He was wont to go down and spend there several days. His death occurred in the year 540 and odd. He left a son ʿĀhmad, who succeeded him, and who followed the same course of life as his father until the year 558. Mahdy son of ʿAly ibn Mahdy then came up from Tihānah and purchased of him ʿṢabir and Ta'izz. ʿĀhmad then inhabited Janad until the year 563, when he died.

Note 57 to p. 65.—An obvious omission here occurs in our text, which is indeed, in this chapter, more than usually mutilated. The general import of the missing passage is not difficult to conjecture, but its sense and doubtless almost its precise words are supplied by Khazraji. I have not hesitated therefore to incorporate the passage in my translation.

This and other amendments are distinguished by being enclosed within square brackets.

At fol. 184 rev., al-Janadi says that the Queen died at Dhu Jiblah in A.H. 532. So also in Khazraji. The latter adds that she had attained the age of eighty-eight years, and Daybaʿ says that she was buried in the mosque she had built at Dhu Jiblah, in the foremost part of the building and on its western side. Her reign, he continues, extended over a period of thirty-one years.

† Niebuhr marks upon his map Thöbad close to Ta'izz, presumably the place here mentioned. On Manzoni's map the name is written Thabud.
The following is Khazraji's version of the early history of the Zurayite dynasty (Leiden MS. pp. 58 and 59), which the reader will be able to compare with the corresponding passages in 'Omārah. The only actual addition to the information given by the latter, is Khazraji's statement that Zuray' gained possession of Dumluwah in a.h. 480.

The following is Khazraji's version of the early history of the Zurayite dynasty (Leiden MS. pp. 58 and 59), which the reader will be able to compare with the corresponding passages in 'Omārah. The only actual addition to the information given by the latter, is Khazraji's statement that Zuray' gained possession of Dumluwah in a.h. 480.
It will be observed that the name borne by the ancestor of the Hamdanite Princes of Aden, stands in our text.

In the Leiden MS. of Khazraji and in the Paris MS. of Janadi the name is for the most part written. But not invariably so. Thus in Janadi, at p. 186 rev. (see infra, Note 69), it is distinctly written and so also in the corresponding passage in Khazraji, p. 77.

The surname of 'Aly son of Saba is in our text and in Khazraji generally written. But in some instances the diacritical point is absent. In others it is not quite clear to which letter the point is intended to apply. In Janadi the name is distinctly written. So also in al-Ahḍal. In the British Museum text of Ibn Khaldūn the two names are invariably written and elsewhere.

* Written here and elsewhere
Note 58 to p. 65.—The author of the Taj al-‘Arūs says that Ta‘kar is one of the mountains of Aden, on the lefthand side of a person proceeding from the gate to the mainland. ‘Omārah, as will be seen (p. 73), speaks of it as within the city, but we may perhaps understand him to mean within the peninsula. It may perhaps be identified with the spot I find marked on Colonel F. M. Hunter’s plan of Aden, under the name of Orrus al Hoṣn, near the “Main Pass Gate.” Colonel Hunter mentions the fort of Ta‘kar (Statistical Account, p. 184) and also the Castle (Hiṣn) al-Akhḍar (pp. 190 and 191), but without giving an indication of their position. The latter, I presume, must have stood at no great distance from the Island of Seerah.

Note 59 to p. 67.—The name of Muḥammad son of Saba is followed in the text by the words, “and he was the last of the Banu Zuray.” They are clearly erroneous, and I omit them in the translation. Al-Janadi confines himself to saying that ‘Aly ibn Abi ‘l-Gharāt was the last of the family of Maṣ‘ūd.

The subsequent sentence, in which the conquest of Yaman by Turān Shah is mentioned, is evidently an interpolation. ‘Omārah tells us (p. 79) that he wrote his history in 564, and he was executed at Cairo on the 2nd Ramadan 569, more than two months before the capture of Aden by the Ayyubites, on the 20th Dhu ’l-Ḥa‘dah according to Ibn Ḥātim.

Note 60 to p. 68.—Al-Janadi adds that ‘Aly ibn Abi ‘l-Gharāt possessed in Lahj the city of Za‘āzi. In enumerating the possessions of Saba ibn Abi ‘s-Su‘ūd, al-Janadi, like Khazraji, omits the name al-‘Arazi. He writes as follows:

The name of the place that follows looks in Khazraji (p. 69; see Note 57), and also at p. 103 (see foot-note 5 to p. 98 of the printed text of ‘Omārah), like مسیر or سیر. But both Janadi, as quoted above, and Ibn Ḥātim (see Note 101) have سیر which it may be presumed stands for نمایر. For the mountain of Sāmi‘, see Hammad, p. 74, 14; 76, 6; 77, 1; and 78, 6. Instead of Za‘āzi,
the name in Müller's edition of Hamdāni and also in Sprenger's Reise-routen is written Ra‘āri‘.

Note 61 to p. 69.—The name of this village is written in the text without the diacritical points. But al-Janadi mentions it when speaking of the learned men of Lahj (fol. 69 rev.). There, as well as at fol. 186 obv., he calls it Bani Abbah al-‘Ulyā. He supplies the vocalization of the word, and tells us that it was vulgarly pronounced Manyabbah. See also Hamdani, p. 98, 1.

Note 62 to p. 69.—The line quoted in the text is from the Mu‘allakah of Tarafah ibn al-‘Abd, al-Bakri.

Note 63 to p. 70.—The family of Zuray‘, as has been seen, were members of the Banu Jusham, a sub-tribe of the Banu Yām, themselves a subdivision of the great Sept of Hamdān.

Note 64 to p. 70.—See Dieterici’s Mutanabbi, p. 402. The entire verse, of which, for obvious reasons, only the second hemistich was quoted, and which, as will be noticed, is inaccurately rendered, is as follows:—

The noblest of Empires are built up with the sword—and to those that love (desire to win) them, lance-thrusts are as kisses.

The affixed pronoun, rendered by them, is in the feminine, the word mamālik, kingdoms, to which it refers, being a feminine plural.

Note 65 to p. 73.—As-Şuhayb, according to Hamdāni
(p. 54, 24), was inhabited by a people descended from Saba, and they were known by the designation of Saba-Ṣuhayb. Elsewhere (p. 189) he mentions Ṣuhayb as on the pilgrim route from Aden, next after Lahj. Manzoni marks Jabal "Menif" on his map, about twelve miles north of Lahj, as also a stream of the same name flowing thence into the Wadi "Saib." Yākūt mentions Munif as the name of a fortress situated on Mount Ṣabir, which, it seems to me, requires confirmation.

The following are the corresponding passages in al-Janadi (fol. 186 obv.). The words of al-Khazraji (p. 70), who indeed cites al-Janadi as his authority, are substantially the same:

"War continued to rage between the two parties and many battles were fought between them, ending eventually in the victory of Saba over his kinsman. ‘Aly son of Abu l-Gharāt fled to Saba-Ṣuhayb, where he and his friends entrenched themselves in two fortresses, Munif and al-Jabalah (?). A wonderful thing was, that on the day upon which ‘Aly was defeated, Bilāl the freedman of Saba captured the fortress of al-Khaḍrā. He sent a messenger with the glad tidings.

"Bilāl brought down the Honourable Lady Bahjah (from al-Khaḍrā) into the city (of Aden), where she continued to reside until her death. I believe that the mosque known under the name of Masjid al-ȚIurrah (the Lady’s Mosque), situated near the principal mosque of Aden, is named after her.

"On the termination of the war, the Dā'y Saba entered Aden, where he abode for seven months and then died.* He was buried at the foot of at-Ta'kar, in the year 533. After the year 700, signs of excavation in a mound at the foot of at-Ta'kar became visible through the action of the rains. It was surmised that treasure was concealed on the spot, and information was carried to the Governor of the city. He went up and stood by whilst the workmen uncovered a large chest, closely fastened with nails. It was opened and found to contain the body of a man, wound in sheets, but upon being touched the body crumbled into dust. The chest and remains were restored to their original place, as was also the earth that had been dug out. It may be that this was the body of the Dā'y, but God is all-knowing.†

* Khazraji (p. 70) quotes Janadi to the effect that Saba died in 533, the same year as stated in ‘Omārah; but the event occurred, he adds, in 532, "the year in which Queen Sayyidah also died."

† The practice of burying the dead enclosed in coffins is, so far as I am aware, altogether unknown in Muhammadan countries at
"The Dā'ī Saba died after having appointed his son 'Aly al-A'azz to succeed him. The latter did not long survive, and died of consumption.* He had four sons of tender age, whom he placed under the guardianship of an [Abyssinian] eunuch named Anis [al-A'azzi], the same name, Anis, as that of the man who slew the last Prince of the Banu Ziyād."

The present day. But it would seem to have been otherwise in former times. Khazraji (fol. 73) tells a story not unlike the above, to the effect that a coffin made of ebony was found, in the days of Sulţān al-Manşūr 'Omar ibn Rasūl (A.H. 626—647), in a graveyard at Mansūrah, that upon its being opened it was found to contain remains, believed to be those of the Dā'ī Muhammad son of Saba (who died at Dumlūwah). See also Ibn al-Athir, vol. xii. p. 269, where it is related that on the grave of Katādah Amir and Sharif of Mecca being opened in A.H. 620, the coffin it contained was found to be empty.

* At Dumlūwah in A.H. 534, according to Khazraji. He goes on to say that 'Aly's sons were Jābir, 'Abbās and Manşūr. The name of the fourth he did not remember. He adds, immediately after, that al-A'azz bequeathed the kingdom to his son Ḥatim.
Note 66 to p. 74.—*A Mușalla* is an enclosed place in the open air, set aside for the performance of prayer. Under the Fatimites, the Khalifah resorted to the Mușalla in state, on the occasion of the two great festivals of the year. Makrizi says that the Mușalla of Cairo was enclosed by Jauhar outside the walls in A.H. 358, and he describes the ceremonies that took place on the occasion of the Khalifah's visits. (Khițat, vol. i. p. 451. See also de Sacy's Chrestomathie, note to the Life of al-Ḥākim.)

Note 67 to p. 76.—The reason why Mansūr divorced his wife is explained by Ibn Khaldūn (*supra*, p. 174), and has perhaps been accidentally omitted from our text by the transcribers.

Note 68 to p. 78.—'Omārah's verses in praise of the Dā'ī Muḥammad ibn Saba probably contained, like those he afterwards wrote at Cairo, eulogistic allusions to the Ismailites and to their pretensions, sure to be regarded by the people of Zabid as doubly offensive, proceeding as they did, from the pen of one who professed to be an orthodox Sunni.

Al-Ahdal writes as follows:

'Omārah is profuse in his praise of the Dā'ī 'Imrān and speaks in exaggerated terms of his great qualities. This is to be explained by the kindness he received from the princes of the dynasty of Zuray' and by the love he bore them—nay, it is said, by his partiality to their religion, that is to say, to Shi'ism and Isma'ilism. Be this known unto you. 

The following is a passage in which 'Omārah speaks of 'Imrān in more legitimate terms:

They will not be contradicted, etc. (See next Note.)

Note 69 to p. 79.—Al-Janadi has the following passage

* Khi.
(fol. 186 rev.), from which it may be inferred that our text of 'Omārah is incomplete at this point. See also Khazraji, p. 77.

The following words of 'Omārah, when relating the history of 'Imrān, are singularly eloquent and appropriate:

"Truly a gift from God were the qualities of the Dā'ī 'Imrān. How copious were the showers of his generosity, how abundant the springs of his beneficence? How greatly was he missed in the pathways of life by those who had daily beheld him! How few, in the estimation of Kings and Princes, the occasions on which they enjoyed his companionship.* They will not be contradicted who declare that generosity and beneficence were the nature of 'Imrān, its necessary result, nay, its fulfilment and seal. Were there no other evidence of God's favour unto him, it were proved by his having been rescued from the tyranny of Ibn Mahdy."

He died in the year 560. The learned scholar, Abu Bakr, carried his remains to Mecca and buried them in one of its cemeteries. The mercy of God† . . . . . for the mightiest of Kings ardently desire to be buried at Mecca, and though striving, at the cost of heavy expenditure to compensate themselves for that of which they are deprived, their efforts are vain. We have here, therefore, another proof of the divine favour, of which 'Imrān was the object. Among the enduring memorials of him in existence at Aden, is the pulpit in the principal mosque. His name is inscribed upon it, and it is a monument comforting to the soul and beautiful to the eye.

'Imrān left three sons, Muḥammad, Abu 'a-Suʻūd and Maňṣūr, all in their early youth and under the care of the Chamberlain Abu Durr Jauhar al-Mu'azzami, in the fortress of Dumlūwah. The administrator at Aden of the affairs of the kingdom was the Chief Yāsir son of Bilāl, hereinbefore mentioned. In that condition matters remained until the arrival of Sultan Shams ad-Daulah Turān Shah son of Ayyūb (in Dhu 'l-Ḵa'dah 569). He conquered Aden, and Yāsir fled to the fortress of Dumlūwah, where Jauhar was, I have already related what happened to him. The family of Zuray' lost their sovereignty over Aden and its dependencies, and naught remained to them but the fortress of Dumlūwah, in the hands of Abu Durr, until he sold it to Sayf al-Islām (read to Turān Shah—see Note 101), shortly after the year 570.

---

* I translate the foregoing sentence with much hesitation. It is omitted by Khazraji.
† I cannot attempt to translate the words that follow. The sentence has no doubt been corrupted and Khazraji omits it.
It now only remains for me to speak of the chief nobles of the Zuray'ite dynasty. The first was the auspicious chief Bilāl, already mentioned. He died in the year 546 or 547. It was he who was eulogised by the accomplished scholar al-'Abdy, as I have hereinbefore stated, when mentioning him. Sulṭān Muḥammad son of Saba appointed Mudāfi' to succeed his father, and then the brother of Mudāfi', Abu 'l-Faraj Yāsir son of Bilāl. Yāsir held his office under Sulṭān Muḥammad and under Muḥammad's son ('Imrān). He exercised great power and enjoyed a wide celebrity. He was greatly praised and liberally rewarded his eulogists, nor did he disappoint any one that came to his court. 'Omarārah has given a brief account of Yāsir's life in his memoirs of the Poets (?) He built the mosque at Aden, known as the mosque of Ibn al-Basri, the name of one who made it his place of resort for prayer and holy living.

When Yāsir left Dumlūwah he proceeded to Dhu 'Udaynah, in disguise, accompanied by his mamluk Miṭṭāḥ who was surnamed as-Sūdāsy. A person gave information against him, to the officials of the Government. He was arrested, and notice of his capture was sent to Shams ad-Daulah, who commanded him to be strangled. The order was carried into execution, and his slave (Miṭṭāḥ) shared his fate. It is also said that Shams ad-Daulah ordered them to be bisected. Yāsir's death took place in the year 571, and he was the last of the Zuray'ite wazīrs.

'Omarārah says that the descendants of al-Karam, father of al-'Abbās and Mas'ūd, whom al-Mukarram appointed (over Aden), are known under the designation family of adh-Dhi'b, and that next to the Sulayḥites, they were the most distinguished Arabs in Yaman.

I have mentioned, in speaking of Jauhar, how he parted with the castle of Dumlūwah, and there now only remains to me to give an account of the Abyssinian kings (of Zabīd).

ما أحس قِيل عَمَّا فيْهِ حَين اُرْدَ ذَكْرَ اللَّهِ دُرَّ الدَّانِي عُمَانْ بِنْ عُمَّانْ بِنْ مَحْمَدْ بِن
سَا مَا اِغْزِرَ دِيْةً جَوَّدُهُ وَاَكْمُ نُعْمَ عَوْدُهُ وَاَكْرُ وَحَشُهُ فِي بَدْرَ اَلْطَّرْقِ مِن
النَّظَرِ وَاِقْلَ مَوَانِيْهَا فِيهَا مِنّ الْبَلَكَةَ وَالْاَمْرَانِ وَاَلْيُكْذِبِ مِنْ قَالَ اَن
لِلْوَدَّ وَالْوَلَا مَلَّةٌ عُمَانْ وَاَنْهَا حَامِهَا بِلْ خَانَهَا وَلَوْ لَمْ يَكِنْ مِنْ تَوْفِيقِ اَلْ
سَلَّامَةٌ عَنِ اَبِ مَهْدِيَ وَكَانَتْ وَقَانَهَا سَنَةَ ۵۰۰ فَقَّلَ اَلْأَدِيْبَ اِبْنُ بَكْرٍ إِلَى
مَحْقَةٍ وَدَفْنَهُ فِي مَقَارِيْهَا فَرَحُ اللَّهِ اَلْابْنِ اَحْسَنْ هَذَا وَلَمْ يَبْقَ عَلَى هَذَا

• Khi
فظان أبا البرد الموفق يودوا الدفن بعَدَّة وأيذفوا في مقابلة ذلك امرأة
فلا يجد لها في هذا أيضاً دليل آخر على تفوقه وميزة الباقية في عن
مثير المنصب في جماعة وأسمه مکثوب عليه وهو منبر له لحارة في النصف
وتبلغ في العين وتنوي عمران عن حلقة فناه هم محمد وابن البيع
و منصور كليم صفار في مكافحة الاستاذ أبي القدر جوهر المعظم خص عالية
والقائم بعدن والمدبر لامير البلاد الشيخCOPY_1076_0.jpg في الذي تقدم ذكرها
فلما دفعوا كذلك حتى قدم السلطان شمس الدولة توران شاه ابن أيب فاتل
على عدن وهربي ابن إليه خص عالية وجوهر يومد فيه وقد قطع ما
كان منه وكان انقفا دولة آل الزرقاء عن عدن وغيرها بيد لا يقي الا
الدموع بيد أبي الدور حيث بعدها من سيف الإسلام كما قدمنا بعدين وعين
وخصائص ثم لم يبقي إلا اعيان دونهم وهم الشيخ السعيد بالقدم ذكر
و إن وفاته كانت سنة ستة وعسوار ورابعين وخمساء وهو الذي أس
الأدب العربي كما قدمت ذلك مع ذكره ثم استطاع السلطان محمد بن سا
بعد أبيه مدعوم ثم اخوه أيفرج ياسين بن بلبل فاتح معه ثم مع ولده
وكان رجل معناسب القدير شهير الذكر أيضاً معدناً يثيب المادحين وليفب
القادرين وقد ذكر عارف في اختار الشعراء نبذة من اختاره وله المجيد المعروف
بهم بعثد ابن البسرة دخل عينتها من تعاني القلمه بمذله خرج من الدعوة
و قبلي الامر بتوسطهما فعل ذلك بهما وذكت سنة 810 وكان
هذا آخر وزرائه قال عارف وبنو الكرم يعين بالد شاب ومسعود الذين
ولهم الكرم يعبرون بالذنب وهم بعد بنو الصنيع بقيادة العرب بالمدينة
و قد ذكرت مع ذلك جوهر انفصال عن الدعوة ولم يبقي الا دعوكر ملوك
للسيرة.

• إنْهْ علَيَهُ؟ أَنْهَا؟
• كْهْ؟
• مَعْنِي اَنْسَان؟
• دَمْكُوه؟
Janadi's statement that the children of 'Imrân were placed under the guardianship of Abu Durr Jauhar is confirmed by Khazraji, who reproduces the preceding passages almost verbatim, and the statement is indirectly confirmed by Ibn Ḥātim. See Note 101. The corresponding passage in our MS. of 'Omârah (supra, p. 80, footnote) is hopelessly mutilated, and the sense that can with difficulty be extracted is undoubtedly incorrect. There are, so far as I am aware, no means to attempt a textual restoration, and a restoration of the sense, as no doubt originally conveyed by our author, would require far more thorough amendments than those offered in the footnotes to the printed text.

**Note 70 to p. 79.**—So also in Janadi, A.H. 546 or 547, as in the preceding note. Khazraji says that Bilāl died in 545. From Omârah's own words, on the ensuing page, it would appear that Muḥammad ibn Saba, who he has told us died in 548, survived Bilāl at least two years. But al-Janadi, on the other hand, casts doubt over the precise year of Muḥammad ibn Saba's death, which he says occurred in A.H. 548, or in 549, or in 550. He adds that 'Imrân received, on his accession, the title of al-Mukarram.

**Note 71 to p. 80.**—The Buhâr (pl. abhirâh) is a weight variously described as 300 or 400 or 600 or 1000 ratl or pounds, also as the proper load of a camel. Our author, it will be seen (supra, p. 109), describes it as equal to three kantârs.

**Note 72 to p. 85.**—See Baron de Slane's ed. of Imru 'l-Kâys, p. 23, Abîwardt, p. 117.

وَانَّكَ لَمْ تَحَرَّ عَلَيْكَ سَكَافَةَ ضَعِيفٍ وَلَمْ يَقَلْلَكَ مِنْ مَعَلُّكَ

The death of as-Sulayhi occurred, according to Janadi (fol. 183 rev.), on the 12th of the month of Dhu 'l-Ka‘dah 473. Khazraji adds that three men were spared in the massacre that followed, Wa‘îl ibn ‘Isa Prince of Wuḥazah, ‘Alî ibn Ma‘n Prince of Aden and Ibn al-Kurandi Prince of al-Ma‘āfir.
Note 73 to p. 90.—The person here referred to is probably the Khalifah ‘Omar ibn ‘Abd al-Aziz. See supra, p. 9.

Note 74 to p. 90.—The word *Bahra* (Sea) is in constant use among Arabs, as a figure of speech implying infinity, boundless, that is to say, in generosity, learning, etc. (see supra, Note 44, p. 259). Abu ’t-Ṭāmi signifies Exalted.

Note 75 to p. 93.—Literally, who made himself neither sweet nor bitter. There is a favourite Arab proverb, by which men are warned not to make themselves too sweet or they will be swallowed, nor too bitter or they will be spat forth.

There seems again reason to suspect an omission in this portion of the MS. Al-Janadi and, following him, Khazraji, al-Ahdal and Dayba, enter into particulars touching Jayyash’s literary acquirements. His poetical works, they say, on the authority of ‘Omārah, filled a large volume. They quote a long epistle in rhymed prose, which he is said to have addressed to his son’s tutor. They speak also in laudatory terms of his history of Zabid. Khazraji adds that the book had become excessively rare and could with difficulty be found in any of the libraries of the country. Al-Janadi mentions that according to ‘Omārah, Jayyash bore the title of *al-‘Adil Abu ’t-Ṭāmi*. Among the verses composed by Jayyash, he quotes the following:

> If a man’s lenity be a help unto his enemy—against himself, then is sternness, of a certainty preferable and more conducive to tranquillity.

> In severity is strength. In thy clemency is weakness—if thou extend it to the ungrateful.

> ‘Omārah, continues al-Janadi, ranks the following line among the most remarkable of Jayyash’s compositions.

> "أذاك حَمَّامُ الدّم، عَنِ عِدْوٍ عَلَى فَنَانٍ لِهَبِّ الهُبُّ وأً رَخَّٰحٍ وَ فِي السَّوْفِ ضَعْفٍ وَ العَقِبَةُ فَوْئٍ أَنَّا كَتَبْنَى عَن كُفُرٍ وَ مَعْلُ"..."

> "ẩnarna حَمَّامُ الدّم، عَنِ عِدْوٍ عَلَى فَنَانٍ لِهَبِّ الهُبِّ وأً رَخَّٰحٍ وَ فِي السَّوْفِ ضَعْفٍ وَ العَقِبَةُ فَوْئٍ أَنَّا كَتَبْنَى عَن كُفُرٍ وَ مَعْلُ"..."
A mound of the fairest sand, the graceful stem of the bān-tree.—
Over all, the beauteous moon. And its gift a night of watchfulness.

'Omārah's praise seems at first sight somewhat puzzling, but he reckons upon his Eastern reader's quickness to apprehend that the poet is not simply describing a desert moon-lit scene, that he is on the contrary descanting upon the charms of his mistress, her rounded form, her figure flexible and graceful as the bān-tree, and her face resplendent with beauty as the full moon.

Khrazrajī relates the circumstances that led to the death of Ibn Abī 'Akūmah. Jayyāsh sought the hand of a woman, of whose extreme beauty he had been informed. She was daughter of an Arab tribe, descended from Rabī'ah son of Nizār, inhabiting the valley of Mauza'.† There was a division of opinion among her people, on the question whether the demand should be complied with. The Kādī, who as a Taghlibite was akin to the tribe, advised them not to consent unless all were agreed. Jayyāsh, by a liberal expenditure of money, eventually gained his ends, and the woman, when she joined her husband, acquainted him with the part played by the Kādī in the matter.

The same writer gives three, instead of one line only, of the verses composed by Husayn ibn al-Kumm, as follows:—

Thou hast dealt unrighteously, O Jayyāsh, in slaying al-Ḥasan—
Thou hast darkened, by his destruction, the glory of his age.

† Hamdānī says that the country in the neighbourhood of Mauza', Mukha and Bāb al-Mandab, which was occupied by the Banu Musih (a tribe derived from the Banu Majid, themselves a subdivision of the Banu Ḥaydān), was inhabited also by the Banu Farāsān, descendants of the Banu Taghlib. The Himyarite genealogists, he adds, claimed them as descendants of Himyar.

The Farāsān Islands, he further says, were named after the tribe, who, he also tells us, were originally Christians and at one time possessed churches in the islands. The Banu Farāsān are described as enterprising merchants, who conducted a large trade with Abyssinia and protected commerce. (Müller's Hamdānī, p. 53, l. 20 sqq. and p. 98, l. 22 sqq.)
He sought not the accumulation of riches.—Pure and free from evil,
His reward for raising thee to the throne of Yaman,—is his
slaughter at thy hands and a dishonoured grave.

Note 76 to p. 94.—Jurayb is described by Hamdāni (pp. 69 and 113) as a place where an important market was
held, largely frequented by the people of Tihāmah and
by the Arab inhabitants of the country of the Banu Ham-
dān.
The Banu Jurayb are said to be descendants of Huzayl
son of Sharaḥbil, one of the contemporaries and successors
(tābī') of the Prophet's Companions, mentioned in Ibn al-
Athir's Usd al-Ghābah. (Bul. ed. v. p. 60.) Khazraji
writes al-Ḥārith instead of Jurayb. The town of Jurayb
is described by Hamdāni (p. 113, l. 6) as situated in the
district of Ḥajūr. The latter is marked in Dr. Glaser’s
map.

Note 77 to p. 98.—Al-Janadi, like 'Omārah, does not
mention the date at which Manṣūr son of Fātik died, and
Khazraji remarks that he had not been able to ascertain it.
But 'Omārah’s words may be held to imply that the death
of Manṣūr followed immediately after the accession of Mann
Allah as Wazir.

Note 78 to p. 98.—It is difficult to extract a consistent
meaning from this passage, and hardly less so from the ver-
sion given by al-Khazraji, shown in a footnote to the
printed text. His words must signify that the lady received
the title of Ħurrah (free, virtuous, honourable, etc.) because
she had borne a child to Manṣūr, an explanation which in
her case in particular—that of a native of the country—is
hardly satisfactory. I have preferred to read بنان as in
Khazraji, instead of بنات, but فتنة as in our text in the
next line, instead of بنات, repeated in Khazraji. The pas-
sage, however, remains very doubtful.
The surname Abu 'l-Jaysh is best known through its
having been borne by one of the Princes of the Egyptian dynasty of Tulūn, and may be translated the *Possessor of the great Army*. But the word *Jaysh* may also be translated agitation, turmoil, in which sense it is perhaps used in the text. I may add that the name *Jayyāsh*, derived from the same root, may be translated *high-spirited, fiery*.

**Note 79 to p. 100.**—Al-Khazraji adds that, according to statements made to him by several persons, Mann Allah was buried in a mosque at Zabīd, which stood on a spot called *al-Hadd*. In Khazraji’s own day it bore the name *Mosque of Ibn ar-Rudūd*, after one who, when the building threatened ruin, repaired it. In earlier times, he continues, the mosque was universally known under the name of Mosque of the son of Mann Allah.

**Note 80 to p. 102.**—Abu 'l-Hasan Ibn al-Labbān al-Faraḍī, an eminent Jurist and authority on the laws of inheritance, died at Baghdād in A.H. 402.

**Note 81 to p. 102.**—Abu 'Amru ibn al-'Alā, one of the seven principal *readers*, that is to say, recensionists of the Kuranic text, died in A.H. 153 or 157, aged eighty-six years. Of the other six, the earliest died about A.H. 118 and the latest about A.H. 181.

The differences between the several readings are of so slight a character that it would be misleading to speak of them as so many *versions* of the Kurān.

**Note 82 to p. 105.**—The copyist must be suspected of being again at fault in this passage. It is difficult to make sense of the words واسع الآمال، as they stand in the text, and they are not to be found in the corresponding passage in Khazraji. He writes as follows (p. 89):

نافظه مَوَاذ و هُو وَاد شَمَال يَسِيد وَاد شَمَال يَسِيد فَلِم يَنفَزِ السَّمَّار
يشتغلن خراَج الوادى الغ

Yākūt mentions a village named *Wasā* in the district of ‘Aththar, a place which, if it is correctly described, is far too distant to be here in question.
Note 83 to p. 107.—It is hardly necessary to remind the reader that, in Muhammadan countries, a slave who bears a child to her master, thereby becomes free.

Note 84 to p. 109.—Al-Khazraji supplies us at this point with a short passage, omitted by the transcriber of our text, but which I include in the translation. The words are as follows:

 ثم انتقلنا إلى مجلس الشراب وكما سبعة انا نامين وكتبت الساعي فاسكرت للخمسة الذين حضروا فلما كتبوا انصرفوا فغفلت لمتانا الل.

Note 85 to p. 110.—My translation here again follows al-Khazraji:

 فلما اصغ الصباح عدت إلى عثمان فاعدت اله öl الانلف دينار الذي كان دفعه إلى والدة في ضيعة من ذوال.

Khazraji proceeds with the words. Reading the verb in the passive, the general sense agrees with 'Omārah.

Note 86 to p. 111.—Some words, omitted in the text, I have supplied in the translation, from al-Khazraji's version, as follows:

 فهر الوصف وتعلق بعض عثمان الوزير مثل فكتب ابو المعالي بسب غلامه بيتن وهما.

Note 87 to p. 113.—It will be observed that further on, 'Omārah gives this place the alternative name of al-Karish. Al-Hamdāni has the same, but for a totally different place, namely between Mount Şabir and Aden (p. 77, 6-9). Khazraji vocalizes the name al-Karish. Yakūt writes al-Kirsh and says it is a castle in the district of al-Mahjam, but his information, such as it is, is probably nothing more than what he has gathered from 'Omārah. Al-Janadi writes:

 وسكن حننا من جبل يقع يقال له الكرش (fol. 187 rev.), intimating in plain words, that the castle stood upon Mount Bura'. The name of the castle of Dabsān, mentioned in our text
a few lines further on, is thus likewise given by Khazraji, but I have nowhere else met with it.

**Note 88 to p. 113.**—Ibn Khaldūn says (supra, p. 166-7) that Ghānim ibn Yahya was a descendant of the Suleymanite Sharifs of Mecca, who, he tells us, not only here, but also in his chapter on the history of the Suleymānites of Mecca, sought refuge in Yaman upon their expulsion by the Banu Hashim. But Ibn Khaldūn's statements, in certain portions of his general history require to be received with some caution. Thus he tells us, on the authority of Ibn Sa’īd, that the Suleymānīte refugees conquered Sa’dah from the Rassites, that they and their descendants were the recognized Imāms of Yaman throughout a period of at least a century and a half, that the Imām Aḥmad (al-Mutawakkil) who brought about the assassination of Fātik ibn Muḥammad in A.H. 553, and even the celebrated Imām al-Manṣūr ‘Abd Allah, were members of the Suleymānīte family. All these statements we know to be absolutely incorrect, as I shall yet have occasion to show.*

It must, however, be observed that not only ‘Omārah, but also every writer on the history of Yaman, including the authors of the Ḥadā‘īk and of the Yawakit (Brit. Mus. Or. 3786 and 3771) invariably speak of the Ḥasanīte family, to which Ghānim ibn Yahya belonged, under the designation of the Suleymānītes. I was for a moment inclined to think that the circumstance simply pointed to the fact of their having obtained possession of the district, commonly known, at that time, as the Province of Suleyman ibn Tarf. But the explanation was one which I soon found reason to abandon.

With the exception of Ibn Khaldūn, none of the writers I have referred to, so far as I have been able to discover, explain who these people were, nor whence they came. I have nowhere found any allusion to kinship between them and the Imāms of Sa’dah, some trace of which could hardly fail to appear, if it had existed. Ibn Khaldūn, I am much inclined to think, is right so far as the origin of the family of Ghānim ibn Yahya is concerned. Khazraji gives us a fuller pedigree of the Sharif than any I have found elsewhere, and calls him Ghānim son of Yahya son of Ḥamzah.

* See Note 130.
son of Wahhās (infra, Note 101). It seems not improbable that Ghānim’s grandfather Ḥamzah ibn Wahhās was the identical Suleymānite Prince, who unsuccessfully disputed the sovereignty over Mecca with the Banu Hāshim, as may be read in the history of Mecca by Dr. Snouck-Hurgronje.*

I may add that I find mention in the Hada‘ik of two other members of the Suleymānite family, namely, at fol. 128 obv., ‘Aly son of ‘Īsā son of Ḥamzah son of Wahhās, living in A.H. 540, and at fol. 168 obv., Nizām ad-dīn Yahyā son of ‘Aly (son of the preceding ?), ruler over the old province of Suleymān ibn Țarf in A.H. 594-5, in the days, that is to say, of the Ayyūbīte dynasty.

I have made no attempt to trace the subsequent history of the Suleymānites, but I find them mentioned in the life of the Imām al-Mutawakkil Yahya (Brit. Mus. Or. 3731). The author says (fol. 59 obv.) that in A.H. 963 (A.D. 1556), the Imām received letters from the Sulaymānīte Sharifs informing him of the success with which they had resisted the troops brought by the Turks from Egypt.

Al-Mutawakkil, a descendant of Yūsuf the Dā‘y, died in A.H. 965.

Note 89 to p. 115.—The death of Fātik son of Manṣūr occurred, according to both al-Janadi and Khazraji in the month of Sha‘bān of the year 531. The omission of the year from our text is probably an accident. Neither al-Janadi nor Khazraji give us particulars of the circumstances under which al-Fātik ibn Muḥammad, the successor of al-Fātik ibn Manṣūr, was raised to the throne. Al-Janadi merely repeats (fol. 187 rev.) what we have been told by ‘Omārah, with the addition, as in Khazraji, that the Prince died leaving no issue. (Supra, p. 95.) The sentences I have enclosed in square brackets are wanting in the text and are supplied from Khazraji.

Note 90 to p. 118.—I have not found to what Arab stems these tribes, the Banu Mash‘al, Zi‘l and ‘Imrān are to be assigned. But it is probable that like the Ḥakamītes they were subdivisions of the Banu Madhhij. The Banu

* See also the passage from Ibn al-Athīr (supra, Note 31), in which certain Ḥasanītes are spoken of as having removed to Yaman, at some time previous to A.H. 455.
Harām are mentioned by Hamdāni (p. 116) as the principal subdivision of the Banu Nahd.

Note 91 to p. 121.—It has been sufficiently shown in the course of ‘Omārah’s narrative, that at least some ladies of exalted rank in Yaman, were by no means rigorous in their observance of the strict rules, that exclude Eastern women from personal intercourse with men. But in regard to this particular instance, it must be borne in mind, that Surūr was technically the slave of the Lady ‘Alam. His admission into her presence was consequently no violation of Muhammadan law.

Note 92 to p. 121.—To stand, or even to sit before, that is to say facing a person, is a mark of respect to one superior in rank. (See supra, p. 122.)

Note 93 to p. 123.—Our text is manifestly corrupt at this point, and the portion of the translation enclosed within square brackets is from al-Janadi’s version, which, throughout the description of Surūr’s character and habits is, as is likewise that of al-Khazraji, an almost verbatim copy of Omārah. The following is the passage as it stands in the Paris MS. (p. 188. obv.).

The words in the translation, placed within ordinary brackets, are taken, as will be seen, from Omārah.

Note 94 to p. 123.—Al-Janadi continues at this point as follows:

[[مسجد هبتي من عينك عدد زيد ومات]]

* Khi, يصل
† Khi, يصل
‡ Khi, في أول زوال الطل، ومزاع
§ Khi, في أول زوال الطل، ومزاع
His mosque is known to the present day under the name of Mosque of Surūr. It is situated in the city of Zabid, on the western side of Martā' al-'Ajūz (the Old Woman's Pasturage). Hardly any of the inhabitants of the town, saving a few of the best informed class, know who Surūr was. The vulgar only know that it is one of the mosques, the erection of which is ascribed to the Abyssinians.

Al-Janadi admits that his history of the early dynasties is much abridged. "If," he says to his readers, after recording the death of Mann Allah,—

If you desire fuller information, you will find it in the Mufid of 'Omārah. I have abridged much of his history, but always in such wise, that in what I mention there shall be, either in express terms or by implication, something that points to what I have omitted.

In treating of the life and character of Surūr, al-Janadi departs from his rule, and introduces into his pages an almost verbatim copy of 'Omārah's account of the celebrated Wazir. The examples afforded by the life and conduct of a pious Muslim furnish, in the eyes of an Arab writer, a far worthier theme for the historian's pen, than the record of the rise and fall of dynasties or of any merely secular events. Here are al-Janadi's own words on the subject:

A full account of Surūr's qualities, of his nobility of character, of his bravery and of his righteousness, would be of great length. What 'Omārah has recorded on the subject is widely known. Let him who more would read, turn to that writer's book al-Mufid. The student may do so, although, in the case of Surūr, I have written at far greater length than I have allowed myself to do in other instances. Thus have I done on account of Surūr's great merits. I have studied to acquaint myself with all that to which 'Omārah directs attention, and I have entered into detailed particulars on the subject of Surūr's virtues, such as justify indifference to other things which I have omitted.

فخياره في الكرم و الشجاعة والمعدل يطول شرحها وقد اورد عباره من ذلك.
Note 95 to p. 124.—Al-Janadi mentions the pedigree of ‘Aly ibn Mahdy, but it is more fully given by Khazraji (p. 97) as follows:—Abu ‘l-Hasan ‘Aly son of (Mahdy son of) Muḥammad, son of ‘Aly son of Da-ūd, son of Muḥammad son of ‘Abd Allah, son of Mahdy son of Aḥmad, son of ‘Abd al-Kāhir (?) son of ‘Abd Allah son of al-Aghlab son of Abu ‘l-Fawāris son of Maimūn, of the tribe of Ḥimyar and subtribe of Ru’āyin.

Al-Janadi’s rendering of the geographical names mentioned in our text is as follows:

The commencement of his career was at al-‘Irk, the lower portion of the valley of the river Zabīd. It commences with the village of al-‘Anbarah and (comprises) al-Ḵudayb, al-Ahwab, al-Muṭafi (?), Wāsit and its neighbourhood. He acquired there a great reputation for piety.

A few lines further on he supplies us with the vocalization of the name al-Ḵudayb.

I have nowhere else met with the name has been mentioned at p. 15 as close to Zabīd. See also Janadi, p. 183, and Yāḵūt. Ibn al-Mujāwir (Sprenger, p. 149) says that Wādi ‘l-‘Irk is another name for Kuwayd. Al-‘Irk has been mentioned at p. 15 as close to Zabīd. See also Janadi, p. 183, and Yāḵūt. Ibn al-Mujāwir (Sprenger, p. 149) says that Wādi ‘l-‘Irk is another name for Kuwayd. Al-‘Irk or al-‘Arah, it will be noticed, is omitted by both Janadi and Khazraji; but al-‘Arah is described by Ibn al-Mujāwir, who says that its inhabitants are fisher- men and that close to it are the ruins of a city, among which the remains of two mosques could still be distinguished. (Sprenger, p. 149-50.)

To ‘Omārah’s description of Ibn Mahdy, al-Janadi adds that he was of a tender heart, quick in shedding abundant
Note 96.

**Notes.**

289

tears, an account of him which need not perhaps be regarded as wholly inconsistent with the savage cruelty he displayed. The author's meaning, however, is that Ibn Mahdy was in the habit of lamenting with tears his unworthiness in the face of God.

The words, "he bore between his eyes the traces of his prostrations," are an allusion to a passage in the Qur'an (S. xlvii. v. 29): Thou shalt see them (the believers) bowing down and prostrating themselves, winning the grace of God and his approbation. Their distinguishing mark is on their brows, the traces of their prostrations.

It is related by the commentators that 'Aly Zayn al-'Abidin, grandson of 'Aly the Prophet's son-in-law, and 'Aly son of 'Abd Allah son of 'Abbās, ancestor of the Abbasides, were surnamed Dhu 'th-thafināt, because the frequency of their prostrations in prayer had caused induration of the skin on the part of their foreheads that touched the ground. There is a tradition that the Prophet disapproved of such marks, but his disapproval is reconciled with the reverence in which the memory of the two 'Alys is held, by an explanation that what the Prophet condemned were marks purposely produced, by undue pressure of the forehead upon the ground. Such marks are signs of hypocrisy and impiety, from which, adds the pious writer quoted by the author of the Kashshāf, we must pray God to deliver us.

The word i'tazala, which occurs in Ibn Khaldūn as well as in 'Omārah, and which I have translated he led a life of retirement, might also be taken to signify that Ibn Mahdy joined the sect of the Mu'tazilites. But Ibn Khaldūn styles him the Khārijite, and is supported therein by 'Omārah's statement that Ibn Mahdy held the doctrine which treats sin as infidelity (supra, p. 132). It deserves, perhaps, to be remarked that 'Omārah speaks of Ibn Mahdy as al-Khārij (supra, p. 95), which, however, simply signifies the rebel.

Note 96 to p. 125.—See Dieterici's Mutanabbi, p. 280, where the line is given as follows:

Al-Janadi says that it was in the year 536 that the Queen 'Alam relieved Ibn Mahdy and his followers from payment
of the Kharāj (land assessment), and that after the death of the queen (in A.H. 545), his followers greatly increased in numbers.

The same writer gives us the following khutbah or sermon, delivered by Ibn Mahdy to his followers:

"I swear by Allah, unto none but unto me and unto you hath God committed the doom of the Abyssinians. Soon, under his will, ye shall know. By Allah the most great, the Lord of Moses and of Abraham, I shall be unto them as the suffocating wind of 'Ād and as the exterminating cry of Thamūd.* Verily, I speak unto you and ye are not deceived, I promise and your hopes shall not be frustrated. Of a certainty, though now ye be few ye shall be many, though ye be humble ye shall be honoured, though ye be lowly ye shall be exalted, and your fame shall be a proverb among Arabs and non-Arabs; that God may require them that do evil according to their deeds, and that unto them that do good he may grant his surpassing rewards.† The time is near. Await with patience. By the Divine Truth of God most great, charged unto every believer and maintainer of the Unity, I will of a certainty give unto you the daughters of the Abyssinians and their sisters, to be your servants, and I will deliver into your hands their riches and their children.'

"Then he recited the verse: God hath promised unto such of you as believe and are well-doing, that they shall of a certainty inherit the earth, as it hath been inherited by those (the faithful) that were before them. Verily, he will establish among them the faith they have willingly received, and of a certainty, for their fears he will substitute safety." ‡

* The tribe of 'Ād, for its disregard of the prophet Hūd, was destroyed by a suffocating wind. That of Thamūd, for its defiance of the prophet șāliḥ, perished at the sound of an appalling cry that issued from the heavens. (Kūr'ān, s.vii.)

† Kūr'ān, liii. 32.

‡ Kūr'ān, xxiv. 54.
Note 97 to p. 126.—Janadi says that after the queen's death, a great number of people swore allegiance to Ibn Mahdy at the village of Kudayb. This he adds was in A.H. 546. Ibn Mahdy then proceeded to ad-Dashir, where he remained for a time, and thence he went up to the fortress of ash-Sharaf. I have substituted in our text the name Dāshir for Sharaf. The latter, as is shown by the words that follow, cannot be correct, and Khazraji, as well as Janadi, writes Dashir. In the printed edition of Yākūt's Geographical Dictionary, the name appears as Dāsir, and the author says it stood at the distance of a night's journey from Zabid. (See supra, p. 128.) Ash-Sharaf was one of the fortresses situated on Mount Wuṣāb.

Instead of Haywān, the name of the tribe to which ash-Sharaf is said to have belonged, we may perhaps read Haydān. Hamdāni mentions the Banu Haydān as sons of 'Amru son of al-Ḥāf (p. 53, l. 20). They were, therefore, descendants of Kudā'ah, but it has been seen (see supra, Note 3, pp. 217 and 218), that certain Khaulānites in Yaman were regarded as Kudā'ites.

Note 98 to p. 129.—By omitting the words printed in italics, in accordance with the amendments I have indicated in the footnotes to the printed text, the succession of the Ziyādite Princes here presented will agree with that previously given by 'Omārah in his history of the dynasty (supra, p. 5), and after him by al-Janadi and subsequent writers. The present passage, it is true, may be suspected of being an interpolation and has, perhaps, been corrupted by the transcribers. But the accuracy of 'Omārah's previous account of the succession is itself by no means free from doubt, and the interpolation, if it be one, is perhaps capable of helping us to a more correct appreciation of the facts. Thus Abu 'l-Jaysh Ishāk is here stated to have been grandson, instead of son of Ibrahim—Ishāk, son of Muḥammad son of Ibrahim. The latter, in like manner, is represented as grandson of Muhammad ibn Ziyād—Ibrahim son of 'Abd Allāh son of (Muḥammad ibn) Ziyād. Ibrahim, we have been told, died in A.H. 289, eighty-six years there-
fore after the arrival of Muḥammad ibn Ziyād in Yaman, and Abu ʿl-Jaysh Išāk in A.H. 371, eighty-two years after the death of Ibrāhim, who it is said was Išāk's father. (See supra, Note 13.)

Al-Janadi offers some remarks which may be taken to show that his mind was open to doubt as to the perfect accuracy of ʿOmārah's account of the Ziyādite succession. He mentions and quotes (fol. 182 rev.) certain marginal notes he found on a copy of ʿOmārah's Mufid. As to their subject matter, it is sufficient to say that the writer omits the reign of Ziyād son of Ibrāhim, that he represents Ḥusayn ibn Salāmah as having, in A.H. 371, succeeded Išāk, and that he believes the latter was he who bore the surname Abu ʿl-Jaysh. Al-Janadi proceeds as follows:—

According to the annotator, each of the Benu Zivād enjoyed a long life, and the members of the dynasty were few in number. According to ʿOmārah they were many, of some the life was long, of others it was short. God knoweth the truth. The annotator says also that Ḥusayn ibn Salāmah died in 403, one year later than the date mentioned by ʿOmarah. Know that in such historical details, both truth and falsehood, amplitude and scantiness are to be found. This is caused by transcribers' variations, which give rise to diversities in historical works. Discrepancies will be found even between one copy and another of the same book, written by the same author. The well-informed are fully aware of these facts. It may be that some critic will take exception to the matter I have extracted from the Mufid and other works, but the only grounds for his censure will be his own inadequate study of historical works, and his neglect to compare different copies with one another. That which clearly appears is, that the uncontroled rulership of the Banu Ziyād endured from A.H. 203 to 371, 168 years. . . .

The substance of what follows has already been given in Note 13, and the following is the Arabic text of the entire passage:—

٨٤٣ وَقَالَ مَا ذَكَرَ هَذَا الْمَعْلُوقَ كَانَ بْنُو زِيَادِ إِيَامٍ كَانَ مِنْهُمُ الْمُسْتَطِيلُوُوِهِمْ قَلِيلٌ وَعَلَى مَا ذَكَرَ عَارِةً مِمْ كَثِيرٌ وَمِدْمَعُهُ طَوْلُ وَقَصَرُ فَانَثَى اَعْمَالُ بَالْحُقِّ وَذَكَرَ الْمَعْلُوقُ إِنَّ لِلِّسَيِّ بِيْنَ سُنَّةَ ۳۰۴ وَبِزِيَادَةَ سُنَّةً فَأَلْقَى مَا ذَكَرَ عَارِةً وَأَعْمَلَ إنَّ هَذِهِ اَخْبَارُ دَخُلَا الْمَسْتَنْدُ وَالْكَذِبِّ وَالْزِيَادَةُ وَالْتَقْصِيدُ وَالْفِنْقُ وَسَبْبُ ذَلِكَ اِخْتِلاَفُ اَلْقَلْبِ لِذَاتِ اِخْتِلاَفٍ كَتَبَ الْتَأْريُخُ قَدْ يُقْنَى الْمَنْصُفُ وَاحِدٌ وَالْمَنْصُفُ وَاحِدُ
Note 99 to p. 131.—I can make no other sense of the words as they stand in the text. They have no doubt been inaccurately transcribed, but they have also very much the appearance of an interpolation, and it is to be remarked that they are not to be found in the corresponding passage of al-Khazraji. We have seen that according to both al-Janadi and Khazraji (supra, Note 56), Mansūr son of al-Mufaddal was living in 547 and died before A.H. 550. On the other hand, the present passage may be compared with what is said by Ibn Khaldūn (supra, p. 151 and p. 174). But again it must be remarked that if Mansūr was twenty years of age, or even less, when his father died in A.H. 504, and if he lived to the age of one hundred or even ninety, then he must have survived 'Omārah. And 'Omārah's history, we are told, was written in A.H. 564. The word ثلاثين, thirty, in our text, might be an error for ثلاثين, eighty. But if, as seems probable, Mansūr was in his childhood when his father died in 504, then it may well be that when he himself died, say in 548, he had been in possession of his inheritance for about thirty years.

Note 100 to p. 132.—Ash-Shumāḥi (sic) is mentioned by Khazraji (fol. 103 and 108) as also the fortress of Majmā'ah,
Sharyāk and Thālithah, and he allows it to be inferred that these three were situated in Mīkhāf Ja'far. Yākūt says that Majma'ah stood on Wādi Nakhlah. Jānadi has ath-Thālithi (supra, p. 201), and Sharyāk is mentioned in the passages borrowed from Ibn Ḥātim in Note 101 (p. 297). Damṭ is included in the list of places given by Khazraji. It is mentioned by Hamdāni (p. 100, l. 18) as situated in the district of Sahūl, also by the author of the Marāṣid, on the authority of al-Janadi, from whom he adds a not very intelligible extract. Taḥlah is not mentioned by Khazraji, and looks as if it might be a careless repetition of Nakhlah.

Note 101 to p. 134.—According to al-Janadi, 'Aly ibn Mahdy was buried in Zabid, at a spot he had himself selected. The mosque built over his grave was known as al-Mash ḥad (the Mausoleum) and it stood opposite the college known under the name of al-Maylin (or al-Maylūn). The minaret was still standing in al-Janadi's days, but the mosque had been converted into a stable for the use of one of the Turkish kings. According to al-Khazraji, the Rasūlīte Sultan al-Ashraf Isma'il (A.H. 778-803) laid the foundations of a college on the site of the tomb, but abandoned his intention of building. The spot was converted into a halting-place for the Sultan's camels, and continued to be so used down to the writer's days.

Mahdy, son and successor of 'Aly ibn Mahdy, attacked and massacred the inhabitants of Lahj in 556 and 557. Next he captured Janad, slaughtered its inhabitants and cast the bodies of the slain into the well of the mosque. This was in 558. He returned to Zabid suffering from a disease under the effects of which his body, after being covered with marks described as having the appearance of being the effects of fire, became a mass of open sores. Such was his condition that he had to be carried down from Ta'izz in a litter lined with carded cotton wool. He died on the first of Dhu 'l-Ra'dah 558.

Al Khazraji, after quoting the above from al-Janadi, proceeds to say that a different account of the succession is given by the author of the 'Īḥd ath-Thāmin. According, he says, to that writer, Ibn Mahdy was succeeded by his two sons, Mahdy and 'Abd an-Naby, the latter as general administrator of the affairs of the kingdom and the former as military chief. Mahdy is stated by the writer to have returned from his expedition to the Highlands in Muharram
559, and to have died at Zabid on the 18th of that month. 'Abd an-Naby now became sole ruler, and continued his brother's career of conquest and devastation. In 560 he attacked the Sulaymanite Sharifs. A party of the enemy, commanded by the Amir Wāhhas ibn Ghānim ibn Yahya ibn Ḥamza ibn Wāhhas, was utterly destroyed, the Amir himself being among the slain. Khazraji says that 'Abd an-Naby composed on that occasion a poem of the class styled Musammatáh, which further on (p. 106) he gives in full. He does so after quoting a passage from 'Omārah which is not to be found in the British Museum text. It is to the effect that 'Abd an-Naby was an excellent poet as well as a brave warrior, and that he was the author of a collection of poems in which is included the Musammatáh in question.

Continuing to write on the authority of the author of the 'Ikd ath-Thamín, al-Khazraji gives us particulars of 'Abd an-Naby's conquests and depredations in the Highlands of Yaman. In 568 he laid siege to Aden, whereupon Hātim son of 'Aly son of the Dā'y Saba son of Abu Su'ūd proceeded to Šan'ā and prevailed upon the Hamdānîte Sulṭān 'Aly ibn Ḥātim, ancestor of the historian, to assist the Zuray'îtes against the common enemy. 'Aly ibn Ḥātim, a member, like the Zuray'îtes, of the sub-tribe of Yām, consented, on condition of his being supported by the tribes of Janb and Madhhij. Ḥātim the Zuray'îte proceeded to Dhamār and obtained promises from Sulṭān 'Abd Allah ibn Yāhya and from Sheykh Zayd ibn 'Amru, chiefs of the two tribes, to join in the alliance. 'Aly ibn Ḥātim thereupon marched from Šan'ā, in the month of Šafar 569, at the head of the Hamdānîtes, accompanied by tribesmen of Sinḥān, Shihāb, Nahd and others.* The Arabs combined their forces in the district of Saḥūl. The army of 'Abd an-Naby was attacked and utterly routed near Ibb, by the allies, who advanced successively to Dhu Jiblah and to Janad, both of which were found to have been abandoned by the enemy. The Mahdyrites were again attacked and dispersed at Dhu 'Udaynah near Ta‘izz. Intelligence came from Aden that

* The Banu Shihāb are mentioned by Hamdānî (p. 114, 23) as a sub-tribe of the Banu Kindah. The Banu Nahd were a sub-tribe of Ḳudā'ah, but the name was also borne by a sub-tribe of Hamdān. At p. 92, l. 18, Hamdānî calls the Nahdites sub-tribe of the Banu 'Ans.
its siege was raised, and that the camp formed by 'Abd an-Naby at Za‘āzi had been abandoned. The Hamdānite Sultan 'Aly ibn Hātim would have pursued the enemy into Tiḥāmah, but his allies of the tribes of Janb and Madhbij refused, and he returned to San‘ā. His brilliant but brief campaign thus came to an end. He started from Janad on Saturday 19th Rabi‘ Awwal, reached Dhu Ashrāk in the evening, and Dhu Jiblah on the following day. Here he halted for six days and ordered the dismantling of the great palace, then occupied by a Sulayhite Princess, Arwa, daughter of 'Aly son of 'Abdallah son of Muḥammad.

‘Abd an-Naby returned to Zabid, where he soon afterwards received intelligence that Tūrān Shah the Ayyūbite was at Māḥall Abī Turāb, and that the Sharīf Kasīm son of Ghānim son of Yahya son of Ḥamzah son of Wāhhās, eager to avenge the death of his brother, had allied himself with the invaders.

I have mentioned in the Introduction to this book, that the foregoing particulars, extracted by al-Khazraji from the Ikld ath-Thamin of Ibn Hātim, are not to be found in the copy of the MS, by the same author preserved in the Library of the British Museum. The latter commences with a somewhat detailed account of the conquest of Yaman by Tūrān Shah, of which the following is a brief summary.

On the arrival of Tūrān Shah, he was joined at Ḥarād, also called Māḥall Abī Turāb, by the Sulaymanite Amir Kasīm ibn Ghānim, within whose dominions Ḥarād was situated. The allies marched thence at the end of Ramadān A.H. 569. On the 7th Shawwāl they reached Zabid, of which they gained possession at sunrise on the 9th. The town was looted, 'Abd an-Naby and his two brothers were taken prisoners, and the Sharīf Kasīm started on his return to his country on the 3rd (read 13th?) of the month. Tūrān Shah remained at Zabid until the beginning of the following month of Dhu 'l-Ka‘dah. He then marched upon Ta‘izz, which surrendered. Next he took possession of Janad, and thence he marched upon Aden, which was captured on the 20th and looted.* The Sultan returned to the Mikhlaf Ja‘far, possessed himself of Ḭa‘kar, and then marched against the northern provinces. He started from

* The author here says that the children of the Dā‘y ‘Imrān were made prisoners at Aden, together with Yāsir son of Bilāl, clearly an error. See next page and supra, Note 69.
Dhu Jiblah and ascended Nakil Sayd on the 28th Dhu ‘l-Hijjah. At Darwān (?), Sultan ‘Abd Allah ibn Yahya the Janbite tendered his submission. Al-Muṣannafah (Maṣna‘ah ?) * was captured from Shaykh Muḥammad ibn Zayd al-Ba‘yari al-Janbi. Thence the Sultan proceeded to Dhamār, near which he was attacked by the Janbites and other Arabs. The advance of the Ayyūbites was severely contested, but the Arabs were eventually defeated, and driven with heavy loss into the fortress of Hirrān. Tūrān Shah reached the outskirts of Ṣan‘ā on the 7th (17th ?) Muḥarram 570. ‘Āly ibn Hātim escaped to the fortress of Birāsh and Tūrān Shah, without stopping to secure the city, set out on his return to Zabīd. Marching by way of Nakil as-Saud, he was harassed with attacks by the Banu Sinhān and Shiḥāb, and next by the people of Bura’, but he reached his destination in safety. In Jamādi ‘l-Awwal he returned to Janad, and thenceforward occupied himself in gaining possession of the mountain fortresses. He successively captured Sabir, Bādiya (wsl) Sharyāk, ‘Azzan-Dhakhīr, Numayr which belonged to the Amir Maṣṣūr son of ‘Imrān ?) son of Muḥammad son of Saba, then Munīf, then Samādan. He did not attack Sawā, which was held by Ibn as-Sabā’y. Next he besieged Dumlūwah, where the children of the Dā‘y ‘Imrān were living under the guardianship of Jauhar. Mangonels were erected, wherewith to batter the walls of the fortress, but the missiles rebounded harmlessly from the rocks below. Finally, however, Jauhar surrendered the castle in exchange for certain low-lying lands in the neighbourhood.† In Shab‘ān, Tūrān Shah was at Dhu Jiblah, where he received intelligence of disturbances in Tihāmah and ordered ‘Abd an-Naby and his two brothers Aḥmad and Yahya to be put to death. They were executed at Zabīd on the 7th Rajab, 570. Twelve months later, after ordering the execution of Yāsir ibn Bilāl, Tūrān Shah started from Yaman on his return to Egypt.

Notes 102 to p. 134.—Our MS. omits the name of Saba son of Aḥmad son of al-Muẓaffar, who, we have been dis-

* Yāḵūt mentions Maṣna‘ah, the name of a fortress that overlooks Dhamār. Hirrān he describes as one of the strongholds of Dhamār. See also Hamdāni, p. 80, l. 20-21.
† See a description of the fortress of Dumlūwah in Note 111.
tinctly told, succeeded to the office of Dā'y, on the death of al-Mukarram (supra, p. 42 and Note 37). Saba ibn Ahmad, as has been seen, died in A.H. 492. Ibn Najib ad-Daulah arrived in Yaman, bearing the title of Dā'y, in A.H. 513. We have, therefore, an interval of twenty-one years during which, if our MS. can be trusted, the Dā'yship was successively held by two men. The name of one is left in blank, and as to the designation of Sulṭān, accorded to the other, it need not perhaps detain us, considering how indiscriminately the title seems to have been used. See, for instance, the two extracts from Ibn Ḥāṭim in the preceding note, also Hamdānī, p. 119, l. 22-24.

But there is much else calculated to cast doubt upon the accuracy of our text. Its many corruptions obscure the sense of several passages and the unsatisfactory manner in which the edict of the Khalifah al-ʿĀmir is introduced and interrupts the subject of the chapter, is of itself suspicious. On its being resumed, we find no mention of ʿAbd Allah ibn ʿAbd Allah, the Sulayhite, who, we have been told (supra, p. 60), exercised the functions of Dā'y after Ibn Najib ad-Daulah; nor any explanation of the title of Dā'y given to a certain Muḥammad ibn Abi ʿl-ʿArab, who is stated (supra, p. 57), to have met Ibn Najib ad-Daulah on his arrival at Dahlab. The sentence (p. 137) beginning with the words, She next transferred—or, the office of Dā'y was next transferred to the family of Zuray', is probably an interpolation, borrowed, it may be, from al-Janadi, but anyhow misplaced. Al-Janadi writes as follows (fol. 184 rev.):—

When Ibn Najib ad-Daulah departed, as will hereafter be related, the queen appointed in his place the Da'y Ibrahim ibn al-Ḥusayn al-Ḥamidi. When she received tidings of the death of the reigning Khalifah (al-ʿĀmir) and of the accession of his successor al-Ḥāfiz to the Egyptian Khalifate, she transferred the office of Dā'y to the family of Zuray', as will hereafter be clearly explained. "Sufficient," she said, "for the family of as-Sulayhī, is what they have done in the cause of our Lords (the Fāṭimite Khalifahs), upon whom be the blessings of God." This occurred after the death of the Dā'y Ibrahim, and the first of the family of Zuray' to be invested with the dignity was Saba son of Abu Suʿūd.
Further on (fol. 185 rev.), after relating the end of Ibn Najib ad-Daulah's career in Yaman, al-Janadi repeats the above in almost the same words, but adds that Ibrahim al-Hamidi did not long survive his appointment, and that at about the time he died, came tidings of the death of the reigning Khalifah at Cairo, whereupon the queen transferred the office of Dā'y to the Zuray'ites.

Al-Amir was assassinated at Cairo by the Nizārites, in Dhu 'l-Ka'ādah (the eleventh month) of the year 524. Our MS. of 'Umārah tells us that Ibrahim ibn al-Husayn al-Hamidi was appointed in the second year of the reign of al-Ḥāfiz, say therefore in A.H. 526. If this were so, the presumption would be that the Dā'y 'Abd Allah ibn 'Abd Allah held the office from the date of the disappearance of Ibn Najib ad-Daulah in 520, for six years.

But al-Japadi's version, that Ibrahim al-Hamidi was appointed on the departure (or not long after the departure?) of Ibn Najib ad-Daulah, seems the more probable one, and it is supported by his further statement that Ibrahim al-Hamidi died at about the time when intelligence of al-Amir's death reached Yaman, say the beginning of A.H. 525.

If we now adopt 'Omārah's statement that Ibrahim was succeeded by his son Hātim, we find ourselves naturally led to the further date mentioned in 'Omārah, namely the second year of the reign of al-Ḥāfiz, which, however, must, in such case, be regarded as the probable date when the Dā'yship was finally transferred to the family of Zuray'.

There is, however, another point which requires to be taken into consideration. Hātim son of Ibrahim son of Husayn al-Hamidi is known to have been a powerful Hamdānite chief, who for three years disputed the throne of San'ā with the reigning Sulṭān 'Aly ibn Hātim, and this occurred between the years 561 and 564. These dates can only be reconciled with those given above, on the supposition that Hātim son of Ibrahim received the office of Dā'y when little more than a child. But that may pos-
sibly help to explain how it came to pass that he held it for so short a time.

Note 103 to p. 136.—The Khalifah al-Âmir died leaving no male issue, six months after the birth of the child mentioned in the text. The infant son, in whom such brilliant hopes were centred, cannot, therefore, have lived more than a few weeks. But at the death of the Khalifah, one of the ladies of his harim was found to be enceinte. Al-Âfâzîz was consequently allowed to reign only as regent until the birth of the child, which turned out to be a girl. This may perhaps explain the statement in our text, that in his first communication to the queen, al-Âfâzîz assumed only the title of heir-apparent to the Khalifate.

Note 104 to p. 139.—Ibn Khaldûn’s narrative is by no means clear at this point, and something has doubtless been omitted, either through inadvertence on the part of the author, or through carelessness on that of the transcribers.

Upon the death of al-Âswad the ‘Ansite, Fayruz assumed the government of Şan‘ā, in which he was confirmed by the Prophet’s successor Abu Bakr, who appointed Dadhwayh and  Khách ibn Makshūh to be his colleagues and assistants. But tidings of the Prophet’s death having spread in Yaman, a rebellion again broke out.  khách placed himself at its head and summoned the apostate followers of al-Âswad to his assistance. He concealed his designs from his colleagues, and invited them to a feast. Dadhwayh was the first to arrive and was immediately massacred. Fayruz, when approaching the appointed spot, obtained information of what had occurred, through accidentally overhearing the conversation of two Arab women. He turned and fled, and reached the mountain of Khaulân in safety. Here he was joined by such as had continued faithful to the religion of the Prophet, and with the aid of the Banu ‘Ookayl, he marched upon Şan‘ā, attacked and defeated  khách and put him to flight.  khách eventually fell into the hands of Muhâjir ibn Abi Umayyah. He was sent to Abu Bakr, by whom he was pardoned.

The word  Abna was used to designate a mixed race, the naturalized descendants of the Persian troops sent to Yaman.
by Anūshirwān, with whose assistance the Abyssinians were expelled from Arabia.

Note 105 to p. 139.—Ya‘la is also called son of Umayyah. The latter, it is explained, was the name of his father, and Munyah that of his mother. The Camel which gave its name to the sanguinary battle fought between ‘Ały and his opponents in a.h. 36, and upon which ‘Ā‘ishah was mounted, is said to have been given to her by Ya‘la.

Note 106 to p. 142.—The assassination of al-Mutawakkil and the abdication of al-Musta‘īn occurred long before the reign of Abu ‘l-Jaysh. The words in the text must therefore be applied to his predecessors. Cf. supra, p. 15 and Note 13.

Note 107 to p. 142.—Ibn Khaldūn's account of the Zaydite Imāms of Şa‘dah, known under the designation of Rassites, will be found at p. 184.

In his chapter on the Shi‘ites (vol. i. p. 164), he enters into particulars of the principal sects into which the adherents of ‘Aly have divided themselves, and he gives an account, among others, of the Zaydites.

All the Shi‘ites, he begins by pointing out, agree upon the fundamental point that ‘Aly, son-in-law of the Prophet, was his appointed and legitimate successor. But the question of the principle upon which his rights are founded has become matter of dispute. A large section, the Imāmites, in which are comprised the Dodekites* and Ismailites, contend that ‘Aly’s appointment to the office was absolutely in virtue of his personality, that his descendants and heirs have followed in regular succession under the same rule, and that no human right exists to withhold recognition of his or their claims. The Imāmites, therefore, disown the authority of the "two Elders" (Abu Bakr and ‘Omar).

The Zaydites, on the other hand, whilst admitting that ‘Aly was the appointed heir of the Prophet, maintain that he was appointed not by reason of his individuality, but in virtue of his personal merits. They claim, consequently,

* So named—Ithna ‘ashariyyah—because they recognize twelve Imāms, the last of whom was the Mahdy, whose re-appearance is awaited by his followers.
the right of selection from among the descendants of Fātima. The person to be invested with the office of Imām must, they contend, be learned, pious, generous and brave. It is further required that he shall stand forth and publicly claim recognition of his authority. They own the existence of a limitation of choice, one that prohibits the actual substitution of the consideration of merit for that of individuality, although they refrain at the same time, from disavowing the Imāmate of the two “elders,” consequently admitting, as is remarked, the authority of the inferior (Abu Bakr and then ‘Omar), notwithstanding the presence of the superior, namely ‘Aly. A charge is moreover made against them, that they are tainted with the doctrines of the Mu'tazilites, and their founder Zayd, it is said, studied under Wāsil ibn ‘Ata.

The Zaydites, as was to be expected, have separated themselves from the Dodekites and Ismailites, on the question of the rightful holders of the Imāmate. All agree in the recognition of ‘Aly, of his two sons Hasan and Husayn and, according to Ibn Khaldūn, of his grandson ‘Aly Zayn al-‘Abidin.* But whilst their opponents assign the succession, next after Zayn al-‘Abidin to his son Muḥammad al-Bākir, the Zaydites attribute it to Muḥammad’s brother Zayd, the founder of their sect, who, they say, was succeeded by his son Yaḥya. Starting from that point, the Zaydites are not, however, in complete accord. Some, according to Ibn Khaldūn, hold that Yaḥya was followed by his brother ‘Isa. Others assert that Yaḥya before his death bequeathed his office to Muḥammad an-Nafs az-Zakiyyah, the Pure in Spirit, thus transferring the Imāmate from the family of Husayn to that of Hasan. Muḥammad, they further hold, was succeeded by his brother Ibrahim, who was killed towards the latter end of A.H. 145, and survived his brother only two months. According to others, Muḥammad’s successor was Muḥammad son of al-Kāsim son of ‘Aly son of ‘Omar brother of Zayd. Others again assign the succession to Idrīs, brother of an-Nafs az-Zakiyyah and originator of the Idrisite dynasty in Africa, where he founded the city of Fez.

As a matter of fact, the Zaydites have no authentic

* The author of the Yawakit omits the name of ‘Aly Zayn al-‘Abidin, and substitutes that of Ḥasan son of Ḥasan.
အီး ဗွီ

I.

Nās ἱς ὅ

Has ἱς ὅ

ſḥ
record of the succession of their Imāms. At a subsequent period to that just referred to, the two great sections, that of the Persian and that of the Yamanite or Arabian Zaydites, have in only a few isolated instances submitted to the authority of the same Imām. On both sides the absolute supremacy of the lawful Imām over the entire body is distinctly admitted. But the distance that separated the two sections geographically from one another, and the impossibility of active co-operation between them in the political objects for which they respectively strove, created a practical difficulty, which only in a few rare instances was partially overcome. In Arabia itself, moreover, there has been frequent rivalry between different claimants, each of whom has been recognized by one party and disavowed by the other. It follows, consequently, that great discrepancies are found between the lists of Imāms given by different writers.

Among the books I have had the opportunity of consulting, the Yawākit as-Siyār gives the fullest list of the Imāms, and the author brings it down to the middle of the seventh century of the Hijrah. He mentions many names omitted by other writers, and I have included them in the Genealogical Table appended to this note.

The table will enable the reader to follow more easily the relation which the different families bear to one another. The names of the Persian Imāms, who successively gained supreme power in the provinces of Daylam and Tabaristān, are printed in italics. Hasan son of Zayd and his brother Muḥammad (descendants of Hasan son of Zayd son of Hasan) are included, because, although they are not reckoned as Zaydites, they undoubtedly prepared the way for the Imāms, who afterwards, like themselves, attained supreme power on the southern shores of the Caspian.

I have added, for the sake of convenience, the succession of the Dodekite and of the early Ismailite Imāms. The former are distinguished by Roman numerals and the latter by capital letters. The Ismailites seceded upon the death of the sixth Imām Jaʿfar as-Sādiq. His son Ismaʿil died before him, but the Ismailites hold that the latter was the designated seventh Imām, and that the succession passed on to his son, Muḥammad al-Maktūm, the Shrouded or Concealed, from whom ‘Obayd Allāh “the Mahdy,” founder of the Fatimite Khalifate and Imām of the Ismailites, claimed to be descended.
NOTE 108 to p. 149.—In the British Museum MS. of Ibn Khaldūn a genealogical table is added at the end of this chapter, according to which al-Mansūr Saba was descended from 'Aly the Sulayhite, father of the Kādi Muhammad and grandfather of the Dā'ī 'Aly.

\[
\begin{align*}
&\text{\textbf{\textit{Aly the Sulayhite.}}} \\
&\text{Al-Muṣaffār.} \\
&\text{The Kādi Muhammad.} \\
&\text{Āḥmad.} \\
&\text{"Abd Allah.} \\
&\text{The Dā'ī 'Aly.} \\
&(\textit{Builder of Dhu Jiblāh.}) \\
&\text{Al-Mansūr Abu Ḥimyar Sabā.} \\
&\text{Al-Mukarram Āḥmad.} \\
&\text{\textbf{\textit{Aly.}}} \\
\end{align*}
\]

NOTE 109 to p. 153.—Ibn Khaldūn seems here to confuse with one another the incidents of the expedition undertaken by the Dā'ī al-Mukarram for the rescue of his mother, and those of the conspiracy that brought about the death of Sa'īd son of Najāh.

The year 497, as that in which al-Mukarram released his mother from captivity, is so given in both the London and Paris MSS. as well as in the Bulāk edition. But it is manifestly wrong, as indeed may be judged from the date 479, which immediately follows. We may probably read 475. Aṣ-Ṣulayhi was killed at the latter end of 473 (see Note 31), and his mother’s captivity, we are told by 'Omarah, lasted an entire year.

Ibn Khaldūn’s account of Sa‘īd’s death also requires correction. The introduction of the name of Ya‘fur, although it is to be found in both MSS. as well as in the printed edition, is quite unsustainable, and has perhaps simply arisen through the copyist—perhaps, indeed, the author—having carelessly allowed his eye to be caught with the resemblance (especially in the Arabic character) between the verb Yughri, which occurs in the text, and the name Ya‘fur. The statement that Sa‘īd’s head was carried to Zabid is likewise an error.

It will, moreover, be remarked that Ibn Khaldūn’s account of the proceedings of Jayyāsh and of his wazir Khalīf, on
their return to Zabid, differs considerably from that supplied by ‘Omārah. All these errors, it may be suspected, are the result of a careless reading of the original text, for which, however, Ibn Sa‘id is perhaps in the first place responsible.

Note 110 to p. 159.—Baybaş is the name of a district near Naysāpur, after which several persons of note have been named.

One, Abu Bakr Aḥmad ibn al-Ḥusayn ibn ‘Aly al-Bayhaki, is identified by Johannsen with the writer quoted by Dayba’ in his history of Zabid. He died in A.H. 458 and his life is given by Ibn Khallikān (de Slane, i. 57). His son Isma‘īl ibn Aḥmad al-Bayhaki, also a distinguished man, died in A.H. 507.

But the author, so frequently quoted by Ibn Khaldūn, is one who appears to have written on the history of a much later period. He speaks of al-Mūti, the title attributed by the Imām Aḥmad ibn Ḥusayn, who arose in A.H. 646. See supra, p. 175, and cf. the passage in Ibn Khaldūn’s enumeration of the tribes of Kahlān, vol. ii. p. 252 (Bulāk ed.). Ibn al-Athir (vol. xi. p. 249) quotes a work entitled Kitāb Masārib it-Tajārib by Abu ’l-Ḥasan ibn Abi ‘l-Ḳāsim al-Bayhaḳi, who was apparently a contemporary of the historian and who may have survived him. If, however, this be the person referred to by Ibn Khaldūn, he must have lived and have continued to write down to a period more than twenty years subsequent to the death of Ibn al-Athir in A.H. 630.

Touching the descent of the Banu Ma‘n, see Notes 19 and 20.

Note 111 to p. 160.—A description of the fortress of Dumlūwah is given by al-Hamdāni in his Geography of Arabia (ed. D. H. Müller, p. 76). It was built, he says, upon a hill, the summit of which, measuring four hundred cubits in length and the same in width, comprised dwelling-places, a large mosque, and a tree capable of sheltering one hundred men, which he calls al-Kulhumah.* The hill was an offshoot of Mount Şilu, from which it was, however, completely isolated, and which rose at a distance of one

* See Note to Juynboll’s ed. of the Marāṣid, vol. v. p. 489, where it is stated that the tree was a species of oak.
hundred cubits on the south. On its eastern side, Khadir was distant two hours' journey.* On the north was the market-place of Juwwah and the stream Wādi al-Jannāt. On the west, where the height of the hill was double that on the south, was a tethering-place for the horses belonging to the owner of the fortress. He inhabited a castle on Mount Şīlu, at the distance of a bow-shot. The gate of the fortress of Dumlūwah was on its northern side, and access was obtained to the summit by means of two ladders, each of fourteen steps. Between the two was the prison, and the guard house above it. Water of excellent quality was abundantly supplied to the inhabitants by a stream, flowing close to the foot of the lower flight of steps.

This stream flowed into Wādi al-Jannāt, which, after receiving numerous other streams and torrents, was joined by the Wādi Warazān (see U. Uarasun on Manzoni's map), and the united waters, increased on their way by other tributaries, flowed down to the sea in the neighbourhood of Aden.

Hamdāni's words as above, in speaking of Juwwah, indicate a position for that place at or very near the town, marked in Manzoni's map under the name of Mavia (Mawiyah?). Juwwah, as is shown by our text, stood on the highway from Aden, and it seems very probable that it and Mavia are one and the same place. Reynaud, in his translation of Abu 'l-Fada, writes: "Aldjoue, nom d'une petite ville très-connue sur la grande route des montagnes."

Hamdāni (p. 190, l. 8,) mentions the castle of Juwwah, which seems to be one and the same with Dumlūwah.

Note 112 to p. 161.—The life of the poet Ibn Kalāķis the Lakhmite is given by Ibn Khallikān (de Slane's translation, vol. iii. p. 537), where a continuation of the line quoted in the text is supplied. Ibn Kalāķis, we are told, was born at Alexandria in 532 and died in 567.

* In the "district of Khadir" there existed in Hamdāni's days the vestiges of a large and ancient town, Salūk, "now known," he says, "under the name of Habil ar-Raybah." (In Yaḵūt, who copies Hamdāni, the name is written حبيل الزينة.) Among its remains, adds Hamdāni, iron scoriae, fragments of gold and silver and coins are found. Salūkiyah armour and dogs, he further says, were so named, after the Yamanite city. This last statement, though in accordance with the commonly received definition, I am disposed to think requires confirmation.
Note 113 to p. 161.—Ibn Khaldûn, it will be observed, derives most of his information touching the Zurayite dynasty from Ibn Sa’îd, who himself is without doubt indebted, directly or indirectly, to ‘Omarah. But Ibn Khaldûn seems to be misled by the ambiguity of language, be it his own or be it borrowed from Ibn Sa’îd, which he uses when speaking of the rivalry between the two brothers ‘Aly and Muḥammad, sons of Saba. In a genealogical table he appends to the chapter, he evidently confuses ‘Aly al-A’azz with ‘Aly son of Abî l-Gharât, and the table is so incorrect that I omit it altogether.

I understand the Hamdanite Princes of Aden to have succeeded one another in accordance with the subjoined list.

**The Banu Zuray‘.**

Al-Karam, of the sub-tribe of Jusham the Yâmites.

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>II. Abu ‘l-Gharât, his son.</td>
<td>II. ‘Zuray‘, his son.</td>
</tr>
<tr>
<td>III. Muḥammad, his son.</td>
<td></td>
</tr>
<tr>
<td>IV. ‘Aly, his brother, deposed A.H. 533 (died 545).</td>
<td></td>
</tr>
<tr>
<td>VI. Muḥammad, his brother, 534–548.</td>
<td></td>
</tr>
<tr>
<td>VII. ‘Imrân, his son 548–560.</td>
<td></td>
</tr>
<tr>
<td>VIII. The wazir Yâsîr son of Bilâl, under the nominal supremacy of the sons of ‘Imrân, until the Ayyubite conquest in A.H. 569.</td>
<td></td>
</tr>
</tbody>
</table>

Of their predecessors, the Banu Ma‘n, we have only a...
very meagre account. They established their power over Aden, in the days of al-Ma’mūn according to Ibn Khaldūn, or, according to ‘Omārah, on the downfall of the Ziyādite dynasty, previous to which time, we are told, Aden was subject to the Banu Ziyūd. In about A.H. 454, the Banu Ma’n submitted to ‘Aly the Sulayhite, who imposed a tribute upon them which, in A.H. 461, he settled upon his niece and daughter-in-law Sayyidah. Upon ‘Aly’s death, in A.H. 473, the Banu Ma’n declared their independence, but two or three years later, their country was reconquered by al-Mukarram son of ‘Aly. He deposed the family of Ma’n and placed Aden under the joint authority of the two brothers ‘Abbās and Mas’ūd sons of al-Karam, who were tribesmen of the Sulayhites, and to whom both ‘Aly and his son were indebted for past services.

Our MS. of ‘Omārah represents ‘Abbās and Mas’ūd as having survived al-Mukarram the Sulayhite, who died in A.H. 484. But, as I have already had occasion to remark, the MS. is, at this particular point, exceedingly corrupt. The statement is, moreover, not confirmed by Khazrajī, from which it can only be gathered that the tribute due to Queen Sayyidah was regularly paid until the death of Mas’ūd and Zuray’ī. Khazrajī says that Dumūwah was conquered by Zurayī in A.H. 480, whence it may be inferred that he had succeeded his father previous to that date.

Zuray’ī and his uncle Mas’ūd were killed at Zabīd; but the only clue to a date is the fact that the event occurred during the lifetime of al-Mufaddal, who died in A.H. 504.

The dates of the death of Abu Su‘ūd and of Abu ’l-Gharāt, under whose reign the payment of tribute finally ceased, are also wanting; but it may perhaps be inferred from what is elsewhere stated by ‘Omārah (supra, p. 60), that Abu ’l-Gharāt and Saba son of Abu Su‘ūd were both on the throne in 519.

The appointment of Saba as Dā’y was probably in A.H. 525, or A.H. 526. (See Note 102.)

From and after the capture of Aden by Saba in 533, the Banu Zuray’ī held undivided sway over the principality of Aden.

Note 114 to p. 166.—The Banu ‘Anz son of Wā’il were a sister tribe to the Banu Bakr and Banu Taghlib, and descendants of Rabī’ah son of Nizār.
Note 115 to p. 171.—Ibn Khaldūn makes elsewhere (vol. ii. p. 64) the same statement, and professes to do so on the authority of as-Subayli,* to the effect, namely, that the ancient name of Şan‘ā was Uwāl (or Uwwāl). Two of the MSS. used by Juynboll for his edition of the Murāṣid have likewise the name in that form. It is not therefore through mere inadvertence that the word is so written. But the generality of Arab writers have Azal, which is identified with the biblical Uzal.


Note 117 to p. 175.—Hamdāni mentions Kutabah (p. 69) as the name of a village or town in the less elevated portion of Sarāt Kudam, and it may have stood on or near a mountain of the same name. The town seems to have been situated not far from Ḥajjah, consequently almost directly south of Şa’dah, and at a considerable distance from it. Manzoni has Qataba on the road from Aden to Yarim, which, it is needless to say, cannot be the place here in question. It is probably a name of much more recent date.

Note 118 to p. 175.—A sub-tribe of Hamdān may possibly have borne the name of Ḥarāz, but it seems more likely that Ibn Khaldūn is here in error. Al-Hamdāni says, in his Geography of Arabia (p. 105, Müller’s ed.), that the Banu Ḥarāz were a tribe descended from Ḥilmyar the elder, and sons of al-Ghauth son of Sa’d son of ‘Auf son of ‘Ady (son of Mālik son of Zayd al-Jamhūr). See also ‘Omārah, p. 18.

Note 119 to p. 179.—Both the Banu Ḥjl and the Banu Yarbū were Modarite tribes. The former, stated by Ibn Khaldūn to have become extinct, were a sister tribe of the Banu Ḥanifah and descendents, through the Banu Bakr ibn Wā’il, of Rabī‘ah son of Nizār. The Banu Yarbū were, as stated in the text, derived from the Banu Tamīm, descen-

dants of Tābikhah son of al-Ya’s son of Mođar. But another tribe, of the same name, claimed to be descendants, through the Banu Hanifah, of the Banu Bakr ibn Wā’il, and were therefore closely connected with the Banu ‘Ijl. The latter, as well as the Banu Hanifah and other sub-tribes of the Banu Bakr, are mentioned by Hamdānī among the inhabitants of Yamāmah.

Ţasm and Jadīs, grandsons, or the one grandson and the other great-grandson of Shem, were the ancestors of two great aboriginal tribes of Arabia, and their language is said to have been Arabic.

Saksak, who according to our author was ancestor of the Banu Hizzān, was, as he tells us elsewhere (vol. ii. p. 302), son of Wāthil (or Wā’il) son of Ḫimyar. But according to other and perhaps preferable authorities (see Hamdānī, p. 102, and Yāḵūt, vol. iv. p. 417), the Banu Hizzān of Yamāmah were derived from the Banu ‘Anazah, descendants of Rabi’ah son of Nizār, and were consequently of the same stem as the Banu Hanifah, the Banu ‘Ijl and, according to what is stated above, as the Banu Yarbu’. The name Hizzān was also borne by the ancestor of an ancient people, descendants of Ḵawdh son of Shem. (Ṭabarī, vol. i. p. 213; Ibn Khaldūn, vol. ii. p. 7.)

The story of ‘Amlık, or ‘Amlūk, and Yamāmah will be found in Mas’ūdi (Barbier de Maynard, vol. iii. p. 276, sqq.). It tells how Ḩassān ibn Tubba’, King of the Ḫimyarites, marched at the head of an army against the Jadīsites. The king was warned that a certain woman at Jaww, as it was then still called, possessed such marvellous strength of vision, that she was able to descry a horseman at a distance of three days’ journey. He ordered his soldiers each to hew down a tree and to carry it before him. Yamāmah watched the enemy’s army and reported that she beheld a forest advancing against them, with a man behind each tree. She was disbelieved, the city was surprised and taken, and the Jadīsites, who had exterminated the Ṭasmites, in revenge for the tyranny to which they were subjected by the Ṭasmite king ‘Amlūk, were now themselves massacred to the last man.

* The name Hamdān, which occurs in the passage above mentioned, is clearly a misprint for Hizzān.
† Yamāmah’s words describing what she first saw, are somewhat more intelligible as given by Yāḵūt (iv. 1033) than according to Ṭabarī’s and Mas’ūdi’s versions.
The story is to be found not only in Mas'ūdi, who wrote in A.D. 944, but it is also told by Ṭabari (i. 771) who died in A.D. 923. And the latter relates it on the authority of Ibn Isḥāḳ, who died in A.H. 151, A.D. 768.

Note 120 to p. 180.—The tribe of 'Ad has been mentioned in Note 96. The 'Adites were, like Ṭaṣm, Jadis, Thamūd, etc., one of the aboriginal Arab tribes, all of whom have disappeared. The statement in the text, relating to the people conquered by the posterity of Ya'rūb, must, I presume, be applied to the second or later 'Adites, descendants of those members of the tribe who escaped destruction in the days of the prophet Hūd.

Both Ḥaḍramaut and Ya'rūb are usually described as sons of Kaḥṭān.

Note 121 to p. 182.—Zafār was conquered in A.H. 678 by Sulṭān al-Muzaffar, the second king of Yaman of the dynasty of the Banu Rasūl. The Prince of Zafār was at that time Sālim son of Idris, grandson, it is to be presumed, of Aḥmad ibn Muhammad, the person mentioned in the text, and the founder of a short-lived dynasty. A full account of al-Muzaffar's conquest is given by Ibn Ḥātim (fol. 100 obv. sqq.). It is also mentioned by al-Janadi (p. 181 obv.), and Khazraji, in his 'Uḳūd (fol. 115 obv.), follows Ibn Ḥātim.

Khazraji calls the city Zafār al-Ḥamūḍī (المحوري). In Ibn Baṭūṭah's travels the name is written ظفار للموري which his translators have rendered Zhafar aux plantes salines et amères. Zafār al-Ḥamūḍī may be the correct reading, but whether or not, we may infer that the town was named after the founder of the dynasty. In Janadi he is called al-Ḥabūṭi (sic) and in al-Ahdal (fol. 260 rev.), who, in his account of the place, simply copies al-Janadi, the word appears as al-Ḥabuṭi للموري. Sprenger (p. 144, 146) has للموري.

In saying that the seaport of Zafār was the seat of the Tubbass, Ibn Khaldūn evidently confuses it with the ancient city of the Ḥimyarites of the same name, which stood south of Şan'ā, and of which some traces still exist (see supra, Note 22).

Note 122 to p. 183.—The Ka'bah of Najrān is said to
have been a Christian church, built by the family of 'Abd al-Madān ibn Dayyān (Rayvān?), of whom mention will be made in a subsequent note (No. 126).

For Kuss ibn Sā'īdah, see Masūdi's Golden Meadows (Barbier de Meynard, i. 133). He died towards the commencement of the Prophet's career, and the Tāj al-'Arūs mentions, on the authority of the Lisān al-'Arab, that Kuss ibn Sā'īdah was styled Bishop of Najrān.

Note 123 to p. 183.—A translation of the story of the sons of Nizār and of the Jurhumite Afšā of Najrān will be found in Masūdi (Barbier de Meynard, iii. 228).

Mushallal is the name of a place situated between Mecca and Medinah.

The Jurhumites were descended from Jurhum son of Kaḥtān and brother of Ya‘rub. The patriarch Ishmael married a daughter of the tribe, and from them was descended 'Adnān grandfather of Nizār and ancestor of the Ishmaelite or insidious Arabs. Another, a primeval tribe known as the first Jurhumites, is mentioned by Arab writers. They were contemporaries of the 'Adites, and like them they perished and utterly disappeared. I do not know whence Ibn Khaldūn derives his authority for the name and pedigree given in the text to the Afšā, but he mentions both name and pedigree elsewhere likewise (vol. ii. p. 255).

Note 124 to p. 183.—Faymiyyūn was a Syrian Christian, but a follower of the true faith afterwards re-established by the Arabian Prophet. Having been captured by a band of wandering Arabs, he was brought to Najrān and there sold into slavery. Through the example of his piety, and through the influence of the miracles he wrought in the name of the true God, the people of Najrān, until then steeped in idolatry, became converted to the faith.* The period at which this occurred is not mentioned, but not long before the birth of the Prophet, the Christians of Najrān...

* Tabari, i. 920, sqq. The inhabitants of Najrān, we are told, worshipped a palm tree, which on certain feast days, they decorated with coloured cloths and with the ornaments of their women. At so late a period as that of the Prophet, the Madhhijites of Najrān appear to have worshipped the idol Yaghūth. See Professor Robertson-Smith's "Kinship," p. 192.
Najrān became victims to the hostility of Dhu Nuwās, the last of the long line of the Tubbas or Himyarite Kings of Yaman. He sought to force them into the acceptance of Judaism, the religion he had himself adopted, and the savage cruelty with which he pursued his design is denounced in the Kur'ān (S. lxxxv.), where he is proclaimed as doomed to the torments of hell. These persecutions of the Christians of Najrān brought about the invasion and conquest of Yaman by the Abyssinians, who were themselves subsequently expelled by the Persians.

The Arab traditions on the proficiency acquired by the people of Najrān in the practice of supernatural arts, may serve to show that long before the rise of Islām, the Christian inhabitants of that province had made considerable progress in civilization.

It will be noticed that they are spoken of in our text as having themselves held the Jewish faith in early days. Ṭabari mentions that when Baruch fulfilled his mission to Bukht Naṣṣar (supra, Note 3), he came from Najrān.

Note 125 to p. 184.—Abū 'Omar Yūsuf ibn 'Abd al-Barr, a famous traditionist, was a native of Cordova and died in A.H. 463. His life is included in the biographies of IbN Khallikān (de Slane, iv. p. 398).

It may be remarked that (in vol. ii. p. 256), Ibn Khaldūn himself omits the name of Yazid and substitutes that of his brother 'Abd al-Hajr son of 'Abd al-Madān. In his biography of the Prophet (p. 53) he, however, follows the narrative of Ṭabari.

Note 126 to p. 184.—Ibn Khaldūn repeats in vol. ii. p. 255, that a portion of the Azdites remained in Najrān and shared the authority of the Madhhijites over the country; but he makes there no mention of the Banu 'l-Ḥārith ibn Ka'b of the tribe of Azd. Al-Maṣūdi tells us (Barbier de Meynard, iii. 390) that the Azdites in Najrān were absorbed in the tribe of Madhhij, a statement which seems more probable than that quoted in our text from Ibn Hazm. The chieftainship seems to have remained permanently in the hands of the Banu Ḥārith the Madhhijites. It passed on to a family of that tribe, known as the Banu Dayyān (or Rayyān ?), descendants of Yazid surnamed Dayyān. His son was 'Abd al-Madān, mentioned in the text and in Note 122, father (ancestor ?) of Yazid son of 'Abd al-Madān, who
was converted to Islām. Ibn Khaldūn proceeds with a quotation from Ibn Saʻid, to the effect that in the sixth century, supreme power was held by ‘Abd al-Kays of the family of Abu ‘l-Jūd descendant of ‘Abd al-Madān. He says in our text, probably on the same authority, that ‘Abd al-Kays was deposed by Ibn Mahdy, but it will be observed that there is no mention of him in our copy of ‘Omārah, nor is Najrān mentioned as one of the places over which Ibn Mahdy ever exercised authority. I must add that I know of no other instance in which the name ‘Abd al-Kays was borne by any person in Muḥammadan times.

**Note 127 to p. 185.**—I have nowhere found confirmation of Ibn Khaldūn’s statement that al-Kāsim fled to India and died there. Al-Khazraji says (p. 291) that certain Yamanites, on the appearance of the Karmathians in their country, proceeded to the Mountain of Russ at Medinah, in A.H. 284, and raised to supreme authority the Imām al-Hādy Yahya son of Ḥusayn son of al-Kāsim, who, with their assistance, conquered the country between Sa‘dah and Sa‘nā. Al-Ahdal tells us (fol. 12 rev.) that al-Kāsim died at ar-Rass, leaving two sons, Muḥammad and Ḥusayn.

The Zaydite MSS. recently acquired by the library of the British Museum, give a fairly consistent account of the life of al-Kāsim, the ancestor of the long line of Imāms of Yaman. According to the Ḥadāʾik al-Wardīyah (Or. 3786 and 3813), when Muḥammad son of Ibrahim Ṭabāṭabā died in A.H. 199, his brother al-Kāsim was in Egypt. He remained there about ten years, living in a state of obscurity and in concealment, but recognized as the successor of his brother by the Alides, who sent him emissaries from all parts of the empire, from Mecca and from Medinah, from Kūfah, from Rayy and from Kazwin.

When ‘Abd Allah ibn Ṭahir was appointed to the Government of Egypt (in A.H. 211 according to Makrīzī, in A.H. 210 or 211 according to Ibn al-Athīr), the new Governor adopted measures for the arrest of al-Kāsim. The latter contrived, however, to make his escape from Egypt and to reach Hijāz. There he sought refuge with an Arab tribe, among whom he lived concealed, throughout the reign of al-Ma‘mūn and of his immediate successors. The lapse of years brought about a relaxation of the enmity.

---

with which he had been so long pursued, and towards the end of his life al-Ḳāsim purchased a property, named ar-Rass, situated near Dhu Hulayfah “on the further side of Jabal al-Aswād.” * Here he built himself a house, in which he died in 𐏍.h. 246.

The successor of al-Ḳāsim to the Imāmate was, according to the author of the Yawāķīt, Muḥammad son of al-Ḳāsim, descendant of ‘Āly Zayn al-ʿAbidin and of Ḥusayn brother of Hasan. As Muḥammad is generally admitted to have disappeared in 𐏍.h. 219, the introduction of his name seems an anachronism, but the case is not exceptional.

Of Husayn and Muḥammad, the two sons of al-Ḳāsim the Rassite, no record seems to have been preserved.† Yahya son of Husayn, who afterwards assumed the title al-Ḥādy ilaʾt-Hakk, the Leader unto Truth, was born a year before the death of his grandfather. Al-Ḥādy asserted his claim to the Imāmate in 𐏍.h. 280 and proceeded to Ṣaʿdah, where he used his influence to put an end to the strife with which the city was distracted. But he was soon compelled to abandon his task and to return to the Hijāz. Early in 284, he received invitations from the citizens to place himself at their head, and accordingly, in Safar of that year, he re-appeared at Ṣaʿdah accompanied by his uncle Muḥammad. He conquered Najrān, and was next engaged in warfare with the Karmathians. The Zaydite author of the Ḥadāʾik is silent over most of the particulars given by al-Khazraji (supra, Note 8) as well as by the author of the History of the Karmathians in Yaman, but he mentions that al-Ḥādy sent his son Muḥammad al-Murtada to assist the people of Ṣanʿā against the Ismailites, to which he adds that the Imām became master of Yaman. Al-Ḥādy died at Ṣaʿdah in Dhu ’l-Hijjah 298, of poison it is said. He left three sons, Abu ʾl-Ḳāsim Muḥammad al-Murtada, Aḥmad surnamed an-Nāṣir and Hasan.

* Dhu Hulayfah is described by Yāḥūt as a village situated six or seven miles from Medinah and as the Mīkūt (see Note 16) of the people of that city.

† The names of other sons are mentioned by genealogists, and there seems little doubt that certain descendants of al-Ḳāsim settled in Egypt. See the Ṭāj al-ʿArūs, s.v. Rass, and cf. Ibn Khallikān (de Slane), vols. i. 115 and ii. 46.
The next Imām of the Zaydites, it is stated, was Ḥasan ibn ʿAly surnamed an-NUṣīr lī-l-Hakḵ, but better known in history as al-Ūṯrūsh. He arose in Persia in A.H. 301, and died at Āmul in Tabaristān in 304.

But we are also told that next in succession to al-Hādy was his son Muḥammad al-Murtuḍa. He succeeded upon the death of his father, and abdicated in 301 in favour of his brother Aḥmad al-NUṣīr. This leaves no room for al-Ūṯrūsh. The author of the Yawakīt, on the other hand, tells us that the Imāmate of both the sons of al-Hādy is disputed. Al-Murtuḍa died at Șaʿdah in A.H. 310.

Aḥmad an-NUṣīr lī-din Illah was chiefly engaged in wars with the Karmathians of Maswar, whose ruler, it is stated, was ʿAbd al-Ḥamīd son of Muḥammad son of al-Ḥajjāj.* A battle is said to have been fought in Shaʿbān 307, in which the Karmathians were utterly defeated, but ʿAbd al-Ḥamīd succeeded in making his escape. Aḥmad an-NUṣīr died, according to the author of the Ḥadāʾik, in A.H. 325.

For the subsequent Imāms down to the middle of the seventh century of the Hijrah, I may content myself with referring the reader to the Genealogical Table, Note 107, and to Note 130.

I must add that I have not been able to identify the writer Ibn al-Mujāḥ, mentioned by Ibn Khaldūn.

Note 128 to p. 186.—Abu Bakr Muḥammad ibn Yahya as-Ṣūli died in A.H. 335. His life is given by Ibn Khallikān (de Slane, vol. iii. p. 68). He was a voluminous writer, and it will be noticed that among his works was a History of the Karmathians. He is doubtless the author quoted by adh-Dhahabi, as reproduced by Prof. de Goeje in his “Histoire des Carmathes” (p. 35).

Note 129 to p. 188.—Kamāl ad-dīn ʿOmar ibn ʿAbd al-ʿAzīz, surnamed Ibn al-ʿAdīm, was author of an important work in ten volumes on the history of Aleppo, entitled Buḥyat al-Ṭalab fi tarīkh Ḥalab, a title which may be translated “Object of the Student’s furthest desires in respect to the History of Aleppo.” He afterwards wrote an

* This ʿAbd al-Ḥamīd, it must be presumed, was father of Ḩabīb ibn ʿAbd al-Ḥamīd, mentioned in Janadi’s history of the Karmathians (supra, p. 210).
abridgment of the work, to which he gave the name Zubdat al-Halab, a portion of which has been published by Freytag. Ibn al-‘Adim was born in A.H. 580 and died in 660.

Note 130 to p. 190.—Ibn Khaldūn’s chapter on the Rassite Imāms is so incorrect that I have felt inclined to omit it altogether. But I have eventually thought that a more useful purpose may be gained by allowing it to form part of this volume, and by pointing out its inaccuracies. Touching the Suleymanite Sharifs of Yaman, it will be sufficient to refer to what I have said in Note 88.

I have there pointed out Ibn Khaldūn’s error in respect to the Imām Aḥmad (al-Mutawakkil) son of Suleymān, whom he erroneously calls son of ʿAbdūl Muzah, and of whom he still more inaccurately says, that he was nearly related to the Suleymanite Ghānim ibn Yahya. The Imām in question was in point of fact a direct descendant of ʿAbd al-Nasir Aḥmad son of al-Hādy Yahya. ‘Omārah is therefore right in styling him the Rassite. (See the Genealogical Table to Note 107.)

Aḥmad al-Mutawakkil ‘al’ Allah issued his proclamations asserting his claims to the Imāmate in A.H. 532, and was recognized in Najrūn as well as at Sha’dah. With the assistance of the surrounding Arab tribes, he attacked and defeated the Hamdānite King of Șanʿā, Hátim ibn Aḥmad, in A.H. 545. In 549, he marched against the Karmathian tribe of Yām, who, if the Zaydite historians are to be believed, still persisted in the practices described in Janadi’s account of the sect (supra, pp. 199 and 203). The country was plundered and laid utterly waste by the Imām’s troops, the remnant of the population seeking refuge in Najrūn. His expedition to Zabīd took place in A.H. 552. The account of it given by the Zaydite writers differs materially from ‘Omārah’s. The Prince of Zabīd, Fāṭik son of Muḥammad, was, they say, a man of unparalleled wickedness and addicted to unnatural crimes. He fell into the hands of the Imām, who, refusing an enormous ransom, ordered his prisoner to be put to death in obedience to the Divine law. The Imām remained eight days at Zabīd. He appointed a governor over the city and departed victorious and triumphant. He continued to wage war in defence of the faith and his fame spread abroad. The Khutbah was recited in his name in Khaybar and at Yanbu’. He reigned thirty-three
Towards the latter end of his life he became blind, and he died in A.H. 506.

Al-Mansūr Billah 'Abd Allah was likewise a member of the Rassite family, descendant of Hamzah (son of the Imam Abu Hashim al-Hasan) and of 'Abd Allah grandson of al-Kāsim the Rassite (see the Genealogical Table, Note 107). He was born in A.H. 561, proclaimed himself Imam in 593, and was solemnly recognized in the following year. He took up his residence for a time at Sa'dah, then moved southwards, and in 594 or beginning of 595, he entered San'a, where the citizens submitted to his rule. In 595 he made himself master of Dhamar and its neighbourhood, but was soon compelled to relinquish his conquests and to retreat northward.* He nevertheless continued to increase in power and reputation, which not only extended into the Hijaz, but his authority as Imam was formally recognized by the Zaydites of Persia. In A.H. 600 he restored and strengthened the fortress of Zafar. In 611 he regained possession of San'a and Dhamar and occupied himself in subjecting the Mutarrifiyyah, whom, according to his own historians, he treated with great cruelty.†

At the instigation of the Abbaside Khalifah an-Nāṣir, a strong force was sent, in A.H. 612, against al-Mansūr by al-Mas'ūd, the last Ayyubite Sultan of Yaman. The Imam retreated to the neighbourhood of Kaukabān and intrenched himself in a strong position, where he built a substantial house for himself and quarters for his followers, and where he also set up a mint. That position he occupied for three months and a half, during which time frequent engagements took place between his troops and their enemies. In 613 a truce was agreed upon. The Imam removed to Kaukabān and then to Zafār. His health now gave way, and he died at the former place in the first month of A.H. 614.

The death of al-Mansūr Billah was followed by a division in the ranks of the Zaydites. The people of Sa'dah and

* Ibn al-Athir mentions in his Chronicles (vol. xii. 113) the defeat of al-Mansūr 'Abd Allah by the Ayyubite Sultan al-Mu'izz Isma'il, and the date he gives is A.H. 597, not 592 as in our text of Ibn Khaldūn.

† The word abell frequently occurs in the Zaydite histories. I have nowhere met with an explanation, but it seems to be a designation for the Sunnite Muslims and is very generally accompanied by the epithet shakiyyah, the vile.
its neighbourhood recognized as Imām the Sharīf Majd (or Najm) ad-dīn Yaḥyā ibn al-Muḥṣin (read Muḥammad),* who adopted the surname of al-Hādy ila l-Hak, the same as that of his namesake and ancestor, the originator of the dynasty. In the southern districts, ‘Izz ad-dīn Muḥammad, surnamed an-Nāsir li-dīn Ilīh, son of al-Mansūr ‘Abd Allah, was proclaimed Imām. He was defeated in A.H. 623, in an engagement near Sanʿa with the troops of the Ayyūbite King al-Masūd. He fled to Thula, wounded by an arrow in the eye, and died before the end of the year. He was succeeded by his brother Shams ad-dīn Ahmad, al-Mutawakkil ‘al’ Allah. Al-Mansūr ‘Abd Allah, it must be stated, left a large family of sons besides the two I have here mentioned.

The Imām AḤMAD IBN ḤUSAYN (ibn Aḥmad ibn al-Ķāsim), surnamed al-Mahdi, was proclaimed at Thula in A.H. 646. On the question of his descent there is a singular disagreement between the writers I have had the means of consulting, a thing all the more strange considering the importance attached by the Zaydites to the purity of their Imām’s pedigree. Al-Aḥdal makes Aḥmad ibn Ḥusayn great grandson of Kāsim (Abū ’l-Ḳāsim al-Ḥusayn?) son of al-Muʿayyad Aḥmad (one of the Persian Imāms), descendant of Zayd son of Ḥasan and consequently not a member of the Rassite family.† The author of the Yawākit identifies his great-grandfather with al-Mansūr al-Ḳāsim, who died in A.H. 393, and among whose children no son of the name of Aḥmad has been mentioned. The author of the Bugḥyat al-Murīd says that he was descendant, as well as Mālikah the mother of the Imām Ahmad ibn Suleyman, of Aḥmad son of Isma’il Abu ’l-Barakāt, descendant of Muḥammad son of al-Ḳāsim the Rassite. This agrees with what is said by the author of the Jawāhir, who, however, confines himself to the statement that the Imām’s great-grandfather al-Ḳāsim was descended from Muḥammad son of al-Ḳāsim the Rassite. On the other hand, a comparison of dates—the Imām Aḥmad ibn Suleyman having been born in A.H. 500—leaves the question in a doubtful condition.

The designation al-Mūṭi I find nowhere but in Ibn

* Compare the Kāshifat al-Ghummah, fol. 22 rev., with the Ḥaddā‘ik, fol. 206 rev. l. 14.
† See the Genealogical Table to Note 107.
Khaldūn, who, it would appear, has borrowed it from al-Bayhaki.* The word signifies one appointed to subjugate.

Aḥmad ibn al-Ḥusayn was raised to the Imāmate with the full consent and approval of the family of al-Manṣūr ‘Abd Allah. Ere long he was able to treat on terms of equality with the Rasūlite Sultan, at that time al-Muẓaffar Yūsuf. Such a state of things was necessarily most distasteful, not only to the Sultan, but to all orthodox Muslims. Khazraji tells us, in his ‘Uḳūd, that the Abbaside Khalifah al-Muṭašim sent the Sultan orders to put an end to the dominion of the heretical Imām. The Zaydite historians relate a different and a somewhat curious story. According to their version (Yawāḳīt, fol. 171 rev.), al-Muẓaffar asked assistance of al-Muṭašim against the Imām. The Khalifah, it is related, sent the Sultan certain Hashishiyīn, otherwise called, he continues, Fidāwīyīn. These are persons, he further explains, “who sell themselves and risk their lives in accomplishing the slaughter of a person whose death is required of them.”† It is not without interest to observe that the word Hashishiyīn (or Hashishiyūn) is the same as that found by Mr. Lane (“Thousand and One Nights,” Note 46 to ch. ii.) in Idrīsi’s Geography, applied to the people we call the Assassins. The word, as Mr. Lane remarks, is precisely synonymous with Hashshashīn. The latter is the form in common use at the present day, though it now simply signifies persons addicted to the use of the drug.

Sultan al-Muẓaffar sent the assassins on a pretended mission to the Imām. They were received in audience, and very nearly succeeded in effecting their purpose. The Imām was wounded by the dagger of his assailant, but was rescued from the struggle by his attendants.‡

Ere long the Imām was beset with more serious trouble. The fidelity of the family of al-Manṣūr to their oaths of allegiance did not long endure. The distribution of commands brought about jealousy and dissensions, not only on

---

* See supra, p. 175, and compare with the passage in vol. ii. p. 252 of Ibn Khaldūn’s General History (Bul. ed.).
† See supra, Note 55.
‡ We are told by the same writer (fol. 166 obr.) that the Persian Imām Abu Ḥasan ‘Aly al-Hādi al-Ḥakayni, who pursued the Ismailites with his enmity, was murdered in A.H. 440 by a Hashīshy, sent for the purpose from the castle of Almūt.
their part, but also on that of other powerful chiefs. Denunciations were launched against the Imam, of whom it was declared that he was devoid of the qualities required by Divine law for his sacred office. The people were called upon to transfer their allegiance to the Sharif Hasan ibn Wahhās. Certain acts of extortion committed by order of the Imam Ahmad ibn Ḥusayn filled up the measure of his unpopularity.

The malcontents called upon Shams ad-din Ahmad (al-Mutawakkil), chief of the Hamzites and son of the Imam al-Mansūr ‘Abd Allah, to place himself at their head. They received support and assistance from the Rasulite king of Yaman. The rival forces met at Shuwābah in A.H. 656. The Imam’s troops were defeated and fled, leaving him almost alone on the field of battle. Surrounded by a band of his enemies, he was overpowered and killed, and his head carried to the tent of Shams ad-din. The event is said to have occurred on the identical day upon which the last Abbaside Khalifah of Baghdad was put to death by Hulaku. The Sharif Abu Muḥammad al-Ḥasan ibn Wahhās was proclaimed Imam, but was not universally acknowledged.

For about two years before that time, the country had been devastated by famine, which now resulted in pestilence. Among its earliest victims was Shams ad-din Ahmad, and he was followed, before the end of the year, by two other sons of al-Mansūr ‘Abd Allah, Najm ad-din Musa and Hasan. The chieftainship over the Hamzites consequently devolved upon their brother, Şārim ad-din Daʿūd, son of the Imam al-Mansūr ‘Abd Allah.

During the seventeenth and eighteenth centuries the Imamate of Yaman was held by a family descended from al-Mansūr al-Kāsim son of Muḥammad son of ‘Aly al-Amlahi, a descendant of Yūsuf ad-Dāʿy great-grandson of

---

* For Shuwābah see supra, Note 6 (footnote). The author of the Jawāhir says that it stood east of Zafar; Yāḵūt, that it was at a distance of four miles from Ṣanʿā (elsewhere he says four parasangs) on the banks of the river Darawān, which he tells us, flowed between Shuwābah and a town named after the river. The distance from Ṣanʿā, as will be seen, must have been considerably more than even four parasangs. Yāḵūt adds a strange account of the savage and desolate nature of the country. No bird, he says, will pass over it, and the bed of the river, he continues, is strewn with stones resembling the fangs of a dog.
al-Hādy Yahya, the founder, as has been seen, of the Rassite dynasty.

Mansūr al-Kāsim was born in A.H. 967 and died in A.H. 1029 (A.D. 1620), after a reign of twenty-three years. He is the Imām "Khassem ibn Mohamed," spoken of by Niebuhr as ancestor of al-Mahdi 'Abbās, the reigning Imām of Yaman at the time of the traveller's visit to San'ā in A.D. 1763. Niebuhr prints in his Description de l'Arabie a genealogical table giving the names and tracing the descent, from al-Kāsim, of the Imāms who successively occupied the throne down to the accession of al-Mahdi 'Abbās. The Bughyat al-Murid contains a minute account of the numerous descendants of al-Kāsim, the effect of which is to show that Niebuhr's table requires correction. Thus, al-Kāsim was succeeded, according to the Bughyat, not by his son Isma‘il, but by his eldest son, al-Mu‘ayyad Muhammad, born in A.H. 990, and who reigned from A.H. 1029 until his death in A.H. 1054, twenty-five years. His successor was his brother Isma‘il al-Mutawakkil, who died in A.H. 1087 (A.D. 1676), aged sixty-six years.* The life of the Imām al-Mansūr al-Kāsim forms the subject of a MS. in the British Museum library, Or. 3329.

The biography of an earlier Imām, al-Mutawakkil 'Allah Yahya, will be found in one of the Zaydite MSS. (Or. 3731). Al-Mutawakkil, who died in A.H. 965 (A.D. 1558), likewise claimed to be a descendant of Yūsuf the Dā'ī, but the line of descent is separate and distinct from that of al-Kāsim.

Note 131 to p. 191.—Some words are, I think, here omitted in the text, but the general sense of the passage is sufficiently obvious.

There is some difficulty in arriving at the correct names of the two personages who play so important a part in the history of the Karmathians, or Ismailites, in Yaman. Ibn Fāḍil is called Muhammad by Ibn Khaldūn, so also by Ibn al-Athir, and probably therefore by other writers whose works I have not within reach. On the other hand, he is called 'Aly not only by 'Omārah, but also by Janadi, Khazrajī, etc., by Mas‘ūdī and by the author of the Dastūr

* The year of al-Kāsim's birth is recorded in a chronogram بقث يأرب و جارد وهم ربع شرح لي مدري = 967; also the date of al-Mutawakkil Isma‘il's accession رب شرح لي مدري = 1054.
NOTE 132. *Notes.*

al-Munajjimin, whom I have already had occasion to mention (supra, Note 26). See also the footnote to the printed edition of Ṭabari, iii. p. 2256.

In the case of his companion, the discrepancies between the different names attributed to him are even greater. But in styling him *Mansūr*, as if it were a proper name, Janadi and Khazraji have allowed themselves to be led into error, through the fact that the Ismailite emissary was known by the designation *Mansūr al-Yaman*, he, that is to say, who was endowed with divine assistance in Yaman, meaning further, he who was victorious or who triumphed in Yaman. Khazraji gives him the name of *Mansūr son of Ḥusayn*.

The author of the *Dastūr* calls him Abu 'l-Kāsim (see supra, p. 193), al-Faraj ibn Ḥasan ibn Haushab ibn Zadān al-Kūfī (native of Kūfa). In Makrīzi (vol. i. p. 349) we read Abu 'l-Kāsim al-Husayn ibn Faraj ibn Ḥaushab al-Kūfī; in Ibn 'l-Athīr (vol. viii. p. 22), Rustam ibn al-Husayn (or al-Ḥasan) ibn Ḥaushab ibn Dadhān al-Najjār. The difference between the two last mentioned is somewhat singular, seeing that a comparison of the two passages relating to Ibn Ḥaushab clearly shows that both writers have borrowed, whether directly or indirectly, from one and the same source. In Makrīzi, it may be remarked, the word *kharrūba*, to ruin or devastate, has been wrongly substituted for *haratha*, to plough, with the result of destroying the sense of the phrase.

NOTE 132 to p. 191.—There is here a divergence between the statements of al-Janadi and Khazraji touching the pedigree of Ibn Fadl, all the more noticeable, since both evidently derive their accounts of the Karmathians in Yaman from the same origin, that is to say, from Ibn Mālik, the writer mentioned in the text.

In Khazraji there is no mention of Dhu Jadan. Ibn al-Athīr, it deserves perhaps to be noticed, says that Ibn Fadl was member of a family, natives of al-Janad. Al-Khazraji simply says that Ibn Fadl was descendant of "Khanfar son of Sāba son of Ṣafī (Ṣayfī?) son of Zur'ah (Ḥimyar the younger) son of Sāba the younger."

The tribe or family of Khanfar is mentioned by al-Hamdānī (p. 204, l. 10), and elsewhere (p. 53, l. 19) the same writer tells us that Khanfar was the name of a town in Abyan.
Note 133 to p. 192.—It is of course altogether out of the question to suppose that Ibn Haushab and Ibn Fadl were sent to Yaman by Maymūn, or that Obayd Allah the Mahdy was his son.

'Abd Allah son of Maymūn, the real author of the Ismailite conspiracy, was perhaps still living when the two emissaries were despatched; but Prof. de Goeje shows that it was doubtless Abdallah's son Aḥmad who organized the mission to Yaman.

Obayd Allah must at that time have been in his childhood. He died in a.h. 322, at the age, according to Ibn al-Athīr, of sixty-three years.

Note 134 to p. 193.—These words are founded upon a traditional saying of the Prophet. It is cited in both the works of Khazraji preserved in the Leiden Library, and also in the book by ar-Rāzi at the British Museum.

Note 135 to p. 194.—Al-Khazraji here adds that Ibn Haushab and Ibn Fadl arrived in Yaman shortly after the assassination of Muḥammad ibn Ya'fur, an event which we have been told by al-Janadi, on the authority of Ibn al-Jauzi, occurred in the first month of A.H. 279 (supra, Note 8, p. 225).

Prof. de Goeje arrives at the conclusion that the Ismailite mission was sent to Yaman in A.H. 266, a date in accord with Makrizi and with the author of the Dastūr. The latter states that the two missionaries were despatched in 266, whilst both agree in saying that they arrived in Yaman in 268 and that the Ismailite supremacy began to be freely preached in 270.

It would follow that Ibn Fadl's final conquest of Ṣanʿā (see Note 138) must have occurred thirty-one years and Ibn Haushab's death (A.H. 302) thirty-four years after their arrival in the country. It would in fact appear that they laboured for many long years, before they gained the commanding position which they eventually held for a brief period.

Note 136 to p. 196.—It will be noticed that Abu 'Abd Allah is here represented as having been sent to Africa by Maymūn, or as it may be understood, by the ruling chief of the Ismailites at that period, and not by Ibn Haushab as is stated by other writers. But it is probably true that
some time previous to his mission, Abu 'Abd Allah was absent from his native country, that he had an interview with the "grand master" (de Goeje, p. 19, footnote), and that he returned thereafter to Yaman.

As regards the question of the date at which his mission to Africa occurred, the year 290 is to be found in Khazraji as in our text. Makrizi says (vol. i. p. 350) that Abu 'Abd Allah arrived in the country of Katāmah in A.H. 288. In Ibn al-Athīr we read 280, the date adopted by de Sacy, on the authority of Baybars al-Mansūry and of Abu 'l-Fādā. According to Ibn al-Athīr, not only was Abu 'Abd Allah in North Africa before the death (at the latter end of A.H.289) of Ibrahim ibn Alīmad the Aghlabite, but it would further appear that he had previous to that event acquired sufficient power in the country, to enable him to enter into a state of open warfare with the troops of Ibrahim. (Ibn al-Athīr, vol. viii. pp. 25, 26.) The author of the Dastūr cannot be accepted as a safe guide, but it is not without interest to notice that, although he explicitly mentions the totally inadmissible year 296 as that of Abu 'Abd Allah's arrival, he does so immediately after mentioning figures, 145 + 135 (245 + 35?) which gives us the date of A.H. 280.

The year 296, mentioned in our text as that in which 'Obayd Allah started for North Africa, must be wrong. Our author is, it is true, by no means singular in his error, but Professor de Goeje shows that 'Obayd Allah's departure from Syria occurred, in all probability, not later than A.H. 287 or 288.

A statement by the author of the Dastūr may be noted, to the effect that when 'Obayd Allah arrived in Egypt he intended proceeding to Yaman, that he was deterred by news of the insubordination of Ibn al- Fādā, and that he remained in concealment in Egypt until he departed for North Africa.

Note 137 to p. 199.—Professor de Goeje has reproduced these verses from Khazraji. Two lines are added, expressive of the indignation they aroused in the mind of the orthodox Muslim who has preserved them. The two lines are of the same character as the following, interpolated by Dayba', immediately after the passage in which the supposed new Prophet is represented as proclaiming the abolition of prayer and of fasting:—
May God curse him in every land.—May God abase him whithersoever he go (or among the followers of all religions).

Note 138 to p. 199.—According to Khazraji, Ibn Faḍl first obtained possession of Ṣan‘ā in 293, a statement which is indeed confirmed by Tabari (vol. iii. pp. 2256 and 2267), and by Ibn al-Athīr (vii. p. 378). Al-Khazraji’s narrative (pp. 34, 35) is to the effect that Dhamār having been seized by the Karmathians, As‘ad ibn Ya‘fur tendered his submission, but that he fled upon Ibn Faḍl making his entry into Ṣan‘ā. The citizens applied for aid to the Zaydite Imām of Ṣa‘dah, al-Hādī Yahya, who despatched against their enemies an army under the command of his son Abu'l-Kāsim Muḥammad al-Murtada. They gained possession of Dhamār and compelled the Karmathians to abandon Ṣan‘ā. But the latter recaptured Dhamār from the hands of al-Murtada in A.H. 294, and drove him to seek refuge at Ṣan‘ā, where he joined his father. Al-Hādī was now attacked by the troops of As‘ad ibn Ya‘fur and, the citizens of Ṣan‘ā refusing to support the Imām against their old masters, he abandoned the city and retreated to Sa‘dah. The Karmathians again regained possession of the city for a short period, until they were for a second time expelled with the assistance of al-Hādī. But again the latter was put to flight by the approach of a strong force of the enemy. Al-Hādī died in 298. The Banu Ya‘fur once more succeeded in wresting the city from the hands of the Karmathians, but they were themselves soon again driven forth, and Ibn Faḍl, in Ramadan 299, made his entry into Ṣan‘ā, which remained thenceforth under his dominion, until the termination of his career.

Note 139 to p. 201.—These two words have a truly ghastly signification. They are derived from the verbs daḥaša, to agitate one’s limbs in the agonies of death, and shakhaša, to fix one’s eyes in the stare of death. Al-Khazraji calls the place al-Mashāhit, from shaḥaţa, to welter in blood. Müller’s Hamdāni mentions al-Malāḥīz, situated on the banks of the river Zabid (p. 71, l. 17, and 100, l. 21).

Note 140 to p. 201.—The author of the Tāj al-‘Arūs writes as follows:—
Husayb, pronounced like Zubayr, is the name of the river (or valley) of Zabid. It has an excellent climate, and its women are distinguished for their surpassing beauty and for their grace and kindliness. Hence the well-known saying: “On entering the town of Husayb put your beasts to the trot”—meaning, hasten your pace lest you fall a victim to the women’s fascinations.

See also Hamdānī, p. 53, l. 24, and 119, l. 17.

NOTE 141 to p. 202.—Abu Sa‘id al-Jannābi was chief of the Karmathian Principality of Bahrayn. He died in A.H. 301, and throughout his life remained faithful in his allegiance to 'Obayd Allah. I do not know how to explain the allusion in the text to his having declared his independence of the Mahdy, excepting by the fact that his fidelity seems at one time to have been suspected. See de Goeje’s Carmathes, p. 69.

NOTE 142 to p. 211.—Egypt was conquered by Jauhar, the Fatimite general, and the foundations of the fortress of al-Kāhirah (Cairo) were laid, in A.H. 358. Al-Mu‘izz arrived in Egypt and established the seat of the Fatimite Empire at Cairo in A.H. 362.

NOTE 143 to p. 211.—Dayba‘ adds here that Ibn al-Asad exercised the office of Dā‘y under the reigns of the Fatimite Khalifahs al-Hākim and az-Zāhir (A.H. 411-427), and during the earlier years of al-Mustanṣir (A.H. 427-487).

NOTE 144 to p. 212.—Instead of al-Aḥrāj or Akhrāj, I think we must read al-Akhrūj, which, Hamdānī tells us (p. 106), adjoins the lower country of Ḥadūr and was in his day the dwelling-place of the Banu Ṣuhayḥi, the Hamdānites. See Dr. Glaser, pp. 38 and 10. He identifies the district with the modern Ḥujrāh, shown upon his map, east of Ḥarāz. The place is mentioned, I may add, by al-Mukaddasy, who, according to Professor de Goeje’s edition, writes Ukhrūj.
GENERAL INDEX.

[The letters H, K, §, and T, form separate headings. For geographical names, see page 352.]

A.

Al-'A'azz. See 'Aly ibn Saba and Muḥammad.

'Abbās son of 'Aly al-'A'azz, 73.


Al-Mahdy. See 'Abbās Imām of Yaman, 322.

'Abbās ibn al-'Abbās, cousin of the Prophet, appointed Governor of Yaman, 139, 64.

'Abbās ibn al-'Abbās ash-Shā, the Dā'y, successor to Ibn Haushab, 208, 209.

'Abbās ibn 'Abd Allah the Sulayhite, adherent of Ibn Najib ad-Daulah, and his successor as Dā'y, 60, 208, 209.

'Abbās ibn 'Alŷ ibn Mahdy, 129, 164.

'Abbās ibn 'Aly ibn Mahdy, 129.

'Abbās ibn 'Aly ibn Wā'il the Wuhāzite, son-in-law of Manṣūr ibn Fātik, 98.


'Abbās (or Ziyād), infant son and successor of Abu 'l-Jaysh Ishaq, 8, 143.

'Abbās (or Ibrahim), successor of the preceding and last of his race, 13 sqq., 114.

'Abbās ibn Kaḥṭān of the Banu Ya'fur, 227.

Abu Muḥammad.' Abd Allah ibn Aḥmad, 12, 103.

'Abbās ibn al-Mahdy al-Ma'rami, 63.


'Abbās ibn al-Masūr, 258.

'Abd Allah ibn Maymūn al-Kuddαh, 321. See also Maymūn.

'Abbās ibn (Muḥammad ibn) 'Alŷ ibn 'Abd Allah ibn al-Abbas, the first Abbasido Khalifah, 2, 140, 181.

'Abbās ibn Muḥammad, al-Maṣūr, the second Abbasido Khalifah, 245.


Abū. See 'Abbās ash-Shiya'i. See Husayn ibn Aḥmad.

'Abbās ibn Abī 'Abd Allah al-Husayn at Tubba'y, which see.

'Abbās ibn Aḥmad, 53.

'Abbās ibn Yaḥyα, Chief of the Banu Ja'ab, 235, 237.


Ibn 'Abd al-Barr. See Abu 'Omar Yasef.

'Abbās al-Hajr son of 'Abbās al-Ma'dān, 313.


'Abbās al-Kādir son of Aḥmad the Ya'furite, 225.

'Abd al-Kays, 184, 314.

Banu. See 'Abd al-Kays. See al-'Abdi.
General Index.

'Abd al-Madin, 184, 312, 313.


'Abd al-Muhsin ibn Isma'il, one of 'Omara's informants, 118.

'Abd al-Mustafa ibn Ahmad the Zawahite, 33.


Abu 'Al, 'Abd al-Rahim al-Kadi al-Fadil, 'Omara's history written at his request, 1. His relations with the author, vii.-ix.

'Abd ar-Rahman ibn Ahmad the Alide, 39. His rebellion in Yemen, 218–19 (f.-note).

'Abd ar-Rahman ibn 'Ali ibn 'Auf, 14.

'Abd ar-Rahman ibn 'Ali ibn Saba. See 'Abd ar-Rahman ibn 'Aly al-'Absi.

Abhirah. See Buhair.

'Abna. Meaning of the word, 300.

Banu 'Abd al-Wahid, 18, 177.

Banu 'Abd al-Wahid son of Jayyash, 93.

'Abd al-Wahid son of 'Ali ibn Mahdy, 297.

Ahmad ibn 'Attab al-Hadaly, deputy of Saba ibn Abi 's-Souad at Aden, 68.

Ahmad ibn Falah, one of 'Omara's informants, 82.

Ahmad ibn Husayn al-Amawy, Ibn as-Sahab, 22.


Ahmad son of Ja'far son of Musa the Sulayhite, 38, 94. His death at Aden, 250.

Ahmad ibn Mansur ibn al-Mufaddal, 267.

Al-Adil al-Nasir, son and successor of Tala'i', vi.

Al-Mutawakkil, the Zaydite Imam, 175, 183, 189. Appointed Imam, 319. Heads a rebellion against the Imam 'Abd Allah ibn Maymun, 324.

Abu 'Al 'Abd ar-Rahim al-Kadi al-Fadil, 'Omara's history written at his request, 1. His relations with the author, vii.-ix.

'Abd ar-Rahman ibn Ahmad the Alide. His rebellion in Yemen, 218–19 (f.-note).

'Abd ar-Rahman ibn 'Ali ibn 'Auf, 14.

'Abd ar-Rahman ibn 'Ali ibn Saba. See 'Abd ar-Rahman ibn 'Aly al-'Absi.

Banu 'Abd al-Wahid, 18, 177.

Banu 'Abd al-Wahid son of Jayyash, 93.

Banu 'Abd al-Wahid son of 'Ali ibn Mahdy, 297.

Ahmad ibn 'Attab al-Hadaly, deputy of Saba ibn Abi 's-Souad at Aden, 68.

Ahmad ibn Falah, one of 'Omara's informants, 82.

Ahmad ibn Husayn al-Amawy, Ibn as-Sahab, 22.


Ahmad son of Ja'far son of Musa the Sulayhite, 38, 94. His death at Aden, 250.

Ahmad ibn Mansur ibn al-Mufaddal, 267.
Mu'taman, governor of Ḥays, 106. See 'Aly ibn Mas'ūd.

'Āly ibn Mas'ūd al-Juzāli, an influential leader at Zabid, 97.

'Āly ibn Muhammad al-As'hrī, one of 'Omarah's informants, 2.

'Āly ibn Muhammad al-Hamudi, ruler of Mirbat and Zafar, 182, 311.

'Āly ibn Muhammad al-Ḫāsib al-Farādy, 1-103.

'Āly ibn Muhammad the Sulayhite. See 'Āly son of Ja'far.

'Āly ibn Muhammad, grandfather of 'Omarah, 29.

'Āly ibn Musa ibn Abi'z-Zarr, 77.

'Āly son of al-Makarram Ahmad, died in infancy, 39.

'Āly al-Amlahy, ancestor of recent Imāms of San'a, xxiv.

'Āly Ḥasan 'Aly al-As'hr'ay, 213.

'Āly ibn Faḍī the Karmathian. His history, 191-207. His name, 322. Date of his arrival in Yaman, 324 (Notes 133 and 135). Date of his conquest of San'a, 326.-67, 143, 173, 222, 223, 226, 232.

'Āly ibn 'Alī- Gardāt, joint King of Aden. Succeeds his brother Muhammad, 67. War with his kinsman the Dā'y Saba ibn 'Āly Su'ūd, 68-73. His death, 73.-113, 272.

'Āly ibn Ḥusayn Juftam, sent from Baghdad as Governor of Yaman, 225.

'Āly ibn Ḥusayn al-ʿAbidin son of Ḥusayn son of 'Āly, 289, 302.

Dā'y 'Āly ibn Ibrahim ibn Najīb al-Daulah, al-Mawajak. His history, 57-64. Arrival in Yaman, 57. Establishes order and wins the Queen's confidence, 58. Defeated at Zabid, 59, 97. Makes war on the Zurayrites, 59-60, 66. Becomes disaffected to the Queen but is reduced to submission, 60.61. Charged with treason against the Khalifah, 61-62. Arrested, 63. Carried to Adon and embarked for Egypt, 64. His ultimate fate in doubt, 60-61.


Imām 'Āly ibn Ja'far al-Ḥady al-Ḥusayn, 320 (f. note).

'Āly ibn al-Kumm. See 'Āly ibn Muhammad.

General Index.


Al 'Uy ibn Ma‘rûs, 30, 278.

Al 'Uy ibn Mas‘ûd, Prince of Hûys, 115. See Al-Mu‘a‘a‘ib ibn Mas‘ûd.

Al‘Uy ibn Muhammad, Zaydite Imam of Sa‘dah, 190.


Al‘Uy ibn Muhammad, Prince of Dhakhir, 131.

Al‘Uy ibn Mu‘mannam, Ka‘di of Harâz, 23.


Al‘Uy ibn Suleyman as-Zawâhi, adherent of ibn Najîb ad-Daulah, 60.


Abu‘Al‘Uy ibn Talib, one of Omârah’s informants, 13.

Al‘Uy ibn Wardân, freedman of the Banu Yaf‘ar, 226.

Amharah, an Abyssinian tribe, 117. See Abyssinian tribes.

Al‘Amin. See Mu‘ammad tribe of Harân.


Al‘Amin bi-‘Akhâm Ilhah, the Fatimite Khalifah. His official intimation of the birth of his son, 131-7, 300.-62, 63, 257, 265, 298-9.

Al‘Amlâhy. See Al‘Uy.

‘Amlîk or ‘Amîlik, 179, 310.

Banu‘Amru, subdivision of the tribe of Khânân, 57.

Abu‘Amru ibn Al‘Uy, 162, 282.

Al‘Amm ibn Arkatah the Jâmbite, 52, 56, 61.


Al‘Amm son of Wardah, 116.

‘Anbar (?), slave of Princess ‘Alam, 112.

‘At ‘Abbasah, 200.

‘Anis, 236, 273. See Nafis, freedman of the Ziyûdites.

Al‘Azzî or Al‘Azzî, guardian of the children of Al‘Azzî Al‘Uy and one of Omârah’s informants, 73, 74, 273.

Al‘Azzî or Al‘Azzî,ward of ‘Abd Allah al-Muzayrim, 145.

Al‘Azzî or Al‘Azzî, freedman of the Banu ‘Ans, 52, 69, 139, 177, 217, 262, 295 (f.-note), 300.

Al‘Azzî, designation given by Ibn Mahdy to his auxiliaries, 126, 163. See also 217.

Al‘Ansi. See Al‘Aswad.

Banu‘Anz ibn Wâ’il, 166, 178, 308.

Al‘Aranjaj, surname of the patriarch Himyâr. ‘Arib, ancestor of one of the three great stems of Yamanite tribes, 216, 217.


Sir Joseph Arnould, 204.

Al‘Arud, surname of Yamâmah, 178.
Arwa, name of Queen Sayyidah (?), 333.
Arwa daughter of 'Aly ibn 'Abd Allah ibn Muhammad the Sunaybite, wife of Mansur ibn al-Mufaddal, and subsequently of Muhammad ibn Saba, 76, 160, 296.
Asad ibn 'Aly ibn Muhammad, kinsman of the Da'i Ahmad al-Mukarram and Lord of Ta'kar, 50, 257.
Asad son of 'Abd Allah ibn Ya'furai, 227.
Sharif Asad ibn 'Abd as-Samad ibn Muhammad al-Hawwāly, 63.
Asad ibn 'Arrāf, 26, 38.
Asad ibn Abi 'l-Futūḥ, 60, 66.
Asad ibn Shibāb, brother of Asma, Governor of Zabid, 26.
As'ad ibn Wa'il ibn 'Is the Waḥāzeite, 18, 76, 93, 176, 213.
As'ad ibn Ya'fur, 227.
As'ad ibn Abi 'l-Futūḥ, 60, 66.
As'ad ibn Abi 'l-Futūḥ, 60, 66.
As'ad ibn Ya'fur, 227.
Banu Aus, 216-7.
Banu A' shab. See Dhu A' shab.
Al-Ash'ari. See Ahmad ibn Muhammad and Abu 'l-Hasan 'Aly ibn Muhammad.
Al-Ash'ary. See Malik ibn Anas.
Al-'Ayāni, surnames of the Imām al-Manṣūr al-Kāsim, son of 'Aly.
Najm ad-din Ayyūb, father of Sala-
din, ix.
Azāl. See Uzāl.
Banu Azd, 183, 216, 313.
Al-'Azīz, the Fatimite Khalifah, 227 (f.-note).
B.
Badbān, Governor of Yaman, con-
version to Islām, 138.
Bahjah, mother of 'Aly ibn Abī 'I-
Gharit, 72, 272.
Banu Bah, 54, 170, 262.
The Bahrite. See Zakariya ibn Shakir.
Al-Bajali. See Abu 'Abd Allah al-
Husayn ibn 'Aly.
Tribe of Bahjīlah, 45 (f.-note), 178, 217.
Al-Bakhūdah. See Ahmad ibn Mu-
hammad al-Hamidī.
Bakil, sub-tribe of Hamdān, 18, 107, 132, 175, 216, 247.
Abu Bakr, successor of the Prophet, 139, 309.
Abu Bakr ibn Ahmad al-'Abdī, one of 'Omarah's informants, 79, 275, 276.
Abu Bakr ibn Muhammad al-Yāfī, 75, 76, 260.
Al-Bakri, the geographer, 178.
334 General Index.

Banu (Abi) 'l-Barakāt, 173.
Ibn Abi 'l-Barakāt. See al-Mufad-dal.
Barūch, 215, 313.
Al-Bīrūnī, 276.
Al-Bata'iḥy. See ma-Ma'mūn.
Ibn Batūtah, 166 (f.-note), 237.
Al-Bayāri. See Muḥammad ibn Zayd.
Al-Dayḥakī. Several writers of that surname. The one probably here in question, 305.—139, 172, 175, 176, 178, 182, 183, 217.
Billis Queen of Saba, 22, 183, 250, 276.
Banu 'l-Bi'm (?), sub-tribe of Khāliīn, 207.
An Arab Birnam-wood, 310.
Būhar, a weight, 80, 278.
Banu Buhār, 262.
Bukht Naṣṣar, 215, 313.
Burhān (or Maṣrār), slave of Queen 'Alam, 112.

D.
Dadhwayh, 139, 300.
Ad-Da'īḥā Abū 'l-Kāsim, 186, 226, 227.
Kitāb Dastūr il-Munajjimin, 250, 322-3, 324, 325.
Da'ud Sārim ad-dīn son of 'Abd Allah ibn Ḥamzah, 321.
Da'ud ibn 'Alī, uncle of 'Abd Allah as-Saffāḥ, Governor of Yaman, 140.
Ad-Dayba', historian of Yaman, iii., v, xvii.-xviii. His account of the conquest of Yaman by the troops of the Egyptian Sultan al-Ghūrī, 237 (f.-note).—221 (f.-note), 226 (f.-note), 236, 211, 325, 327.
Ad-Dayr (monastery), name given to the Ka'bah of Najrān, 183.
Banu Dayyān of the Banu 'l-Ḥārith the Mudjīhit, rulers of Najrān, 184, 313.
Adh-Dhabīb, name of 'Alī the Sulayhite's horse, 84.
Adh-Dhabābī, 316.
Adh-Dhakhirah, daughter of Jayyāsh son of Najāh, 93.
Adh-Dhakhirah daughter of Najāh, 16, 81.
Banu 'd-Dhib, surname of the family of the Banu 'l-Karam, 67, 70.
Banu Dhu Aṣbah, their country, 176.—17, 197, 216.
Dhu Hawwāl, ancestor of the Banu Ya'far, 221.
Dhu Jadān, 191, 323.
Dhu 'l-Kalān', 17, 176, 215, 232.
Dhu 'l-Manāk, ancestor of Abu Jafar al-Manākhi, 222.
Dhu 'l-Muthlah, 222.
Dhu Nuwās, the last Himyarite king, 313.
Dhu Ru'ayn, or Yarim, 215, 219 (f.-note), 245, 298.
Dhu 'th-Ṭahfīnīt, surname of 'Alī Zayn al-Abīdīn and of 'Alī son of 'Abd Allah son of 'Abbās, 299.
Dieterici's Mutanabbi. See Al-Mutanabbi.
Dīnār ibn 'Abd Allah, 219 (f.-note).
Malikite Dinārān, first struck by al-Mukarram Aḥmad, 37, 79, 80, 253.
Banu Dinnah, 54, 262.
Dodekite Shi'āh, 301, 302, 303.
Dūhaym ibn 'Abās, 84.

F.
Al-Kūdī al-Fāḍil. See 'Abd ar-Rahīm.
Ibn al-Fāḍil. See 'Alī ibn al-Fāḍil and 'Imrān ibn al-Fāḍil.
Al-Fāḍil ibn Šahā Dhu Ṭūr-Ṭāṣāṭāyn, 3.
Banu Fahm, sub-tribe of Kuṭā'ah, 218.
Al-Fāʾīz bi-Naṣr Illah, the Fatimite Khalifah, vi.
Ibn Falâh. See Ahmad.

Al-Falâmas the Ab† of Najrân (Kalammas?), 183, 312.

Farsj son of Ishaq ibn Marzûk as-Sabrati, 115.

Faras-S. Ibrahim the Abyssinian, 21.

Bunus Farasân, 280 (f.-note).


Abü l-Fath. See Imâm an-Nâsir the Daylamite.

Abü l-Faih ibn al-Walid. See Abu l-Futûh.

Abü l-Fath. See Sultân Abu 'n-Narayn.

Al-Fâtik son of Jayyâsh son of the Indian concubine, 91, 93. Succeeds his father, 93, 156. His death, 94, 156. His descendants exercised only nominal rule, 95-6.

Al-Fâtik son of Mansûr ibn Fatîk ibn Jayyâsh. His accession, 98, 156. His death, 115, 157, 285.—95, 100, 114, 117, 162.


Fatimah daughter of al-Mukarram Ahmad the Sulyhite. Married to Shams al-Ma'âli Aly son of the Day Saba the Sulyhite, 49. Escapes from her husband, 50.

Fatimah daughter of the Prophet, 130.

Faymiyyûn, converted the people of Najrân to Christianity, 183, 312.

Fayrûz the Daylamite appointed Governor of Yaman by Abu Bakr, 139, 300.

Fidawiyyah. See Assassins.

Jis al-Fuwaykar. See az-Zibrikân.

Abu l-Futûh, nephew of Jafar ibn Ibrahim al-Manâshî, 222.


Al-Ghafâ'i, son of 'Ali ibn Faḍl, 207.

Al-Ghâ'it, meaning of the word in Yaman, 217.


Abu l-Gharat son of Mas'ûd, Prince of Aden, 69, 60, 67.

Abu l-Ghayth ibn Sâmir, adherent of Ibn Najîb ad-Daulah, 60.

Ghazîl, slave-girl of Queen 'Alam and sister-in-law of Surûr, 120.

Ibn al-Ghifâri. See Muḥammad.

Kaşr Gâmund, the Ka'bah of Yaman, 6, 171, 182-3.

Al-Ghûri, Sultan of Egypt, 237 (f.-note).

Ghuzz, 161, 165. According to the Sibäh (apud Tâj al-'Arûs), a Turkish tribe, but the word is commonly used to denote natives of Western and Central Asia (Turks, Tartars, Kurds, etc.), employed in a military capacity, 161, 165.

The Ghuzz enlisted by Jayyâsh. Their history, 104-6.

Dr. Eduard Glaser, xix. sqq., 171 (f.-note), 222, 223, 228, 233, 234, 247, 251 (f.-note).

Prof. de Goejo, 316, 324, 325, 327. See also Ibn Ilaukil, Ištakhrî, Khuruddabbe, etc.

H.

Banu Hâbrah, 251.

Al-Hudhâlya. See Ahmad ibn 'At-tab.


Banu Hamdân. They and the Banu Khaułân were the two most powerful tribes in Yaman, 175, 176, 218. Their descent. 216. —18, 58, 59, 60, 64, 69, 70, 71, 145, 146, 158, 159, 168, 169, 186, 188, 226, 228, 229, 230, 243, 247, 262, 295, 309.

Al-Hamdani the Geographer, xix.,
General Index.


Banu Hashim, Amirs of Mecca, 147, 148, 152, 166, 252, 281, 285.

Abu Hashim. See Abu Hāshim al-Hasan ibn 'Abd ar-Rahman.

Hundah son of 'Aly of the Banu Ḥanifah, King of Yamamah, 179.

Al-Haythami. See As'ad ibn Yahya.


Ibn Hishām, descendant of Hisham the 'Omayyad Khalifah, 2, 4.

Banu Ḥizān, 179, 310.

Ḥud, the prophet, 180, 290 (f.-note), 311.


Hadramaut, son of īkhāţ, 311.

Al-Haf, son of Ķuda'ah, 181.

Al-Hafiz li-din Illah, the Fatimite Khalifah, vi., 137, 298, 300.

Al-Hajjah. See 'Alam.

Al-Hajjaj, 140, 178.

Al-Hajūri. See Husayn ibn Abi'l-Hafāt.

Banu Hakam, v., 217, 118, 120, 238, 225, 288.

Al-Hakami, surname of 'Omārah, v., 79.


Al-Hākim bi'āmar Illah, the Fatimite Khalifah, vi., 327.

Al Haḳły. See 'Abd Allah ibn Ziyād.

Al-Hamal (or al-Jamal), leader of the insurrection against al-Mu'tasim, 53, 150.

Ḥamid ad-Daulah. See Ḥātim ibn Ahmad.

Ibn Ḥamid ad-Din. See Ṣafīd.

Al-Hamidī. See Ibrahim ibn al-Husayn and Ḥātim ibn Ibrahim.

Ḥāmil al-Madyah, 48.

Al-Hamad. See also al-Jamal, 53.

Al-Hamadī. See Aḥmad ibn Muḥammad.

Ibn Ḥamzah, 321.

Ḥamzah ibn Wahhās, Suleymanī Prince of Mecca, 285.

Banu Ḥanifah, 178, 179, 309, 310.

Banu Ḥarim, 118, 286.

Al-Ḥārimi (or Ḥirāmi), 7, 9, 231.

Al-Ḥārani. See al-Murajja.

Banu Ḥariz, 175, 215, 309.

Banu 'l-Ḥārith ibn Ka'b sub-tribe of Aẓd, 183, 226, 313.

Banu 'l-Ḥārith ibn Ka'b sub-tribe of Madhhij, 217, 183-4, 313-14.

Ḥārithah son of 'Amr, 216.

Ṣa'd ibn Ḥārāmī, 325.


Iliasan ibn Ahmad ibn Yahya al-Muntakhab, mentioned as Sūli, and by Ibn Ilāzim, 186.

Abū Muḥammad al-Hasan ibn 'Abd 'Allah, 27, 93, 280.

Abū 'l-Iliasan ibn 'Aly ibn Muḥammad the Sulayhīte, 77.

Iliasan ibn 'Aly al-Utrūsh an-Nāsir Ilākāk, 316.

Abū 'l-Iliasan ibn 'Aly al-Kāsim al-Bayḥaki, 305.

Al-Iliasan ibn 'Aly al-Sahl, 3.

Ḥasan son of Mansūr al-Yaman, 208.


Ḥasan son of the Imām al-Madyah Yahya, 315.

Ḥasan son of Zayd, descendant of Zayd son of Iliasan son of Aū Taḥib, 303.

Abū 'l-Iliasan (Abū 'l-Jaysh ?) ibn Ziyād, 227.

Banu Ḥāshid, sub-tribe of Hamdān, 107, 132, 175, 216, 233, 247.

Ibn Abū Ḥāshid the Khulānīte. See Yahya.

Hashshiyin. See Assassins.

Ḥasan ibn Tūbba', 178, 310.

Ibn Ḥātim the historian. See Muḥammad.

Ibn Ḥātim. See 'Aly ibn Ḥātim.

Ḥātim ad-Daulah Ḥātim ibn Ahmad, 148, 230, 317.

Ḥātim son of 'Aly son of Saba the Zuryyite, 73, 295.

Ḥātim ibn al-Ghashim, Sultan of Jumā, 230, 257.

Ḥātim ibn Ibrahim ibn al-Illusayn al-
General Index.

Abu ‘Abd Allah al-Ḥusayn ibn ‘Aly al-Bajali, one of ‘Omārah’s informants, 45, 46, 61, 265.


Ḥusayn ibn Abi ’l-Ḥafṣūt al-Ḥajūrī, 94.

Ḥusayn ibn son of ‘Aly ibn Abi Ṭalīb, 131, 219, 302.

The Kādi Ḥusayn ibn Ismā‘il al-Isfahānī, 46, 47.

Ḥusayn, son of the Imām al-Ḵāsim the Rassite, 143, 185, 315.


Ḥusayn ibn Salāmah, freedman of the Ziyadites and waqīr to the son of Abu ’l-Jaysh, 8. Mosques and wells constructed by Ḥusayn along the road to Mecca, 9-13. His death, 9.—16, 90, 92, 97, 129, 143, 145, 177, 220, 227 (f.-note), 235-6, 292.

Al-Mukry al-Ḥusayn, grandson of Abū Ḥusayn ibn Ṣalāmah, one of ‘Omārah’s informants, 12.


Ḥimyar ibn al-Ḫārīth, Governor of Yaman, 224.

I. Ibādites, a Muslim sect, a division of the Kharījītes, 181.

Ibrahim ibn ‘Abd Allah, brother of Muḥammad an-Nafs az-Zakiyah, 302.


Ibrahim ibn Ḥusayn al-Ḵāmīs, 325.

The Dā‘y Ibrahim ibn al-Ḥusayn al-Ḫāmīs, 137, 298-9.

Ibrahim Abu Ja‘far al-Manākhi, founder of a dynasty in Mikhāl Ja‘far, 221-2.

Z
Ibrahim son of Jayyash. Seeks to oppose the succession of his brother Fātik and again that of his nephew Manṣūr, 93-4, 156.

Ibrahim, son of the Abbaside Khalifah al-Mahdy, 3.

Ibrahim ibn Muhammad ibn Ya'fur, 172, 185. Outlines of his history, 221-6.


Ibrahim son of Muhammad ibn Ziyad, succeeds his father to the Principality of Zabid, 5, 234-5, 291-2.


Ibrahim (or 'Abd Allah), last Prince of the dynasty of Ziyad, 13-15, 144.


Ibrahīm ibn Muḥammad ibn Ya'fur, 172, 185. Outlines of his history, 221-6.


Ibrahīm son of the Abbaside Khalifah al-Mahdy, 3.

Ibrahim ibn Muhammad ibn Ya'fur, 172, 185. Outlines of his history, 221-6.


Ibrahim son of the Abbaside Khalifah al-Mahdy, 3.

Ibrahim ibn Muhammad ibn Ya'fur, 172, 185. Outlines of his history, 221-6.

General Index.

Banu Ja'dah, 214.
Banu Jadis, 179, 310, 311.
Banu Ja'far. See Ju'fi.
Ja'far ibn al-Abbas, killed in an attack upon 'Aly the Sulayhite, 251.
Ja'far ar-Rashid, mentioned as son and successor of the Imam Ahmad an-Nasir, 186.
Ja'far ibn Dinar, Governor of Yaman, 224.
Ja'far son of Ibrahim al-Manakh. Gave his name to Mshaf Ja'far and was the builder of Mshaf Khirah, 221. Attacked by 'Aly ibn al-Fadl the Karmathian and killed, 222.
Ja'far son of the Imam al-Mansur al-Kasim, 228, 229, 251.
Ja'far son of Mansur al-Yaman (Ibn Haushab), 210.
Ja'far as-Sadiq, son of Muhammad al-Bakir, the sixth Imam, 249, 303.
Ja'far, freed man of Muhammad ibn Ziyad, 4-5, 141.
Ja'far, son of Musa the Sulayhite, 38.
Kith al-Jafir (or as-Suwar), 19, 145, 249.
Banu Jald, sub-tribe of Madhhij, 217.
Abu Sa'id al-Jannabi, 202, 327.
Ibn Jarir. See Ishak ibn Yahya.
Banu Jarum, sub-tribe of Ku'da'ah, 218.
Abu Durr. Jauhar al-Mu'azzami, guardian of the children of 'Imran, the last Zurayite King of Aden, 257. Surrenders the castle of Dumlawah to Turan Shah, 297.
Ibn al-Jauzi. See Abu'l-Faraj 'Abd ar-Rahman.
Abu'l-Jaysh. See Ishak.
Abu'l-Tabi' Javaysh son of Isma'il son of Albuqra, one of 'Omarr'ah's informants, 111.
Abu'l-Tabi' Nāsir ad-din Jayyash son of Najah. Author of a History of Zabid, xii., 2. Joins with his brother Sa'id in recovering Zabid from 'Aly the Sulayhite, 82, 152. His narrative of the expedition and of subsequent events, 82-6, 89-92. Takes part in the attack upon the camp of 'Aly the Sulayhite, 82-4. His advice to his brother, 85. Upon the recapture of Zabid by the Sulayhites he seeks refuge in India, 37-8, 88, 154. Returns and succeeds in regaining the city, 88-92, 155. His generous treatment of As'ad ibn Shihab, 92, 155. His death, 93. His literary talents, 279. His slaughter of the Kadi Ibn Abi 'A'kamah, 93, 289. His ingratitude to the Wazir Khalf, 255.- 14, 16, 44, 45, 81, 153, 154.
Jazali, name of the tribe to which the Banu Najah belonged, 96, 97. See Abyssinian tribes.
Al-Jazzar (the Butcher). See Ibrahim, son of Musa.
Jinain al-Kubra, freed woman of Mansur ibn Fathik.
Family of Abu'l-Jud, rulers of Najran, 184.
Banu Judham, sub-tribe of the Banu Murrah, 218.
Juftam. See 'Aly ibn Husayn.
The Day ibn Juftam (or Rahim?), one of Ibn Haushab's successors, 211.
Banu Ju'fi, sub-tribe of Madhhij, 167, 217.
Banu Jumash, a Khaulanite tribe, 54, 283.
Jumahah, daughter of Suwayd, and wife of the Day al-Mansur Saba, 48.
Banu Jurayb son of Sharahbil, 94, 281.
Banu Jurhum, 183, 216, 312.
Banu Jurrah, 217.
Jusham ibn Khaywān, ancestor of the B. Bakil and B. Ḥashid, 175.
Banu Jusham ibn Yam, sub-tribe of Hamdan to which the Sulayhibites and Zurayites belonged, 64, 70, 159, 168, 216, 251, 271.
Jaynholt's edition of the Marāṣid, 239, 294, 305 (f.-note), 309.

**General Index.**

Banu Jurrah, 217.
Jusham ibn Khaywān, ancestor of the B. Bakil and B. Ḥashid, 175.
Banu Jusham ibn Yam, sub-tribe of Hamdan to which the Sulayhibites and Zurayites belonged, 64, 70, 159, 168, 216, 251, 271.
Jaynholt's edition of the Marāṣid, 239, 294, 305 (f.-note), 309.

Khalf ibn Abi Ṭahir the Omanyat, waqir of Jayyash, 2. His escape with Jayyash to India, 37, 88, 154. They reconquer Zubid, 88 sqq., 155. Hostility between Jayyash and him, 255. His rebellion, 45.
Khālid son of Abu 'l-Barakāt ibn al-Walid, his assassination, 258.
Khālid ibn al-Walid ("the Sword of God"), 184.
Hāji Khalīfah, author of the Kashf az-Zunun, xii., xiv., xv., xvi., xvii., 249.
Khanfar son of Saba, 323.
Sect of the Khárijites, 161, 163, 191, 289.
Banu Khath'am, 177, 178, 217, 228.
Banu Khudab, Part of the tribe settled in Mikhālāf Ja'far, 54, 170. According to certain authorities the B. Khudān were a division of Kudā'ah, 217.—53, 55, 56, 57, 69, 127, 131, 150, 162, 169, 217, 226-30, 262-3.
Banu Khaywān the Ḥamānites, ancestors of Ḥashid and Bakil, 175.
Ibn al-Khazām. See al-Harāmi.
Ibn al-Khazray. See Abu 'l-ḳāsim.
Tribe of Khazraj, xv., 216-7, 236.
Al-Khazrajī, xii. His Histories of Yaman, xv., xvi., Extracts, 243, 244, 251, 257-8, 268-9, 280-1, 282, 283, References, passim.
Ibn Khurdbbah, the Geographer, 33 (f.-note), 240.
Tribe of Khuz'ā'ah, 216.
Al-Kifāyah. History of Yaman by Khazrajī, xvi., xvii.
Banu Kindāh (sub-tribe of the B. Murraḥ) and their country, 101, 177, 218, 252, 295 (f.-note).
Baron von Kremer, 231.
Banu 'l-Kurandy the Himyarītes, 16, 21, 171, 172, 242-3, 245.
Ibn al-Kurandy, ruler of al-Ma'āfār, 30, 147, 278.

**K.**

Ibn Kābas. See Muḥammad.
Al-Kābūnī. See Abu Ṭahir.
General Index.

Kahtân, nephew of As'ad ibn Ya'far, 207.
Kahütites, 85, 153, 165, 181, 183.
Al-Kâ' im bi'amr ills, the Fatimite Khalifah, 210, 250.
Ibn Kalâkis the poet, 160-1, 306.
Kasidat al-Imârîyiyah, 231.
Kasîm, father of Saba and Muhammmd ibn Saba, 75.
Al-Kasîm son of Al-Mu'ayyad Ahmad.
Reed Abu 'l-Kâsim al-Ilîs, 198.
Al-Kasîm al-Mawkuhtâr son of an-Nasir Ahmad, 196 (and f.-note), 226.
Imâm al-Manṣûral-Kasîm son of âly, 228, 319.
Sharif Kasîm son of Ghânim son of Yahya the Sulaymânite, 296.
Al-Kasîm ibn Ilis, the Zaydite sharif, 228-9.
Al-Kasîm son of Ibrahim Tabâtabâ, ancestor of the Basite Imâms of Yaman. Sketch of his history, 314-5. 142, 185, 186, 318, 319.
Abu 'l-Kasîm, surname of the Prophet, 136.
Abu 'l-Kasîm ibn al-Khazary, deputy at Aden of 'Aly ibn Abi 'l-Gharât, 68.
Imâm al-Manṣûral-Kasîm ibn Mihammad, 321.
Kasîm al-Mulik, an empty title given to Al-Mahdy.
Kasîm ibn Abî Tâhir, 256.
Kasîm son of Saba and Muhammmd ibn Hayyân.
Kayl, singular of Akyal, title given to the Himyarite Kings, 176.
Kays ibn 'Abd Yaghûth, the slayer of Al-Aswad the 'Ansite, 139, 300.
Kays 'Aylân son of Mudar, one of the patriarchs of the Ismaelites, 219, 220.
Kays ibn Abî 'l-Kumm, see 'Aly ibn Muhammmd and Ilis, 219, 256, 257, 258, 259, 260, 261.
Kays ibn Anas al-Kasîm, 178.
Kasîm ibn 'Abd Yaghûth, chief Da'î in Yaman, 134.
Ibn Malik. See Abu 'Abd Allah
Malikite dinars, 37, 79, 80.
Malikah, mother of the Imam Ahmad ibn Suleyman, 319.
Ma'an ibn Ahmad ibn 'Attab, 79.
Al-Ma'amari. See 'Abd Allah ibn al-Mahdy.
Al-Ma'mūn al-Batā'ihy, wazir of the Khalifah al-'Amir, 58, 61, 62, 265.
Al-Ma'mūn the Abbaside Khalifah. See 'Abd Allah.
Ma'n son of Hatim ibn al-Ghashim, Sultan of San'a, 230.
Ma'n ibn Za'idah, Governor of Yaman, 16, 159, 243, 245.
Manākh. See Dhù 'l-Manākh.
Al-Manakhi. See Ibrāhīm Abu Ja'far and Ja'far.
Mani' ibn Mas'ûd the Zuragite. Anecdote, 69, 70.
Mansūr son of al-Âazz 'Aly ibn Sabs the Zurayite. Anecdote, 69, 70.
Mansūr son of al-Âazz 'Aly ibn Sabs the Zurayite.
Mansūr ibn Fatik ibn Jayyāsh. Succeeds his father and receives assistance from al-Mufaddal, 84, 156. Slays his wazir Anis, 96-7. Is poisoned by Mann Allah, 98, 156, 291.—52, 95, 117, 120.
Mansūr son of Ikbal, 115.
Mansūr, one of the three children of 'Imrān the last Zurayite King of Aden, 79, 80, 275, 297.
Mansūr son of Jayyāsh, 93.
Mansūr son of Mann Allah, 119.
Mansūr son of al-Mufaddal ibn Abi 1-Barakāt. Sells the strongholds he had inherited, 76, 151, 174. His death and age, 130-1, 297, 293.—52, 60, 73, 150, 151, 160, 171, 173, 260, 274.
Mansūr son of Mudīlī, 111, 112, 114, 115.
Mansūr son of Najāh, 16.
Marāsid al-Itti'lā', Geographical Dictionary. See Juynboll.
Marjan, freedman of Huseyn ibn Salamah, 14-16, 22, 129, 114, 145.
Banu Mar'am, 54, 55, 262.
Marūn. See Rashīd.
Kitāb Ma'sārib at-Tajārib, 305.
Marāsid al-Itti'lā', Geographical Dictionary. See Juynboll.
Marjan, freedman of Huseyn ibn Salamah, 14-16, 22, 129, 114, 145.
General Index. 343


Al-Mufaddal ibn Zuray', 59, 60, 67.

Al-Mufid, history of Zabid, xii.


Al-Muhajir ibn Abi Umayyah, 189, 300.

Al-Muhajīrūn, surname given by Ibn Majhy to his followers from Tihāmah, 126, 132. See also 217.

Muḥammad ibn al-A'azz, 60.

'Isr ad-dīn Muḥammad, son of the Imam al-Mansūr 'Abd Allah, 319.

Muḥammad son of 'Abd Allah, ann-Nafs az-Zakiyyah, 302.

Muḥammad ibn 'Abd Allah the Yamanites, one of 'Omār's informants, 100.

Muḥammad son of the Dā'y al-Mukarram Ahmad, died in infancy, 39.

Muḥammad son of Ahmad ibn 'Imrān ibn Fadl, 60, 231.


Muḥammad ibn 'Abd 'Al-'Arab, "the Dā'y," 57, 298.

Muḥammad ibn al-Azraḥi, secretary to Queen Sayyidah, 63, 64.

Muḥammad ibn Bishara, one of 'Omār's informants, 25.


Muḥammad son of Fātim son of Jayyāh, 95. His rebellion, discomfort and flight, 113, 119.


Muḥammad ibn al-Ghifārī, 45.

Al-Amin Muḥammad, son of Harūn, the Khalifah, 3, 220.

Muḥammad ibn Harūn the Taghlibite, one of Ibn Ziyad's companions, 3, 4, 27, 220.

Muḥammad ibn lātim the historian, xv., 227, 230 (f.-note), 270, 296, 311.

Muḥammad son of Ibrahim Tabū-taba, 140, 142, 184-5, 314.

Muḥammad ibn Idris, Imam ash-Shāfi'ī, xiii., 4, 236.

Muḥammad ibn Ishaq, 311.

Muḥammad al-Makhtūm, son of the Imam Isma'il, 303.

Muḥammad, one of the three sons of 'Imrān ibn Muḥammad the Zurayite, 67, 160. See Mansūr, son of 'Imrān.

Abu Ḥāshim Muḥammad ibn Jafar, Amir of Mecca, 152, 252-3.

Muḥammad son of Jafar as-Ṣadiq, 140.

Muḥammad ibn 'Kabas (Kays?) the Wuḥiṣi, 53.

Muḥammad son of al-Kāsim, physician and astrologer, 75.


Muḥammad son of al-Kāsim the Rasite, son of Ibrahim, 315.

Imām Muḥammad al-Mu'ayd ibn al-Kāsim ibn Muḥammad, 322.

Muḥammad ibn Ma'nī' ibn Mas'ud the Zurayite, 73.

Abu 'Abd Allah Muḥammad ibn Ma'nī' ibn Abī l-Kāba'il, author of a history of the Karmathians, 191, 192, 198, 203.

Sharif Muhammad Abu 'l-Hasan ibn Abi'l-'Omari, merchant at Aden, and descendant of the second Khalifah, 72.


Muhammad ibn Abi 'l-Ula, ruler of Abyan at the time of Ibn Fadi's arrival in Yaman, 197.


Muhammad ibn Ya'fur, Prince of San'ā, 224-5, 324.

Muhammad ibn Zayd al-Ba'yarithe Janbite, 297.


Muhammad son of Ziyad, descendant of 'Abd al-Madin, Governor of Yaman under the Khalifah 'Abd Allah as-Saffah, 140, 184.

Imâm al-Mu'āid li-din Illah, 229.

Al-Mu'izz li-din Illah, the Fatimite Khalifah, 211, 263, 327.

Al-Mu'izz Isma'il. See Isma'il.

Ibn al-Mujâb, 185, 187, 316.


Mujrim, assassin of Surûr al-Fâtîki, 123.

Al-Muqaddasi, the geographer, 232, 234, 238, 239, 240, 241, 327.

Al-Mukarram, title of 'Imran ibn Muhammad the Zuraityte, 278. See also Da'y Ahmad ibn 'Aly.

Imâm al-Mukhtar. See Kasim son of Ahmad an-Nâsîr and Muhammad ibn Nizâr.

Al-Mu'izz Ridâ, citizen of Zabid, 82.


Tribe of Munnabbih. See Banu Janb.

Tribe (or family) of Muntâb, 202, 210.

Al-Muntab, son of Ibrahim ibn 'Abd al-Illâm, 211.

Al-Muntakhab. See 'Imran ibn Ahmad.

Bânu Murâd, 139, 177, 217.

Shaykh al-Murajja al-Illâni, 77.

Banu Murrah, 217-8.

Al-Murtada. See 'Aly son of Saba and Muhammad ibn Yahya.

Najm ad-dîn Musâ son of Imam al-Mansûr 'Abd Allah, 321.

Musâîr, slave of Mufaddal ibn Zuray, 60.

Musâlîa, meaning of the word, 274.

Musaylimah, the false prophet, 179.

Bânû Mustâfâ, 280 (f.-note).

Muslim ibn Yashjub. Envoy to Surûr from Ghânîm ibn Yahya, 116.

Muslim ibn az-Zarr, of the sub-tribe of Marrân. Captures the fortress of Khadid, 55. His death, 55, 170.


Al-Muṣta'tîn, the Abbaside Khalifah, 15, 142.

Al-Muṣtâla, the Fatimite Khalifah, 257, 265.

Al-Muṣtâmî, the last Abbaside Khalifah, 320, 321.

Al-Muṣtânîr. See Aḥmad ibn al-

Al-Mu'tamid, the Abbaside Khalifah, 224.

Al-Mu'tasîm, the last Abbaside Khalifah, 224, 234.

Al-Mu'tasîm, the Abbaside Khalifah, 224.

Al-Mutanabbi, the poet, 21, 34, 70, 125, 230, 254, 271, 259.

Al-Muṭarrīfîy, meaning of the word, 318.

Al-Muṭawakkîl, the Abbaside Khalifah, 15, 142, 221, 234.

Al-Muṭawakkîl. See Aḥmad ibn al-
General Index.

Manṣūr ‘Abd Allah, Ahmad ibn Suleyman, Isma’il son of al-Kasim and Yahya.

Al-Muti’, the Abbaside Khalifah, 235.

Al-Muti. See Imam Ahmad ibn Ilyas al-Mahdy.


Banu Muzaaffar, the Sulayhites, 44, 132, 151, 173, 304.

Al-Muzaffar, Rashidite Sultan of Yaman. See Yasuf ibn ‘Omar.

Nafis, freedman of the Ziyadites, assassin of the last Prince of the dynasty, 14-16, 22, 144-5, 236.

Banu Nahd. Their country, 177.

A mixed race derived from Kudajah, 177-78, 218, 286, 295.

Najah, al-Muqayyad Nasir ad-din. His history, 14-16. Defeats his rival, Nafis, near Zabid, 15, 144. Is recognized as supreme ruler by the Abbasides, 16, 145. His death, 24, 81, 145, 147.—22.

Dynasty of Najah. Their history, 14-16, 81, 126, 152-58.—107, 158, 169.

Najah son of Salah son of ‘Aly, Zaydite Imam, 190.

Ibn Najib ad-Daulah. See ‘Aly ibn Ibrahim.

Banu Qadha, sub-tribe of Madhlij, 217.

Nasbin ibn Sa’id the Himyirite, Prince of Bayhan, 173, 231.

An-Nasir. See Imam Ahmad son of Mansur.

Sultan Nasir son of Mansur the Weelites, one of the author’s informants, 23, 54.

An-Nasir li-din Illah, the Abbaside Khalifah, 188, 318.

An-Nasir li-din Illah, Zaydite Imam, uiv.

Imam an-Nasir Abu ‘l-Fath the Daylamite, 229-30.

Kasim Allah ibn Qalid, jurist, friend of the author, 29.

Negro troops in Egypt, 264.


Nizār ibn ‘Abd al-Malik, one of the author’s informants, 2.

Nizār son of Ma’add son of ‘Adnān, 215. Dispute between his sons referred to the A’a of Najran, 183, 312.

Nizār son of Zayd ibn al-Ḥusayn al-Wuhāṣ, his lines on the Sultan of Wuhāṣ, 17.


Nizārites, 63, 266, 299. See also Assassins.

An-Nūby, Shaykh al-Islām, chief of Ibn Mahdy’s Muhājrūn, 126, 163.

Banu Numayr, Isma’ilite tribe, descendants of Kays ‘Aylān, 262.

Nūr ad-din. See Mahmūd the Atabek and ‘Omar ibn Rasūl.

Sultān Abu ‘n-Nurayn Abu ‘l-Fath, 131.

O.

‘Obayd ibn Bahr, wāzir of Surj al-Fātikī, one of the author’s informants, 116, 120, 121.

‘Obayd Allah ibn ‘Abbas, Governor of Yaman under ‘Aly, 139.

‘Obayd Allah the Mahdy, founder of the Fatimite Khalifate, 192, 195, 196, 201, 209, 210, 250, 303, 324, 325.


‘Obaydites (or Fatimites), 19, 145, 146, 184. See Isma’ilites.

Banu ‘Okayl, Isma’ilite tribe, descendants of Kays ‘Aylān, 300.


Kamāl ad-din ‘Omar ibn al-‘Adīm, 188, 316.

Nūr ad-din ‘Omar ibn Rasūl, the first Rasulite Sultan of Yaman, xvii., 175, 188, 189, 273 (f.-note).

‘Omar ibn ‘Abd al-‘Azīz, the Omayyad Khalifah. His mosque at Aden, 9.—10, 279.

Kādi ‘Omar ibn al-Muṣrījīl the Ḥanāfite, 20.

‘Omar ibn Subayh, 90.


R.


‘Omar, al-Munṣafar Yūsuf, al-Ashraf Isma’il, etc.

S.

General Index.

Shuja' ad-Daulah, 49.
Banu Shurayh, 219 (f.-note).
Ibn Sihâ, 76.
As-Simt al-Ghâlî, History of Yaman by Ibn Hâtim, xv.
Banu Sinhan, 52, 58, 217, 251, 262, 295, 297.
Baron de Slane, v., 249. See also Ibn Khallikan.
Professor Robertson Smith, 312 (f.-note).
Dr. Snouck Hurgronje, 253, 285.
Dr. Sprenger. His Reisetouren, xxi., 221, 271. See also Ibn al-Mujawir.
As-Sudâsi. See Miftâh.
Abu Sulyân, 219.
Ibn Sulaym. See 'Omar.
As-Suhaîlî, 309.
Suleyman ibn 'Amir az-Zawâhi, half-brother of Sayyidah, 38, 46, 134, 149.
Suleyman ibn Da'dûd (Solomon the son of David), 183.
Suleyman son of Hishâm son of 'Abd al-Malik, 2, 219-220.
Suleyman son of Muslim ibn az-Zarr. Succeeds his father in the possession of Khadid, 55. His insubordination to Queen Sayyidah and subjection, 56. Joins in making war against Ibn Najib ad-Daulah, 60—59, 63, 64, 170.
Suleyman ibn Tarf, ruler of 'Atthabar, 7, 9, 28, 81, 142, 143, 146, 166, 167, 234.
Suleyman son of Ya-Sim, one of 'Omarah's informants, 32, 43.
Banu Suleyman, the Hasanite Sharifs, 113, 130, 148, 157, 166, 171, 174, 187, 281, 317. See also Ghâûim ibn Yahya.
Suleymanite Amirs of Mecca, 252, 284. See Banu Suleyman.
Suli. See Shah.
The Kids Surayy, 200.
Surûr al-Kurandy, 113 (f.-note).
Abu Su'ûd, one of the three children of 'Imran the Zurayite, 67, 79, 160. See Manşûr son of 'Imrân.
Suwayd son of Yazid the Sulayhite, 48.
Shuja' ad-Daulah, 49.
Banu Shurâh, 219 (f.-note).
Ibn Sihâ, 76.
As-Simt al-Ghâlî, History of Yaman by Ibn Hâtim, xv.
Banu Sinhan, 52, 58, 217, 251, 262, 295, 297.
Baron de Slane, v., 249. See also Ibn Khallikan.
Professor Robertson Smith, 312 (f.-note).
Dr. Snouck Hurgronje, 253, 285.
Dr. Sprenger. His Reisetouren, xxi., 221, 271. See also Ibn al-Mujawir.
As-Sudâsi. See Miftâh.
Abu Sufyan, 219. See 'Omar.
Banu Suleyman, the Hasanite Sharifs, 113, 130, 148, 157, 166, 171, 174, 187, 281, 317. See also Ghâûim ibn Yahya.
Suleymanite Amirs of Mecca, 252, 284. See Banu Suleyman.
Suli. See Shah.
The Kids Surayy, 200.
Surûr al-Kurandy, 113 (f.-note).
Abu Su'ûd, one of the three children of 'Imran the Zurayite, 67, 79, 160. See Manşûr son of 'Imrân.
Suwayd son of Yazid the Sulayhite, 48.
Shuja' ad-Daulah, 49.
Banu Shurâh, 219 (f.-note).
Ibn Sihâ, 76.
As-Simt al-Ghâlî, History of Yaman by Ibn Hâtim, xv.
Banu Sinhan, 52, 58, 217, 251, 262, 295, 297.
Baron de Slane, v., 249. See also Ibn Khallikan.
Professor Robertson Smith, 312 (f.-note).
Dr. Snouck Hurgronje, 253, 285.
Dr. Sprenger. His Reisetouren, xxi., 221, 271. See also Ibn al-Mujawir.
As-Sudâsi. See Miftâh.
Abu Sufyan, 219. See 'Omar.
Banu Suleyman, the Hasanite Sharifs, 113, 130, 148, 157, 166, 171, 174, 187, 281, 317. See also Ghâûim ibn Yahya.
Suleymanite Amirs of Mecca, 252, 284. See Banu Suleyman.
Suli. See Shah.
The Kids Surayy, 200.
Surûr al-Kurandy, 113 (f.-note).
Abu Su'ûd, one of the three children of 'Imran the Zurayite, 67, 79, 160. See Manşûr son of 'Imrân.
Suwayd son of Yazid the Sulayhite, 48.
General Index.

Allah al-Ḥusayn; also Ibn Yaʿfar.

Ṭabātabā. See Muḥammad son of Ibrahim.

Ibn Uthāl. See Thumāmah.

Umm Fātik. See al-ḥajjah Alam.

Umm Abi 'l-Jaysh, freedwoman of Manṣūr ibn Fātik, 98.

Umm Ma'bad, 84.

Umm Muʿārik, wife of Saʿid ibn Najah, 42.

Uzāl, 214. See also Azal, a geographical name.

Al-Wathiş billah, the Abbaside Khalifah, 224, 231.

Banu Wuḥāļiyah, daughter of As'ad ibn Wa'il and wife of Muḥammad ibn Saba, 76.

Yūsuf ibn Abi Jahl. Read Ṭukrimah, which see.


Umm Abiha, freedwoman of Manṣūr ibn Fātik, 99.

Umm Ṣahhām. See al-Ḥajjah Alam.

Umm Abid ibn Jaysh, freedwoman of Manṣūr ibn Fātik, 98.

Umm Abi 'l-Jaysh, freedwoman of Manṣūr ibn Fātik, 98.

Umm Fātik. See al-ḥajjah Alam.

Umm Abi 'l-Jaysh, freedwoman of Manṣūr ibn Fātik, 98.

Umm Ma'bad, 84.

Umm Muʿārik, wife of Saʿid ibn Najah, 42.

Uzāl, 214. See also Azal, a geographical name.

W.

Ibn Wahhās, surname of Khazraji, xv.

Wahhās ibn Ghanim, the Suleymanite Sharif, 295.

Al-Wahid. See 'Aly ibn Iltim.

Banu Wā'il (or Wā'ilites), descendants of Dhu-1-Kalā'. Conquered Wuḥāžah, 17, 176, 243.— 18, 130. See As'ad ibn Wā'il, 'Isa ibn Yazid, Naṣir ibn Manṣūr and Yazid ibn 'Isa.

Wā'il ibn 'Isa al-Wuḥāžy, 30, 147, 278.

Wā'il (or Wathil) son of Himyar, 181.

Family of al-Walid, 257 sq.


Wāṣil ibn 'Ata, the Muʾtaṣilite, 302.

Al-Wāṭḥik billah, the Abbaside Khalifah, 224, 234.

Banu Wuḥāžah the Ḥimyarites, 215.

The Wuḥāžite. See Muhammad ibn Kabas and Wa'il ibn 'Isa.

Al-Wuḥāziyyah, daughter of As'ad ibn Wā'il and wife of Muḥammad ibn Saba, 76.

Y.

Banu Yafī, sub-tribe of Ḥimyar, 215.
Al-Ya'far (author of a MS. at the Br. Mus. Add. 16445), 218.

Al-Ya'far. See Muhammad ibn 'Abd Allah and Abu Bakr ibn Muhammad.

Banu Ya'far. Outlines of their history, 141, 142, 171, 183, 223 sqq., 231, 242, 326. See also Banu Hashwah.

Ya'far ibn 'Abd-ar-Rahman, 224, 234.

Ibn Ya'far at-Tubba'y, 147. Doubtless in error for Abu 'Abd Allah al-Husayn ibn at-Tubba'y. See Note 109.

Banu Ya'far, a Himyarite tribe, 176.

Yahya ibn Ahmad ibn Abi Yahya, Kadi of San'a, 75, 77.

Yahya ibn 'Aly, wazir of al-A'azz 'Ali, 73, 74.

Nizam ad-din Yahya, son of 'Ali the Suleymanite, 285.

Yahya son of 'Ali ibn Mahdy, 297.

Yahya son of 'Hamzalah son of 'Abd al-Malik, 167.

Yahya ibn Abu 'Hasib, 229, 230, 251.

Imam Yahya, al-Hady ila 'l-Hakk, son of Husayn son of Al-Kasim the Rassite. Outlines of his history, 314, 315—6, 142, 143, 185, 186, 226, 322, 326.

Az-Zahir Yahya ibn Imanil, Basulite Sultan of Yaman, xii.

Imam Majd ad-din Yahya ibn Muhammad, al-Hady, 319.

Imam Yahya al-Mutawakkil, 285, 322.


Yahya ibn Munayh (also styled ibn Umayyah), 139, 301.

Banu Yan, sub-tribe of Hamdan, to which the Sabayhites and Zaragites belonged, 60, 64, 79, 115, 159, 176, 216, 247, 251, 271, 295.

Yamamah az-Zarka' daughter of Murrah, after whom Yamamah was named, 178, 310.

Yaman ad-Dawwah. See Ilaamil al-Madyah.

Banu Yarbu', 177, 178, 309, 310.

Banu Yarimu. See Ibn Ru'mayn.

Banu Yarub son of 'Abd al-Malik, 180, 192, 215, 311.

Al-Yas son of Mudar son of Nizar, one of the Ishmaelites patriarchs, 215.

Abu 'l-Furay Yasar son of Bilal, wazir to Muhammad ibn Saba and to 'Imran, Princes of Aden, 80, 160, 161, 275, 276, 296 (f.-note), 297, 307.


Yazid son of 'Abd al-Madani, 184, 313-14.

Sultan Yazid ibn 'Isa the Wailite, one of 'Omarah's informants, 56.

Yule's Marco Polo, 33 (f.-note).

Yunn, freedman of Queen 'Alam, 112.

Abu 'Omar Yusuf ibn 'Abd al-Barr, 184, 313.

Yusuf ibn al-Asad, Chief Dij of the Isma'ilites of Yaman, 211.

Al-Assar Yusuf ibn Abu 'l-Fatuh, 226, 227.

Al-Mu'ayyad Salah ad-din Yusuf, the last Ayyubite King of Yaman, 188, 318.

Al-Muzaffar Yusuf ibn 'Omar, second Basulite King of Yaman, 175, 189, 311, 320.

An-Nisir Salah ad-din Yusuf ibn Ayyub. See Saladin.

Imam Yusuf (ad-Dii') son of Yahya, 227, 228, 321, 322.

Z.

Az-Zafr (or Zahir) bi amr Illah, the Fatimite Khalifah, vi.

Zahir ibn Farah, merchant at Aden, 72.

Az-Zahir li-I'zaz din Illah, the Fatimite Khalifah, 327.

Zakariya ibn Shaker the Bahrite, 170.

Az-Zarka'. See Yamamah.

Banu 'az-Zarr, 66, 131, 176. See Muslim, 'Imran and Suleymán.
General Index.


Zayd, the Jurist, 258.

Zayd son of ‘Aly Zayn al-Abidin, 228, 302.


Zayd al-Jamhūr (or Jumhūr), the Himyarite, 215.


Ibn Zaydān. See Ibrahim ibn Muhammad.


Ziyād son of Ibrahim, Prince of Zabid, 5, 129, 142, 235.

Ziyād son of Abu Sufyān, 2, 111, 219.

The Ziyādites, Princes of Zabid. Their history, 2-16, 129, 141-44. Succession of their dynasty, 234-36, 291-92.—159, 168, 172, 224. See also Muḥammad ibn Ziyād, Ibrahim, etc.

Banu Zubayd, 52, 177, 217, 262.

Zuhrah, to whom the temple at Ṣan‘ā was dedicated, 171.


Zuray‘ ibn Abī ‘l-Fath, wazir of Queen Sayyidah, 47.


Zurayk. See Ruzayk.

Zur‘ah (Himyar al-‘Asghar), 224.
GEOGRAPHICAL INDEX.

[An asterisk indicates that the name will be found on the map. The word Wadi signifies either Valley or River. Excepting after heavy rains, the river-beds in Yaman are, as a general rule, dry before they reach the sea.]

A.

'Abáda, landed property in Wadi Dhu`al, 111.
Abjar, 177.
Abwar. See Anwar.
*Abyan, 5, 8, 9, 16, 197, 198, 243.
Abysinia, 8, 87, 280 (f.-note).
*Aden. It and Aden-Abyan the same place, 232. Taken by the Banu Ma`n, 16, 65, 158-59, 243.
*Aden-Abyan, 6, 143, 168, 194. See Aden.
Al-Akhaf. Sandy deserts on either side of Hadramaut.
Al-Ahmadiyah, surname of Zafar, 182.
*Al-Ahwáb, 11, 124, 221, 237, 288.
Mount Ajá, 217.
`Akád, 29, 252.
Hírn al-Akhbár. See al-Khadra.
*Al-Akhrúj, 212, 327.
*Akyán, 234.
Almut, 320 (f.-note).
Al-Amad, 18, 248.
Amul in Tabaristan, 316.
`Anwás, 236.
Al-Anbarab, 124, 161, 288.
Anwar, 17, 243, 246.
'Arafát, 12.
*Al-Arah, 11, 124, 241, 288.
*Jablán al-Araka, 247.

B.

*Báb al-Mandab, 8, 11, 64, 143, 266, 290 (f.-note).
Mount Bab`dan, 232, 248.
Badiyáh, 297.
Ribat Jázán, 238, 239-40.
Bahrayn, 178, 183.
Bani Abbah, or Manyabbah, 69, 271.
*Al-Baun, 228 and f.-note.
Baybars (Yarís Yarim ?), 17, 247. See Dhu Ru`ayn.
Al-Bayád, 12, 240.
Bayhán, 5, 6, 141, 173, 231.
Bayn (Bir?) ar-Riyádah.
*Baysh, 239. (Yakút says that the town of Abu Turab (Harad?) stood in the valley of Baysh.)
Bayt `Izz, 16, 222, 243.
Bayt Yúnis, 254.
Birah, 11.
Birád, or Bir Aydám, 12, 240.
Geographical Index.

Dabik, a town in Egypt, 242 (f.-note).

Dabasan, fortress near Mahjam, 113, 233-84.

Dawm, See Zahrain.

Dabak, 8, 31, 57, 62, 81, 82, 143, 147, 152.

Dammun, capital of the Banu Kindah, 177.

Damt, 132, 294.

Darawan, 321.


Darwan, 297.

Ad-Dahiri, 126, 128, 163, 291.

Daylam, 188.

Dababan, 11.

Dhabkir (mountain and fortress), 16, 131, 243, 245. See ‘Azzaud Dhabkir.

Dhamar, 10, 199, 227, 265, 295, 297 and f-note, 318, 326.

Dhat al-Khuyf (al-Khubayt?), 11, 239.

Dhi Bin. See Dhu Bin.

Wadi Dhu’al, 9, 105, 110, 177.

Dhu Ashqar, 10, 76, 131, 296.

Dhabbin, 68, 299, 270 (Note 60).

Dhu Bin, 223 (f.-note), 229.

Dhu Halifah, 315.


*Country of Dhu ’l-Kala’, 246, 247.

*Mount Dhuvar, 254.

Dhu’r-Rassah, 44, 248.

Country of Dhu ’r-Raybah, 223 (f.-note), 245. See Yarim.

Dhu ’s-Sufal, 258 and f.-note.

Dhu ‘Udaynay, near Ta’izz, 276, 285.

Ad-Dij, 11, 239.

Dhaym, or Um Dhaym, 30, 81.


Duwaymah, 11, 241.

F.

Al-Fajir (al-Hajar?), 11.

Al-Farah, 124, 288. See al-’Arah.

Farasan Islands, 233, 280 (f.-note).

Fashal (mentioned by Yaqtat as Dar al-’Izz. At Dhu Jihlah, 41, 42, 46, 51, 148. At Zabid, 91.

Darwan, 297.

Mount Fays, 202, 233.

G.

Pool of Ghasan, 216.

Ghulatiqah, port of Zabid, 8, 11, 194, 197, 221 and f.-note.

Gizan, 239.

H.

Ilabb, one of the four strongest fortresses in Yaman, 18. Held at one time by the Banu Rabiah, 131.—Its locality, 215-246.—16, 50, 77, 131, 213, 267.

Habil ar-Raybah, 306 (f.-note).

Al-Ilabb, 240.

Province of Ilhad, 171 and f.-note.

Al-Iladd, a place at Zabid, 282.

Ijadramaut. Description and early history, 179-80. Subject to Ibn Ziyad, 5, 141, 142; to Muhammad ibn Yatur, 244; to the Banu Ma’in, 16, 65, 243.-9, 101, 150, 181.

Mount Ilahar, 251 and f.-note.

Ijadur Bani Azd, 223 (f.-note), 251 (f.-note).

Al-Hajar (al-Hujair?), 11, 241. (The word Hajar, according to Hamdani (p. 86, 1. 3), signifies A a
Geographical Index.

Al-Jubah (?), 73, 272.
*Jabjab, 17, 247.
*Al-Judán, 11, 239.


Mount Jamimah, 202 and f.-note.

Al-Jannāt, 75.
Al-Jardah. See Hirdah.
Al-Jaththab, 11, 239.

Jaww, ancient name of the city of Yamāmah, 178, 310.

Al-Jibāl (the Highlands of Yamāmah), 4, 8, 9, 82, 105, 115, 118, 125, 126, 127, 141, 143, 145, 162, 164, 165, 172, 177, 294.

Jibal. See Dhu Jibalah.

Jiblah. See Dhu Jiblah.

Juddah, 11, 240.
Juma’, ancient name of Şa’dah, 247 (f.-note).


K.
*Al-Kadrā, on Wādī Sahām, 9, 11, 13, 14, 108, 125, 144, 162, 177, 200.

Castle of Kaḥlan, 171, 172, 183, 228.

Island of Kamarān, 237 (f.-note).
Geographical Index.

Karbala, 192.
Al-Karish (or Mukarrishah), 113, 114, 293.
Karm Amin, 222.
Katimah (name of a Berber tribe), 250, 253.
*Fortress of Kaukaban, 35, 228, 234, 318.
Al-Khab, 240.
Castle of Khabid (or Khudid), described, 246.—17, 50, 55, 169, 170, 176, 243.
Khadir, 306 and f.-note.
Castle of Al-Khadra at Aden, 65, 67, 72, 73, 270, 272.
Al-Khadra in Wubahah, 17, 243, 247.
Khanfar, 323.
Khanwah, 259 (f.-note).
*Wadi Khadir, 205 (f.-note), 223 (f.-note).
*Al-Khanbah, 11, 239.
Country of Khulain, 170, 176.
Mountain of Khulain, 207, 223, 232 (?), 300.
*Fortress of Khawlah, 222 (f.-note).
Khaybar, 317.
*Jabal Khubban, 245, 265.
Khudad. See Khadid.
*Wadi Khuzamir, 223 (f.-note).
Mahrarah, or Shibr, 181.
Al-Majma'ah, 131, 293-4.
*Al-Makhnah, 11, 240.
*Al-Ma'kir, 9, 13, 177.
Ma'kr, 44, 248.
Al-Malabi, 326.
Mannah and Menakha, 222-3 (f.-note).
Mandal, 136 (f.-note).
*Mansurah, 259 (f.-note).
Maniyabbah. See Bani Abbah.
Ma'rib, 216, 229, 231.
Martan, v. (f.-note).
*Sarat al-Masani (not Masuni'), 233, 251 (f.-note).
*Masar, one of the four strongest fortresses in Yemen, 18.—23, 43, 146, 175, 248, 251.
Masud (?), 170, 171.
Al-Mashakhbis, 201, 326.
*Maswa'ah. See Musanna'ah.
*Maswar, 195 (f.-note), 202, 210, 211, 233, 316.
Matran, in the district of al-Ma'afr, 131.—68, 269, 270.
*Maur, and Wadi Maur, 11, 13, 14, 114, 233.
*Manza', 11, 239.
Mavia. See Juwwah.
Al-Mayyim, College at Zabid, 294.
Mayyim, 58, 264-5.
### Geographical Index

<table>
<thead>
<tr>
<th>Page</th>
<th>Location/Feature</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>356</td>
<td>Medinah</td>
<td>177, 216, 314.</td>
</tr>
<tr>
<td></td>
<td>Mikhlaf</td>
<td>Meaning of the word, 5.</td>
</tr>
<tr>
<td></td>
<td><em>Mihan</em> (not <em>Milhan</em>), 200 (f.-note).</td>
<td></td>
</tr>
<tr>
<td></td>
<td><em>Mukan</em> (not <em>Mukan</em>), 200 (f.-note).</td>
<td></td>
</tr>
<tr>
<td></td>
<td><em>Mukan</em> (not <em>Mukan</em>), 200 (f.-note).</td>
<td></td>
</tr>
<tr>
<td></td>
<td><em>Jubiti Raymah</em></td>
<td>132, 248.</td>
</tr>
<tr>
<td></td>
<td><em>Mount Rayman</em></td>
<td>248.</td>
</tr>
<tr>
<td></td>
<td><em>Mount Rayshān</em></td>
<td>200 (f.-note).</td>
</tr>
<tr>
<td></td>
<td>Riyah, 11, 240.</td>
<td></td>
</tr>
<tr>
<td>356</td>
<td>S.</td>
<td>Sa'b (or Shab', 243, 247. See Sha'r.</td>
</tr>
<tr>
<td></td>
<td>Saba Shuhayb.</td>
<td>See Shuhayb.</td>
</tr>
<tr>
<td></td>
<td>Sabaqhard al-Ghurab, 12, 240.</td>
<td></td>
</tr>
<tr>
<td></td>
<td><em>Sa'dah</em></td>
<td>Held by the Zaydi Imams, 232, 185-190, 247-48, 284, 309, 317-19, 326.</td>
</tr>
<tr>
<td></td>
<td>Al-Mushallal</td>
<td>183.</td>
</tr>
<tr>
<td></td>
<td>Al-Muta'i</td>
<td>124, 238.</td>
</tr>
<tr>
<td>356</td>
<td>N.</td>
<td>Najd (Highlands) of Hijaz, 178.</td>
</tr>
<tr>
<td></td>
<td><em>Wadi Nakhlah</em></td>
<td>132, 222, 294.</td>
</tr>
<tr>
<td></td>
<td>An-Najm</td>
<td>249.</td>
</tr>
<tr>
<td></td>
<td>Najran.</td>
<td>Outlines of its history, 182-184, 6, 111, 172, 178, 185, 216, 311, 312, 313-14, 317.</td>
</tr>
<tr>
<td></td>
<td>*An-Na'kîl (Na'kîl Shayd), 10, 17, 218, 246, 237.</td>
<td></td>
</tr>
<tr>
<td></td>
<td><em>Na'kîl as-Saud</em></td>
<td>251 (f.-note).</td>
</tr>
<tr>
<td></td>
<td>Nu'man (Nu'man al-Arâk), 12, 240.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Nur. See Anwar.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Numayr, 131, 269, 270, 297.</td>
<td></td>
</tr>
<tr>
<td>356</td>
<td>R.</td>
<td>Ra'âri, 270-71. See Za'azi'.</td>
</tr>
<tr>
<td></td>
<td><em>Wadi Râghdah</em></td>
<td>235.</td>
</tr>
<tr>
<td></td>
<td><em>Wadi ar-Rahm</em></td>
<td>(Rukhmah ?), 12, 240.</td>
</tr>
<tr>
<td></td>
<td><em>Jabal ar-Rahmah</em> (Rukhmah ?), 12.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ar-Rama, 68, 270 (Note 60).</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ar-Râsh (and Râsh 'Alij), 101, 177, 179.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ar-Rass, 315 and f.-note.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Rassah. See Dhu Rassah.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ar-Rawâji. 218-49. See Zawâji.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Raybah. See Habil.</td>
<td></td>
</tr>
<tr>
<td></td>
<td><em>Râyâdah</em></td>
<td>228 and f.-note.</td>
</tr>
</tbody>
</table>
Sanf, 251.
Sawā, 131, 243, 245, 297.
Sawakin, 64.
*As-Sayad, 223 (f.-note).
Shāhī, 17, 176, 247.
Shājrīr, 16-17, 37, 41-42, 154, 243, 246.
Ash-Shāmākhī, 131, 293 (Shāmāḫī).
Shār, 55 and f.-note.
Shīr, 17, 247. See Sa'b.
*Ash-Sharaf, 44, 126, 127, 128, 162, 291.
*Ash-Sharaf, Its locality, 237-8.—7, 8, 11, 143, 166, 233 (f.-note).
Shārīq, 131, 294, 297.
Shawaḥī, 17.
Shibām (in Ḥadramawt), 9, 180, 234.
*Shibim, on Mount Ḥārāz, 7, 211, 222 (f.-note), 234.
*ShibāmAkyın, 202, 223 (f.-note), 226, 234.
Shibāriḵ, 220.
Shīhr. Description and early history, 180-82. Was subject to the Ziyadites, 5, 8, 141. Conquered by the Banu Mā'n, 16, 65, 243.-179, 223.
*Shu'wihab, 223 (f.-note), 321 (f.-note).
As-Sirrayn, Described, 167.—11, 165, 168.
*Mount Silu, 305.
Sind, 142, 143, 185. (India), 8, 168.
Saba', 247.
*Shāхи or Șuhāри, 11, 239, 241.
Sufāl. See Dhu 's-Suífāl.
*Shahyab, 73, 271-2.
As-Sūkya, 11.
*Province of Suleyman ibn Tarf, 7, 113, 146, 166, 167, 252, 284.
*Wadī Surdud, 234.

T.
Tabālah, 177, 178.
At-Tahlahānah, 250.
Ṭa'if, 10, 20, 146, 179.
*Ṭa'izz, described, 173.—50, 73, 151, 161, 165, 166, 174, 253, 263, 297, 296.
*Fortress of At-Ta'kar. Its position, 40. Taken from Ja'far al-Ma'āsinkhī by Ibn Fadl, 222. Appropriated by the Banna Ḫurandī, 16, 243. Given by al-Ma'āsinkhī to the family of Abu 'l-Barakāt,

Tarim, city in Ḥadramawt, 9.
Ta'shar, 11, 240.
*Tharībāt, 267.
Ath-Thilathī, 201. (Mazoni has *Ṣūkh ath-Thilūth S.E. of Yarim.)
Thālīthīnah, 131, 201 (f.-note).
Mount Thauman (or Khaulān), 207, 221, 223, 232.
Ath-Thunjīnah, 232.
*Thulā, 174, 185, 189, 319.
Tūdíb, in Yamamah, 179.
Mount Tukhla, 233.
*Turaybah, near Zabid, 32.

U.
Uḥāzah. See Wuhḥāzah.
Al-'Ukdhā, 15.
Al-Ukhrūj. See Akhrūj.
*Ukhwah, castle of 'Omārah’s grandfather, 29.
Al-'Ukwatānī (the two 'Ukwas), 29, 252.
Al-Umm Duḥaym. See Duḥaym.
Umm Ma'bad (or Bir Umm Ma'bad), 30, 84.
*Ummah, river and district, 16, 132, 243, 245.
Uṣāb. See Wuṣāb.
*Usaynab, 233.
Uwāl, 171, 309.
Uzal, 214, 309.

W.
Al-Wādīyānī, 11, 14, 114, 239. (Instead of al-Wādīyānī, as in our
Geographical Index.

text at p. 14, Khazraji writes
Baysh.)
Al-Wahsh, 248.
*Wâdî Warazân, 306.
Wasâ', 282.
Wasit, 124, 288.
*Province of Wubahah, 17, 130, 243, 247.
*Wusâ', mountain and fortress, 18, 44, 247, 291.

Y.
Al-Yabis, 247.
Yathrib, 199, 216.
*Country of Yahi', 191, 197, 222.
Yafuz, 17, 243.
*Yahdib, 232, 246.
Yalamlam, 12, 240.
Yanâ', 251.
Yanbu', 317.
*Yarim, 309. See Dhu Bu'ayn.
Yaris, 243, 247.

Z.
Az-Za'azi', in Wadi Lahj, 69, 70, 72, 73, 270-71.
*Zafar (the ancient city), 246, 311. Zafar (the sea-port), 182, 311.
*Zafar (Zafar az-Zahir?), 318, 321 (f.-note).
Zafar (Zafirán?), 44, 248.
Zahrán, 17, 243, 247.
Az-Zarah, 11.
Az-Zarâ'ib, v., 28, 29, 252.
Az-Zarf, 44, 248.
Az-Zawâhi (not Zawâhi), 19, 145, 248-49.
Zufâr (the sea-port). See Zafar.
CORRIGENDA.

P. 1 footnote 1, for 2
P. 1 footnote 2, for 3
P. 1 footnote 5, for 4
P. 1 footnote 6, for 5

LIST OF ABBREVIATIONS.

Ah. Abdal.
D. Dayba (Kurrat al-'Uyun).
J. Janadi.
Kdn. (or Kn.). Ibn Khaldun.

B. Ibn Khaldun, Bulük Ed.
L. British Museum,
Add. 23,272.
Ar. 742 M.
Yak. Yāḳūt's Mu'jam.
 noticias Barbary  

هناك بعض النصوص العربية الباهتة التي لا يمكن قراءتها بشكل طبيعي للذكاء الاصطناعي.

1. برجل منهم يقال له ابن الطفل فتنه إبرهيم فانفقت الدعوة إلى رجل منهم.
2. يقال له ابن جفنه في أيام المنتاب بعد موت ابنه إبراهيم بن عبد الله المحمدي.
4. حراز.
فانه يكمل للدعوة و خشي عجز أولاد منصور عنها ولم يكن ابن منصور علم بما في كتاب الشاوي فاجاب المهدي للشاوي بالاستقلال و عاد ولد منصور خاتمًا فعاد البلد و هو مضر السر فوصل جواب المهدي إلى الشاوي و صار هو واخترته يواصله و هو يكرههم و يتجاهلهم ولا يجيب أحدا منهم بل يدخلون عليه مثا شؤو من غير حاجب ثم أن الذي وصل من المهدي دخل عليه في بعض الغفلات فقتله واستولى على البلد و لما عار مستوليا جمع الرعايا من أخاء بلده وendimento

فانه قد خرج إلى مذهب السنة و ترك مذهب أبيه فاعبد الناس ذلك و احتركة و دانوا له فدخل عليه مهته أغضب عن ما فعل و قبحه عليه فلم يلتقي اليه فخرج عنه مغضبا و قد المهدي إلى القراني فوجد قد توفي و قام ابنه بعده القائم و ذلك سنة

ثانيين و عشرين و ستمائت و افني موت المهدي و قيام القائم فلبث ابن منصور عندهم ثم أن اخاه قتل أهل مذهب أبيه و شردهم حتى لم بيق حوله إلا من لا يعرف بل بي في البلد جماعة قليلة يكتبون بني عبيد بن ميمون إلى القراني ثم ابن منصور خرج من مسار إلى علينا محرم المذكور اولا و كان به رجل من بني العرجاء سلطتين تلك الناحية واستخف على مسار رجاء يقال له إبرهيم بن عبد المجيد الشيعي و هو جد بنى المنتاب الذي إليه ينسب مسار فيقال المنتاب فلما صار بعين محرم و تب عليه ابن العرجاء فقتله و حين سمع ابن عبد المجيد ذلك خرج من بقي معه بمسار من أهل منصور و حربه إلى جبل الحسب فرث الباس 1

1 الميدين 2 النبي 3 جبل بني عشب

D. 3

D. 1
أخبار القرامطة باليمن

و سبي بنائه و كان ذلك اصطفى أسعد منهنّ واحدة اسمها معاذة وهبها لابن الخبير حطان فرحت له عبد الله الابي ذكره و انتزلن صارت إلى رعية فكانت مدة حصار المسلمين وأسعد للمذكورة سنة كاملة قبل انه لم ينزع أسعد فيها درع وهلم زال متقلدا لسيفه و انقطعت دولة القرامطة من مختلف جعفر حتى نزل المذكورة خرابا

منذ ذلك إلى عصرنا و اما منصور فهو على الحال المنتقم للكن له رئيساً بليما يحب البناءة و لم يبرح في جهة اعامة حتى توفي قبل ابن فضل سنة اثنين و ثلثا بعد ان اوصى ولد له اسمه الحس و رجل اخر من اصحابه اسمه عبد الله بن العباس الشابري كان خصيما به و كان قد ارسله إلى المهدى برسالة و هدية و صار عند المهدى منه صورة و معروفة و ذلك أن منصورا لما احبط بالمرت جمع بينهما وقال اوصيكم بهذا الأمر فاحفظوه و لا تقطعون دعوة بنى عبيد بن سبعين فتعمل غرس من غرسهم و لولا ما دعونا اليه من طاعتهم لم تقم لنا مراد و عليكم بمكانة أماننا المهدى فلا تقطعوا أمرنا دون مشارفة فإن هذا الأمر لم أخذه بكثرة مال ولا رجال و لم آت هذا البلاد الا بغضا و بلغت ما لم يخفي بركة المهدى الذي بشر به النبي صلى الله عليه وسلم و كثيرا ما كان يقول ذلك في ملل من الناس ثم لما توفي منصور كتب وصيته الشابري إلى المهدى و هو مقيم بالمهدية يخبره بونة منصور و ترك أمر الدعوة مرحى حتى يرى أمره و أعلم المهدى بأنه يقوم بأمر الدعوة تيفياً سانياً 1 وافرًا درين أولاد منصور و بعد بالكتاب مع بعض أولاد منصور فسار به حتى قدم المهدية و دفع الكتاب الى المهدى فلما قرأه و كان قد عرف الشابري من وقت قدم عليه برسالة منصور

؟ صافي 1
للبيهاء الجندي

و حمل هداة على حمار١ له و خرْج من المذكرة مبادرًا إلى أسعد
بين يعفر و لما قعد ابن فضل ساعة أحسّ بالسم و علم أنه قد أدرك
على يد الفائد فأمر بطلبه فلم يوجد فارداً تبغيماً و أمر ابن يحَت
حيث كان و يتتى به فخرج المسارف في طلبه بنوَاح شالى حتى
أدرك بعضهم سواء السحول عند المسيد المعروف بقينان فلم يلتم
قلان عن نفسه حتى قتل و قببة هذان و هو مسجد جامع له
منازة يزار و يثيرك به دخلته في الحرم سنة ست و تسعين و ستمائة
و توفي ابن فضل عقيب ذلك ليلة الخميس منتصف ربيع الآخر سنة
ثالث و ثلاثمائة وكان مدة امتحان المسلمين بالمكة سبع عشرة سنة و لاما
علم أسعد بوفاته فرج و كذلك جميع أهل اليام فرحوا فرحًا شديدًا ثم
كانوا أسعد على أنه يغزو المذكرة و يستأمل شان القرامة فاجابهم
الي ذلك و تجهز عسكر جوار على عنده و نواحيها ثم لما صار بالغ
جعفر اجتمع الين أهله ثم أهل الجند و المعافر و اتفقت المسارف إلى
المذكرة و كان قد خلف ابن فضل ولدا له يعرف بالغانا لعَوال١ كأنت
به فصبر أسعد المذكرة بعد معا من الناس و كانت محطته قبل
ئومان الذي تقدم ذكرة عند ذكر الجعفر الذي يعرف الآن جبل
خولان لأن بي عزاء منهم يعرفون ببنى البَعَم فلم تزل المسارف فيه
و كثرة خرج لهم عسكر من المذكرة كسرهم المسلمون و تتبع ذلك
مَرْز على سرعة حتى ذلوا و خضعوا ثم نصب أسعد على المدينة
المجنيقات فهدس٣ غائب دورها و دخلها قهرًا ثم قتل ابن على بن
فضل و جميع من ظفر به من خراشة وأهله و من دخل بدمهبه

١ هدار على حماه ٠٠٠
٢ بالغانا لغفاء
٣ فهدس
أخبار الفراغطة باليمن

ابن جرير و كان عنوان كتب ابن فضل إلى أسعد بن يعفر من بسط الأرض و داحية و مسجد الجبل و مرسيها على بن الفضل إلى عبدا أسعد و كني بهذا الكلام دليلا على كفر فنسيل الله المعصمة و في انتهاة نية أسعد له قدم رجل غريب يزعم إنه شريف بعدها فصحب أسعد و أنس له وقيل أن قدومه كان برسالة من صاحب بغداد لما بلغه من تقدم ابن فضل ليعمل الجيلة في قتله فلخت عند أسعد مدة و كان جرافيما ماهرًا بصناعة الأدوية بصير بفتح العروق و مداوات الجراح و سقى الأدوية النافعة و لما شد خوف أسعد لابن فضل قال إنه عزمت أن أهب نفسي لله و تقدمت على المسلميين لأرجمهم من هذا الطاغية فعادني أن أعدت اليك على تقنعني ما يصير اليك من الملك فاجاه أسعد الي ما سأل فتجه الغريب و خرج من عند أسعد و هو أذى ذلك مقيم بالجوف بلبل همدان على تخريج من ابن فضل فسار الغريب حتى قدم المذبذرة فخالط وجهة الدورة و كبرت نها و فتح لهم العروق و سقواهم الأدوية النافعة و اعتذهم المعينات فرفعوا ذكرى إلى ابن فضل و أنواع عليه عنده و خبة بما فيه من الصنعة و قيل له إنه لا يصلح إلا لمثلك فلما كان ذات يوم احتم الاقتضاد فبحث عنه وطلبه فيه له و حين وصله الطلب عمد إلى سمّ فعله بشعرة في مقدمة راسه وكان ذي شعر كثير ثم لما دخل عليه أمرة أن يتجهد من ثيابه و ياسب غيرها من ثيابه كانت عند ابن فضل ثم أمرة بالدرو منه ليقيدها ففعل و تقد ببين يده ثم أخرج المفسد و امتصه برديه له من السم ثم سمح له رأسه في موقع السم فعاق منه بعض شيء ثم فسد بالذيل و ربطه و خرج من فوره.
للهياء الجندى

ابن فضل طهوة بترق من ذهب و اتحمة في المذكرة على تحليل معاني الشرعية و أباحة تحاربها و عمل بها داراً واسعاً يجمع فيها غالب أهل مذهب نسآء و راحل متوزرين متطلبين ويوجد بينهم الشعاع ساحة و يتحادثون فيها بطبابة الحديث و اطرها ثم يطفى الشعاع و يضع كل منهم يده و تعالى إلا كاتر الرقوع عليها و أن كانت من ذوات معارضة و قد يقع مع أحدهم ما لا يعجبها اما لجذب او لفقرة فيريد التغلب منها فلا يكاد تغذى فقد حكي ابن مالك أن رجلاً من القوم وقعت بده على عجوز كبيرة محدودة ٢ فهين تحقيق حلبًا أراد التغلب منها فقلت له دو بدد من ذى حكم الامير و دو بالدال المهملة في لفة بعض اليهوديين بمعنى لا فكان قالت لا بد من ذى حكم الامير و دو بالدال المعجمة بمعنى الذي كنها قالت لا بد من ذلك حكم الامير يعني ابن فضل وهذه محزبة عظيمة شاغبة.

عله عمته ٣ جميع من التسوبي إلى التشمع و هي شيء لم تحقيق عن أحد غيره و لقد سألت جعما من الذين يحقق منذ المذهب فنكن ذلك و أرائهم مجتمعين على أن ابن فضل زدليقي و إن منصور اليهود من أيئان مذهبهم و اختاريهم و ذلك هو الذي يقرر في ذهني و كان ابن فضل لما طابت له المذكرة و جععلها دار اقامة استناد على صنعاء أُسعد بن يعفر المقدم ذكرته استنادها مكانة لابن يثبت أن أسعده جمع به بل كان حذرا من غدرة فاقام أسعده صنعاء نابله و هو يومن أن يأخذ بدار المسلمين منه و هو أيضاً حذر منتصب و كان لا يكاد يستقر صناعة خشية غازية من ابن فضل أو هجمة قال

١ مهجرية ٢ حكم به ٣ عامة
اخبار القرامطة باليمن

و قال حجّرا الحرف موضوعا بالقرب منها المذخورة وأفرما الدالى وهو واد بالقرب من الحرف ولم علم أن قد استحكم له أمر اليمن خلق عبيد بن ميمون الذي كان يظهر أنه داعا الخير ثم كتب صاحب منصور بذلك فعاد جوابه اليه يعابه و يقول له كيف خلق من لن تثن خيرا الله به و ترك الدعا اليه فما تذكرنا بيننا و بينه من العبود وما أخذ علينا جميعا من الرصية على الاتفاق و عدم الاتفاق فلم يلتقي اليه بل كتب كتابا يخبره و يقل أن لي بابي سعيد الجذاب اسره ان قد دعا إلى نفسه و أنت أن لم تنزل إليه و تدخل ناحتي فلما ذلك الحرب فلما ورد كتابه إلى المنصور بذلك غلب على ظله صحته و طلع جبل مسرو و اخذ بتحصينه و قال أنما حصن هذا الجبل من هذا الطاغية وامتثاله و لقد عرفت الشرر بوجه حين اجتمعنا صنعا ثم أن ابن فضل بعد مديدة من تصدية الكتاب تجبر الى غزو منصور و انتدب لذلك عشرة آلاف رجل من المهاجرين في العسكر و سار من المذخورة حتى دخل شام فحصل بينه و بين عسكر منصور حرب و تكر ذلك ثم دخل ابن فضل بلد عقية و صد جبل الجميمة بالجيش مفتوحة وهو جبل فاتين على قرب من مسرو وهو لقوم يقال لهم بنو المنتاب فاتام به ثمانية أشهر يصار منصور فلم يدرت منه طالما و أخذ به الوقوف و علم منصور بذلك نراسله بالصلح فقال ابن فضل لا أنفع خلا أن يرسل إلى ولده يقف معي على الطاعة ولا فلا يسمع منى أنني رحته بغير قضا حاجة و يشيع ذلك عند العالم أن تزنته تفضل لا عجب ففعل منصور ذلك و تقدم معه مشير و أباد منصور لأن

طاعتي

1 Khi
للهياء الجنائي

اعجبته أخذ بها إلى المنارة و اقتضها حتى تفْيَلْت انفص عدّة من
البكر و أول ذلك الماء و تحقن علی السقف حتى يوجد اثر ذلك
إلى الليل ذكرى النافذة سرى ألّا أنه ذكرها ثم أنه حلق رأسه فنتج معه
موافقة مائة الف نفس و أمر بإخراج دار ابن عنبسة ظنّ أنه يجد
بها دهباً فلم يجد غير عشرة آلاف دينار و إن كان ابن عنبسة من
أعيان صنعاء خرج مع أسد حين خرج فلما بلغه اخباره بيته
اختره بطنة و مات و حين بلغ منصور دخل ابن فضل صنعاء سرّه
ذلك و تجهز حتى جاه و اجتمع و فرح كل منهما باصحابه ثم خرج
ابن فضل إلى حراز ثم نزل الهيمهم فأخذها و سار إلى النكرا فأخذها
إياها فتمّ قصد زبيد فهر صاحبها و هو يمتدّ بيد ابن جيش أسبوع
ابن إبراهيم بن محمد الواصل من بغداد فقيل هرب وقيل قاتل
فقاله ابن فضل و استباع زبيد و سبا الجرم فذكر نقلة الاخبار اتّها أخذ
منها نحو أربعة آلاف بكرسوي الجوار تخرج منها يريد المذخرة
على طريق الميران 2 جبل شرقي زبيد فلما صار بعسكرة بموضع يسمى
المدافعين أو المشايخين أمر صاحبه فصال بالمسكر بالنزل فلما نزلوا
ناداهما نداء الاجتماع فاجتمعوا اليه و حضروا لديه قال 3 لهم قد علمتم
انما خرجتم للجهاد في سبيل الله و قد غنمتم من نسا الحصيبة ما
لا يخفى و ليست منهنّ عليكم ان يقتلكم و يقتلكم عن الجهاد
فليذبح كل رجل منكم ما صار معه من فئٍ ففعل ذلك نصار الدم في
ذلك أئمة سنين كثيرء و لذلك سمي بالنام القريش أو المشايخين ثم
توجه إلى المذخرة فلما صار بها امر بقطع الطرق لا سيما طرق القبّ
أخبار القرامطة باليمن

شرب الخمر و نكاح البنات و الإخوات ثم دخل الجند في موسمها أول
خميس من رجب و صعد المنبر و قال الأبيات المشهورة و هي

خذي الدف يا هذه و العبي و غني هزار بك ثم اطري
تولى نبي بنى هاشم و هذا نبي بنى يعرب
لكن نبي مضى شرعة و هذي شريعة هذا النبي
فتدح حط ً ع طر فرض الصلاة و حط الصيام و لم تتعبد
اذن الناس ملوا فلا تنفع و ان صربا فنكل و اشرب
و لا تطلب السعي عند الصفا و لا زوره الفقير يثرب
و لا تمنع نفسك المعرضين من الأقربين مع الأجنبي
فهم ذا حللة لهذا الغريب و صرت مشرفة للاب
اليس الفرس لم رواة و سقاء في الزمن المجدب
و ما الخمر إلا كعآ السماء سهل فقدست من مذهب

ثم استقام أمرة و غلب على مخلف جعفر و الجند عزم على غزو طناح
و بما يمتد اسد بن إبراهيم بن يعفر فمار بدمار و أخذ حصن هران
و دخل وليه و غلبه من مه بهذين بمذهب و ليت بقيةهم باصد
بن يعفر و لما سمع اسد بن يعفر بكثرة جيشه خرج من طناح
هاربا و دخلها ابن فضل يوم الخمس لثلاث مضين من رمضان سنة
تسع و تسعين و مائتين فنزل الجامع و حصل بقبدها مطر عظيم
فأمبرست الميازيب التي للجامع و اطلع النسا التي سبي من طناح
و غيرها و طلع المدارة ثم جعلوا يقفون إلى الماء منشفات عرايا فنم

؟ ثم عزم 37 و عزم 1

Digitized by Google
لللهاء البدناء

و تسخين و مانتين و هذا عبد الله الملقب بال عبدالله هو جد ملوك المغرب ثم بعصر فان خلائل يقتل في نسيبهم العبديين نسبة إلى هذا عبد و ناس يسمونهم العربين على صية دعواهم فاحله عالم بالصواب فهذى نبذة بيَّنت فيها حالت القرامطة في النين و حال منصور و الذي دعا إليه و كان منصور ملكه مكرماً و آنًا ابن فضل نسياني من ذكر ما بتبت حاله فقد مضى نسبه و أصل بلده فأذن من نقل سيرته أمري مما فارق منصورا من غلالة كما قدمنا ذكره طلع الجبل و دخل الجند ثم خرج منها إلى أبين و هي اذقان بيد رجل من الاصحاب يقال له محمد بن أبي العلی ثم خرج عنها إلى بلدة يانق تلقهم 1 راعا فجعل يتعبد في بطن الودية و يانونه بالطعام فلا يأكل منه الايسير لم يحقق حاله فاحبوا به و هم يسكنون بروس الجبال فسألون ان يسكن معهم فالم يجد يجدهم الا بعد مدة حتى الحرا عليه دجالهم انما يمنعهم عن مساقتهم الا عدم امتناعهم الأمر المعروف و التنهى عن المنكر و شرب الخمور و التظاهر بالعبر ففصلوا له على الطاعة و ان لا يطيعها بما أمر فرودهم خير وصاروا يجمعون له زكاتهم حتى اجتمع له شيء جيد ثم انه قد اذهب أبين فقتل صاحبها و استباحها و أخذ اموالا جليلة ثم قصد المذخرة بلد الجعفر و كانت مدينة عظيمة بلبل بنيه قريبة فصارا كانت الدائرة له فقتله و استباح بلده وسبا الحرير وقد ذكر ابن مالك ذلك برسالته على اكمل وجه وليس هو من ملازم الكتاب نفٌق 2 به و لما صار بالمذخرة اعجبته ففعل بها مذهه و جعلها دار ملكه ثم ادعى النبرة و احل لاحبه

1 Khi،
2 نفٌق
3 2
4 3
5 4
6 5

فوجدهم،
احياء القرامطة باليعبر

حبف كان يقوم يعرفون ببنى المدعا و نقلت إليه ما كان قد حصل عندي من طعام و دراهم فقين سرت إليه بما معى و قد عاهدني خمسائنا رجل على النصر صدروا معى الحص ببعضهم من ملل و أولاد فاضر كهيننددة الدعوة إلى عبيد الله المهدي ابن الشيخ ميعون و تمل إلى موقتى حلوق نافذ كثرة لما أخذ جبل مسوري واستعمل الطبل و الرايات حيث كان له ثلاثون طلب إذا اقبل إلى مكان سمعته إلى مسافة بعيدة و كان للحراي حصب جبل مسوري له به والام انتظارة منه ثم حين علم استقلابة أمرة كتب إلى ميعون يخبره بقيام أمرة و ظهرة على لما عانده و بعد له بدائيا و تخذ جليلة و ذلك سنة تسعين مائتين فقين بلغة الأمر و وصلت البداية قال ولده عبيد هذه دولئته قد تامت لكن لا حب ظهرها إلا من المغرب ثما بعدت إبا عبد الله الحسين بن أحمد بن محمد بن زكريا المعرف بالشيوعي الصناعات إلى المغرب و أمره بدخول افريقية و سياسة أهلها و استمالهم إلى طاعة لده عبيد بن عم المغرب حيث أمره و كان من رجال العالم الذين يقرب بهم المثل في السياسة فلم يستحكم أمره إلا في سنة ست و تسعين و مائتين نكتب إلى المهدي يخبره بقيام الأمر و طاعة الناس له و بأمر بالقدوم إليه فصار عبيد الملقب بالهدي و قدم افريقية و قد كان الشيوعي غلب على ملكها و مار بيدا فقين قدم المهدي سلمه إليه فندمة و ذهبية الأخوة و قال له بنه ما صنعت بيدك ملك تسليمه لديرك و جعل يكرم ذلك عليه حتى أثر عنه وهم ان يغدر بالمهدى فبلغه ذلك ناستشر منه و دير عليه من قتله و قتل اخاه في ساعة واحدة منتصف جمادي الآخرة سنة ثماني

؟ الملحق بأسرهم ۱

۱۲۳۳
للبهاء الجندى

اللهُ اللهُ وصَيَاتٌ صَحِيحٌ خَيْرًا وَقَرْءًا وَأَعْفَ حَقّهُ وَلَا تَخْلَضَ عَن
أمرهُ فَأَعْفَ مَنْكَ وَمَنْ فَلّ عَصْبَتَهُ لَمْ تَرَشَدْ ثُمَّ وَدَعَنَّا وَخَرَجَنَا
مع الجُهَّالِ حَتَّى أَنْيَنَا مَكَّة فَخَرَجَنَا ثُمَّ سَرَّنَا مَعَ خَالِقِ الْيَوْمِ حَتَّى
جَنَّةٌ غَلَفَتْهَا ثُمَّ تَوَاصَنَا لَا يَنْسَى أَحَدٌ مِّنْهَا صَاحِبٌ وَلَا يَقْطَعْ خَبَرُ عِنْهَا
ثُمَّ سَرَّتْ حَتَّى تَدَمَّرَ الْجَنَّةُ وَهِيَ إِذْ الَّذِي بِبَيْنِ الْبَيْنِيَّةِ قَدْ تَغَلَّب
عَلَيْهَا وَانْزَعَهَا مِنْ أَنْفُسِهَا وَكَانَ الْشَّيْخُ قَدْ قَالَ لَى أَيَّاتِ الْأَيَّاتِ
تَبْتَدَأَ بِشَيْءٍ مِّنْ أَمْرِهَا لَا إِلَّا فِى بَلْدٍ يَقَالُ لَهَا عَدْنَ لَعَا لَآتِهَا الْبَلدُ الَّذِي
يَنْتَمُّ فَالْمُوسَسَتُ وَتَنَالُ غَرَضِهَا فِيْهَا فَلَمْ أَعْفَهَا فَقَدَضَتْ عَدْنَ أَبِينَ
وَسَّلِّتْ عَلَى عَدْنَ لَعَا فَقِيلُ لَى أَنَا بِجَبَّةٌ حَيَّةٌ فَسَلَّتْ عَلَى مِن
تَقْدِيمٍ مِّنْ أَهْلِهَا فَأَرْشَدتْ إِلَى جَمَاعَةٍ قَدْمَا لِفَرْزَ النَّجَارَةَ وَاجْتَمَعَتْ
بِهِمْ وَصَحِبَتْهُمْ وَتَلْبَطَتْ عَلَيْهِمْ حَتَّى أَحْبَرُوا وَقَلَتْ أَنَا رَجُلٌ مِّن
أَهْلِ الْوَلدِ بَلْفَفْي إِنَّ لَكَ بَلْدَةٌ جَباَلَ وَأَرْضَ أَصْحَابُهُمْ الْيَتَّجُّبُوا وَأَهْلُوا
ثُمَّ لَمْ يَرْضَوْا السَّفَرُ خُرجَتْ مِنْ جَمِيلَتِهِمْ وَكَانَتْ فِي اثْنَاءِ الْطَرِيقِ
ابْحَتَمِلَّ إِلَى البَيْكَةِ وَأَحْجَمَهُمْ عَلَى الصَّلَاةِ وَكَانُوا يَأْتُونَ بِنَيْمٍ دَخَلَتْ
أَمَّهَامُهَا عَلَى الْمِنْطَقَةِ فِىْهَا فَأَرْشَدتْ إِلَيْهَا فَأْتَيْتُهَا وَلَزِمْتُ بضَمْ
مَسْأَلَتِهَا وَأَنْبَتْتُ عَلَى العَبْدَةِ حَتَّى مَلَىّ جَمِيلٌ مِّنَ النَّاسِ
فَلَمْ تَعْلَمَ أَنَّهَا أَسْتَعْكَسَتْ مُعَابَيْتَهَا فِى قَلَبِهِمْ اِخْبِرَتْهُمْ وَأَنَّ أَنَا
قَدْ قُلْتُ عَلَى عِلْمٍ دَاخِلِ الْمَهْدَى الَّذِي بَشَرُّ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَالْقَلْبُ مَنْ مَكَّنَهُ مَعَاهُ عَلَى الْقَيْمَةِ فَصَارَ وُتْرَا لِيّ بِالْزَّوْرَةِ فَلَمَّا اجْتَمَعَ
عِنْدَى مَنْهَا شَيْءٍ كَثِيرٍ قَالَ أَنَّ يَبِينَ أَنْ يَبِينَ أَنْ يَكُونَ لِيْ مُعَتَّلٍ يَحَفَّظُ بِهِ
هَذِهِ الْزَّوْرَةِ يُكُونَ بَيْتَ مَالِ الدِّينِ فِيْنَ فَتَيَّتُ عِينٌ مَعْرِمٌ وَهُوَ
؟ أَفْتَحُهُمُّ ١
أخبار القرامطة باليمن

بالتبنيت والارتفاع حتى ينظر في الأمر وكان ميمون في الأصل يهودياً
قد حسد الإسلام واعتاز على دينه فلم يجد حيلة غير المكلف على
تربة الحسين بكربلاء وأظهار الإسلام واهل من سلما مدينة في الشام
و انتسب إلى العباديين و أكثرهم ينكر صحة نسبه لله اعلم وقال ابن
مائل بابن يهودي و صحبه جمال من كربلاء يعرف بمنصور بن زادان بن
حوشبا بن الفرج ابن المبارك من ولد عقيل ابن أبي طالب
كان جدهم زادان عن عشيرة المذهب أحد أعيان الكوفة وسكن ولادته
على تربة الحسين فعين قدم ميمون تعرش بمنصور النجابة والريادة
فاستماله و صحبه وكان له دينا 8 يستدم بها وكان هو ذاك علم بالمثلات نادرت
أن له دولاً و أنه يكون أحد الدعاء إلى ولدة فلما قدم ابن فضل
وصحبه رأى أن قد تم له المراد و أن ابن فضل من أهل اليمن
خيربه به وأهلها فقال ميمون لمنصور يا با القاسم أن الدين يمل
ومعدة فما كان و كل أمر يكون مبتداء من قبل اليمن فهو
ثابت لثير نجمة و قد رأيت أن تخرب انت و محامون علىٍ بن
فضل إلى اليمن و تدعوان إلى ولدي فسكون كما بها شان و سلطان
و كان منصور قد عرف من ميمون ارتداء كثيرة فأجابه إلى ما دعا
فجعل بينه و بين على بفضل و عاهد بينهما و أمرى كل منهما
صاحببه خيرًا قال منصور لما عزم ميمون على ارسالنا اليمن أرسل
بصرياً منها اثنين من دخلت اليمن سررت امرى حتى أبلغ غزوة
وقال لي الله الله مرتين صاحبك يعتى ابن فضل احتفظة واحس
البيه و أمره بجحس السيرة فإن لي شئت و لا أمن عليه ثم قال لابن فضل

1 اعتاذ 2 ولما رأى ما فيه من الجبة 3 دهنا 4 Khi, امابات 4 Read كما Khi; so also ar Rāzi.
اختبار القرامة باليمن المنقول من كتاب السلوك للقاضي أبي عبد الله يوسف المعروف بالبهاء للبندي

وفي أيامه ظهرت القرامة على ابن فضل بن لباد يافع ومنصور بن حسن يعرف بنصر اليمين فعينذ إذ نبذة من احوالهما على ما ذكرةلفنه نصر بن محمد بن مالك ابن أبي العدائل أحدث فقها اليمين وعلماء السنة وكان من دخل في مذهبهما أيام الصليحيين وحقق امل مذهبهما فلما حقق فساده رجح عنه وعمل رسالة مشهورة يخبر بأمر امل مذهبهما ومبتين عوارهم ويعتون من الأغرات بهم فقال كأن على بن فضل من عرب يقال لهم اذرون 2 ينسوبون الى ذي جدين و كان شيعيا على مذهبه الاثني عشرية فهي مكة ثم خرج مع ركب العراق يريد زيارة مشهد الحسين فلما وصل جمل يوالو ويعص و بقر ليت من كان حضرت يابان رسول الله صلى الله عليه وسلم حين جاءت جيش الفجره ومغبر ملزم للضرع ومهما ولده عبد يخدعه فعين رأبى ابن فضل على تلك الحال طمعا في استياده ثم خلا به مغبر وعردت اهم لا بد ولده عبد من تفرقة صبر ويتوارى ببها لكن لا يكون حتى تكون بدئتها في اليمين على يد بعض دعائه فقال له ابن فضل ذلك ممكن ففي اليمين والناموس جائز عليهم فامرأ

1 اياام أسعد بن يعفر
2؟ الاقدر
منختصر التاريخ لابن خلدون

بصعدة أرويا الي جبل قطابة بشرح قصيدة فلم يزالوا هنالك و في كل عصر منهم إمام شيخ بأن الأمر اليوم إلى أن بايع الزيدية أحمد المنصور
و كان فقيها أدبيا عالما بمذهبهم فرما صرما بيع سنة خمس وأربعين
و ستانة و اهم نور الدين عمر بن رسل شانه فاخرة بحس تا سنة
و امتنع عليه فأرجه عنه و حمل الساكر من الحصن المغارة لصارة
ثم قتلت عمر بن رسل و شغل ابنه المظفر بحس الدملة فتمك
الموطن و ملث عشرين حصن و زحف إلى صعدة فغلب السليمانيين
عليها و قد كانوا بايعوا أحمد ابن امام عبد الله المنصور و لقبه
المتوكيل عند ما بريع للموطن بالامامة في تا لالات كانوا ينتظرون
استكمال سنة فلما بريع الوطن بايعوا و لما غلمهم على صعدة نزل
له أحمد المتوكيل إمامهم و بايع له و أمره و ذلك سنة تس و أربعين
ثم حس سنة خمسين و بقي أمر الزيدية بصعدة في عقب الوطن
هذا و سمعت ببعثر أن ان الإماد بصعدة كان قبل الثمانين و السبعئة
على بن محمد من أعقابهم و توفي قبل الثمانين و روى ابنه صلح
وابيع الزيدية و كان بعدهم يقول ليس هو أحمد لعدم شروط الإمامة
فيقل هو انا لكم ما شئتتم إمام أو سلطان ثم مات صلاح آخر سنة
ثلاث و تسعين و قام بعده ابنه نجاج و امتنع الزيدية من بيعته
فقال أنا محتسب لله هذا ما بلغنا عليهم ببعثر أيام المقام فيها و الله
وارث الأرض و من عليها

__________
يُقلَّلُوا فَاتَكَّا فَقْتِلَةَ سَنَةٌ ثَلَاثٌ وَ خَمِسِينَ وَ خَمْسَاءَةَ وَ مَلُكَ عَلَيْهِ
أَحْمَدُ بْنُ حَمَزَةَ نَفَلَ يُطِلِقُ مَقَاطِعَ عَلَىٰ بِنْ مَهْدَى نَفَرْ عَنْ زَبِيدَ
وْمَلْكَاهَا بِنْ مَهْدَى قَالَ وَ كَانَ عُيُسَى بْنُ حَمَزَةَ أَخُو أَحْمَدَ فِي عُمَّرَ
حُصْرَ الْيَمِينَ وَ مَنْهِمْ غَانِمَ بْنُ يَحْيَيْ ثُمَّ ذَهَبَ مَلَكُ بْنُ سَلِيْمَانَ
مِنْ جُمْعِ الْمُثْلَاءِ وَ الْجِبَالِ وَ الْيَمِينَ عَلَىٰ يَدَ بْنِ مَهْدَى ثُمَّ مَلَكَهُ
بِنْوَ أَيْبَرَ وَ قَهْرُوهُمْ وَ أَسْتَقْرَرُ مَلَكُهُ آخَرَا فِي الْمُنْصُورِ عَبْدُ اللَّهِ
أَحْمَدُ بْنُ حَمَزَةَ قَالَ ابْنِ العَمِيدِ وَرَثَ الْمَلَكَ بَعْدَهُ بِعَدَةٌ عَنْ أَبِيهِ
وَامْتَدَّتْ يَدَهُ مِنَ الْمُنْصُورِ الْعَبْسَيْنِ وَ كَانَ يَنَاَظِرُ وَ يَبْعَثُ دَعَاتَهُ إِلَى
الْدِّيْلِ وَ جِيْلَانَ حَتَّى خَطَّبَ لُهُ هَفْالَّتْ وَ صَارَ لَهُ فِيَّ وَلَدَةً وَ أَنْفَقَ
الْمُنْصُورُ عَلَىٰ أَوْمَاهُ فِي الْعَرَبِ بَالْيَمِينِ وَ لَمْ يَظْفَرْ بِقَالَ ابْنِ الأَثِيْرِ
جُمْعَ الْمُنْصُورِ عَبْدُ اللَّهِ بِنْ أَحْمَدَ بْنُ حَمَزَةَ أَمَامَ الْرُّبْعِيَةَ بِبَعْدَةٌ
سَنَةٌ ثَنَائِيَ وَ ثَنَائِيَّ وَ خَمْسَاءَةَ وَ زَحْفَ إِلَى الْيَمِينَ فُخَافَ مِنْهُ
مَيْوَاءَ الْعُلَمِ طَنْكِينُ بِنْ اِيْبَرَ ثُمَّ زَحَفَ الْيَهَ بِالْمَعْزَرِ فَتَزَهَّهُ ثُمَّ جُمِعَ
سَنَةٌ ثَنَائِيَ عَشَرَةَ وَ سَتمَائَةَ جَمِيعَ عَنْ هُمْدَانِ وَ خَوْلَةِ وَ أَرْجَعَتْ
لِهَا الْيَمِينِ وَ خِافَ الْمُسْلِمِ بِنْ الْكَامِلِ وَ هُوَ يَوْمَئِذْ صَاحِبُ الْيَمِينِ
وَمَعَهُ الْكَرِيْلَ وَ الْتَرْكَ وَ أَشَارَ أَمْيَرُ الْجُيُوشِ عُمَرُ بْنُ رَسُولِ بِمَعَالَجَتِهِ
تُبْلِي أَنْ يَعْلَقُ الْحَبَّضُ ثُمَّ احْتَلَفَ أَشْعَابُ الْمُنْصُورِ وَ لَقِيَ الْمُسْلِمُ
فَهُزَّهُ وَ تُوْفِي الْمُنْصُورُ سَنَةٌ ثَلَاثِيَّ وَ سَتمَائَةَ عَنْ عُمَّرِ مَدِيدِ وَ تَرَكَ ابْنَهُ
أَسْمَهُ أَحْمَدَ وَلَاهُ الْرُّبْعِيَةَ وَ لَمْ يَخْطَبْهَا لَهُ بِالْبَعْدَةِ يَنْتَظُرُ عَلَيْهِ
وَ اسْتَكْمَلَ شَرْطَهُ وَ لَمْ كَانَتْ سَنَةٌ خَمْسٌ وَ أَرْبَعِيَّ بَعْضُ قَرْمٍ مِنْ
الْرُّبْعِيَةِ بِبَعْضٍ تَلْلِهِ للمَوْطِئِ مِنْ بَيْنِ الرُّشْدِ وَ هُوَ أَحْمَدُ بْنُ الْحُسَينٍ
مِنْ بَيْنِ الْحَادِئِ لَاتَهُمْ لَما أَخْرَجُهُمْ بِنَوْ سُلِيمَانَ مِنْ كَرَسِيٍّ اسْتَصْلَاهُمِ
مختصر التأريخ

صعدة وتوفي سنة ثماني وتسعين لعشر سنين من ولاته هذا قال ابن المجاب قال وله مصففات في الجاهل والخمر وقال غيره كان مبتعدا في الإحكام الشرعية ولله في الفقه آراء غريبة وتواليف بين الشيعة معرفة قال الصولي وولي بعدة ابنه محمد المرتضى واضطراب الناس عليه وحلك سنة عشرين وثامنة لثانيين وعشرين سنة من ولائه وولي بعدة أخرى الناصر أحمد واستقام ملكه واطرق في بنية بعدة فولي بعدة ابنه حسين المنتخب ومات سنة أربع وعشرين وولي بعدة أخرى القاسم المختار الي ان قتله ابن القاسم

الضيقات الهدماني سنة أربع وأربعين وقال الصولي ولي من بني الناصر الرشيد والمنتخب والمختار والمهدى وقال ابن حزم لما ذكر ولد ابي القاسم الرسی فقال ومنهم القائمون بصلة من ارض اليمن أوقف في يد الامام له رأى في الفقه وقد رأيته ولم يبعد فيه عن الجماعة كل البعد كان ابيه أحمد الناصر بنون ولي منهم صعدة بعدة جعفر الرشيد وبعدة أخرى القاسم المختار ثم الحسن المنتخب ومحمد المهدي قال وكان اليماني القائم بدارة سنة ثلاث وأربعين وثامنة ذكر ابن عبد الله بن أحمد الناصر آخر الرشيد والمختار والمنتخب والمهدى وقال ابن المجاب ولم تزل امامتهم بصغره مطردة إلى أن وقع الخلاف بينهم وجلب السليمانيين من مكة عند ما اخرجهم الهواش فطلبا عليهم بصغره وانفرست دولتهم بها في المائة السابعة قال ابن سعيد وكان من بني سليمان حسن خرجوا من مكة الى اليمن أحمد بن حمزة بن سليمان فاستدعاه اهل زبيد لينصرهم على يهود مهدى الخرجي حين حاصرهم وها فاتك ابن محمد من بني نجاح ناجيحهم على أن
لِلهِرَّن دُولَةٌ بُني الرَّسِي أُمَّةٌ الزَّيْدِيَة بِصَعِدَة
و ذَكَرْ أَوْلَيْهِم وَمُصَاحِرَ أَحَوَالِهِم

نَد ذِكرًاٌ في مَا تَقَدَّمْ خِبْرُ مُحَمَّد بن الْإِبْرَاهِيم الملِقُب بِبُطَابَا اِبْن
اِسْمَعِيل بن الْإِبْرَاهِيم بن حَسَن المُثْفِن وَظْهُرَة أَيَامِ الْمُؤَاوَمِين وَقيَام
أَبِ السَّرَآيِّ بِبِيْعَتِه وَشَانَةُ كَلَّة وَلَمَّا هَلَكَ وَهَلَكَ أَبُو السَّرَآيِّ وَأَنْقَضَ
أَمْوَه طَنْبُ الْمأْمُون أَخْنَاءُ الْقَاسِم الرَّسِي ابن الْإِبْرَاهِيم بْطَابَا فَنَرَّ لِي
السَّنَدْ وَلَمْ يَنْزِلْ بِهِ إِلَى أن هَلَكَ سَنَةٌ خَمْسٌ وَأَرْبَعِينَ وَمَايْتَينَ
و رَجَع ابْنِهِ الحَسَن إِلَى الْيَهْوَة وَكَانَ مِنْ عَقْبَةِ الْأَثْمَة بِصَعِدَةٍ مِنْ بَلَد
الْيَهْوَة أُقَامَوا لِلزَّيْدِيَة بِذَا دُولَةٍ اِتْصَلَتْ أَخْرَ أَيَامٍ وَصَعَدَةٌ جِبَلٌ
فِي الْشَرْقِ عَنْ صَعِدَةٍ وَفِيهِ حَسَنٌ كُثُرَةٌ أَشْهَرَهَا صَعِدَةٌ وَحَسَنٌ تَلَاء١
و جِبَلٌ قَطَابُ وَتَعَرَّفَ كَلَّا بْنِي الرَّسِي وَأُؤْلِ مِنْ خَرِيفِهِ بِمِنْهِم
يِكَيْنِي الْهَسَنِينِ بِن الْقَاسِم الرَّسِي دَعا إِلَى نَفْسَهُ بِصَعِدَةٍ وَتَسَمَّى
بِلَادَهُ رَبِيعَ بِهِ سَنَةٌ ثُمَانِينَ وَثَمانِينَينَ فِي حَيَاتِ أَبِي الْهَسَنِين وَجِمَع
الجَمِيعَ مِنْ شَيْعُهُمْ وَغَيْرَهُمْ وَحَارَبَ الْإِبْرَاهِيم ابن اِيْفِر وَيِقَالُ أَسْمَعَ
بَنَ يِفْرَ الثَايِّرُ ۲ مِنْ اعْتَقَابِ الْتَطَبَّعِيَّة بِصَعِدَةٍ وَكِمْلَا ۳ فَغَلَبَهُ عَلِيَ صَعِدَةٍ
و نْجَرَلْ وَمُلِكَهَا وَضَرْبَ السِّكَة ثُمَّ اَنْتَزِهَا بِنَوْ يِفْرَ مَنْهُ وَرَجَعَ إِلَى

¹ Read لَا ثَلَاثَةٌ هُنَّ وَأَلْوَانٌ دَهْرَهَا.
² السَّادَس.
³ إِلَى مُحَرَّكٍ مَّثَلٍّ.
نفترض التأريخ لابن خلدون

الإذن ثم غلبت عليها مذحجها وصارت لهم رياستها ودخلت النصرانية نجران من قيمٍ ۱ وخبرة معرفة في كتاب السيد وانتهت رياضة بني الحرث إليها إلى بني الديوان ثم صارت إلى بني عبد المدان ثم كان يزيد منهم على عهد النبي صلى الله عليه وسلم وسلم وأسلم على يد خالد بن الوليد وفد مع قومه ولم يذكره ابن عبد البر وهو مستدرك عليه وأبني أخيه زياد بن عبد الله بن عبد المدان خال السفاح ود نجران واليمنية وخلف ابنه محمدًا يحيى ودخلت المائة الرابعة والملات بها لبني أبي الجود ابن عبد المدان واتصل فيهم وكان بينهم وبين الناطقين حروب وربما يغلفهم بعض الأحيان على نجران وكان آخرهم عبد القهس الذي اخذ على ابن مهدي الملك من يده ذكره عمارة وأثنى عليه وله سبكته واعلم بالصواب

۱ ميمنون
لايبن جلدون

البخودة وكان تاجر كثيّر المال تقرّب إلى صاحب مرتّاخ بالتجارة
حتى استنفر كما هلك فلكل أحمد البخودة ثم خربها و خرب
ظفأ سنة تسعة عشرة و ستمائة و بني على الساحل مدينة ظفر بضم
اظالة المعجمة و سماها الحمدية باسمه و خرب القديمة لأنها لم
يكن لها مرسي

فجران قال صاحب الكمال هيس بقع منفرد عن اليمن وقال
غيره هو من اليمن قال البيبيق مساتها عشرة مرحلة و هي
شريّيّة من الناحية و شماليّة فيها و توا لإبرار فيها مدينة فجٍ و جرّش
متقاربتان في القدر و البادية غالبة عليها و سكانها كالعرب و بها
كشفة فجٍ بنيت على هيئة غمدان كابة اليمن و كانت طائفة
من العرب تحمّليها و تنخر عنها و تسمى الدير و بها كان قس بين
ساعدة يتعبد و نزلها من التقطانات طائفة من جرّهم ثم غلبهم عليها
بند همّير و صاروا و لا للتبابة و كانوا كل من مملّك منهم يلقب
النعي و كان منهم همّي فجٍ و اسمه الفِلبس بن عمرو بن همدان
بن مالك بن مّنابت بن زيد بن وائل بن حمير كان كاهنًا و هو الذي
حكم بين أولاد نزار لما أتوه حسبما هو مذكور و كان وليًا على فجٍ
لبلقيس فبعثته إلى سليمان عليه السلام و آنس و بُّت بدين اليهودية
في قومه و طال عمره و يقال انّ البكري و المشكّل كانا له قال
البيبيق ثم نزل فجٍ بنو مذحج و استولوا عليها ومنهم بنو الجزٍ
بن كعب و قال غيره لما خرجت اليمنية في سيل العرب مّروا
بنجيران فصارتهم مذحج و منها افتتحا قال ابن حزم و نزل في جوار
مذحج بالصلح الحارث بن كعب ابن عبد الله بن مالك بن نصر بن
الشعر من ممالك جزيرة العرب مثل الحجاز واليمن وهو
منفصل عن حضرموت وعمان الذي يسمى الشعر قبته ولا زرع
 فيه ولا تخل انما امراءهم الابن ومعرو معاصهم من الحجم والابلان
ومن السلم الصغار يخفونها للدواب وتمسي هذه البلاد أيضاً باد
مغرة وها الابل المهرة وقد يضاف الشعر الى عمان وهو ملائق
لحضرموت وقيل هو ساحلها وقى هذه البلاد يوجد اللبن في
ساحل العنب السحري وهو متصل في جهة الشرق ومن غربها بساحل
البحر الهندى الذي عليه عد وما في شرقه بلاد عمان وجنوبها
بحر الهند مستطيلة عليه وشمالها حضرموت كأنها ساحل لها ويكن
معا لملك واحد وهى في الانتباه الأول وآشدة حر من حضرموت
و كانت في القديم لعاد وسكنها ببعدها مهرة من حضرموت أو من
قضاء وهم كالجوش في تلك الروم ودينهم الخارجية على رأى
الاباضية منهم وأول من نزل بالشعر من القحطانية مالك بن حميز
خرج على أخيه وائل وهو ملك بكل شجرة غمدان فعاقرة طريلا ومال
مالك فولى بعدد أبنه قضاء بن مالك فلم ينزل السكاك ابن وائل
يحارب إلى ان قرة واقتصر قضاء على بلاد مهرة وملك بعدد ابنه
الجاف ثم مالك بن الحلف وانتقل الى عمان وها كان سلطانه قال
البيته وملك مهرة ابن حيدان بن الحلف بلاد قضاء وحارب
عمه مالك بن الحلف صاحب عدد حتى غلبهم عليها وليس لهم
المهم في غير بلادهم ذكر وبلاد الشعر مدينة مرباط وقد ظفر على
زنزلا وظفار دار ملك التباباة ومرتبة ساحل الشعر وقد خربت
هانى المدینتان وكان أحمد بن محمد بن محمود المحميري ولبه

مختصر التاريخ

126

Digitized by Google
لاين خلدون

و من فهم الليمامة التي سميت مدينة جُرّ بها و أخبارها معروفة.

استؤتي على الليمامة بعد طقس و جديس بن حنيفة و كان فهمه هدنة

هدهنة ام ت.Token. و نقول انا كانت خرجات تنظم

و لم ينطلق احد من بنى معد قط ثم كن تامة بن ابالة. 3

الليمامة على عهد الدنيا و أنسر و أسلم و ثبت عند الردة و كان فهمه

مسيلة و اخباره معروفة قال ابن سعيد و سالت عرب البحر و

و بعض مذحج لحم الليمامة اليوم فقالوا لعرب من قيس عيلان

و ليس لعنى حنيفة بها ذكر

بلاد حضرموت قال ابن حوللي هي في شرقي عدن بقرب

البحر و مدينة صغرى و لها أعمال عريضة و بينها وبين عدن و عمان

من الجهة الأخرى نساء كثيرة تعرف بالاحتفاق و كانت مواطن لعاد

و بها تجرورد عليه السلام و فى وسطها جبل شَبَب و هي في الاقليم

الأول و بعدها عن خط الاستواء ثنتأ عشرة درجة و هي محدودة من

الليمية بل وخل و شجر و مزارع و أكثر اهلها يحكمون بأحكام عليّ

و فاطمة و يبغضون عليها للتحكم و أكبر مدينة بها أسنا قلعة شَبَب فيها

خليمللة و كانت لعاد مع الشجر و عمان ثم غلبهم علية بنو

عراب بن قطنان و يقال ان الذي دل عادا على جزيرة العرب هو

رقيم بن ارم كان سباق يليها مع بنى 9 رقيم فرجع الى عاد و دعوهم عليهم

و على دخولها بالجوار فلما دخلوا غلبوا على من فيها ثم غلبهم بنو

عراب بن قطنان بعد ذلك و ولى على البلاد فكانت وليته ابنه

حضيرموت على هذه البلاد ابه سامي.

* Read 1 نعمة بن أرائل 2 Read 3 هدنة بن علي 4 النسي
البلاد المضافة إلى اليمن

اليمامة:

قال البندقي: "هو بلد منقطع بعمله و التحقيق أنه من الججاز كما هو نجران من اليمن، وهذا قال ابن حوكل و هي دونها في المملكة و ارضها تسمى المروض لاعترافها بين الججاز و البحرين ففى شرقها البحرين و غربها أطراف اليمن و الججاز و جنوبها نجران و شمالها نجد من الججاز و ففى طولها عشرون مرحلة و هي على أربعة أيام من مكة و قاعدتها خيبر بالفتح، و بلد اليمامة كانت متقر لملوك قبل بنى حنيفة، ثم اتخذ بنو حنيفة حجراً و بينهما يوم و ليلة و بظاهرها أحيال من بنى يربوع من ترميم و أحيائها من بنى عيل قال البندقي، و اسمها جو سمان باسم زرقاء اليمامة سماها بذلك تبع الآخر و هي في الاقليم الثاني مع مكة و بعدهما عن خط الاستواء واحد و من مشاركا نتضع و ققرر و قال الطبري أن رحل عالم بين اليمامة و الشرح و هي من أرض وبار وكانت اليمامة و الطائف لبني هزان بن يعفر بن السكاك و غلبتم عليها طسم و جديس ثم غلب بنو هزان آخر و ملكوا اليمامة و طسم و جديس في تبعهم و كان آخر ملك بنى هزان فرط بن جعفر فمات و غلبهم طسم على الملك و كان منهم عمليق و اخباره معروفة ثم غلبت جديس
لاين خلدرون

مخلوف بني أصبع هو برواد سجل و ذو أصبع الذي ينسين
اليه قد تقدّم ذكره في أنساب حمير من التبابعة والاتيال ومخلوف
يحسب مجازر له وهو آخر أصبع
مخلوف بني وائل مدينة هذا المخلوف شاحو وصاحبه أسعد
بنا وائل و بنو وائل بني من ذي الكلاع و ذو الكلاع من سبا
تغلبوا على هذه البلاد عند مهلب للحسين 1 ابن سلامة عامل الجبال
لبني نجاح
مخلوف يربيع من الجبال تغلب عليه بنو عبد الواحد بعد
مئتي الحسن 1 بن سلامة و كان اهل الاطراف قد استبدوا على النصر
فانتابهم الحسن 1 ابن سلامة حتى عادوا إلى الطاعة و اختص مدينة
الكراء على مخلوف سهام ومدينة المقرر على وادي دوار و مات
سنة ثنتين وأربعمئة
بلاد مكندة وهي من جبال اليمن مما يلي حضرموت و إبجر
و الرمل و كان له بها ملوط و قاعدة م كنس ذكرها أمر السيس
في شعره
بلاد مذحج توالى جهات النين من الجبال و ينزلها من مذحج
عنص و زبيد و مراد و من نقص باليحونية ثقة وبرية مع ظواحي اهلها
ومن زبيد بالحجاز بنو حرب بين مكة والمدينة و بنو زبيد الذي
بالشام و الجزيرة فهم من طيء و ليسوا من هؤلاء
بلاد بني نض في أجوان السرات و تبالة و السرات بين تهامة

حسيب 1
الظهر بحصار حصن الدمشق فتمكنت الموتى و هتل حصن اليام و جهف الي صعدة و باياء السليمانيين و امههم أحمد المتركل كما مرت في أخبار بني الرسيا و اما قطابة فهو جبل شاهق شرقي صعدة و في حصن قري و أنتصروا اليه بنو الهادي عند ما غلبهم بنو سليمان على صعدة الي ان كان ما ذكرناه حجاز و مسار اما حجاز فهو اقليم من بلاد همدان و حجاز بطن من بطونهم كان منهم الصليحي و حصن مسار هو الذي ظهر فيه الصليحي و هو من اقليم حجاز قال البيهيق بلادهم شرقيا جبال اليمن و تفرقا في الإسلام و لم تبق لهم قبيلة و بشرية الا في اليمن و هو أعظم قبائله و بهم قام الموتى و ملكوا جملة من حصور الجبال و لهم بها اقليم بكيل و اقليم حاشد و هما ابناء جنس بن حرب ن بن همدان قال ابن حزم و من بكيل و حاشد افترقت قبائل همدان انتهى و من همدان بنو الزربع أعشاب السلطة و الدعوة في عد و الجرية و منهم بنو يام تبيل الصليحي و بنو همدان سبعة و هم الذين نهيا من التشيع بلادهم و أكثرهم زيدية بلاد خوارين قال البيهيق هي شرقيا من جبال اليمن و متصلة بلاد همدان وهي حصن الجبال و خلاف جعفر دخلوا اليها في الدولة الصليبية و تغلب بنو النزير منهم على حصن مجد و التمر و غيرهما و هم أعظم قبائل اليام مع همدان و لهم بطرس كثيرة و افترقوا على بلاد الإسلام و لم يبق منهم و بريتة الا باليمن
لاين خلدون

الداعي ابن المسلم و الداعي النزيري إلى أن بقي بيدة حصن تعر
تأخذ منه ابن مهدى
مكلف أنشق من أعظم حصن الجبال و نية خزائن بنى المسلم
و كان الداعي المنصر بـ حميرة سبا بن أحمد بن المسلم من
الساتحين صارت له بعد المكرّم ابن عمه صاحب في جبل و قلعة
المستنصر الدعوة وتوفي سنة ست و ثماني و أربعين و غلب ابنه
على على معاقل الملك أنشق و أعيا المفضل أمرة إلى أن تحيل
عليه و قتله بالسم و صارت حصن بنى المسلم لبني أبي البركات ثم
مات المفضل و خلف ابنه منصر و استقل بعله أبى به بعد حين
رابع جميع الرجال قباع هذا جبل من الداعي النزيري صاحب عند
بطة ألف دينار و حصن صبر بعد أن كان حلف بالطلاق على بيعة
نقطة زجیدة الزّرّة و تزوجها النزيري و طال عمرة ملك ابن عشرين
وبقي في الملك ثماني و أخذ منه معقل تعز على بن مهدى
صعدة مملكتها تابو مملكة صنعاء و هي في شرقها و في هذه
المملكة ثلاثة قواعد صعدة و جبل قطابة و حصن تل 1 و حصن أخرى
وتعز للمثلين و قد تقع ذكر خبرة
وأما حصن تل 1 فمنعه كان ظهور الموطي الذي إعاد إمارته الزرية
لبنى الرسلى بعد أن استولى عليها بنو سليمان فأروا إلى جبل قطابة
ثم أبابا أحمد الموطي سنة خمس و أربعين و ستمائة و كان فقيه
عابدا و حاصرا نور الدين بن رسول في هذا الحصن سنة ثم جمم على
عسكر للحصار ثم مات ابن رسول سنة ثمان و أربعين و شغل ابنه

1 Read

لا

Read

لا

Digitized by Google
مختصر التأريخ

حصلتهم إلى أن انقرض أمرهم على يد على بن مهدي و كان لهم مخلاف جعفر الذي منه مدينة ذي جبلة وموقع الحكم وهو مخالف الجند ومخلاف معطر ومقر ملكهم السعدان وهو حاسم من الدماء قلعة مناب فتقلع من قلعة مناب بالجبال ملكها بفو زريع واستبد بها ومنهم المفضل بن علي بن راشد بن الداعي محمد بن سبأ بن زريع نعمة ساحب الخبرة بالسلطان وقال كانت له قلعة مناب وكان حيا سنة ست و ثمانين و خمسين سنة و صارت بعدة لاحية البكر ابي علي

جبل المذخرة وهو بقرب معان، وقد اختط جعفر مولى ابن زيد سلطان اليمن مخلاف جعفر فنسب اليه

عند لقاء بجانب المذخرة أول موضع ظهرت فيه دورة الشيعة باليمن ومنها محمد بن الفضل الداعي وصل إليها أبو عبد الله الشيعي ساحب الدعوة بالمغرب و فيها قرأ على بن محمد الصليبي مديا وهي دار دعوة اليمن وكان محمد بن الفضل داعيا على عهد أبي الجبه بن زياد و أسد الله بن يعفر بن يحشان ذكرها عمار في المخلافات الجبلية و ملكها نشوان بن سعيد القطان

تعز من أجل معاشات الجبال المطلة على تهامة ما زال حصنا للمولك وهو اليوم كرسى لبني رسول ومعدود في الأنصار وكان به من ملوك اليمن منصور بن المفضل بن أبي البركات من أئمة الصليبيين و أباه ساحب معاش آتش و استولى على حصن بنى أبي البركات و بنى المظفر و ورثه عنه ابنه منصور ثم باها حصنها حصنًا

؟ بن علي

Read 1
و التحكم و حصن خُندق و لما غلبت خوان على حصن خندق من يد
عبد الله بن يعلى الصليبي و لحق بحصن مصوص كما ذكرناه ثم
غلب على حصن مصوص و استولى عليه منهم زكريا بن شكري البحري
و كان بعو الكرد من حمير ملكاً قبل بنى الصليبي باليمين و انتزع
بنو الصليبي ملكهم و كان لهم خلاف جعفر ججور و خلاف معادر
و خلاف الجند و حص و حصن سبادان ثم استقرت لمنصور بن
الفضل بن أبي البركات و بائعها من بني النريع كما مر

صارت قاعدة التوابعة قبل الإسلام و أول مدينة اختططت باليمن
و بناتها فيما يقال عاد و كانت تسمى أول من الأرلية بلغتهم و قصر
عمران قرب منها أحد الببور السبعه فناء البحقات باسم الزهرة
و حتت اليه اهم و هدمة عثمان و صناعه أشهر حواضر اليمن و هي
فما يقال معتدة و كان فيها أول المئات الرابعة بنو يعمر من التوابعة
و دار ملكهم كحلان و لم يكن لها نباهة في الملاك التي ان سكنها
بنو الصليبي و غلب عليها النزدية ثم السليمانيون من بعد بني
الصليبي

قلعة كحلان و من أعمال صنعاء قلعة كحلان لبني يعمر من التوابعة
بناها قرب صنعاء ابرهيم و كانت له صعدة و صنعاء و نجران و غيرها
من جبال اليمن و حارهم بنو الرس من الهزدية التي ان ملكوا صعدة
و نجران و اعتصم بنو يعمر بقلعة كحلان و قال البديع شيد قلعة كحلان
أسعد بن يعمر و حارب بنى الرس و بنى زيوه أيام ابن الجيشه

حضر اسمان من أعمال صنعاء كانت فيه خزلان بنى الكردي
الشيريين التي ان ملكه على الصليبي و رد عليهم المكرم بعض
الدولة داعياً و نزل مدينة جند و اعتُضَد بِمدِان فِحْرِهَا السِّيدة
بِجِنْبِ و خُوْلِنِ إلى أن رَكَبَ الْبَيْحِرَ و غَرَقَ و كَانَ يُنْتَلِي أَمْوَهَا
المُقِفلَ بِنِبَيْ الْبَرَكَاتِ بَعْدَ زِرْجِهَا المُكْرِمَ و أَسْتَوَى عَلَيْهَا
الْتَعْقِرُ مِنْ مَخَالِفْ جَعْفَرِ كَانَ لَبِنِي الصَّلِيبيِّي كَثِيرًا لِسَيَّةَ مَنْ
بِنْيَ الْبَيْحِرَ و بَنِي مَنْبِهِ و رَزَاهُ و شَعَبَ نَفْلَا مَاتُ المُقِفلَ يَمَكِنَ
خُوْلِنِ حَصْنَ التَعْقِرَ و بْقِيْ ذَهَنًا جَبَلًا لِمِنْصُورَ بِنِمَنْ حَصْنَ بِنْ
حَصْنِ حُجْد صَلِيبيًا رَبَّ مَسْلِمَ بِنْ النَّزْرِ مِنْ خُوْلِنِ فِي حَصْنِ حُجْد
و مَلْكَةُ مِنْ يَدْ عِبَّادِ اللَّهِ بِنْ يَلِي الصَّلِيبيِّي و لَحْقَ عِبَّادِ اللَّهِ بِهِ
مَسْتَوْلِيَّةً سَيَّةً لِمَكَالَ المُقِفلَ و أَسْتَخْلَصَتْهُ و أَخْرِجَهُ عَمْرَان
و سَلِيمَانَ و مَاتُ مِسْلِمَ فُلْمَلَّ وَلِداً سَلِيمَانُ حَصْنُ مَهْدَتُهْ مُسْلِمَ
مَا كَانَ مِسْلِمَ و زَوْجَتَهُ بَنتُ القَافِدَ فُتِحَ عَامُلُهَا عَلَى التَعْقِرَ
بِفْطُرٍ و مَلْكَ التَعْقِرَ مِنْ يَدٍ و أَسْتَطَالَتْ أَئِلَيْ خُوْلِنِ عَلَى الرَّعايَة
و أَسْتَطَّرَتْ سَيَّةٌ عَلَيْهَا بِجِنْبِ و كَانَ عَمْرَانَ و سَلِيمَانَ نَاصِئِينَ
فِي خَدِيْتِهَا و هُمُ اللَّذَّانِ أخْرَجَا الدَّاعِيَ بِنْ تَجْبِدُ الدَّوْلةَ مِنْ مَدِينَة
الْجَنِدِ و مِنْ الْبَيْعَ بِأَمْرِهَا
حَصْنُ مَسْتَوْلِيَّةَ مِنْ حَصْنِ مَخَالِفِ جَعْفَرِ وَهِي خَمُسَةُ ذُو جَبَلَةٍ
لاين خلدون

عَدَسُ مِن مَمَالِكِ الْيَمِن فِي جَنْبِ زِبْدِ وَهِي كَرَسٌ عَمَلَهَا
وَهِي عَلَى ضَفَّةِ الْبَحْرِ الْهَنْدِي وَكَانَتْ بَلْدَتْ تَجَارَةً مِنْ ذَلِكَ عَمَلَتْ
وَبَعْدَهَا عَلَى خَطِّ الْإِسْتِوَاءِ ثَلَثَ عُشْرَةَ دِرَجَةَ وَلَنَبْتَ زِرْعًا وَلَا شَجَرًا
وَمَعَاشِهِمْ السُّمَكِ وَهِي رَكَابُ الْهَنْدِ مِنِ الْيَمِنِ وَأَوْلَى مِلْكَهَا بَنُو
مَعِينَ بَنَ زَائِدَةَ اسْتَقَامُوا لِبَنَى زِيَادَ وَأَعْطَوْهُمُ الْإِثْنَا عَشَرَةَ وَلَا مِلْكَ
السَّلِيمِيِّينَ أَقْرَهُمُ الدَّاعِيَ بِهَا ثُمَّ اخْرَجُوا ابْنُهُ أَحْمَدُ الْمُكْرَمُ وَلَوْا
بَنُو الْكَرُمِ مِنْ جَحْشٍ بِنِي يَامَ رُهْطِ مَنْ هَمْدَانَ وَصِفَا المَلْكَ فِيهَا بَنُو
الْمَزْرَاعِ مِنْهُمْ وَوَرَثُ دُرَةٍ الْسَلِيمِيِّينَ وَمِلْكِهِمْ وَقَدْ تَقَدَّمْ خَبَرُ ذَلِكْ
كَلِهِ وَلَا مِلْكٍ عَلَى بَنِي مَهْدِي لَمْ يُظْفَرْ بِهِ مِنْهُ وَقَفَحُ مِنْهُ بِالْإِثْنَا عَشَرَةَ
وَجِلِّهَا مِنْ أَيْدِيهِمْ شَمْسُ الدُّولَةِ مِنْ بَنِيَّ عَدَسَ كَمَا تَقَدَّمَ
عَدَسُ أَبُو يَعْمَانُ مِنْ بَنِيَّاتِ الدُّمَّ وَهِي إِلَى جَهَةِ الْمَشْرِعِ
الْمَزْرَاعِ بَارَاسِيَ عَدَسَ وَكَانَتْ لِبَنَى مِسْعُورَ مِنْ الْكَرَمِ الْمَقَارِعِينَ
لِبَنَى الْمَزْرَاعِ
المَكَّةَ اخْتَطُوا مَارَاتِ الْبَزُرَعِينَ قَرِبَ عَدَسَ وَنَزَلَ ابْنُ بَنُو أَبِي بُكْرٍ ثُمَّ
اِنْتَقَلَوْا إِلَى تَعْزٍ
حَصْنٍ ذِي جَبَلٍ مِنْ حَصَنِ مَخَالِفٍ جُهَّافِرٍ اخْتَطِهُ عِبَادُ الْهَلَّ
السَّلِيمِيِّ أُخْرُ الدَّاعِيَ سَنَةَ ثَمَانِيَ وَخَمِسِينَ وَأَرْبَعَاينَةَ وَانْتَقَلَ الْيَهِ
ابْنَهُ المُكْرَمُ مِنْ حَصْنِ صَنَعَةَ وَزَوَّجَهَا سَيَدَةً بَنْتَ أَحْمَدٍ المُسْتَبَدْدَةَ
عَلَى وَهِي الَّتِي كَلِمَتْ تَشَيْبَةُ سَنَةَ ثَمَانِيَ وَمَائِينَ وَمَائِينَ المُكْرَمُ وَقَدْ
نَرَّضُ اَلْفُرْقِيَّ مِلْكُهَا وَالْدُّوَّرُ إِلَى سَبْبَا بِنِى اَحْمَدٍ بْنِ الْمِلْثَرِ الصَّلَّٰحِي
وَكُلُّ نِيَ مُعَقِّلٍ أَشْعَثَ كَانَتْ تَسْتَظْهَرُ قَبْيِلٍ جُهَّابٍ وَكَانَا حَامِلِينَ
فِي الْجَاهِلِيَّةِ وَظَهَّرُوا بِمَخَالِفٍ جُهَّافِرٍ ثُمَّ رَوَتُ مِنْ مَصْرَ أَبِي نَجَيْبٍ
البحر وكان سليمان بن طرف ممتنعا بها على أبي الجبهش بن زيد.

وكان مبلغ ارتفاعه خمسمائة ألف دينار ثم دخل في طاعة وخطب له وحمل المال ثم صارت هذه المملكة للسليمانيين من بني الحس.

امرأة مكة حين طردهم الهواشم عن مكة وكان غالب بن يحيى ملهم يؤدى الأذان لصاحب زبيد وله استعان معلم الفاتكى على سرير ثم ملك بعد عيسى بن حمزه بن بنية ود لما ملك الغزير اليمن.

أخذ يحيى أخو عيسى اسيرا وسبق إلى المراق حامل عليه عيسى.

فتأخره من الأسر ورجع إلى اليمن فقتل أخاه عيسى ولي مكانه.

المهاجم من أعمال زبيده على ثلاثة مراحل عنها وعريبا من سعد.

العشيره من حكم وجمع عشر قبيلتين منهم ويجلب منها الزجبيل

السيرين آخر أعمال تهامة من اليمن وهو على البحرين دون سرير.

وبيوتها اختصص وملكها راجع بن قتادة سلطان مكة أعوام الخمسين.

وستماثله وله قتلة على نصف مرحلة منها.

الزرを利用して من الأعمال الشمالية عن زبيد وكانت لابن طرف.

واجتماع له فيها عشرون ألفا من الجبهة وله ثار الداعي الصليحي.

لقيه بها في نحو من ثلاثة آلاف فنهب وقتل الجبهة الذين معه جميعا.

وقال ابن سعيد في أعمال زبيد والعمال التي في الطريق الوسطي.

بين البحرين والجبال وهي في خبط زبيد في شمالها وهي الجافة إلى مكة للعمرة هي الجادة السلطانية منها إلى البحرين يوم أو درنة.

وكذلك إلى الجبال ويجتمع الطريق الوسطى والساحلية في السرير ويفترقا.

1) جمعي
لابن خلدون

و لنذكر الآن طرقاً من الكلام على تواجد اليمين و مدنه وحيدة

و حيدة كما أشار إليه ابن صعيد

اليمين من جزيرة العرب تشتمل على كراسة سبعة للملوك وهي

على قسمين تهامة والجبال. ففي تهامة مملكتان مملكة زبيد و مملكة

عس و خمسة تهامة ما اختلف من بلاد اليمين مع ساحل البحر من

السرين من جهة الحجاز إلى آخر أعمال للدورة البحر الهندية. قال

ابن صعيد و جزيرة العرب في الاقليم الأول و يحيط بها البحر الهندى

من جنوبها وبحر السويس من غربها وبحر فارس من شرقيها و كانت

اليمن قديماً للتتابع، وهي أخصب من الحجاز وأكثر اهلاً القحطانية

و فيها من عشر ابن وائل و ملكها لهذا العهد لبني رسول موالى بني

أيرب و دار ملكهم تعز بعد أن نزلوا الجزيرة أولاً و بعدها من اليمن

أئمة الزيدية

زيد و هي من مملكة اليمن شمالها الحجاز و جنوبها البحر الهندى

و غربها بحر السويس اختتها محمد بن زيد أيام العثمانيين سنة أربع

و خمسين و هي مدينة مسورة تدخلها عين جارية جلبتها الملوك

و عليها غيظان يسكنونها أيام الغلة وهي الآن من ممالك ابن

رسول و بها كان ملك بني زيد و سوايلهم ثم غلبهم عليها بنو

الشليكي و قد مرت عليها

عثر على حلي و الشرجة من أعمال زبيد في شمالها و تعرف

بأعمال ابن طرف مسيرة سبعة أيام في يومين من الشرجة إلى حلي

و بين حلي و مكة ثمانية أيام و عثر على مدير الملك و هي على
مختصر التأريخ

يَتَّبَعُ من علي وعثمان ويكفر بالذنوب وله قواعد ونوايس في مذهب يطول ذكرها وكأن يقتل على شرب الخمر حال عمارة كان يقتل كل من خالفه من أهل السنة ويستطيع نساءهم وإولادهم وكانوا يعتقدون فيه الحصمة وكانت أمولهم تحت يده ينفقها عليهم في موهبهم ولا يمكنك معه مالا ولا فرسا ولا سلاحا وكأن يقتل المنزهم من أصحابه وقتل الزاهد وشارب الخمر وسامع الغناء وقتل من تأخر عن صلة الجماعة ومن تأخر عن وظيفه يوم القيامة وانتقض عليه اخوه عبد الله وغلبه على زيد وخطب له فيها بالامعة ثم غلبه عبد النبى واخرجه من زيد واستولى على اليمين أجمع وله يومد خمس وعشرون دولة فاستولى على جميعها ولم يبق له سوى عدن ففرض عليها الجزية ولما دخل شمس الدولة توران شا بابين أكبر صلاح الدين سنة ست وستين وخمسمائة وستين على الدولة التي كانت باليمن فقبض على عبد النبى واستحنه وأخذ منه أمورا عظيمة وحمله إلى عدن فاستولى عليها ثم نزل زيد واتخذها كرسيا لملكة ثم استوختها مر ساري في الجبال ومعه الأطباء يتخترمانا صحى الهواء وتم للاخذ فيه سكنا فوقع اختياره على مكان فاختطه بحديت ونزلها وبين بقية كرسيا لملكة وملك بنيه ومواليهم بني رسول كما نذكر في أخبارهم وتبنيه مدة دولة بني مهدى انقرض ملك العرب من اليمين وصار للغزو مواليمهم
ناية خلدون

و قوي جمعهم و كان يقول في وقته فهنا لفظه جمعهم و كان في وقته يشير إلى وقت ظهوره و اشتهر ذلك عنه و كانت أم فاتلك تصد أهل الدولة عنه إلى أن ماتت سنة خمسة وأربعين و كان أهل الجبال قد حالفوا على النصرة و خرج من تهامة سنة ثمان و ثلاثين و قصد اليدراء فاتهم و عاد إلى الجبال وأقام بها إلى سنة إحدى وأربعين ثم اعادته الجبال وأم فاتلك إلى وطنها و ماتت سنة خمسة وأربعين فخرج إلى خيوان و نزل ببطء منهم يقبل له حيوان 1 في حصن يسمى الشرف و هو حصن صعب المرتقى على مسيرة يدوم من سفح الجبل في طريقه أوُتُر في واد ضيق عقبه كود و سماهم الانصار و سمى كل من سعد مه من تهامة المهاجرين و أمير للانصار رجلها اسامة سبا و للمهاجرين أخرا سماه شيخ الإسلام و اسمه الوزير و احتجب عمن سواهما وجعل يشتغلوا على أرض تهامة و اعانه على ذلك خراب انواحي بردة فقطع سبلتها و امطاح نواحيها و أنتهى إلى حصن الدائر على نصف مرحلة من زبيد و اعمل الحيلة في قتال سرمدر الدوم فقتلت كما مر و أقام يتحقيق زيد بالرحوف قال عمارة زاحفه سبعين حفنا و حاصرها طولًا و استدعى الشرف أحمد بن حمزة السليمان ماحب معدة فامدهم و شرط عليهم قتال سيدهم ناشق بن محمد فقتله سنة ثلاث و خمسين و ملك عليهم الشريف ثم عجز و هرب عنهم و استولى على ابن مهدى عليها في رجب سنة أربع و خمسين و ماتت لثلاثة أشهر من استيلائه و كان يخطب له بالامام المهدي أمير المؤمنين و قاسم الكفرة و المعتمدين و كان على رأى الخوارج

1 B. حيوان; Read?
6 خاتم التأريخ

صغيرين هما محمد وأبو السعو يحبهما ياسر بن بلال في القصر و استبد بالامر و كان ياسر ممثلا كبير العطية للشعراء و نحوه عليه و مديه ابن قلائي شاعر الاسكندرية و من قصائده ف مديه

سأثير اذا حاولت قدرا

ساهر نارهل نصار بدر

و هو آخر ملوك الزريعين و لما دخل شمس الدولة سيف الإسلام أخو صالح الدين الى الحرم سنة ست و ستين و سبتمئة و سترا على جاه إلى عدن فلمها و يبت على ياسر بن بلال و انقطعت دولة بنى زريع وصار الامير للقرف و نه وانهم بنو يرب كم نذكر في أخباره وكانت مدينة الجهوية قرب عدن اختلفا ملوك الزريعين لما جاءت دولة بنى ايرب تركوها و لزلوا تجربين الجبال كما يأتي ذكرها

أخبار ابن مهدي الخارجى و بنى و ذكر دولتهم باليمين

بدأتها و انقراضها

هذا الرجل من اهل العبرة من سراهم زبيد و هو على ابن مهدي الجديري كان أبوه مهدي ممثلا بصالح و الدين و نشأ ابنه علي على طريقه ف اعتزل و نسب ثم حچ و لقي علماء العراق و أخذ الوظا من واعظهم و عاد الى اليمين و اعتزل و لم الرؤا و كان حافظا نضحا و يخبر بحوارته أحواله في ميدان الفضل في الناس و اغتباطا به و تمر رذلا للجه منذ سنة احدى و ستين و يعت الناس في البرادية فذا حضر الموهود اتهام على جنبه له و لما استوليت أم فاطم على بنى جبيش أيا ابنها فاطم بن منصور أحسنت فيه المعتقد و أطلقت له و لقرائته و أجابتة خرجهم فحسنت أحوالهم و آثروا و ركزوا الخدول
الكرم من عشيرة جُمُش بن يام من همدان، وكان أقرب عشائر إليه فاقامت في ولائهم، ونما ثمة حديثة بينهم الفتنة والانقسام إلى نفتيين بنو مسعود بن الكرم، وبنو النزيف بن العباس بن الكرم، وغلب بنو النزيف بعد حرب عظيمة قال ابن سعيد وأوّل مذكور منهم الداعي سبا بن أبي السعد بن النزيف لأول من اجتمع له الملك بعد بنى السليماني ورثه عنه بنووة حاربهم ابن عمه على بن أبي الغزات بن مسعود بن الكرم صاحب الرعاز فاستولى على عدن من يده بعد مقاساة ونفقات في الأعراب. وقات أيضًا بعد فتحها بسماة أشهر سنة ثلاث وثلاثين وخمسمئة، ولي ابنه الآخ و كان مقيماً بحص الصدارة المعتقل الذي لا يرام وامتنع عليه بعدن بالملك جرير مولى بنى النزيف واراد أن يعد بالملك لحمد بن سبا بن أبي سعد بن زريع من موالاه وخشب محمد بن سبا على نفسه. فرفع إلى منصور بن المفضل من ملوك الجبال السليمانيين. باقي الجبلة ثم مات الآخ قريباً، فبعث بالله على محمد بن سبا فوصل الى عدن وكان التقليد حاء من مصر باسم الآخ فكتب مكانه محمد بن سبا وكان في نفته الداعي المعظم الوطن العثماني، سيف أمير المؤمنين فوعت كبار على زوجته باللل بنته، ومكانه من الأموال التي كانت في خزانة ثم مات باللل عن مال قتام ورثه محمد بن سبا وألغقه في سبيل الكرم والعروات واشتريت حصتها في جبلة من منصور بن المفضل بن أبي البكر، كما ذكرناه واستولى عليها وهو دار ملك السليمانيين. وتروي سيدة بنت عبد الله السليماني وتنوفية سنة ثماني وأربعون وخمسمئة، ولي ابنه عمران بن محمد بن سبا و كان يابس بن بالل يدير دولته وتنوفية سنة ستين وخمسمئة وترك ولدين.
اسمه عليه من الله موالىهم ثم زريق
ثم سروير للمشي ثم غلب عليه١ علی
ابن مهدي الفارسي وندا

الخبر عن دولة بني الزيار بعدد من دعاة

العبيد بنهم أو أسرهم ومصادره

و عدن هذه من أدنى مدائن اليمن وهو على قمة البحر الهندي
و ما زالت بلدة تجارة منذ عهد التباعة وأكثر نباتهم بالحواسين ولذلك
يطرقتها الحرب كثيراً وكانت صدر الإسلام دار مملكة النبي مع قال
البيهقي ينسبري إلى مصر بن زائدة مهمها من أيام المأمون وامتنعوا
على بني زائدة فتقعوا منهم بالخطبة والسكة ولما استولى الداعي على
بن محمد الصليبي على اليمن رفع لهم قوام العروبة وقص على
ضربة يعترضها ثم أخرجهم منها ابنه أحمد المكرم ولزلي عليها بن

١ Read على فاتك بن محمد
نبالنودلخ

1

نبىلعهيلعسدناىلادجسملا

مويرصعلايلصيوهودجسملا

ءاهقفللسرادملاديشيذلاوهوهيلععنتمافةيولعلایعادبيج

نكراعمتنبدوارمثةنيدملاروسینبوجاحلابينتعاوديبزب

هرطویضقاذاىتحهتنكم أفهفاعساادبدجتملوشایج

نيرشعوعبرأةنسكلذوهمحلأرتهتفمومسمليدنمبهرذتحسم

لاقحاجنلآیلاومنمقرزهدعبكتافرمابماقوةئامسمخو

ملوونيحدعبزجعمثادولوناكوامداعاجشلوحاناكةرامع

یلاومنمیکتافلايشبحلارورسةرازولابماقىتحهناكمدحارقتسي

نيثالثوىدحإةنسيفوةرامعلاقاهبنيصتخلاكتفمأ

هیمسوهمعنباهدعبیلووروصنمنبكتافيفوتةئامسمخو

هتلودریبدتوهترابمئاقرورسو

يفهلتقنميجراخلايدهم

ةعمجلا

ناطيشلاكلذبسانلاراثونیسمخویدحاةنسرفصرشعيناث

حاجنلايلاومبرطضاولتقمثدجسملالها

مهرصاحوارارممهبراحويجراخلايدهمنبىلعمهيلعراثوةلودلاب

ناكويناميلسلاةزمحنبدمحاروصنملافيرشلاباوثاغتساواليوط

مهديساولتقيوهوكلمينأىلعمهثغافةدعمكلمي

نعزجعفدمحأفيرشلامهيلعاوكلمونيسمخوثالثةنسهولتقف

ةنسيدهمنبىلعاهكلموليللاتکرفویدهمنباةمواقم

هللءاقبلاوحاجنلآرمأضرقناونيسمخوعبرأ

كناف

دممنب

كتاف

ز

نمةعامجلتقفلتاقلا

ام

كتاو

نب

لمعم

F . and B

مسق

1 P. and B., معارة بنت جيال.
تخصر التسأریغ

القلم: وزير المکرم و كان حنقا على المکرم و دولته داخله الوزیر خلف
و لاعب ابنه الحسن السطروج ثم انتقل إلى ملعبة أبيه فانتخب به
و اطلعه على رأیه في الدولة و انتهت ملامة للنجاح و انتهى بعض الیام
و هو يلمجب نسمة على بن القلم و استكشف أمره فكشف له القناع
و استحلله و جیاش أثناء ذلك يجمع أشباه من الشهبة و ينفق
فیهم الدوم حتى اجتمع له منهم خمسة آلف نفر بهم في زبدة سنة
ثنتين و ثمانیات ونزل دار الامارة و من على أسعد بن شهاب و أطلقه
لزینة كانت به و بقی ملكا على زبد و تهامة يخطب للمبالسیین
و الصلاحيین يخطبون للمبعیدین و المکرم بیعث العرب للغارة على
زبد كل حين إلى ان هلك جیاش على رأس المالة الخمسة
و كانت كنیته ابو العیفر و كان موصوفا بالعبد و ولى بعد ابنه
الفرت بن جیاش و خالف عليه آخراء ابراهیم و عبد الواحد
و جرت بينه و بينهما حرب و كان الظفر له آخراء ثم هلك سنة ثلاث
و خمسمئة و نصب عبیده للملک ابنه منصور بن فاتیه مسببا لم
یغفل و دبروا ملكه و جاء عمله ابراهیم لفتنه و برزوا له فثار عمی عبد
الواحد بالبلد و بعث منصور إلى المکرم ابن البتراک صاحب
المکرم فیا نفرة مصفرة للغدار به ثم بلغه انتقاض أهل التعریف عليه
فرجع ولم يزل منصور في ملكه زبد المی ای ان وزر له من عبیده ابو
منصور من الله فقتله مسموم سنة سبع عشرة و خمسمئة و نصب
فاته ابنه طلخ صغيرا و استثاد عليها و قام بضبط المکرم و نعی عليه
التعریف فیا نفرة الی تجاوحته منه أم فاتیه هذا و سدنت
خارج المدینة و كان قدما شجاعا و له وقائع مع الاعداد و خاربه ابن
تلقب نصير الدولة والغلابة ورحلة الحصن على ما يفضحهم ودهش المكر المليجي بصنعاء وكان أن يتضحع امرأة كنتبت إليه أسماء أمته من زبيد نذريه وتقلت إلى حبلى من سعيد فادركني قبل أن تقع الفوضى عليه وعلى جميع العرب فتحييل المكر في إغراق سعيد بن نجاح بصنعاء على لسان بعض أهل النظر وضمن له النظر فرقاء سعيد لذلك في عشرين ألفا من البشاشة وسار إليه المكر من صنعاء وهزمه و حال بينه وبين زبيد فهره إلى جزيرة دهلات ودخل المكر زبيد وجاء إلى أمته وهي جائزة بالطقوق وعندها رأس الصليبي وخي فانزلهم وأذنهم وأ رلى على زبيد خاله أسلم سنة سبع وتسعين وارتحل إلى صنعاء ثم رجع إليها سعيد سنة تسعة وسبعين وكتب المكر إلى أبي عبد الله بن يعني صاحب حص الشعر بان يقر سعيد بالمكر وانتزع ذي جبالة من يده لاستغلاله بلذاته واستيلاه زوجته سيدة بنت أحمد عليه وانه تلظ فتمت الجبالة وسار سعيد في ثلاثين ألفا من البشاشة وأحسن له المكر تحت حصن الشعر فคำตอบا به هنالك وانهزمت عسكرة وقتل ونصب رأسه عند الطوق الذي كان فيها رأس الصليبي زريد و استلم عليها المكر و انقطع منها ملك البشاشة و هرب جيش و معه وزير أخيه خلف بن أبى الظهير العروق وغيره عند متنكرين ثم لحقا بالحيلد واتمها بها سنة أشره ولقيا هنالك كاهنا جاء من سنتين فبشرهما بما يكون لهم فرقا إلى البعيدة و تقدم خلف الوزير إلى زبيد و أشاع مرت جيش و استأمن لنفسه وحق به جيش قام هنالك من جنوداً وعلى زبيد يومئذ أسلم بن شهاب خال المكر و معه على ين
ختصر التأريخ

مرّ وكان لنجاح ثلاثة من الولد معارك وسعيد وجياعش فقتل معارك نفسه وسعود وجياعش جزيرة دهلك وأما هنالك يتعلمان القرآن والأدب، ثم رجع سعيد إلى زبيد مهباً لا خبيه، جياعش واختفي بها في نفق احتفرة تحت الرض ثم استقدم أخاه سياجوديعسق هو ساعد عند أصحابه يهوده و błęd دون و معلاه هنالك في الاختفاء ثم ان المستنصر العبدي الخليفة بمس للج نعه بمكة محمد بن حجر أميرها من الراشد فكتب إلى الصليبييون بأمره بقتاله وحمله على اقامة الدعوة العلوية بعدها وبلغ خبرهم إلى الصليبييون فبعث عسكرا تحا من خمسة آلاف فارس وعمراً بقلهم وقد كان سعيد وجياعش خلفاً العسكر وسرا في اتباع الصليبييون وهو في عسكرة فتيرة بالعموم متوجهة إلى مكة وكان معه خمسة آلاف من الجيشة، فلم يغنوا عنه شيئاً فانقض عسكرا وتقلت جياعش بيده، وآخذ سبعين ثم قتل عبد الله الصليبيين، خفا على في شملة وسبعين من بنى الصليبيين وأسر زوجته أسماء بنت سهاب في خمس وثلاثين من ملوك القطانين الذين غلب عليهم باليمين وبعث إلى العسكر الذين ساروا لقتل سعود وجياعش فأتيهم واستخدمهم وارتحل إلى زبيد وعليها أسد بن شهاب، آخر اسماء زوجة الصليبي، فقرر أسد إلى صنعاء ودخل سعيد إلى زبيد، وأسماء زوجة الصليبي، امامه في هرود، ورأس الصليبيين وألاختي عند هرودها وانزلها بدرها، ونصب الرؤسين قبالة طاقها في الدار وامتلاك الكرم منه رؤباً

وقيل: ١
نفت به سنه فصار له ملك ابيه في حسن التكر و قلعته و فى جبنه و حصونه و ملك بني المظفر في اشيع و حصونه ثم بلى حسن ذي جبنه من الداعي الزريعي صاحب على بعثة ألف دينار و ما زال يبيع معاشه حصنا حسنا حتى لم بيق له غير معقل تعز أخذته منه على بن مهدي بعد أن ملك ثمانين سنة و بلغ من العمر سنة و الله سبئانه و تعالى أعلم بالصور

لعله عن دولة بني شجاع بن بريد موالي بني زيد و مبادي
امورهم و تصاريف احوالهم
و لما استولى الصليحي على زبيد من يد كيال بعد ان أهله بالسم على بد الجباره التي بعثها إلى ستين و خمسين و اربعة سبعه كما
مختصر التاريخ

معقلة و سيدة بنت أحمد بنت جبالة و خطاب المنصور سبا و امتنعت فعاصراً بنت جبالة و قال له آخراً لها إنها سليمان بن عمر الزواحي والله لا تجيبه الا بأمر المستنصر خليفة مصر فرحل في ذلك وأجيب و وصل خادم من عند المستنصر و أبلغته أمره بذلك و تلقاه عليها وما كان له و عدم من دون المستنصر و أبلغتها أمره بذلك و تلقاه عليها ما كان له وما كان له و عدم من دون المستنصر و أبلغتها أمره بذلك و تلقاه عليها ما كان له وما كان له.

1. فلأ أهانى
1. حاكم نادق عن فئاطللة و فحته لافذ صا زعلارادب الهيلاء خيذى لعيش القله الماب و سار سبا من معقل اشتي إلى ذي جبالة و دخل إليها بدار اليز و تلاقاه فيها و تلقاه فيها ما كان له وما كان له.

2. فلأ أهانى
2. أهانى عامج 21
عمر بن عبد الملك

أسماء بنت شهاب قد سبها سعيد بن نجاح ليلة البيت فكتبت
إلي ابنها المكرم اني حبلي من العبد الأحمر فادركني قبل أن آضع
والله من قلبي الذي لا يعرف الدهر فسار المكرم من صنعه سنة خمس
وابنين في ثلاثة آلاف ولقى الحبشة في عشرين ألما فزتهم وليت
سعيد بن نجاح بجزيرة دهلات ودخل المكرم الى أمه وهي جائزة
بالطفق الذي نصب عنده رأس الصليحي وانه فائرتهما وذنباها
و رفع السيف وققي خاله أسعد بن شهاب على اعمال تهامة كما
كان وأثره بربيع منها واطلق بأمه الى صنعه كانت تدير ملكه
ثم جمع أسعد بن شهاب اموال تهامة وبعث بها مع وزيرة أحمد
بن سالم ففرعتها أسماء علي وحوق العرب ثم هلكت أسماء سنة سبع
وابنين وخرجت زبيد من يد المكرم واسترتها سعيد بن نجاح
سنة تسع وسبعين ثم انتقل المكرم الى ذي جبلة سنة ثمانيين وولى
على صنعه عمران بن الفضل الهمدان فاستبدها وتبورها عقبه
و تمسى ابنه احمد باسم السلطان واشتره به وبعدة ابنه حامد بن
أحمد ولييس بعدة بصنعه من له ذكر حتى ملكها بنو سليمان لما
غلمهم الهواشم على ملكه كما مر في اخباره و لما انتقل المكرم الى
ني جبلة وهي مدينة اختته عبد الله ابن محمد الصليحي سنة
ثمان وخمسين وأربعمئة وكان انتقاله باشارة زوجته سيدة بنت
أحمد التي صارت اليها تدبرب ملكها بعد أمه أسماء فنزلها وبنى فيها دار
العزو تحل على قتل سعيد بن نجاح ف мн له كما ذكر في أخبار ابن
نجاح و كان مشغولا بلذاته حجبها بزوجته و لما حضرته الوفاة سنة
اربع وثمانيين عهد الى ابن عمه المنصور سبا بن أحمد بن المظفر بن
علي الصليحي صاحب عقل اشبع فقلده المستنصر العبدي و اقام
ختصر التاريخ

قرى حرارو يقال أنه كان عند كتاب الجفر من ذخائر الامتنن بهم فنزعوا أنَّ عليه ابن القاضي محمد مذكور فيه نقل على عامل الداعي وأخذ عنه وما تمس فيه الأهلية آراء مكان اسمه في الجفر وأزاحه، وقال لابنه القاضي احتفظ بابن فسيلة جميع اليمن فنشأ قائماً صاحباً، وجعل يتجبي الناس على طريق الطائف والسرات خمس عشرة سنة فنظر ذكرها وعظمت شهرته وانتهى إلى أنفسة الناس فانقل السلطان اليمن ومات الداعي عامر الزواحي فالمهذب له، وعهد اليه بالدعوة فجاء بالناس سنة ثمان وعشرين واربعمئة على عادته واجتمع في الموسم جماعة من ثوبه همداً كانوا معه فدعاهم إلى النصرة، وانتمى مع عاب짜 باي، واصروا وكانو من رجالات قومهم فيما عادوا قام في مسارو هو حص بذرية جبل حرار وحصن ذلك الحصن ولم ينزل أمره بنى وكتب إلى المستنصر صاحب مصر يسألهم أنفس في أظهر الدعوة فأذن له واظهرها وملك اليمن ونزل منعه، واحتضن رجاء، فسأل عن الداعية فأنى عنه مملوك اليمن الذين غلب عليهم وهرم به طرف م.toLocale عثر وتهامة وأعمال الجليلة في قتل نجاح مولى بي زيد ملك زبيد حتى لم ذلك على يد جارية أهدها اليه كما ذكرنا سنة ثمان وخمسين ثم سار إلى مكة بأمر المستنصر صاحب مصر ليعبجو منها الدعوة العبادية وال)}.جسرية واستخف على صناعة ابنه المكرم أحمد وحمل معه زوجه اسمه بين شهاب والملوك الذين معه مثل ابن الكرد، وابن بفر النبي، وقابل بن عيسى الوحي، واتهمه فبيته مغني نجاح بالمهجم قتل سنة ثلاث وستين وأربع مائة قام بأمر بعد ابنه المكرم أحمد واستولى على أمره وأقام بنعاء وانتهى أنه
يُعرف عمارة اسمه لقوى الحاجة عليه، ويُعنى عمارة مؤرخ اليمن، وقيل اسم هذا الطفل الأخير إبراهيم و كفلته عمةه وموجن من موا لي الحسن بن سلمة و استبد بأمرهم و درتههم و كان له منديلًا اسم واحدًا قيس و آخرًا نجاح فجعل الطفل المملك في كفالة قيس و أداه معه زبيد و سلم نجاح على سيار الأعمال خارج زبيد ومنها الكذرة و المهمج وكان يؤثر قيسا على نجاح ووقع بينهما تناس و رفع لقيس أن عمة الطفل تميم إلى نجاح و تكانته دونه نقض عليها بأن موا لز جان و دفعهما حديثين و استبد و ركب بالمتاهة و ضرب السكة و استعاض نجاح لذلك فرحت ف في المتاح و برز قيس للقائه كانت بينهما حرب و وردت انتزاع قيس في آخري و قتل في خمسة آلاف من عسكرة و ملك نجاح و زيد سنة ثمانية عشرة و أربعمئة و ودن قيسا و موال موجان مكان الطفل و الدمة و استبد و ضرب السكة باسمه و كتب ديوان الخلافة بغداد ف عدل على الزبي و لم ينزل مكانًا تقيته فأهلا الجبال و انزع الجبال كلها من خا عي الرس سلمة و لم تنزل الملوك تقنى صولته إلى ان قتله على الصليحي القلم دعوة العبدييين بالسم على يد جارية بعث بها اليه سنة ثمانية و خمسين وأربعمئة فقام بالمال بعدة زبيد موالا كهلان ثم استرلي الصليحي على زبيد و سلمها من يدة كما يذكر الجبر عن بنى الصليحي القائمين دعوة العبدييين بالعيم.

كان القاضي محمد بن علي الهذاني ثم الصليحي رئيسي حراز من بلاد هذاني و ينتسب في بني يام و نشأ له ولد اسمه علي و كان صاحب الدعوة يمتد عهاب بن عبد الله الزراحي نسبة إلى قرية من
معاصرة الأُخرِيج

صدعة و Dise عزة الزيدية وتزلف إلى صنعاء فتعلنها من يد أسد بن يعفر ثم استردَّها منه بغير أسد و رجع إلى صعدة و كان شيعته يسمونه الامام و عقبه آله بيها و قد تقدم خبرهم و في أيام أبي الجيش بن زياد أيضًا ظهرت Dise عزة المبديين باليمن فقام بها محمد بن الفضل بعدن عادة و جبال اليمن إلى جبل المذيخرة سنة أربعة و ثلاثما و عجزت و كتب منها إلى صنعاء خمس مراحل و لما غلبه محمد بن الفضل بهذه الدعوة امتنع أصحاب الطرف على مثل بنى أسد بن يعفر بصنعاء و سليمان بن طرف بعثر و الامام الوسي بصعدة سلناك معم طرق المهادنة ثم هكذا أبو الجيش سنة إحدى و سبعين و ثلاثما و عجزت بعد أن اتسعت حبابة و عزم ملكه قال ابن سعيد رأيت مبلغ ارتفاع حبابة وهو ألف ألف مكرمة مرتين و ثلاثما و ألف و ستمائة ألفا من الدنانير العشرية 1 ما عدا ضرابه على مراكب السند و على العشما الواب باب المنذب و عهد ابن و على مغاص النوزو و على جزيرة دهلة و من بعضها ألف رأس و صرف و كانت ملوك الجيش من وراء البحر يهادونه و يخطرون مواسطته و لما مثل خلف صبياً صغيراً اسمه عبد الله وقيل إبراهيم وقيل زياد و كفته اخته و مولاه رشيد الجنش و ولي رشيد علي الجبال مملكة الحسن بن سلامة الطوي و آل العموسي كانوا يتوالون اليا هوزة في مواري الجنش و النوبة و استديدة عليهم إلى أن انقرضت درواتهم سنة سبع و اربعة ثم هكذا هذا الطفل الأول طفل آخر من بنى زياد أصغر منه قال ابن سعيد لم

1 Read العشرينة
لابن خلدتین

له حياطة اليمن من العلويين فوصله ورثة على اليمن وقدمها سنة ثلث و مائتين و فتح تهامة اليمن وهي البند الذين على ساحل البحر الغربي واختط بها مدينة زبيد ونمزلا وأثارها كرسيا لتلك المملكة وولي على الجبال مولاة حجفر وفتح تهامة بعد حروب مع العرب واصتر على عرب تهامة أن لا يركبون الخيل واستلوا على اليمن أجمع ودخلت في طاعته أعمال حضرموت وشحر و ديار كندة وصار في مرتبة التباعبة كأن في صنعاء قاعدة اليمن فنفو يوفر من حمير بقية الملكات التباعبة استبدوا بها مقامين للدعوة العباسية و فيهم مع صنعاء بيحان ونجارى وجرش و كان احدهم اسم بن يعفر ثم اخره محمد فدخلوا في طاعة ابن زبيد وكان في عشر من مملكة اليمن أيضا سليمان ابن طرف فدخل في طاعة ثم هلك محمد بن زبيد وولي بعده ابنه ابراهيم ثم ابنه زيد بن ابراهيم ثم اخرون أبو الجيش استيق بن ابراهيم و طالت مدته إلى أن أسسه وبلغ الثمانين وقال عمارة ملك ثمانين سنة باليمن وحضرموت وجزائر البحرية و لما بلغه قتل المتوكلي وخلع المستعينين و استبداد الموالي على الخلفاء منع ارتفاع اليمن وركب بالمظلة شاه سلاطين العجم المستبدين و في ايةه خرج باليمن يحيي بن الحسين ابن القاسم الرس يابن ابراهيم طبايا بدعوه الزريدة جاء إليها من السند و كان جد القاسم قد فر إلى السند بعد خرج أخيه محمد مع أبي السرايا ومهلكه كما مرت فلحق القاسم بالسند وأعقب بها الحسين ثم ابنه يكن بن الحسين فظهر يحيى باليمن سنة ثمان وثمانين ونزل

1 غرب . ب. 105
خاتمة التاريخ

قاتل قيس بن مكحول و هزيمة ناب ولي أبو بكر المهاجرين في أمية على قتال اهل الردة باليمين وكذلك عوكة بن أبي جهل ومرة أن يبدأ بالمزيدة من اهل عمان و يلحق بالمهاجر ثم استقر اليمين في ريبة.

علي بن سنة و شقي عاشبة بعكة فرار معها و حضر حرب الجمل وولي على اليمين عبيد الله بن عباس ثم أخاه عبد الله ثم ولي معاوية على صناع فيرور يسري و مات سنة ثلاث و خمسين ثم جعل عبد الملك اليمين في ولاية الحجاج لما بعثه لحرب ابن الزبير سنة تنتين و سبعين و لما جاءت دولة بنى العباس ولي السماح على اليمين جمهور داود بن علي حتى إذا توفرت سنة ثلاث و ثلاثين رأي مكانه محمد ابن خالان يزيد بن عبيد الله بن عبد المدان ثم ت💥لوا على اليمين و كانوا ينزلن صناعه حتى انتهت الخليفة إلى المنام و ظهرت دعاة الطالبين بالناحي و بايع أبو السرايا من بنى شبان بالعراق محمد بن إبراهيم طباطب بن اسميل بن إبراهيم و إبراهيم الاخر المهدى النفس الركبة محمد بن عبد الله بن حس و كثر البرج و فرق عمالة في الجهات ثم قتل و وعين محمد بن جعفر الصادق بالحجاز و ظهر باليمين إبراهيم بن موسى الكاظم سنة مائتين و لم يتم أمره وكان يعرف بالجزار لسفك الدماء و بعث الإمام عيساء إلى اليمين فدرخوا ناحية و حملوا كثير من وجهة الناس فاستقام أمر اليمين كما ذكره.

دُولَة بني زيد بالدعوة العباسية

ولما وند وجهة أهل اليمين على المأمون كان فيهم محمد بن زيد من ولد عبيد الله بن زيد بن أبي سفيان فاستطرف المأمون و ضعف

2 Read Ziyad | 1 Read منيه
و هذا تاريخ العين المنقول من كتاب العبر
للعلامة عبد الرحمن ابن خلدون المغربي

أخبار اليون والدول الإسلامية التي كانت فيه للعباسيين
و المبدئين، وسائر ملوك العرب و ابتداء ذلك و تصاريفه على
المجلة ثم تفصيل ذلك على مدنہ و ممالك وحدة بعد واحدة

قد تقدم لنا في آخر السير النبوية كيف صار السن في ملكة الإسلام
بدخول عامله في الدعوة الإسلامية، فهو بذان عامل كسرى و أسلم
معه أهل السن و أمرهم النبي صلى الله عليه وسلم على جميع
مختلفها، وكان منزله صنعاء كرسى التبابة، و انت مات بعد حياة الدعا
فنصب النبي صلى الله عليه وسلم السن عليه عمال من قبله و جعل
صنعاء لابنه شهر بن باذان، و ذكرنا خبر السون النبئي، و كيف أخر
عمال السن صلى الله عليه وسلم من السن و زحف إلى صنعاء
نملها و قتل شهر بن باذان و تزويج أمه و استنل إلى أكثر السن
و ارتد أكثر أهل و كتب النبي صلى الله عليه وسلم إلى أحبابه
و عماله و إلى مين ثبت على سلالة فتأخذ رحلة شهر بن باذان
التي تزويجها في أمره على يد ابن عمها فدر، و تولى كبر ذلك
قئس بن عبد يغروت المرادي، فبنيته هو و فدر و دادوه به، فأنزل رجته
و قنارة و رفع عمال السن صلى الله عليه وسلم إلى أعمالهم و ذلك
قبل الرودة و استبد قيس بصنعاء و جمع الفن من جند الأسون فولى
أبو بكر على السن في فوزه فيهم من الإباء و أمر الناس بطاعة
تأريخ اليمن

لتئنال الدنيا بسعادة ونفوقًا وعقلًا، وتقسيمها وتقسيم الأيام مقيرة عن
نافذة سبعين وثمانية في إمارة المؤمنين المكيين وحظوا
الذي امتلئ من المعمال وكم الأشجار ليست هذه البذور الجليلة قدما
العظمى فخورًا المنتشر صحتها وذكراك تاخذ من المساحة بها بحرية
نصيب وذبوعها في ألقى قبالة من الأولية والمصيري اذاعة
يتسلل في الفروع بها كل بعده منها وقربها لينتظم بها عقد السرور.
و يتنفس عرفة تضع المنديل الراي منها وأعظمها فاعليه هذا وأعلمي
به إن شاء الله تعلق وكتب بالكاتب المذكور فعلى الله رسله
سيدينا محمد وعلى آله الأئمة الطاهرين وسلم وشرف وكرمه إلى
يوم الدين.

ثم انتقل إلى مولانا الأمير وولي الحافظ فكانؤول سجل وصل
منه إلى الحرة الملكة من ولأ عهد المسلمين في السنة الثانية
من أمير المؤمنين فاتح الكهربة الملكة الداعي الإمام إبراهيم بن
الحسين الحادي ثم نقص دعوة الحافظ إلى آل زريع وقال
حسب بن الرجلي ما علمته من أمير مولانا الطيب ثم صارت
الدعوة في ولدة حاتم بن إبراهيم بن الحسين الحادي إلى هذه المدينة
فانتقلت من ولية الحافظ آل زريع فقتب نفاعة الأمير الوحد سرا بن
ابي السرح بن زريع بن العباس الذي جمع بين الدعوة والملك
ثم ولدة الداعي الإمام المتنبج المكي داعي أمير المؤمنين محمد
بن سرا جمع بين الدعوة والملك قد اتفقنا في هذا المختصر على
جمل من اخبار الملوك في جزيرة اليمن والدعاء

تأريخ المبارك فأحمد الله الذي بنعمته تم الصلاوات

{| عمله | الكاتب |
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>إلى آل</td>
<td>قالت J.</td>
</tr>
</tbody>
</table>
تاريخ اليمن

زيارة أبيه متقبلاً، وهذه الرسوم تأليف هي في العسكرية، وأما الرعايا فألهمهم أن طف من أمر العسكرية وقد بلغني في هذا الوقت وهو سنة ثلاث وخمسين وخمسين سنة، أن الأمر قد هان على ما كان عليه من الشدة.

فصل فيس ولى الدعوة الفاطمية باليمن.

فمن ذلك الداعي علي بن محمد الصليبي جمع بين الدعوة والملك ثم ولده المكرم أحمد بن علي الصليبي جمع بين الدعوة والملك ثم السلطان سليمان النزاحي ولى الدعوة دون ذلك ثم القاضي. 9 بن ملك الصليبي جمع الدعوة وأحكم دون الملك ثم علي بن أبيرق الموافق في الدين ابن خديج الدولة ولى الدعوة وملك بأمر الجرة الملكة بعض أعمالها ثم لما وصل سجيل مولانا الإمام الآمر باحكم الله أمير المؤمنين عليه السلام بالبشرة وبدة مولانا الإمام الطيب ابن القاضي بن الإمام الآمر بالنص عليه بالامامة إلى حيته بهذه الجزيرة اليمنية بما مثالية.

بسم الله الرحمن الرحيم من عبد الله وليه المنصور ابن علي الأم بحكم الله أمير المؤمنين إلى الجرة الملكة السيدة الراضية الظاهرة الركية وحيدة الزون وسيدة ملك اليمن عمة الإسلام أمامة الإمام ذهيرة الدين عمة المؤمنين كعب المستجيبين 3 عصمة المسترشدين وولية أمير المؤمنين وكافلة أمير المؤمنين إسلام الله تمكنها ونعمتها واحس توفيتها ومعونتها سلم عليات فإن أمير المؤمنين يحكم الله الذي لا الله إلا هو ويسألان أن يصلوا على جده.

1 Khi, قبرابه،

9 Lacuna in MS.

; المستجيبين
للفقهين نجم الدين عمارة اليمني

من أهل القبلة واستباحة الوظيف لسبابهم واسترافاق داربرهم وعمال دارهم دار الحرب وحكي اللي عنهم وانهداء على الجاوي أنه لم يكن يكتب بهم أحد من المهاجرين حتى يذبح ولده أو ابنته أو حاوه ويقرأ عليه لا تجد قومًا يوهون بالله واليوم الآخر يرواونه من حلق اللهو رسوله وله كانوا أباؤهم أو أبناؤهم أو أخوهم أو عشيرةهم وإنما كتب في قلوبهم الإيمان وإيدهم يروح منه وعرف صبي منهم كان جارا لغير كان يتفقه راحت والدهه ليزروه فذكها وامن اعتقاد

أصحابة فين فهو فوق ما يعتقد الناس في الأنظمة صلوات الله وسلامه عليهم وذل ذلك ان الواحد من آله ابن مديه هرهق يحسن عنده أن يقتل جماعة من عسكرة ثم اذا قدروا عليه لم يقتره دينا وعقلية و اذا غضب على رجل من أكبرهم وأعيتهم حبس نفسه في الشمال ولم يلبث ولم يشربه ولم يصل إليه ولده ولا زوجته ولا يقدر أحد ان يشع فيه حتى يرضى عنه ابتداء من نفسه ومن طاغتهم له ان كل واحد منهم يحمل ما تغزله زوجته وبناءه الى بيت المال ويكون ابن مديه هو الذي يكسو الواحد منهم ويكسو اهل من عنده وليس لاحد من العسكرية فرس يملكه وليرتبط في داره ولا عده من سلاح ولا غيرها فبل الخيل في اصطبرانه وسلاح في خزانه فذاو عريله أمر دفع الهم من الخيل وعملة ما يحتاجون إليه ومن سبيله ان المنهم من عسكرة يضرب رقبته وسبي إلى خيروه ومن سبيله قتل من شرب العسكر وقتل من سمع الغناء وقتل من نسي وقُتل من تأخر عن صلاة الجمعة أو عن مجلس ونظه وهم يوم الخميس وهم الاثنين وقتل من تأخر فيهما عن...
تاريخ اليمن

و شرباط و ذكر و اعماله، وليس ملكاً هذا على بن محمد صاحب
ذكر دون ملك منصور بن المنفلذ ثم ملك بنى النزرة ومدينة ذي
جلبنة ومدينة ذي اشرق ومدينة آب و حصن خولان و بلادها
وصون بني ربيعة وهي عزان حُتّ و الشماخي و أخذ السلطان
ابن الثورين ابن الفتح فانته صن السوا لابن السبإي ثم استولى ابن
هذين على معايذ الداعى عمر بن محمد الذي صارت لابن مهدي
وهي حص سامح ومطران و هذه الحصن اقيم العقار و انتقل اليه
معقل اليمن الذي ليس بعد التعارو و حسب سها و هو حص السيدان
و به يضرب المثل وهو الذي ليس لمخترق عليه اقتدار ما لم يعله
الخلق بفاعيات الامتدار وهذا الذي سميته نقطة من بكر ما ملك
ابن مهدي هذا ولم يذكر بلاد بني المظاهر سبا بن احمد الصليبي
و لا اقام حران و لا بع و لا بلد بكيل و لا حاشد و جبلة و حصورها
و اعمالها ولا وادي عنة و لا وادي زبيد ولا غير ذلك من
رمع و ريمة و الشاعر و حصورها ومعاليها و قراها و مليخة و اعمالها
و هي مسيرة ايام و دمت و وادي تلحة فاما المذهب الذي كان
عليه ابن مهدي و ما يعتقد فكل خفى الرفع ثم اضاف الي عقيدته
في الأصول التكبير بالمعاصي و القتل بها و قتل من خالف اعتقاده

8 Khi, حزائ
9 Khi, ولا حاز ولا وادي غلة ولا
10 Khi, وادي عنة
11 Khi, من جبال وادي رمع و ريمة
12 Khi, الوالاع المر
13 Khi, عنده المذهب في الفروع

1 Khi, بالله و سراوق وصر و اعماله
2 Deest in Khi.
3 Khi, وهي حزائ وحب و السماي
4 Deest in Khi.
5 Khi, وصرا
6 Khi, اذكر
7 Khi, المظاهر; om. بني
لفقيه نجم الدين عمارمة اليمني

و عشرين دولة من دول أهل اليمن فمنها أمور أهل زياد وما من عبيد فاتك و جهانه و اعيان دولته امم مات عن اموال جليلة
من العين جزيلة 1 لأنه ملك الذارى و النساء فازعوا له كنز و مالهم.
و كذلك المصروع و اللؤلؤ و الفجر و اليونان الفاخرة و الملابس
الجبلية على اختلاف أنائها و كانوا كما قال الله تعالى كل ترموا من
جذات و عيون و زروع و مقام كريم و نعمتها كانوا فيها ذاكين كذلك
واورثناها قوماً اخرين و انتقل الهم مملكته بني سليمان الشرفا و انتقل
الهم مملكته بني وأب سلطان و حافظة و هم أهل دولة متمللة و كذلك
معنال من 2 نيا من 3 بني الصليحي كل معقل منها للعمال واسعة
والرفاقات الكبيرة فانيا مملكته مملكة منصور بن المنفلت بن أي
البركات ابن الوليد الجموري فانه كان جميع حصنها وهي ما هي
و جميع ذلحان و سنغماً هي جميع ذلحان الداعي على بن محمد
المصير و ذلحان المكرّ على 4 بن على زوج العمة الملكة السيدة
و ذلحان العمة الملكة زوجته و ذلك ان الجميع انتقل إلى الجرة
و واعده في حصن التعكر و نقل عليه المنفلت بن أي البركات
و على ما فيه و انتقل التعكر و ما فيه من الممالك 5 بأسه الى لاية
منصراب المنفلت لأنه يزعمون أن الأمير منصور بن المنفلت عمر في
المملكة ثلاثين سنة و مات في عشر الدقة أو التسعين و معاً انتقل
الي ابن مهدى حصن المجمعة و امواله و حصن التعكر و امواله على
ما قبل و مدينة ذي جبلة وهي متفرع الدعوة الفاطمية و كرس الملك
لأمير الصليحي و كذلك مدينة الجند و اعمالها و كذلك تلثمة

3 Read أحمد
4 Khi
5 مار جميع ذاك اليوم
6 Om. Khi.
تذريع اليمن

رحفا يقتل منهم ما يقتل و ناهيم الجوع حتى اكوا المدينة من شدا الجهد والبلاء ثم استتحدوا بالشيروف النزدي ثم الرفيق أحمد بن سليمان صاحب صعدة فأنجبهم طمعا في الملك و شرطوا له أن يملكوا عليهم فقال لهم الشريف ان قاكم مولاكم فاتكوا حلفت لكم فوثب عبيد فاتك بن جياس بن نجاح و مرجان مولى مرجان و مرجان مولى ابن عبد الله الحسين ابن سلمة и الجحش ابن سلمة مولى رشد الزمام و رشد مولي زياد ابن إبراهيم بن ابي البيش استقل بن محمد بن إبراهيم بن عبد الله ابن زياد فقتله في شهر سنة عشرين و خمسين ثم عجز الشريف عن نصرهم على ابن مهدي و جرت بينهم بعد ذلك و بين ابن مهدي مصافات يتحدون منه بالمدينة إلى أن كان فتحها لها و زوال دولتهم و استقراها بدار الملك في يوم الجمعة الرابع عشر من رجب سنة اربع و خمسين و خمسين فاتكه على بن مهدي بقية رجب و شعبان و رمضان و مات في شرال من السنة فكان من شدة ملكه شهرين و احدا و عشرين يوما ثم انتقل الأمر إلى ولده اليمين ثمن إلى ولده عبد الله و خلف ثم إلى ولده عبد الله ثم عادت إلى عبد الله كرمة ثانية و الأمر اليوم في اليمن بأسره الهية ما بعد عصد فان اهلها هددوا عليها بمال ك仝 سنة و اجتمع لهذا عبد النبي ملك الجبال و التهيم و انتقل إليه ملك جميع ملكات اليمن و ذخائرها و حداثي محمد بن علي مناهل ذى جبله أنه حصل في خزائن ابن مهدي ملك خمس
لفقيه نجم الدين عماره اليمني

أخلاج جميع أهل البراءة وقطع المزدح، وقوال: وكان يأمر أصحابه أن يهتموا بالأنتمم وترقيه، وما عجز عن المسير عقروا ففعلوا من ذلك ما ارخص وارمهم وقضى بخرائب الأعمال ثم لقيت هذا

على بن مهدي عند الداعي محمد بن سبا صاحب عدن بمدينة

ذى جبالة سنة تسع واربعين ي주시ده على أهل زرديد فلم يجب

الداعي إلى ذلك وعصر صحبته وعقد لي أن يقدسي على كل

أحد من أصحابه وناهع ابن مهدي من ذى جبالة سنة تسع إلى

حصب الشرف ذهب على 9 القل سوري الفاتكى فقتل في رجب سنة

أحدى وخمسين وخمسنِدة و كان معي أمان ابن مهدي على

اهل زرديد اشتهال روساتها بالتنافس و التحماض على زائدة القياد

سوري ووقع على الدولة 5 بعدة أبواب الشر المسكرود و أحلَّ عقدها

المشروود و فريق ابن مهدي حصب الشرف و هبط إلى الداشر بينه

وبين زرديد أقَّل من نصف يوم و تقرب الزيايا إليه و غرب البلد هم

كانا زيايا الجبهة و كان الرجل من أصحاب ابن مهدي يلقى اطاحة

وئبة وهو مع الجبهة انا مزارع و انا جمال و انا راعي ماشية

ايم فيفسدوه ولم يزل الأمر كذلك حتى رفح ابن مهدي له الي

باب المدينة في عالم لا تخسي و حدثني غير واحد من أهل اليمن

ممي ادركه 8 العصر بزريدة قالا لم يصر أمة على الحصار و القتال ما

مبرأ أهل زرديد و ذلك إنهما قالوا ابن مهدي اثنين و سبعين

٦ Khi، هم الذين

٧ Khi، مس

٨ Khi، ادرك

٩ Khi، عليه

١ Khi، على

٢ Khi، وأربعين

٣ Khi، على

٤ Khi، مريضة

٥ Khi، على اهل الدولة
تأريخ اليمن

بأسكان اليا و سُقّاهما الانصار و سُقى كل من صعد من تهيئة المهاجرين ثم ساء ظله بكل أحد ممن هو في صحته خوفاً منهم على نفسه فاقام الانصار رجلاً من خلائل يُ السمّي سبا بن يوسف و كنها بشيع الإسلام و للمهاجرين رجلاً يسمى الفرعي نعمة أيضاً بشيع الإسلام وجعلهما نقيبين على الطائفتين فلا يخاطبهما ولا يصل إليهما ورغمَ احتذاب فلا يرونهم وهو يتصارعون في الغزو فلم يزل يغادي الفارين و يراوها على أهل تهيئة حتى أقرب العيون و المصابين للجبال و الحبشة يمتد تنعس بالمواقع ففي المراكز فليغادر شأ لوجه كثيرة منها أن الموضع الذي هو حصن الشرف حص منيع بنفسه وثورة خروجه ومنها أن الإنسان إذا أراد أن يصل إلى حصن الشرف مشى في واد ضيق بين جبلين مسافة يوم كامل أو بعض يم فذا وصل إلى أصل الجبل الذي فيه الحصن احتضن في طلوع النهار إلى نصف يوم حتى يقطع العقبة ومنها أن الودى ينزل مسيلة من تهيئة جازخاً عظيمة إذا كنت فيها الجيوش المتامية الجيّرة شهراً لم يعلم بها أحد و كانت غازية ابن مهدي إذا غار على بعض أعمال تهيئة و نهبت و احرقت و ادرها الفجر تعدل إلى الجبال إلى في الودى الذي فيه الخراج فكثى في ولا إذا يرسل إليها ولا يقدر عليها و لم يزل ذلك من فعله مع أهل زبيد إلى أن

1 Khi, I. Wardi II., 61
2 Khi, الملازم
3 Khi, تعت الإبل
4 Khi, بشعب
5 Khi, أخريت
6 Khi, كنب ف بعض تلك الشعراء
7 Khi, العريانيين
8 Khi, يقال له الداشر لب لب مكة ثم J. لزعم عنه إلى حصن يقال له الشرف
9 Khi, حلفهم و سهام
10 Khi, محمد
11 Khi, من الغزاة و
لفقيه نجم الدين عماره اليمني

стве استغفل أمرة انقطعت عنه خوفاً من أهل زيد ولم يزل عن سنة واحدة وثنين يعظ الناس في الباب إذا دبا موسم مكة خرج حاجياً على نجيب إلى سنة ست وثلاثين ثم اطلق الغزوة فأتم ذلك بن منصره له ولاخرى ولا صحة ثم لم يزل به خراج املاكهم فلم يمضهم هنما حتى اتراو واتسهبت بهم الجلال وركبوا الجيل

كما قال المتنبي

كانا مرتوا على صورتها

ثم أتى يقوم من أهل الجبال حالفة على النصرة فخرجت اليوم سنة ثمان وثلاثين وجمع جمعاً تبلغ اربعين ألفاً وقد به مدينة الكردا فلقاء النعائيشقع بن مزيQUI السريتي في قومه فهربوا اصحابه واقتلا خلقاً من جمعه وعرفوا في أكثرهم وعاد ابن مهدى إلى الجبال ذاتهم بيا 8 سنة واحدة وأربعين ثم كتب إلى زبيد وسألي في نفيدة له ورام يلزمه وعود إلى وطنه فقطع الغزوة له بذلك على كره من أهل دولته وقبيعة عصرها لقضي الله اميرا كان مغمراً وقامت عليه بن مهدى يشتغل املاكها عدداً سنين وهي مختلفة من الخراج واجتمع له من ذلك مال جزيل وكان يقول في وعدها النسأل في الراية أرز أنرم كان كأمر بما أقرل لكم وقد رأيتهم عياناً كما لا أذكر من أتت الغزوة في سنة خمس وأربعين حتى أصبح في الجبال في موضوع مقال له الشرف من بلد خوان ثم أرفع منه إلى حصحيقال له الشرف وهو بطل من خوان يقال له بده حيوا

Khi, مردان

J. and Khi,

بهما الى سنة، 7

106
تأريخ اليمين

ذكر على بن مهدى باليمين هذا فصل أشار فيه إلى جمل
بداية وغاية

ذكر خروج على بن مهدي باليمن

إذا نسبة فسم حمیر و أب وأسما فعلي بن مهدي من أهل ترية
يقال لها العنبرة من ساحل زبيد كان أبوه رجلًا صالحًا سليم القلب
و نشأ وله بن مهدي هذا على طريقة أبيه في العزلة والتمسك و
الصلى ثم حب و زار و لقي حاج العراق و علماءها و تقاتها و نفع
من معارفهم و عاد إلى اليمن فاعتزل 2 و أظهر الوعود و إقامة التحذير
من صحة العسكرية 3 وكان فصيحًا صبيحاً يخرج اللون ملبس الطيني
لما طرب القامة مغروط الجسم بين عينيه سجادة 4 حسن الصرف
طيب النغمة حل الدراس غزير المفرزات قائماً بالوعود و التفسير
و طريقة الصوفية 5 اتبام قيام و كان يتحدث بشيء من احواله
المستقبلات فتصدق لك ذلك من أقوى عدة في استمالة قارب
العالم و ظهر أمره بساحل زبيد بقرية العنبرة و قرية واسط و قرية
القصبة و الأواب و المعمدي و ساحل الفارة 6 و كان ينقل منها
و كانت عبرته لا ترتقي 7 على ممر الأوقات و كانت يمكن منطقها
اليه مكررة له في أكثر الأوقات مدة سنة ثم علم والدى أن تركت
التفقة و لزمت طريقة النسل فجز من بلدة مسافرا حتى حذن
من عده و إعادني إلى المدرسة بزيدي و كنت أزوره في كل شهر زورة

4 J. and Khi, 5 سجادة
5 كحي, لصرف
6 بيعت و الابواب و المعمدي
7 أتنصوص, J. و Khi.
9 Deest, J. and Khi.
10 Deest in Khi.

المملكة و حواشيمهم
و كان ظهرهم في سنة 35

9 Khi, كحي, لا ترتقي; read?
للفقيه ختم الدين عمارة اليمني

وأما يخشى بذلك أكابر الجند والعلماء والتجار دون أثراً عملهم بل من دعاة الجاهزية وكان المتظالم من الرعية يجمو عليه ويفضح له في القول وهو أهل من حملته وعزة وغضبه وكان يدعى إلى الحكم فيقض ولا يركب ويقد بين يدي الحاكم توضعاً وفاضلاً ودولاً لواءاً الشرع تحت الطاعة ثم يوجد بعد ركوبه بالغدات في سبيله على السلطان ويتصل الاشتغال بتدبير الأمر العسكري إلى وقت الغدا ثم يخرج إلى المسجد في زوال الظلم فلا يشتعل بشيء سوى المسندات الصحيحة عن رسول الله صلى الله عليه وسلم إلى صالة العصر ثم يدخل دارة ويخرج قبل المغرب إلى المسجد فإذا صلى المغرب تناصر القرآن في يديه من الآية الأخيرة ورُمْا تطول المناظرة في بعض الليالي وركب حماراً وأخذ وصيفاً واحداً بين يديه حتى يجمع بالقُرْبَة للملكة المشرفة ولم يزل هذه حاضرة في السنة تسمى وعشرين وخمسين إلى أن قتل في مسجد هذه رجعه الله يزيد في الزاوية الثالثة من صلاة العصر يوم الجمعة الثاني عشر من رجب قتله رجل يقال له محمد بن أصحاب علي بن مهدي ثم قتل قاتله في تلك العشيرة بعد أن قتل جماعة من الناس ولم تثبت الدابة بعد قتله إلا يسيراً حتى ازالت على بن مهدي وملك زبيد وعمالها في سنة أربع وخمسين وخمسين وعلى...

7 J. and Khi om.
8 J. and Khi, يزيد
9 J. and Khi, في أول زوال
10 J. and Khi, وهو ماب ما
11 Om. على
تأريخ اليمن

يديها و النسوة الثلاثة واقفة على رأسها حتى يقوم إلى صلوا الظهر، فيعود إلى مسجده و هو على باب داره فيجد، لا يتبغ من كثرة الناس الذين لا يستطيعون الخروج في لقائه.

فصل فيما شاهدت بعض كتابه

رابط جريدة الصدقات التي يدنها عند دخول إلى زبيد للقضاء، و القضاء والمتصدر في الحديث و التحور و اللغة و علم الكلام الفرع الثاني عشر، في كل سنة خارجة عن صلة السكرية، مع كثرةهم و حكا لي عبيد بن بكر وغيره أن الهدايا التي يدنها في كل سنة برسم حاويات السلطان من الجهات، و الأزقة، و واجف الناس عشرين ألف دينار، هذة وصلة خارجة عن ارتفاعهم المستقرة، و حدنندي غيرهم أن المحمول من أعمال إلى بيت ماله في كل سنة ستون الف دينار و أن المحمول إلى بيت مولاته المرأة و حواشيها و ترابها و من يلود بها على جهة الهندية خمسة عشر اللف دينار.

فصل كان القائد أبو محمد سرو الفاتكى رحمه الله، يخرج إلى مسجده بعد نصف الليل أو ثلثه، و كان أعلم الناس جميعا بالمنزل و بالثواب، و يقل لنا اختر في هذا الوقت لعل أحدا من أهل البيوت، و أرباب السهر لا يقدمون على الوصول إلى عفنة، على أنهما لكثره الناس و لفرط الجياء إذا صلى الصبح، ركب ما إلى نقيه يريد أو مريض يعوده أو صيحة، و يحضرها أو وليمة أو عقد نكاح.

المصدر المتعدد

1 Khi, المعتقد
2 J. المدرسین والمطينين
3 Khi, دينار
4 J. المسفرة
5 Khi, مولاه
6 J. يشهد
لفقيه نجم الدين عماره اليماني

وتشاعب الحكيمية وتشاعب الأمير غانم بن حبيب الحسيني ودولته ظاهرة وكان هذا القائد مقيماً في زبيد من هلال ذي القعدة إلى آخر يوم من شعبان ثم يخرج من زبيد فيصوم رمضان في المعجم ويصل احوال تلك الأعمال وتسع نفقتهما وصيتهما في شهر رمضان حتى قال لما الشيخ عبيد بن بكر وزيرة كانت وظيفة متبعة مدة شهر رمضان في كل يوم ألف دينار و كنت اشتهدها عدة سنين إذا جاء من المعجم يزيد يزيد احتفل الناس بالخروج للقتاة على اختلاف طبقاتهم ويقف الناس على تل عال فار طائفة تسلم عليه الفقها المالكية والحنفية والشافعية وكان يترجل لهم لا يترجل أحد قبلهم و لا بعدهم ثم ينصرفون ويجيء بعدهم التجار فذا انصرفوا جات العسكرية افواجاً و إذا دخل المدينة و قضى حق السلام على السلطان مضى إلى دار مولاته الحرقة فذا دخل عليها انقض الناس من عندها الصغير وكبير و لا يبقى منها إلا غزال جاريتها وهي أخى زوجه و جاريتها مولاه منصور بن فاتك و هؤلاء النساء يعيشون في الخير على منوالها و يتشهرين في الصلاح بأنفعالها فذا وصل إليها نزلت في سريرها أكراماً لها منها و تبجلاً لقدرة و قالت له انت يا بابا ملع وليتنا بل مولانا بل رجلنا الذي لا يحل لنا أن نخرج عن طاعة في شيء يفضي بالبكا بين يديها و يعفر خدّه بالذر إلى أن تأتي رفاعة بديدة عن الأرض ثم تستأشر النسوة في طرف المجلس غير بعيد بحيث يفضي إليها بما حص عندها ان يفعله من التدبير في تلك السنة من ولاية و عزل و انعام

1 خليلأ
2 الثلاث النساء. J. N
3 Blank in MS., Kli, وقال ثم
تأريخ اليمن

من الهريمة ثم التقى الناس فكان ذلك الدائرة على مغلظ وغثم و من معهما و تضاعف حظ القائد سرور في نفس الموالفة و الخلاف و قبل ذلك ما كان من خروج الوزير مقلع طالبا لعدم الى أن حصل من زويد على نصف مرحلة و ثور محمد بن نافذ بن جيان في زبيد حين خلت من العسكر و ملك هذا محمد بن نافذ دار الآمرية 1 و وقف القراء بين يدي فاضت البلد عليه بالتهذينة و وزيرة منصورية الوزير من الله الفاتيكي واستحستت الصحراء و ولها بعل الدار ومنى الخبر إلى القائد سرور و هو في ساحة العسكر فافتخ راجحا و تسور الحص و دخل المدينة و نادي إلى موقعته من خلف دار الملكة ارموا إلى الجبل ان فلان و رفعت الاستاذين و الناس بالجبال حتى وصل إلى موقعته فسلم عليها و سكن روبها و قال هذا العسكر خلفي متناول ثم اخذ مائدة جارية و خمسين استذاذ فابسمهم زى الرجال من الدرع والسلاح و فتم الطيقان و صاح الجميع صيحة و واحدة يا فاثر بن منصور هذا و محمد بن نافذ جالس على سرير تحمه طيقان الدار و ان القائد روى كجزير قل ظهير و هعم محمد بن نافذ فهمت وجوب عند تلك الصيحة العظيمة فانهم هو و وزيرة في تلك الساعة و من معهما و خرجوا من باب البلد ليل و لم يصل العسكر الى البلد الا في الظهر من صبيحة تلك الليلة فهذيه بعض المقدرات المرجحة لتقدم سرور على كافة أهل الدولة ثم ولي الهيم وهو كرسي ململ كبير ثم تشتائب العرب و بنو عمران و بنو زيل

1 Khi, خطر
2 Khi, فثار
3 Khi, ثم رماع

• الطبقات
• Khi
للذقية نجم الدين عمارة اليمنى

الكاتب واستغلبه عن الأذنة وكان النزاع الظاهر، بل أكثر هما. هو 8 الشيخ
فزاب وكان يميل إلى الدين و التخلل للعبادة فذاً سبب على
ذلك قال القائد أبو محمّد سرور وهو 9 صاحب الأمر و النهى على
والملتانا وليس 5 يخرج عن الأمر وهو أهل ان يتقن امور
الناس في الثواب والعقاب و المثل والمثل و ترقى الحال والسوس
حتى اخرج الوزير مفلف من زبيد ولم يزل سرور يحارب فلذا حتى
مات مفلف في الجبال بعد ان جرت بينهم واقع يعود في كل
واحدة منها العدد الكثير من الفريقين و كانت المقدمة والدولة
سرور و حدثني الشيخ عبد المجيد بن اسماعيل وكان كابن القائد
سرور وزرية 7 قال اذكر وقد سأر الأمير الشريف غانم بن يحى
-Assy في نصرة الوزير مفلف على سرور و مع غانم الفارس و من
الرجال عشرة آلاف و انضاف ذلك الى عسكر مفلف و انمضت البهار
من العرب بنو اسماعيل و هم احلاف الخيل و فرسان الليل و بنو
عمران و بنو ريال و بنو حرام و الجهيمين في ضموم و رحفا الينا
وخي في عدد كثير 10 وقد كتب القائد سرور الى اهل زبيد يستنثة
الناس و كانت الوعبة على المهم 11 و بعدها ن زبيد ثلاثين أيام قال
فقتل للقائد ان هذا تهور و أنا خص في هؤلاء كقطرة في اليم
او لفقة في النم، فقال أمسك عليك فوائله ان المرتبانى اهون

6 Khi, D. والدولة
7 Khi, D. وزرية
8 Khi, مصل
9 جميع
10 Khi, يسير
11 Khi, باللهجة
تاريخ اليمن

لى عبيد بن بحران، 어느 الدارين، الذي قال أن محمد نعم برد، وصل إلىه، واقتسمت لا تكلمه ولا تأتي له في الدخول عليها حتى يأتي ابنه، وهو الشيخ حميم بن اسعد قال مسلم، و لما كان في تلك الليلة دعينا إلى مجلس فيه شراب و غناء، و طيب فجلكنا، وإذا القائد قد طلع علينا فسلمنا عليه، ثم سمعنا من خلف الستارة جلبها و جرس على لمساء، فما زال وما أن يأتيه أو ما أفاته وليه، فإنه وقوع في قلبنا من تجيز القائد سير و ضعف عزيمته بعض ما يقع فيننوا أنفسنا فاقتراح عليها قول الشاعر:

نحن قوم تذيبنا الحدق النجل، مع أننا نذيب النجل،

و من عبيد ذلك من جعلت ذكره ختائهم، و أخركه، و أن كان اعمالهم، وهو القائد الليل، أبو محمد، سير الحب الثائر العانة و جنسية من الجبهة الحمراء و كلهما أورده عنه نقطة من حفر فلاته نفق مبادي امره، من صنور بن ذلك، لما قتل الوزير أنيس، وإعتاب من ورثه الجبهة الصادقة حرة، ربيه الحامية، واستولدها ودا سماه، فاكه بن منصور أبعته لودها من الجبهة و صفنا صغارا كان هذا سير احدهما و ربي في حجارها، ولم يلبث أن تمره و برغ و ظلله زم الملاليك، و صرعت إليه الرياسة على كل من في القصر فنادس، و سدما، ولغين، و شدده، ثم أزقت على الطائف من الحين فعملهم بلاحسن، و الصفع عليهم ثم تركت به الجدل إلى أن ولي العطاية بين السلطان و بين الوزراء.

البراسل، J. J.
للفقيه نجم الدين عمارة اليمني

و لما مات مولى في الجبال يحس الكرش أو مكرشة خطابي الوزير
ابو و القياد سروٰر و القياد أحمد بن مروزق و القائد علي بن مسعود
صاحب حسب نفادت رسول كل واحد منهم و عدا جميله و شارعت
مولى منصور بن مولى منعل في رسول القوم فاشكر سوق 1 و قال
استطغي بمشورة الشيخ حمیر بن اسعد قالت فاستدعیته من تهامة
إلى الجبال فقال انا علي بن مسعود فعندنا تسونن سيرة و اربع روجات
و اما اقبال فعدنا عشرون مقتية ثم هو عدد ناحر و تربية 2 التجار و نجلها
منصور بن عيني إلى هذه الغاية و اما القائد أحمد بن مروزق فعندنا
ابن عبيد أم ولده فرح و عنده ابنه عمه احمد الوالد وما تمشي بارض
تباهی مثلي و لكني اشیر عليه بالقدأد أم محمد سرو الفاتكی فانه
واسم المقه 3 ثم هو تربية الملك فانه بن منصور و تربية مولانا أم
فانه بن منصور قال لفظ روگنی القائد امو محمد سرو الفاتكی
فوجدته 4 رجلا مشغولا عن الدنيا و عن النساء و النزه بالنظر فمعنى
المرأر فلم أزلي به حتى حلته 5 و تدرجت في عمره حتى ملكته
فل على خشونته و بسما و هيبة و انقباض جواربه منه 6 يخفيفي
فما أثره و أذا غضبت عليه كاد ان يغار عينه و دليل ذلك
ما حدثني به الشيخ مسلم بن يشجب وزير الأمير الشريف غانم بن
یحیی الحسنی قال قدمن في بلادی رسولا إلى القائد سرو الفاتكی
في عقد هدنة بينا و بينه فقال لى وزيرة عبد بن حریص تستبدقه
تخصم أو تأخیر ذاتى صادفت القائد مشغولا خاطرة فقامت جميع
او ثلاثة أيام ولما لم اجتمع بالقائد قدمن علينا حمیر بن اسعد فقال

؟ فاشكر على سوق 1
؟ عندنا ناجية و هي من تربية 2
؟ وجدته 4
؟ أخذته الى 5
تأريخ اليمن

و عماران و زعل و هم الفرسان و الأجداد فاسكنة حصناً ليه يقال له دبسان و بينه وبينهما نصف يوم او دونه. فشن الغارات على اعمال المهمب 1 ثم كتب الأمير الشريف غانم بن يحيي السليمان ثم الجنسي وهو يعزم ملك مخالف بن طرف 2 و اشترط مفغ للشريف و لبني عمه اسقاط الاتاعة عنهم المستقرة لصاحب زبيد على غامد في كل سنة و مبلغها ستون الفا 3 و ان يضيف لهم مفغ الى ذلك اعمال الواديين و هي واسعة فسار الشريف في اللف فارس و وشرة الاف راجل ناصرا لمفع على اهل زيد و فلقيهم القائد سروك فكرس ملحا وكسر الشرف و كسر العرب على المهمب و خرج الله من زيبين و هو مقيد بالمهمب تقليد بعمال المهمب وما معها من الأعمال وهو مور و الواديان فاستقر سرو فيها و عاد مفغ الى حمص الكرش فمات بها سنة تسع و عشرين و خمسة نماضد 4 وادئة منصور بعد ابيه فناوهم حريبا و اذاقهم من الشرط ضربا ثم خذته اصباحه و تقللوا عنه و سأم الناس عش الصيد و فراق الوطن فاستمأى على 5 منصورو انزل في دار ابنه فلم ما كان من الغد قبض عليه و قتل ليليا بدار 6 الوزير اقبال فانكر الملك فاتك 7 لذلك وهم اقبال ثم ابقة على دخى قال لي حميم بن اسعد فابتعت منى رسول الوزير اقبال سما و لالله ما علمت لم يروه و تلفف اقبال حتى سقى مولاه فتكا وله الحرة ذلك السما فمات فاتك بن منصور في شعبان 8 قالت وردة جارية الوزير مفغ

1 D. in Khi.
2 Khi, الصاحب مغلبان سلخان بن.
3 Khi, طرف.
4 Khi, ستون الف ديار.
5 Khi, فذاته.
6 Khi, تغلوا.
7 J. 1696.
8 J. 1532.
للفقيه نجم الدين عماره اليعماني

ارسلوا اليه في ذلك امتنع وقال صرف المال الى اعداء الدولة اولى من هذه الجرائم والمؤలنا بالمغفل ولزومها كسر بيتها شغل شاغل ولم يزالوا يزعمون في ذلك الى ان قال موالنا الى غير هذا سحابة فنظروا لها فيه فالله يسليها تألاء مما هو قال شيء في طول هذا رتب كلمه ومد ذراعه فقدت في النفس من هذه الكلمة شر لم يستدركه مفعلا إلا بالان لها في الجبه و تجهزها بثلاثين الف دينار وتسوير ولفة منصور معها الى متى كان من تدببر سروى على خروج مفعلا تسدير الى عدن تحاربة سببا بين اي سعود وعلى بن اي النفرات الزراعيين لما خروج مفعلا من زبيد على ليلة ثار محمد بن فاتك في زبيد على الحرود ولمدا ففي ذلك برجوع مفعلا الى زبيد ثم ذكر سروى على خروج مفعلا انه كاتب عرب الزعالي و العمران بالانفاق على اعمال الهجيم وفيها يعمد القائد مسعود الزيدى ففقي ذلك بخروج مفعلا الى الهجيم وهي من زبيد على ثلاثة أيام وما هو ان خروج مفعلا من زبيد قصير ليلة من البلد حتى تسلل الناس عنه ورجعوا الى المدينة و بقي في خاصة ووجه الى جبال برع ولمد حصن المكرشة و رواى بفترة و غاداه بالغارات و عبيد فاتك تقابل بالمراكز و الاموال ثم انتقل من الحش و ترك به حرمتى الى عرب الهجيم وهم بنو مشغل

---

7 Khi, خاصته
8 Khi, الكرش
9 Khi, رواج
10 Khi, يقائه
11 Deest in Khi.
12 Khi, وسار
13 Khi,`
14 Khi, في حصاره
15 Khi, عن للج
16 Khi, تجهزها
17 Khi, ابن جاش
18 Khi, سروى الكردي
19 Khi, من الناحية الشمالية

---

Digitized by Google
تأريخ اليمن

زيد في أول وزارة الشيخ القائد مفّلّ ابن الحكماً 1 في الديار المصرية فابتاع صيفة حشيّا برسم الخدمة ثم هرب الوصيف 2 بسبب غلبه بيتين من الشعرهما

وقت سعاب طبق الأرض صوبه و عاقته عن سقيا أحد عائلته

فلم لم تجد هايلات غمامه فلا تدن من حُرّات صواعته

فلمّا رتف مفّل على البيتين عثهمّا و تنبأ على فضل أبي المعالي واستدعى الغلام فرّته إليه خمس خمسة من جنسه ثم استدعى إبا المعالي وأمره أن يمدح الوزير بقصيدة فعل ذلك ثم احضر إليه حتى أنشد و دفع له خمسة دينار و رضي أيضا منصور بن مفلّ من عنده بثلاثة دينار ثابا على قصيدة أخرى مدحه بها وحمله إلى مكة حرسة الله تعالى و اما أحوال مفّل مع العسكر فان صدر الملك فاتنة بن منصور نشأت به رجال من عبيده العرّة الملكة أم فاتنة بن منصور و هم صواب و ركح و يمين و عزر و ركح الأكبر هؤلاء الرّبة اعيلان كبار و من الخالق إقبال و مسروب و نار و سرب و هو أمير الفرقين مكانة و عنيف و كان هؤلاء الجماعة هم الذين يتكلمون على لسان السلطان و قرار الوزير في أمور السلطان 8 أجنبيا مهتم و عظم بهم جنب الرّبة و استمتعوا كثيرا من الفرس و الرجل ثم دُربوا حيلة يخرجون بيد مفّل من زيّد فقال لهم سرسو ما عندكم حيلة احس من مخاطبته على حج مولتنا إلى مكة و تجهيزها بثلاثين الف دينار فلما

1 Khi and D.
2 Khi, كانت النبرة الوصيف  و تعلق عليه
3 Khi, الموارنة
4 Khi, المواضع [see note 86.]
5 Khi, عنابر
6 Khi, نابل و بحن و سرب و نار
7 Khi, ظن
8 السلطنة
للفقيه نجم الدين عمارة اليمني

سوى وردة وهي روحية فإن كانت تصل له نزلت عنها و إن 1 امتننت أن قبلها نزلت ان قبليها فهي وما تصل له قال فلعدت معها فإن قبلها فلما أدرنا باحضارها عاشرة عشر فقبل يد الوزير ثم اندهست يغبف بين يديه مكشوفات الوجوه وأوصيت الوزير أن يعرض عن وردة و يستحسن غيرها ففعل ذلك مما قوى عزيمة و وراءها في قبليها منده فلما سكر عثمان و نام و سكر الفسحة الودرة ذنى كنت اريد حصرها قمت إلى المستراح فاستدعت وردة فأعلامتها القصة فقالت لا أرغب 3 في مولى فاستدعت الوزير إلى مجلس و دخلت أنا و وردة عليه فوجدناها و مثناها و هممت بالخروج فنهما فامسكتني و قال لي والله لا يكون هذا إبادا ثم عدنا جميعا إلى المجلس و والله ما ملأ عيني منها ولا مكنها يد مه عند السماء فلما صحت و ابناها استذناها في الخروج و كان عند العشاء الآخرة فلم تخرج الآ و وردة بين ايدينا فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تما فلم تма

1 Khi, ولواقي; see note 85.
2 Khi, ما فيها.
3 Khi, على من...
4 Khi, Deest in Khi.
5 Khi, 85 seenote.
تأرييخ اليمن

عثمان ان يتطفل في الليل على الوزير و يركب إلى داره و يقلر
ضيف يشتهي أن يتشرف بالسماع و الشراب فلما أمسى 1 و ول
عثمان الليها ارشته على الوزير أن يخرج المغني 2 و الاختاذ الساتيات
عليها ففعل ذلك و وعدة الوزير أن به في غد ضيفه 3 فحمل إلى عثمان
في تلك الليلة مالا جزيلًا و عدنا من الركوب من دار مولانا إلى 4 دار
عثمان فوجدنا اسطبة واسعة عددت في واحد ثلاثون 5 خروفا مشروبة
و ثلاثين جاما من الجلوة و اما الذي جلس عليه الوزير فكان في
طول قاعة البستان الذي لعثمان وهي خمسون ذراعا فلما رأى الوزير
ذلك امتصح حسنا لعثمان على هئتها و سرعة ما تأتي له من تلك
الأسمحة كانت أربعة ثم فرق عثمان على حواسى الوزير 6 خمسامة
خروف و انهمب العسكر تلك الأسمحة و قرق على حواسى الوزير
ثلاثية أخرى سكروها تسعة قتاطير ثم انتقلنا إلى مجلس الوزير 7 و كنا
سبعة فلما انصرفوا قلت لعثمان ان ذلك بهيمة لا عقل للك ارى
الوزير انما زارت لائحة أو شريحة ما أقصر همئات و اعني بصرف بلال قالت
فلما أعرض على ما عيئت فذكر الخيل وعدد و العسل و الأثقال
و الذخائر ناظرة له في كل شيء نقيصة 9 و قبحته عليه قال فما ترى
قلت انتظر هذية لا تخبى في الخزان و لا تغيب عن عينه فإن
المقصود ان يكون 11 يذكرك بهديتكم فلما 12 نظر إليها قال ما عندي

6 Deest in Khi.
7 Khi, الشراب; see note 84.
8 Khi, أتري
9 Khi, المال
10 Khi, نفخا
11 Khi, D. يكون
12 Khi, كما
1 Khi, إمسينا
2 المغيات
3 Khi, ان يكون ضيفه في غد
4 Khi, ولما عدنا من الركوب إلى
5 Khi, دار السلطان سرا إلى دار عثمان
6 Khi, في قد واحد منها تلتين,
لفقيه نجم الدين عمارة اليمني

و حااش شينتُ هذا الشهير في بقعة من الأرض ليست هناك إلا
فم وهم من حسونهم وهم يحتفظون بها كما يحتفظ بالديار المصرية
بالشاهر الذي فيه دهى البيلسان، وارف و كل من مات من بني
نجب و وزرائهم فنف عن حمير بن اسعد حتى كانوا اذنا نادموا
ثنا له يا باسناً ندخل و نشرب ونبح في حبسك فيشحك و يقول
نعم وكان حلع المخاضة تثير الحضنرفات حسن النادرة كثير البذل
في ذات الله و في سبيل المعروف يترس ببناء الماء من الحبيبة
نيرق الغلال و ينير الجليل ثم مكن الكردا عند القعد أستحق بن
مزريق السحرى فاكوه و خلتته بنفسه و بها مات سنة ثلاث و خمسين
و قد جاور السبعين و كان ينزل عندي اذنا دخل زبيد و عند غيري
من اصداتفه ولم يكن بها هله و بهذا السبب يسترسل معه قال
حمرير فلما اختت النشوة من عثمان مأخذها قال لي كنت حريصا
على لقائتي طمعا في ملاح احوالا مع هذا العبد الطاغي و تركنا
على اقطاعنا و املاكنا التي لم يشهدها في أيامه و لم انعدمه قلت
ننم مع 7 ما فيه من المنحى و التكرار حسن الباطل قرب الرجع
وانا اجتهد في غد كان شا الله تعالى إذا عاد من الصباح على مولانا
أن نعل 8 صنا عندك و أنا اعلم انه اذا أكل طعامك و شرابك
و غني له حريمات 9 استحي منك و خيل و عاد عمها في نفسه
فناذ عثمان ان يطير فرحا ولم يصدق أن الوزير وفده 10 و اشتقت على

7 Khi, قالت له انهم مع
8 ان يطيب
9 Khi, شرب شرابك
10 Khi, جواريك
11 Khi, يزوره

؟ لا يبت
الآث ت
Om. ال
اللسان
باب سا
سفها,

Digitized by Google
تأريخ اليمن

واربعمائة إلى سنة اربع وعشرين وخمسمئة ذرت الغُر و حَسنت
حَلمهم و تملَّكو و رياستهم تنتهي إلى شاة و الى طيطاس و هذا عثمان
ثم مات الاغتنام و بقي عثمان هذا ولم يبق في الغر المائة فارس
شيخهم و أما اولادهم المرهون بزيد فلم يفلحوا ولا جاء منهم بأي
يتقى و لم يعرف يرتجى قال الشيخ حمبر بن اسعد كاتب الوزير
فكرت في حلقة اتوصيل بها إلى غرته فوجدتها و هي أن قلت للوزير
بأمر ينقض قسمة الأعمال القديمة فإن الرجال التي كانت تدفع
مانت و بقيت القطاع الجديد في ايدي أولادهم الذين لا يفرين
و تصلب في ذلك و تقدم على الناس بغير و فعل ذلك
وزيده و نقل يومين إلى عملين اخرين قال حمبر فلما فعل ذلك
الوزير ضاق الفم على جماعة من أكابر الدولة و لاأدليته على عثمان
الغز فان أموال الغر الذين ماتوا من رأيتها صارت إليه فلما كاد عثمان
لا يخرج من زبيده قيم معه من قومه و يشقي المصا دخلت له
و شربت عنده و غنتت له وردة و غيرها ممن عنده ولم يكن أحد
من أهل تهامة يحبب عن حمبر لا مغنين ولا أسد بن أكثر سراجهم
و مغتنم من خرجه و تربته في دار و خدم جماعة من ملوك
الجبل ثم نزل إلى تهامة فاختتم بصعقة أحمد بن مسعود بن فرج
المؤمن صاحب حبس ثم كتب بعدة للشيخ من الله الافتي ثم
كتب للشيخ أي منصور مخلد الافتي و من عند حمبر هذا يباع
السم الذي يقتل به الملوك لن لا خرة و اعماله في بلد بكيل

1 Khi, عثمان.
2 Khi, كل يوم إلى عمل اخري عبر عملهم.
3 Khi, وكذلك رياستهم تنتهي إلى، تلائم نفر وهم سوايا و طيطاس و عثمان هذا.
لفظية نجم الدين عمار اليماني

بسبب ما سمعه كل حين من غناء وردة جارية الأمير عثمان الغنَّي
ويصف 1 لي من جمالها و لقد استندت على إراب الجيلة في
حولها عندي قلت ان كنت ترديها سفاحاً بذلما وسعى في
خدمة الوزير فقال والله ما عصيت الله تعالى بفرجي منذ خلقته
قلت فلم يشترى الوزير قال بكل ما يقترح مولاها و كان مولاها اماماً
جليلًا كبير القدر له و جاهة ومنزلة في الدولة ثم هو مقدم الغرور
الذين استدعاهما الملك جيّاش الباري 3 سبا بن احمد الصليبي
و عثمان هذا اميرهم و شيخهم و هم ابمئدة فارس رواية و به استنمت
دومة البشارة عن العرب و كان الملك جيّاش استدعى منهم ثلاثة
الف قوس فلما فصلت عن مكة منهم النان الى زبيد ندم جيّاش
على راهن و علم انهم يخرجونه من البلاد و يسترون عليها فقطَّم جيّاش
على وليّة 4 الذين أمرهم على الغرر بمنحة عليهم الى 5 ان يطرحوا لهم
السيور فيما يأكلونه و يشربون و يلبسون فمات منهم بشركثير و خص
منهم الى زبيد الفارس او دونه فهي منهم خمسمئة الى الجبال
فتناح مناها 6 وعلى الضار و لما حصلوا في سن 7 منا دسَّ عليهم
جيّاش من قتلهم بالسمّ و مزرق كلمتهم بالأحروبو النجارو 8 و بقيت
عندها بتة ابمئدة و خمسمئة فارسًا فاقتلههم من واسع الأعمال الى
واد يقال له ذوال و رعيته عط و الاشاعر و عرضه يوم و طوله من
الجبال الى البحرين و انونهما و بينه وبين مدينة زبيد يوم واحد
و لم يزل الغرور يستأدون خراق هذا الوادي من سنة ست و ثمانين

1 Khi, 2 Khi, 3 أميرها 4 ولاية 5 Om, 6 كور 7 متا 8 احوال
تأريخ اليمن

بنغ نقلت حكم الرجال إلى الإرثاق إلى أن صنعت لهم الفريضة جميعاً.
والم يبره عن هنالك حتى قسم المال بين الفقهاء، وأجزل نصبي منه ورجبت إلى منزلية فأحضرت المال إلى الفقهاء الحضرى فقال استفغر الله يا ولدى قد كنت أذب من يقول أنه رأى مذائ دينار ثم دفع المال إلى وقال لا حاجة لي به، وانت تكفيني فعملته، ومات رحمة الله عليه بعد أن قضى الله وما هدَّت الحبشة بعيد بقلل

سنة خمسة قال له القائد سرور الأليس هو صاحب مسألة رزق
والله لا يقتل واما رزق فلم يكن له نفاذ في سياسته العسكر، لا خيرة
بإقامة نوميس السلطة فلم يلبس في الوزارة مدّة حقيقة استقال من
الوزارة وقعد لوزير أبو منصور ملف الفاتكية وكان غابا في الجبال

وزارة ملف الفاتكية

أما جنسه نفطن من الحبشة يقال له سيرت وكن يكفي ابا المنصر
ومنصور ولد له وكان منصور هذا رشيدا من الاميان، أهل الخبرة
والفقه ولاده ونصفه والشجاعة والسمحة والرياسة الكاملة
وكان الناس يقولون لوكا له نسبر من قريش كملت له سرية الجفالة
وكان عبيد نانك وهو ٢ ينبرون ملفهاء بالبغيل فكان يقابل له ملف
البغيل وليفسب من ذلك وحدثني كاتبه حمير بن عيسى قال:
اننا سيسي البغيل لأنه كان يدلى آلة مثل التي يدلى البغل وكان مع
ذلك عفيف الذيل لم يصل له صبره في صغره لا كبره دل حمير ولقد
ذكورا ومنه عفاهما أنه دعاك وهو وصاهر فقال مدع

واية منصور ١

١ Khi

٢ Om

٣ Khi، ولا كبره

٤ Khi، قد
لفقيه نجم الدين عمارة اليمني

فرح بذلك ووقع به وسكن اليه وذارك ليلة ونكس على الجهل فريدة بفي رزق إي إحدى وخمسين ببنا فندق فيها كانه يحفظها غيبة حتى طلع الفجر ولم يأخذني يوم لرفط المسرة بعلمه ثم قال انت شئت ان تترك السفر هذا اليه وتقيم على هذه البئر ولم اقل صلة الظهر حتى قد صحقت الفريدة وعرفت سهام كل واحد من الراية على الإنفراد فعلت ذلك فنالللفريدة مكتوبة بخطه عند الدكاء ووالله لقد طال ما اجتمع عليها عثمان بن الصفر ومحمد بن علي السهاسي ونظراؤهما من الفرضيين وما منهم الا من يرى ابن اللبان من اتباعه في الفرضس والعاصية والدور والجابر والمقابلة وفي السراد المقتاطع كانت تصنع الوراء لفهم اللوات ويسوعين لهم في الصلات يفتركون فيها 1 على غير شيء ولما وصلت الى زبيد اسكندت الفقيه في آخر الدار بحثت لا يرى أحد غيبر و كنت بالليل أقرأ عليه الفرائض و بالنهار أقرأ عليه حرف ابي عمرو بن العلاء في النقران العظيم وكان فيما يقره القراءات السبع ثم اخذت أكبر المسنة التي لولاد زريع الى ان صرت أحدثت بها مع نفس غيبر ثم تنكرت الى التلزم سرور الفاتن فاذليت عنده معرفتها وهو من اشد الناس حرصا على الابتياع من آل زريع وقال ان صحقت دعوات دفعت ذلك كذا وكذا مبليا قد انسية فلما صحقت احضر المال فدفعه الى الفقيه ابي محمد عبد الله بن القاسم الباري رأس الشامعي يومنا بسبيده وعليه قرأت المذهب الشامعي ثم جمع الفقهاء الى قاعة ازاحة مفروشة حجر 3 الرمل وجلس كل يوم يضربون في الزل ناحية ما يعبرهم ذلواصع لهم

1 ديفهم
2 3 4 7
تأريخ اليمن

سرجه ومفلع ينادى به اعتروا شاهب الفرس، وانما يسقط على
الأرض ثم حمل على مفصل فضيحة ضررة على مقعد الرديد في فرس
مفصل فقسمته الفرس نصفين وسقط مفصل وردة عنه بنو مشعل
وهم عرب، فمادا كوكه فكان أكثر على الشراء ولم يك في زمانه من
يقدر على ما يقدر عليه من الأكل حتى كان يحرض به المثل فقل له
بين ذكر وانات ثلاثين ردة وثلاثة فرصة وفرصة من
مادات من كلاده، واراهلهم قبل القسمة، فانصترت واتسعت حتى لم
يقدر أحد من العلماء على قسمتها، وكان الوزير مفصل والوزير اقبال
والوزير مسعود والفاتكين، قد أراد كل منهم أن يبسط من
وزنة الوزير زريق أراضي، ورابعة فلم يصلوا على ذلك لعدم القدرة على صحة
سهم كل وارث، وما كان في سنة تسعة وثمانية وجدت في عدن
شيئا من اهله حضرموت يسقي أحمد بن محمد الجاسب، وكان
حاسبا فرضي فيه جواس الزمانين وهو يريد الفج، وكان إذا ضرورة ولم
يمكنه من اهل خلقه الله عشرة دنانير، ولا يفتق من يقول رأيت
الف ينادي لأنه كان ناشيا في بلاد كندة فيما يلي الصلاب
مربك في ساحل البحر المجاور فوقع منهم إلى رمل كندة رجع غلم
زة وذو نكسمه وأمرت من كان معه بكرامته وأطاعته من
فضلات وخصاب لحيته وطرسه بالدفنا فلمما حسن حاله عاد إلى
في معمل من عدن إلى زبيد وعدها إلى أضحى به معه واكفهم

3 Khi، فما توفي
4 Khi، الفاتكين والقائد مسعود
5 Khi، التايبان ووزنة

اعترموا به الفرس يسقط إلى
الأرض

عمل على مفصل فضيحة ضررة وردة وتمتع
فليم على مقعد الرديد في فرس فقسمته

Digitized by Google
لفقيه نظم الدين عملة اليمني

لم فاتك ضررة سواءا ولما أراد الله هكذا من الله الفاتك حاول بنت معرفك بعند جياس ورودها واخذت معرفا بالجمال فانتقدت نفسها مهب بارزين كار من جياسا نفي فانتقت أمرة إلى عبيد عمها فاتك وعبيد ابن عمها منصور بن فاتك فهاهوا ولم يقردوا على شيء فانتقت لهم أم جزرة أم أبي الجزياء 1 أفيفهم أمرها ثم استخرجت ابنة معارك بن جياس من قصرها قصر العادرة إلى قصرا ثم ارسلت إلى من الله تقول له انك أسأت السمعة عليكم وعليكم فيما تقدم ول وكنتم اعلمني خدماتكم اتتم خدمة ولم يعلم بك احد ففرج الوزير بذلك وتوارث السائل بينه وبينها حتى قال فاتك ازورك في هذه الليلة إلى دارك متفرقت برسول الله أن الله قد أجمل قدر الوزير عن ذلك بل أنا أزور في دارك فما أمسى الليل جاءت إليه فغنت له وشرب وطرب ومكانه من نفسها ثم وقع عليها ومسكت ذكره عند الفراق مغارة فيها سمي قاتل نفرات 2 ومات من ليلته فدفنه رده منصور في اسطبله وسوى به الأرض فلم يعرف له قبر إلى اليوم وكانت فاتته ليلة السبت الخامس عشر من جمادى الأولى سنة أربع وعشرين وخمسة وثانيه ثم وسر بعد لفاتك بن منصور زريق الفاتك وكان شجاعا كريم اما صباعته فقال لى محمد بن عبد الله الياني 3 ثم الحميري وكان كاتب رزق قانر زريق الفاتك 4 ، يوم الجمعة وكان لمقف على أهل زريق 5 وقد استجرت فيه سبعة ارضح وهو مضاعف درعين فصع اذتها بسيفه واندونه فيه منها عرسين وهو ثابت 6 في

1 Khi
2 Khi and J. زريق
3 Khi, الشافعي
4 Khi, رابط زريق

* Khi يوم الجمعة وكان يوما مشهورا
  بينه وبين القائد في محمد مفلح
  فد استخرجت منته نفسا ارماح
  وهو مضاعف بين درعين لم يعلم أكدهما
  سيفه واندونه فيه جمحان وهو ثابت

* Khi
  لملة أمر أم أبي الجزياء
  Khi
  Zayid
  Khi, الشافعي
  Khi, رابط زريق
تأريخ اليم

اجزاء كبار من شعر المبنين المشهرين المشاهير وهو الذي
خرج أحمد بن مسعود الجزلي ومقلف الفاتي وكان كيكة الكتيبة
و صاحب الجبل و العقد زبيد فشدهما خروج في الجبال كل مشرد
وعبروهما دانت له الدنيا و علبت كمته وأما الذي عليه من
افعاله فائه لما قزر بعد قتل انيس المنصور بن فاتك بن جيش
سنة سبع عشرة وخمسينات فلم يقدم شيئا على أن قتل منصور مولاه
بالم وملك ابنه فاتك بن منصور و هو يومد طفل شغير و مات
منصور بن فاتك والدة فاتك بن جيش و غيرهما من آل نجاب عن أكثر
من الف سرية ما منفه أحد مسلم من الوزير من الله إلا نساء
من حظايا منصور بن فاتك منهن الحرة الملكة أم فاتك بن منصور
فانها اعتزلت القصر و خرجت خارج المدينة و بنت لها 4 دارا
لا يترقي إليها الوزير بعذر ولا سبب هذا و الملوك ولدها و لكنها
حسمت العادة بالبعد عن قصر ولدها و كنت كفالتها إلى عبيد ابيه
الاستادين و منهن أم أبي الجيشه وهي ولدها و كنت لها بنت ابن
منصور بن فاتك و سميت الحرة أيضا أم أبي الجيشه بسبب هذه
الشفقة كانت فائقة بالجمال و حس الغناء و انا الأدركها و كنت
ادخل اليها و اقدم بين يديها في رسائل كانت تجري بينها و بين
السلطان عبد الله بن السعد بن والله الوجازي لأنه كان تزوج بنتها
التي كانت درقتها من منصور بن فاتك و منهن الحرة رياض
و منهن الحرة أم أبيها و منهن جنان الكبرى و منهن تنمي و لم يكن

\[ ^6 \] مولدة \[ ^7 \] مولدة

\[ ^1 \] الشعراء

\[ ^2 \] Khi, إلى

\[ ^3 \] تلم

\[ ^4 \] Khi

\[ ^5 \] ?

\[ ^6 \] ?

\[ ^7 \] ?

\[ ^8 \] رزقها

\[ ^9 \] رزقها

\[ ^10 \] رزقها

\[ ^11 \] رزقها

\[ ^12 \] رزقها

\[ ^13 \] رزقها

\[ ^14 \] رزقها

\[ ^15 \] رزقها

\[ ^16 \] رزقها

\[ ^17 \] رزقها

\[ ^18 \] رزقها

\[ ^19 \] رزقها

\[ ^20 \] رزقها

\[ ^21 \] رزقها

\[ ^22 \] رزقها

\[ ^23 \] رزقها

\[ ^24 \] رزقها

\[ ^25 \] رزقها

\[ ^26 \] رزقها

\[ ^27 \] رزقها

\[ ^28 \] رزقها

\[ ^29 \] رزقها

\[ ^30 \] رزقها

\[ ^31 \] رزقها

\[ ^32 \] رزقها

\[ ^33 \] رزقها

\[ ^34 \] رزقها

\[ ^35 \] رزقها

\[ ^36 \] رزقها

\[ ^37 \] رزقها

\[ ^38 \] رزقها

\[ ^39 \] رزقها

\[ ^40 \] رزقها
للفقية نجم الدين عمارة اليمني

رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنحة ثم طغى أنيس هذا و رمازاما تجاو بها 1 من أجنح
تأريخ اليمن

البلاد عليهم حتى بلغه أن حسب التهك قد ملكه جماعة من الفقهاء واستولوا على ملك لا ينبغي مثله لأحد نفارقة المفسّّل زيد لا يرى على أحد حتى كان ما قدّم من قتله نفسه بالسّم لما نظرالي حظاها بين الرجال وعين في المصبغات والطرات بإصدقاء وهم يغثنين ثم أن الأمر استقر لمنصور بن فاتك ولعبيد ابنه نم أولاد فاتك الأسراء ومن عبيداء الوزراء فاما الأمر فهن المنصور بن فاتك ثم فاتك بن المنصور وهو ابن الجرة الصالحة الحائط ثم لما مات فاتك ولد منصور 3 انتقل الأمر إلى ابن عمّه واسمه أيضا الفاتك بن محمد بن منصور بن فاتك 5 بن جيياس وانتقل الأمر إلى فاتك ابن محمد هذا 6 سنة ثالث وخمسين وخمسنائمة ومنهم زالت الدولة وانتقلت إلى علّي بن مهدي العار في اليمن سنة أربع وخمسين وخمسنائمة ولم يكن أولاد فاتك بن جيياس من الأمر سوى النوميس الظاهرة سوا 7 الخطبة لهم بعد بئي العباس والسكّة والركوب بالعطيفة في أيام المواسم وعقد الأراء في مجالسهم واما الأمر وله وانه كتب واعادة القيادة واجراء الوزن فلم يضيعهم الوزراء فأصبح فاتك بن جيياس وعبيد منصور ابنه وهم وان كانوا حبشاء فلم تكن ملوك العرب تفرّبهم في الحسب إلا بالنسب والظلم الكرم الباهرا والعبّة الظاهرة وجمع بين الوقائع المشهورة والصانع المذكورة وانزل من ورائهم أنسيس الفاتك وكان من بئي في الحبشة يقل له الجزيلين ومليون بنى مهاجر من هذا البطن وكان انسي هذا جبارا شغوما مهبا مشهورا جيادا وله في العرب

6 Read محمد بن فاتك
7 Khi, 355
8 Khi, عالم
9 Khi, ولد منصور
10 Khi, ولم يكن له عقب
لفقيه نجم الدين عمارة اليمني

و أخذها و أزعجة و أما ابرهيم بن جيّش فنزل بسعود بن وائل بن
عيسى الوهاط على فعل معه من الأركام ما لم يسبقه اليه أحد و كانت
عبيد فاتك بن جيّش قد عزمت و كثرت و انشدّت شركتها ثم
مات فاتك بن جيّش سنة تلات و خمسمئة و ترك ولده المنصور
بن فاتك مغيرة دون البلوغ فملكه عبيد ابيه و حشد ابرهيم بن
جيّش بعد موت أخيه فاتك و هبط إلى تهامة فالتقى هو و عبيد
فاتك فتوافقا على قرية يقال لها 1 و حين خلت
زيد من عمال فاتك و استقلّ بأبرهيم بن جيّش ذاره عبدالله
والبيت في زبيد فملكه و حاز دار الأكابرة و خرج الأساعد
والوفاق بمرحلا من فنصور بن فاتك 2 اردها من سر البلاد ليلة خفافا عليه
من عبدالله و لقي منصر بعدي ابيه فاتك و تسال الناس عنه
و عده إلى عبدالله بن جيّش حين ملكه زبيد و كانت العسكر
تحتنه و لما رأى ابرهيم بن جيّش أن اخاه عبدالله واحد قد سبقه إلى
التب و إلى الخصون زبيد توجه إلى الحسين بن ابي الخفاف الجبور 3
و هو يعجل بالجربين و بنو أبي الخفاف من بني جريب بن شراحيل
وهم يعانون إلى همدان و اما عبيد فاتك بن جيّش و منصور بن
فاتك فاتهم نزلوا بالملك المفصل بن ابي البركات السعيري
صاحب التعرق و بالحرّة السيدة الملكة بنت احمد الصليحي بذر
جلبكة فاكروهم ثم التزامت عبيد فاتك بالمفصل بن ابي
البركات في البحر البلاد على نصرتهم على عبدالله بن جيّش فاخرجه
من زبيد و ملكها لهم و هم المفصلق ان يقدر بال فاتك و تملك

1 Lac. in MS. Khi, 
2 Khi, لما خرج عبيد فاتك من,
3 Khi, رداء زبيد فما خرج له
4 Khi, و ذلك في سنة اربع,
5 Khi, و خمسمئة.
تأريخ اليمن

لا يقتال يا أبا حسن ثم أحسن جياليش اليه و إلى اولاده خيرا و سيرة
جميع ما ملك من أهل و لال قال جياليش و تسلمت دار المارة
بما فيها صبيحة الليلة التي ولد فيها ولد فاتك شجٌّ ما كان أخيدي
به الحسين ابن سلمة من رجوع السحر إلى عند ولادة الجالل التي كانت
عندئٍ ثم لم يمض شهرا حتى صارت أزق في شعرين الف حرية
من عبيدنا و بني عبمنا الذين كانوا مستضفينٌ في البلاد فسبيع من المكرر
المعرّب بعد الذلة و المكرر بعد القلعة ولم يكن من المكرر بعد ذلك
كثير نكية في جياليش أكثر من غزات على أعمال ربيب و في هذا
الحال يقول الحسين بن الفم يخطب جياليش حين قتل قاضى القضاة

الحسن بن أبي عقيلة

انفرّاذ جياليش المكرر رحمة و تشجيع نعيم ليس يحلى ولا يعري

و فيد إضا من قصيدة يقبلها ياتي ذكرا

اختطات ياجياليش في قتل الحسن ففقات معنديا به عين الروس

ولم يزل جياليش مالكا لتهامة من سنة اثنتين و ثمانين و اربعمائة الي
 سنة ثمان و تسعين و اربعمائة ثم مات في ذا الحجة منها و ترك
من الولد الفتات بن الهندية و منصورا و ابرهيم و عبد الواحد
و الخديرة و ماعرا و وقيل مات جياليش سنة خمسمئة في شهري رمضان
منها و اول أظلم و ولى بعدة ابنه الفتات و خالف عليه اخوه ابرهيم
جياليش و كان ابرهيم فارسا جاردا من أذالبه فاضلا و خالف عليه
ايسا أخرى عبد الواحد بن جياليش و كان العسكر تحت و تأمنه و جرت
بينهم و علاج و حرب و اقسمتهم عبيد أبيهم عليه و آلت الحال
الي ان ظفر فاتك بن جياليش بأخيه عبد الواحد عفني عنه و أكرمه

1 مسلماني
2 ليس بر و لا يمل
3 J. and Kli, فوات والله به

Digitized by Google
لللفقة نجم الدين عمارة اليمني

ابراهيم علي سريفر وهو يعلم ولده قال له ابنه إن غلبت الهندى وأهملت على المكرر والسيدة بارتفاع هذه السنة ودمعت لك الوفاة التي يدعونها لعمل تجارة وهي الوصف من الدفافين فتراختت له حتى غلبته قصة في التقرب إلى قلب ابنه نظفي الحسين من الفرج نفسه على نلسائه فاحتمته لابنه فمد يده إلى الخيمة التي كانت على عيني فاختطفها قام ابنه فاقع عليه وتمت من الغليظ فعثرت فقلت أنا جياث على جارى عادتي ولم يعنى سوى فولب على بن القلم خلفي فأخف ردا حتى ادركتي فامسكني فاقريد المصطفى فجعل لي بما طابت به النفس فخلاطت له وليس معنا أحد ثم امر بإخلاء الدار الآخر بين الصليبيين وطرشت وعلقت ستورا ونفت الجَرَارة الهندية اليها وِالصیاف وِالوف، وما عن واثنين وعانتي عندنا إلى أن أمسى الليل ثم أدرس لي في الأنصار فدخلت ووجدت الجَرَارة قد وضعت بين المغرب والبنان وله الفاتن ثم اتعاني على بن القلم ليلة فقال أن خبرنا لا يخفى على اسعد بن شهاب قلت أن معي في البلد خمسة الاف حرية فقال ابن القلم ليجيش قد ملكته فأمره قال جياث فاؤتى بكره قتله اسعد بن شهاب فانه طال ما قدرت على أهلي وذراريها فعنى علمنا واحسن الهم فقال له ابن القلم فإنا لما ترأى نضرب جياث الإيابق وПет نثارت محله عامة المدينة وخمسة الاف من الحبشة وأسر ابن شهاب قال له ابن شهاب لما يؤمنا منكم يألف نجال والايام سجال بين الناس وتما لا يسأل الغفور فقال له جياث ومثلك

1 See supra.
2 Khi,  ب، Read لَمْ يُسْمَعِنَّ السُّوَيَ الحَرْبِ.
3 Khi,  يُسِمَعُنَّ السُّوَيَ الأَنْصَارِ.
4 Khi,  كَفَاتِهِ وَعَفَا، وَمِنْ،
5 Khi,  بِضَرِبِ،
6 Khi,  بين بِ،
7 Khi,  في
تأريخ اليمن

الشرط للTanggal LE والدة ما هذا من يغلب الإقلي المٍ جياس بن نجاح وتن
مات في الهند ثم خرج على والد الحسين وهو طبقة عالية فلمبت
معه فكره في ٣٠ درست مابعًا فافتط بعي وخلطني بنفسه
وهو في كل يوم وليلة يقول عجل الله عليهما بكم يال نجاح فإذا كان
الليل اجتمعت انا والوزير خلف ثم نفتري بالنار وأنا في انداء
ذلك كتب الجياس المتفرغين في الأعمال وأمرهم بالاستعداد قلل
جياس وكان حصلت حول المدينة خمسة أف حرة مقربة
في الأرارات وداخل البلد قلت لوزير خلف أن لي عند عمر
سهم ملأ فذ منه عشرة الاف دينار وانتفها في الرجال الذين تد
اجتمعا فعمل ذلك ثم لقيت الوزير ليلة نقلته لّه مولاى القاعد
اتأتي حسن ابن سلامة في الليل وقال لى يعود اليد الأمر الذي
تحاربه ليلة ولادة هذه الجارية الهندية ثم النفت الحسين إلى جانب
الايم فقال لرجل مع اليس كذل ذلك يامولمة المومنين قال بي
وبيت الامرففي وله هذا لموارد برهة من الدهر قال جياس ولفد
ذاكر مما أن على بن القلم عان بوبى من دار السلطان إلى دار وهو
مغاثة قلما سكن غيطه قال لي امعدي يا هندي حتى العب معك
قلما ان لمنا جاه الحسين ابنه نضرب عبدا له بالسرو فناتن طرفة
فاننا غالط فاعتبرت ٨ كانت عادة لي اتولها عند كل مام يغتني
وقلت ان ابو الطالب في لى الشعف ما أسامة يا هندي فقلت
يصرفاقن ين الله يص على أن ينكى ابا الطالب قال جياس ونصفت
وساءت ظنونى بالقوم قال جياس فلما اراد الله رجوع هذا الأمر
الينا تلاعبت انا وحسن الساعرين الكريم الشطري وليست معنا ايا

١ ان اغلهه Khi
٢ معنى Khi
٣ Khi, كن

Digitized by Google
للثقيبة: نجم الدين عمارة اليمني

إن أبي طاهر ودخلنا الهند في سنة أخيرة وثمانين فاقعنا بها سنة
أشر ثم رجعنا إلى اليمن في تلك السنة بعيناً قل ودين
ما رأيت في الهند أن أسناس قدم من سريديب ولم يبق أحد لا فرح
به وزمىً أن الناس بأخبار المستقبلات فسألنا عن حالنا فبشرنا بامور
لم يخرج من قوله منها شيئاً وأشترى جارية هندية علقت
بالنيل ودخلت بها اليمن وهي في خمسة أشر وابن وصناً إلى
عند قدمت الوزير خلف إلى زيد إلى طريق السلاج ولم يشعر
يشبع موثى في الهند وان يستأس لنفسه ويكشف لي عن حقيقة
احوالنا ومن بني من توما بالجيش وصدت إلى ذئ جيزة فكشفت
حوال المكرمة بن علي وما هو عليه من المكن على لاذته واقترب
جسماً وتفور في الأمر إلى زوجة الجرة الملكة السيدة بنت أحمد
ثم أحدثت من الجبال إلى زيد فأجتمعت بالوزير ابن خليف
وأخرى عن حالات طابت بها نفسى عن أرثيانا وبنى عمدان وعبيدنا
وأنهم في البلاد كثيرون وأننا يومين رأساً يثورون معه قال جيزة
وجربت على عادة الهند فخرجت شعر وجبه وطوال أظفاري
وشرى وسرت عيني الواحدة بشرة سوداء وكنت قريب من الدار
السلطانية واما افترقت الناس من الصباح قصدت مصلبة على بن
القم وهو الوزير الوالي من قبل الملك المكرم بن علي فسمعته يقول
بهم والله لو وجدت كلها من آل نجاح لملكه زيد وذلكل
لشرحت بينه وبين الوالي أسعد بن شهاب تال جيزة وخرج
السيف بن علي الفقي الشعري وهو سمعت رأس طيقة أهل زيد في
الشاطئ فقال لي يا هندي تمسك تلعب بالشطرنج نقلت نعم فتلاعنا
فغابتة فكأن من يسطر على ثم دخل على أبيه فقال له غلبت في

٢ Klia على ١
تأريخ اليمن

الخير أنك على كل شيء قدير ولا ينسى قول الشاعر العثماني من قصيدة ورفحبا في ذلك المقام يصف المهملة ما كان اقتص وجهه في ظلما ما كان حسس رأسه في عودها

ثم ارتحل سعيد إلى زبيد ورأسان معه بعد ثلاثة أيام من الوقعة وقد حار من الغنائم ملكاً عظيماً1 و magna جسيماً مما غنم الفي فرس بعددها وثلاثة آلاف جمل بعددها ودخل زبيد يوم السادس عشر من ذي الفعدة سنة ثلاث وسبعين ورأس الصليحي وأخيه امام هونج الخئرج اسمه بنت شهاب حتى انزلها بدار شجار ونصب الرأسين قبالة طاقتها وهرب أسد بن شهاب من زبيد إلى المكرم بصنعاء وأمنم صدور الناس 2 هيبة من سعيد بن نجاح بعد مقتل الصليحي ونفض ولد الخص على ما في اثباتا من المعامل وكاد أمر المكرم أن يتفضح واستولى الأمر بهباء لسعيد وبعث بالمال إلى البلد الجبلية من يشترى له عشرين حرية3 وانقطعت الاختبار بين المكرم وبين والدته الخئرج اسمه بنت شهاب حتى كان من نزله واخذه من زبيد ما قدمنا ذكره ثم عاد سعيد إلى زبيد فعملها وخرج منها علقة المكرم ولم يزل مالاً لها حتى ما قدمنا ذكره من قره في وقعة حمص الشعير بتدبير الخئرج الملكة السيدة بنت أحمد زوجة الملك المكرم سنة احدى وثمانين واربعمئة

ذكر دخول جيابس بن نجاح إلى الهند ومعه الوزير قسيم

الملك أبو سعيد حلف بن أبي الطاهر الأموي من ولد سليمان بن هشام بن عبد الملك

فقال جيابس ثم تذكرت ودخلت الى عين ومعي الوزير خلف

1 Khi, الع QtCore
2 Khi, Read يقيما
3 Khi, عبد
4 Khi, الشعر
لفقيه نجم الدين عمارة اليماني

فلأني لم تخبر علينا كفاخبر ضعيف ولم يغلب مثل مغلب
ثم أن سعيدا انفذ رسولا إلى الجماعة الاف التي قد كان الصليبي
بعثها من الليل تسائل سعيدا يقول له أن الصليبي قد قتل واذا
رجل منكم ولزم عزكم ولم يبرج سعيد على باب المسجد والنأس.
منصورا معه والطير تضرب حتى قدمت العبيد عليهم فسملت
عليه ولهم استطار على عسكر الصليبي قتلا وأسرا ونها قال جياس
وعرث نفس اخي سعيد من ذلك المقام وشعر باتله حتى على
وأي لاحقة ابن أبي ابيه ابنه الذي اشرت عليه أن يحس إلى
السيدة اسماء وعف عن من معها من بنى الصليبي وهم مئة
وابن سلطان كان الصليبي يخفف معهم ان ينقوا بعد وعفو
عن معها من ملوك قطان وهم خمسة وثلاثون سلطان وان يكتب
على يديها إلى ولدها المكرم بن على الصليبي انا ادركننا ثارنا
واعترتنا ملكنا وقد احسنا اليلك وحملنا اليلك أمكم بصيانت
والمفوع على عمق وقفت له والله يا مولانا لن فلعت ذلك
لا تزاعت قطان في ملك تهامة و لكن كرعت ذلك ليلهاجين
حفيظة و يطلبال دخركا فاجابي سعيد بنقل الأول من الشعراء
لا تقطع ذنب العني وتتركها ان كنت شمها فتنبح رأسك الذنب
ثم أمر بالصليبيين فقتلوا عن آخرهم رحمة الله عليهم اجمعين و لقد
رابي شيختنا من له الطيرة بلده فغنتوا منها جميعا ونذاع بالله
من وجه البلاء قال جياس لا اىي رأس الصليبي في عود المظللة
وقراءة المقرى قبل الله مالك الملك تؤتي الملك من تشاء
وتنزع الملك معن تشاء وتعز من تشاء ودجل من تشاء بيدك

؟ من بعده ٢

منهم ١
تأريخ اليمن

إلى أن دخلنا طريق المعيم والناس يعتقدون أننا من جملة عبيد الصليبي وحاشية ولم يشر بأمرنا إلا عبد الله بن محمد أخى الصليبي فأنه ركب وقال لأخيه يا مولانا اركب فهذا والله هو الأحول بن نجاح والعدد الذي جاءنا به كتاب أسعد بن شهاب من زيد فقال الصليبي لأخيه عبد الله أن لا أمول إلا بالله وفي أم عبيد اعتقذا انها بكر معبده التي نزل بها رسول الله صلى الله عليه وسلم حيين هاجر و معه أبو بكر قال مشعل ابن فلان الكني قائل عن نفسه فهذا والله بئر الدهيم بن عبس وهذا المسجد موضوع خيمة أم معبد بن الصريح العباسي قال جياش فارث اليأس من الجيوش فارق المعان في قتيبة درنة ولم يرم من مكانة حتى قطعنا رأس بسيفه و كنت أول من طنئة وشركه فدعاء عبد لنجاح هو الذي يطعني و أنا الذي جزت راسه بيدى و نصبه على عبد المظلة وأمرت بضرب الطبل والإبواق و ركبت فرس الحضري المسمي بالدبال وأما عبد الله بن محمد الصليبي كان فارس العرب فعمل فيه و قتل منا رجل ثم اعتنقة رجل مبا سقطا إلى الرض و نادى صاحبه اقتلوننا أنا والرجل كان عذر أبو رخيخ يعتنقي قال فشكهما سعيد بحرية واحدة و جذر رأس عبد الله بن محمد وهو يعتقد الصليبي ثم ركب سعيد فرس عبد الله بن محمد و الرأسان منصوران إمامهم على باب المسجد الذي فيه السيدة اسماء بنت شهاب زوجة الصليبي فقال لها اخريني في السلاطين فقالت لا صبحات الله يا احرب بخير ثم أنشدت و وجبها مكشوف قول امير القيس الكندى

1 Khi, طرف
2 Kan.
3 Read
4 Khi، شركى
للتغية نجم الدين عمارته اليمني

الحذيفة مربحة في الجريدة وحدثنا أحمد بن فلاح صاحب دبولي
التحققيه مربحة قال لما خرج سعيد بن نجاح الأمر من زياد - قتل
جدي فرسا كان تجنبه فركبه 1 وكان خروج سعيد من زياد يريده
الضليهي في آخر اليوم التاسع من ذي التعدة سنة ثمانية وسبعين
و أربعة قتلت جيش بن نجاح فخجرا في طريق الساحل وتركنا
الجدة السلطانية مختلعة العسكر ان تنقنا و بيننا وبين الهيجم مسيرة
الثانية أيام للمجدek كانت الأخبار قد سبقتنا الى الضليهي خرجنا
واضاءم يومنف قد امتلأت في الجبال والتحيام ثم ان هذا وقت ظنر
الحول سعيد بن نجاح حتى لا تكاد المساجد والبسامرة و المدارس
والأسواق والطرقات تخلو من الغوص في ذكر ذلك وكما نكتم هذا
القمر على نفوسنا و سعيد يقسم بهله تعالى ان قاتنا و اننا صاحب
الوقت و يتحدث بذلك مع أكثر الناس فلما سمع الضليهي خرجنا
سير من ركبته خمسة آلاف حربة من العبادة و أكثرهم مماليكنا و نفو
عمنا و قال خذوا رأس هذا الحول و رأس اخوه ومن معه و كنا قد
سلكنا يد البصر فخلفناهم و لقد اذكر ان اظلم علينا الليل و نحس
بالمراعاة من أعمال الدكرا فخرج علينا رجل من انتقل الوادي وقال
اظنكم عرضت الطريق فقتنا نعم فقال انبوعي فما زال بيننا حتى
طلع الفجر ففقدناه و نالنا تعلم و نمسا ضر مس تعلم الجع2 بين
مسير الهجر والليل رجاء حفا و سعيد بن نجاح راجل بيننا و الفرس
جنب وهو يقول يا صباح الخير و الظهير و السرور وهو يقول باردو
الانسال قبل أن يموت كبير ايدينا في غد فناله لا تطلت شمس
ند وهو في الدنيا ولم يزل بعد السير على الوعى و الياس 5 من الرجال

? بادروا 3
? لم يزل السير 4
? ؟ الباب٣ o الفي
1 Khii
2 Fossibly.
3 Or.
4 Kana... Possibly
تأريخ اليمن

وهذه اخبار آل نجاح ملوک زید من الهمشة

لم يزل المؤيد نصير الدین نجاح ملكا للهامة من أعمال ابن طرف الى عدن وملوك الجهول تعظم دويلته وتنقى صرعته الى ابن قطله الداعی

علي بن محمد الصليبيکي مع جارية اهداها الیه سنة اثنین وخمسين

و اربعائة وثمانون سنتين وابنه وابناءه وابن عمه وابن عمه

وهم قال لله کتاب وهم في حد عزم الكمال وبعضهم دون البلغ ولم يليبت الداعی على بن محمد الصليبيکي ان ازالهم وافترق آل نجاح بعد حصرهم في جزيرة دهلک فاما معارک الأكبر فقتلك نفسه غدينا واما الذریة فكان حالفة...\\n
فلما رجیل البیت ما منهما الی نأدب وعاش وكاثر ولکي اباهما

نجاحا كان يرشم اخاهما الأكبر لله وام عمار واما جیاش فانه

تنكر ودخل إلى زید ناستخرج ودیئة كانت له عند عبد الرحمن

ابن طاهر الثیبی وعاد إلى دهلک ف 소개ت الیة أيام الصليبيکی عاكفا على علم حتى برغ واما سعيد الأحول وهو أكبر من جیاش وحما شقيقان

فكان أمره من اغتباع ما ذكر وذلک انه خرج من دهلک إلى زید

مغامبا لأخيه جیاش حين نهاء جیاش عن الندر يصاحب دهلک

و استمر سعيد زید عند الرؤس ملاعب الخوان وهو سوقه الا أن

كان أكثر الناس حبا للن جاح واختقر سعيد بن نجاح نفحا بين

dور ملاعب كان يستکه اکثر الأوقات ثم كتب سعيد من زید الى

أخيه جیاش بهدلک بأمره بالقودوم الى زید وببشره بانقضاء دولة

الصليبيکي واتباق دولتهم فلما قدم جیاش إلى سعيد ظهر سعيد من

زید في سبعین رجل لا فرس مع واحد منهم ولا سلاح الا مساعید من

؟ جیاش ١\\n
؟ سوقی ٢
لفقيه نجم الدين عمارة اليمني

على الأعذرا و بقيت في بدة من سنة أربع و ثلاثين إلى عام ست
او سبع و أربعين ثم مات ثم ملك عقيل 1 حديثي الشيخ معمر بن
أحمد بن عتاب و الأديب الفاضل أبو بكر بن أحمد العبدي و كانا
خصائصین بحاله قالا مات لابل على مال من العين المكية 2 ستمائة
الف و خمسين ألف و مال العين المصري على ثمانية الف و نيف
وعن آبى من الفضة المصاب حلى و مراكب خيل و بغال و سيرف
ورحاج و دعاوى كتابة و طفوت و اباريق و سمعيات 3 و معاش
و مقاتل و سطر و طاسات و حرايبات 4 و قضى من الفضة و آلات
مرسة بالذهب و سكاكين صليحية و كيسان نقدة و بليايات ما مقداره
خمسة ابهر و مائتا رطل فاما الملبس و البضايح فخزاآ و مخازن
و كذلك الطيب و اصنافة و المعد و السلاح و تحف الهند و المطاف
الصين و المغرب و العراق و دنانير 5 مصر و ارض عمان و كريان ما لا
يدخل تحت حصر و انتقل الجميع بوصية إلى مولى الداعي محمد
بن سبا ففرق ذلك في مدة سنةين في سبيل المرة و المعروف
و مات بلبل على أولاد رجال منهم الشيخ مداخ بن بلبل و وزر بعده ثم
مات و اقام بكفالة الأمر السنيريين 6 الطفليين وليد عمر بن محمد
واخهما 7 منصور و الوزير و لها أبو الفرج 8 ياسر بن بلل السنيري
و ليس دون ابنه في حزم ولا عزم ولا اقدام فاما الكرم فهو مشهور عنه
مذكور به منصور إليه

1 ؛ ثم مات والملك عقيل
2 ؛ الملكي
3 ؛ شمادات
4 ؛ See معمش in Dozy's Dict., also
Bul. Ed. of Mac. II. 1200, where
5 ؛ علامات
6 ؛ جرابيات
7 ؛ مرسية
8 ؛ تقانين
9 ؛ بكفالة الأمر السنيريين
10 ؛ منصور الوزير أبو Khi, الفتح
تأريخ اليمن

وملك بعدة ولده عمران بن محمد بن سبا فمنعهم أهل زبيد من السفر إليه و قضى الله بترجيه إلى ديار مصر رسرلا لما أمر العوام المعنيين سنة أحدى و خمسين و خمسة فأخذت كتابا من الملك الصالح إلى الداعي عمران بن محمد صلى الله عليه وسلم عن تقسيط المال الذي لمه أبوه محمد الداعي وهو عيني له وهو ثلاثة آلاف دينار.

قال لـ٢ الداعي عمران بن محمد صلى الله عليه وسلم فمات مه مدح من كتاب الملك الصالح في المال قال له القاضي الشهيد تقسيط قال الداعي بل يقدم بيتين يقسم على الالاف فيه فيقضي ثم تناول ورقة وكتب فيها ما مثلاه.

بسم الله الرحمن الرحيم أقول و أنا عمران بن الداعي المعظم محمد بن الداعي الайл سبا بن أبي سعد بن زريع بن العباس اليمامي.

الفقه عمار بใหس العيون بريذ النيمة من المال الذي درج من يده لمولانا الداعي محمد بن سبا وهو الفن و سبعمئة دينار بلعينه.

ثم فارقت البلد سنة ثمانية و خمسين و خمسة و خمسانة و المسافرين من اليمن إلى الدار المصرية يكرون من مكارمة و شدة عزابه ما يحل في الدهرا إذا كان و كتب إذا جاد ثم مات في سنة ستين و خمسة.

عن أولاد هما محمد و أبو السعد ومنصور و ما منهم إلا من ادراك العلم على هذه التاريخ المذكور وهو المحرم سنة اربع و ستين و خمسة و خمسانة من الجهر صلوات الله وسلم عليه صاحبه و هذه نبذة حقيقية و فرع إلى التفصيل فقوي في اخبار الشيخ السعيد الموفق ابى الندى جرير بن بلال الحمدي وقد قدمنا أنه ولي عهده لمولاه سبا ثم ابقة.

؟ فقال الداعي
بلا بن جرير
؟ تقسيط على القاضي فيقطع
؟ درج
؟ Om. ١١
؟ معر.
؟ Read
؟ عدن

Digitized by Google
لفقيه نجم الدين عمرة اليمني

و الشيخ أبو الحسن بن علي بن محمد الصليبي و الشيخ المرجع
الحران إلى ذي جبلة ومن ذي جبلة إلى حص حب و كل من
رفع إليه رقة و فتح له فيها بما مثابة العزة لله و حدة فلما انتهى إلى
انصح احصينا الرقاع التي بايدي الناس وكان خازن ماله الشيخان
محمد بن موسي ابن أبي النصر 1 العامل و الشيخ رجحان المحمدي
فأخبرنا فالرقع خمسة الآت دينار فاستكرها الشيخ أحمد بن موسي
فقال نشارة على ذلك وقال الشيخ رجحان أما أنا فما اكره العبادة

فوالله فلن شارتر على ذلك لم تسلم منه فدفعت له المال في ذلك
اليوم بعسرة و مددته في ذي جبلة القاضي يحيى بن أحمد بن أبي
يحيى بقصيدة فاتابة عليها خمسة دينار و خلع و قدمت من
تهلة وله بيدى مال كان قد دفعت إلى في بض افرازه و جاءه
كتابه إلى زبيد من ذي جبلة يشددني عليه نولمة فعند مثالي
بين يديه قال ما اهديت لي قلت كذا وكذا من أشياء كنت قد
اعدتها له قال ما اريد إلا الشعر قلت والله ما علمت 3 كلامة و
لا اقدر أعلمه 4 خومن من أهل زبيد لانينقم على في عمله فلم يزل
يسألني والله حتى أخجلني و اقترح 5 على الوزير الذين عمل القاضي
يحيى بن أحمد بن أبي يحيى عليه فلما انشدته تأل قد كنت
ابت القاضي خمسة دينار و خلع و أنا أديب مما تحت يدك
بمثل ذلك و امزي فن منه في الخمعة بثيابي التي على فقيضت
المال و النياب و كان ذلك أحد الأسباب التي تهمها على العبادة
وهما من قتلي بما وقفي الله عز و جل و مكار الداعي محمد بن
سيا أكثر من أن تحس و مات في سنة ثمان و أربعين و خمسة

1) الدرب
2) لهم
3) عملت
4) أعمال
5) افترحت
تأريخ اليمين

دينار قال اجعلها فئة دينار وهي قليل ثم نحص و رُوَّلنا قسمتها بينهم و حضرنا يوما عندن بقصر الحجر في موضع يعرف بالأبيعات و عنده من الشعراء صفي الدلة أحمد بن علي الحقل و القاضي أبو بكر بن محمد الباقري الجندى قاضي القضاة وهو مجيد وله بديهية لا فضل في الروية عليها و القاضي يحيى بن احمد و 1 ابي يحيى قاضي صناعة

و هو في الشعراء عند اهل اليمين في طبقة ابن الفم فاقترح الداعي بفيت شعر على وزن قام على خاطرة و شرط لم سيبق مالا و بنياها كانت عليه فنسا الجماعة فسقهم القاضي أبو بكر بن محمد الباقري

و كان قربا منى فسرقت الورقة من يده فجعلتها في نفسي و انتخلت بفيتي و قمت فانشتها الداعي و اخذت خصلة و سبته و سلطته نصله و فرزت بالمال و الثياب ثم فاضت ينابيع كروه على الجماعة

فما منهم الا من خلق عليه واجبل صلته و لما كان في شهر سنة نجح و اربعين اتباع الداعي محمد بن سيا من الأمير منصور بن المفشل جميع المعتزلة التي كانت لبني الصليبي و هي ثمانية و عشرون قضاء و دفنت منها مدينة ذي حبلة و ذي اشتر واب ناخذا منه

باثنة الف دينار و نزل منصور الى حصنهم صفر و تعر و طلق زوجته الصليبية و هي اروى بنى علي بن عبد الله الصليبي و صدد الداعي إلى المفاسر فسكن بذي جبلة و تزوج امرأة الامير منصور بن المفاضل و تزوج أيضا بنت السلطان اسعد بن وايل بن عيسى المرأة الوحازية و اسكنها بدار ابن سبعا بعد الصريحي و أكثر الشعراء تهذيه و مدحو بالمعاقل و المقاتن النزوات المذكورين و طاش فرحهم لما صار الهم و بسط يده بالبطايا حتى اذكر يوما وقد طلعت صبيحة نا

("sic") Read | و اصاب خمله
---|---
Read بن احمد بن ابي يحيى

Khi, نهائية عشرة
النقية نجم الدين عماره اليمني

إلى عدن فملكه بالل و استخفاف له الناس والديوان وزوجه بالل
بابته و جهرة بحمي جهار فعاصر انيسا و يحيى بن علي العامل
على الدملة ثم ملكها و اطاعته البلاد كناء وقال انسس ورد لمعته في
التسليم للدملة و الدملة حصينة لامن استاس قتلي الجواب
و النسا بالقباقب في مدة الحصار اسحيف يقلى لله هذا
العبد الذي خفت مثل ما خفت كيف يغيب من هو خبر لنا منه
يغني من الاه ملحم بن سبا و كان القاضي الشديد احمد بن
الزبير قد خرج من الاباب المقدسة بنقلية الدمة المجديه الاعتر
المرتفي على بن سبا سنئة اربع و ثلاثين و خمساتة فوجد عليا قد
مات وقتقد الدمة 2 محمد بن سبا و نعته المظلم 3 المرتفي المكنين
و نعت وزيرة بالل بن جبريل بالشيخ السعيد المرتفي السديد و كان
الداعى محمد بن سبا كريمان مفتع على المدح و يفرح به
ويقبره و يكره اهل الآدب و الفضل و ربما قال لبيت الشعر
والابيات و رابه في يوم عيد وقد احرقته الشمس في المسلى بظاهر
مدينة العبدة و الشراء يتساقين بالنشيد فقال لقلهم و ارفع
مرتين لا يتزاحموا فلست آقوم حتى يفرغوا و كانوا من ثلاثين شاعرا ثم
أثناهم جميعا و اذكر ليلة و إنا عندنا في قصر بالجبه أريد الفنزل الى
عند و عنده القاضيان ابي بكر بن محمد البدائي الجندى و ابي الفتح
ين السهل و جماعة من خواصه العيان مثل ابنى قاسم سبا و محمد
وجه و نيران و اولهما طمبس و منجم وهو محمد و كان قد
اجتمع على بلاء أصحاب هذه الدماغ و هي عشرة ثم اخرج الفصائد
وقال ماذا توترو في ثوابهم و طقد الجماعة فلم يزيدوا على ماتة

1 Khi, نعمه بالمرتج
2 Khi,TWKH
3 Khi, 3:18

؟ لولم استلم تلدنى للبى
؟ ومهم نيران

Digitized by Google
تأريخ اليمن

سوا بعد فتحه الزعاعع بعد عشرة أشهر و بقي من المال القرض
ثالون الف دينار و قضاها عنه الأعيز ولده علي بن سبا و حدثني
الشيخ السيد بالله بن جبرير الجمحي قال لما ملكت حصن الخضر
واخذت الجرارة بهجة أم السلطان علي بن ابي الغرات ووجدت عندها
من الذخائر وما لم اقدرة على مثله و عدن حقيقة بيدت في مدة متطرفة
طال بالله و بين عدن و لج مسيرة ليلة فذكر أن كتب ممن عده

بتبر الفقه واخذ الجرارة و سفرت رسولا بالبشرى إلى مولانا الداعي
سوا بن أبي الصرع و في اليوم الذي كان فيه نتفحي إلى الجرارة فتم
مولانا مدينة الزعاعع فاتقى رسوله و رسوله بالبشرى و ذلك من
أعجب التاريخ و النجا على بن أبي الغرات إلى حصنين يقال لما

منفه و الخفة و هو لسوا صاروا ١٠ عالي لجح و قطع محمد بن سبا
في جمه و محمد بن منيع بن مصطف و روعة ٢ بن أبي الغرات
في سنة خمس وأربعين و عا المداده سبا فدخل مدينة عدن و لم
يتم بها الستة أشهرا كما قدمناه و دفن بها في سف الجمرك في داخل
البلد و ارتنى بالمرودة على الاعير و كان موت الداعي سبا سنة ثلاث
و ثلاثين بعد موت العجرة الملكة سنة و كان الأمير العجز المرتبري
على بن سبا مقيمابالدلومه و هم أن يقتل بالله بعدن فمات مسلولة
واهري العجز بالمرودة و زعمه و عباس و منصور و منطل
و كانوا مغارا فجعل كمالهم إلى الناس العجز و الى يحيى بن
على العام و كان وزراء و كاتبه و كان محمد بن سبا قد هرب من
أخيه فاستجار بالمير منصور بن مفصول بن ابي البزائت بتمر و صبر
فادجور و حين مات على بالدلومة سفر بالله من عدن رجلا من
هندان فأخذه محمد بن سبا من جواز المنصورين المفضل و نزلوا به

١ لسوا مهيـب

٢ مهـب
لفقيه جم الدين عمارة اليماني

قال اجلاني 1 يا با حمريم فلم بيق عندهما غيري فقال انك تعلم ان العرب نار حطبتها الرجال والخيل وانا عيني منك ان تدفع لي ديني وهي ألف دينار ففعل الداعي ذلك ثم قال وديه بيدى فانه واخيه فأخذه عنهما الفى دينار ثم قال دفع الله عنك يا با حمريم وبقي على الخيال اعقرت فقال له الداعي حتى تقرر الخيال قال الامانى قدم لنا ثمنا كما قدمتنا لنا الدنيا فدفع له الداعي كيسا فيه خمسة ألف دينار وق suma من المال قال وبقيت خصلة ما اظن كرمك يا با حمريم وُز فيها قال وما هي قال ان عمرو على الانتزاق فنتمى فلول وانت تعرف سرف قومها وليست ليس لي من المال ما يليق ان اتابهم به فدفع له الداعي مائة دينار ثم قال انعمت وتفضلت ولم يبق شيء الا أنه تبع مثل ان انتزق وولد فلا زواج فدفع له مائتين دينار لكل واحد مائة ثم قام الامانى فلما بلغ باب الصيحة رفع فقال للداعي سبا والله لا أسألن ما حاجة التي رجعت لها وحي ان له بنقلا لا زواج لها وقبع بها ان انتزق أنا واحتهما وتبقي ارملة قال له فما ذا يكون فقال تدفع لي مالا ازوجها به فدفع له مائتين دينار اخرى ثم تمثل الداعي بقيل الراجرز استثنا الفي زيد فانتف وحدثني الداعي محمد بن سبا وبلال بن جرير المحمدى قال انفق الداعي سبا بن اби سعود على حرب السلطان على ابن ابي الغرات ثلاثمائة ألف دينار ثم افلس وافترض من تجار عدن الذي يتوانى مثل الشريف ابي الحسن محمد بن ابي العمار من ولد عمر بن الجتاب والشيخ ابي الحسن على بن محمد وابن اعيين وظاهر بن وراق وغيرهم مالا ثم مات الداعي

1 منهما
2 Read
3 Khi
4 اجلاني
5 فانثملت
تاريخ اليمن

لِيِ أُصِبَ قَلَ لَابِلِكْ يَثْبِتْ فَلاَ بَدَّ الْيَوْمُ عَشِيَةً مِنْ بَعْضِ الجنَّاتٍ
الواقي في مضايقه فلما أخبرت وُلُدَهُ بِذَلِكْ رَكَبَ بَيْنَهُمْ وَقَالَ
لَعَنَ حَضْرَمِنْ آلِ الْذِّيْبِ وَهُمْ بِفُوُعَاءِ الرَّائِنِ أَنَّ الْمَرَّبَ الْمِسْتَجَارَة
لَا تُقَدِّرُ عَلَى حُرُّ الطَّفَايْنَ وَلَا يَمِسْكُ كُسُورُ الْمَرَّبَ الْبُرْكَّاءُ
فاَلَقَوْا بَنِى عَمَّمُ فَالْطَّلَّآبُو يَبْنِي مَصَارِفُ وَالآخِرُ النَّيَى الْيَزِيْمَةَ وَالْعَارَ فَالْتَقَى الْقُوَّمُ فَحَمَلَ
مَنْ فَأَرَسَ عَلَى مَنْيِعٍ بِنَّ مَسْوَدَ فَطَنَّهُ تَقْرَبَهُ بِمَشْيِهِ فَأَرَى الْقُلْبَةَ وَكَثِيرُ الْعَطْلَمَةِ بَيْنَ الْفَرقِيَّينَ وَالْجَلَّالِ بِالسِّيْرِ وَعَرْضِ الْجَيْلِ
وَالْعَرْبِ الْمَهْرَوْدَة١ نَظَّارَةً ثُمَّ حَمَلَتُ هَمَادَنَ فَقَرَتَ بَيْنَ الْقُوَّمِ
وَتَحَاجَّ الْقُوَّمُ الْمَنْحِيِّ لَهُمُ الْعَرْضُ الْمَثْلُ دَاوَنًا بِالسِّيْرِ فَأَفْقَرَوْا٢ عَلَى عَدْرَتِ الْوَلَادِ يُحْذَّرُونَ فَقَالَ الْبَيْنِيُّ وَالْعَفَافُ
سُبْحَانَهُمَا الْمَجَائِرَا١٠
فِي هَذِهِ الْعَشِيَةِ فَقَالَ
مَنْيِعُ وَجَدَتُهَا كَمَا قَالَ الْمَنْتَنِيُّ
وَالطَّلغُ عِنْدَ مَجِيبٍ كَالْقِبْلِ
فَلَمْ يَزْلَ الْقَارِ نِسِحَتْ هَذَا الْجَرَابْ لِمَنْيِعِ الْعَشِيَةِ الْآخَرِ
وَحَدْثَنِي الْدَاوِيُّ مُحَمَّدُ بْنُ سَبِيْلٍ قَالَ اَلْقَارَاءَ فَنَتَتَحَرَّعَ شَنَّيْنِ
وَكَانَ عَلَى يَنْمِي ٦ مُحَمَّدُ بْنُ إِبَّ الْغُرَّاتِ فِي اَلْأَمْرِ يُنْفِقُ الْمُوْلَ
جَزَافًا وَالْدَاوِيُّ يُمَسِّكُ نَفْادُ الْقَارِ نِسَحَتْ الْمَايِكَةُ عَلَيْنَا فَلَمْ تَفْضَعَتْ
حَالَ عَلَى بَذِلَ الْدَاوِيِّ مَا لَمْ يَخْطِرَ بِالْبَالِ إِنْ يَبْنِيُهُ وَلَقَدْ أَذَكَرْ يَوْمًا١٠
إِنِ رَجْلًا مِنْ هَمَادَنِ دَخَلَ عَلَى الْدَاوِيِّ سِبَابَةٍ وَهُوَ مَجِيبٌ فِي الْعَشِيَة١٠

٦ كَحَّ بِنَّ سِبِيْلٍ
٧ قَرَأَ وَجَدَتُهَا
٨ كَحَّ بِنَّ إِبَّ الْغُرَّاتِ
٩ قَرَأَ وَجَدَتُهَا، أُخْرِيُّ أَوْ أَخْرِيُّ كَحَّ
١٠ كَحَّ بِنَّ مُحَمَّدُ
لفقيه نجم الدين عماره اليمني

و الشيخ أحمد بن عتاب الذهلي نابا لسنا بن أبي السعد في نصف
عن فاتح بيت ابن الحزى في قصة الارتفاع على أحمد بن عتاب
و امتدت ابتداء أصحاب على ابن أبي الغازرات إلى ظلم الناس و عائداً
في البلد واسروا واطلقوا الاقوال بDMETHOD الداعي سبا و قالوا من
ذلك مما يوجب الفضية وينير الحفظة و الداعي في ذلك 1 مهتم
بجمع الموال والقلائل سراً شراً و كل من يولد بالداعي ففي ذلك
يقام و ينقضم و يحمل لصاحب على الداعي في ذلك يحتمل
وحين كان احتمال أن يخرج الأمر من يده عمرو على محاصرة القوم
وقد قائد الشهير السعيد الموتى بل بحرير فوالة عدن و أمرة ان
يحاصرون القوم ويقررو القتال بعدن فهل بل ذلك و كان شهماء
ان جمع جموعه من هندان و جنب بن اسعد و عنبس و خولان
وحمر و محفر و غيرهم و هبهم من الجبال 7 في نازيل 8 القوم بردى
لهم الداعي سبا بقرية 9 في هذا الوادى مسورة يقال لها بني ابنه
فسلنا بفؤد عمة الزلول و لبني عمة مسعود بهذا الوادى مدينة
اخرى كبيرة يقال لها الزرازع مسورة أيضاً خفيه كل منهم بمدينة ثم
انتقلوا اشد القتال

وملود نى القرى اشد مضامة على المرء من روع السهام المهنة

وداعي الداعي محمد بن سبا قال كنت في طاليع الداعي نظراك
نا على ابن أبي الغازرات و عمة منيع بن مسعود ولم تعمل الخيل
أثر من الاثنين ولا شجع فانهنا فادركنا منيع بن مسعود فقال

6 Om. Khi. Read

7 Khi, ملك يقف. مس دملى

8 الداعي بالدمى حتى نزل إلى له

9 فنال، D. in Khi.

10 والداعي سبا قريه

1 Khi, اننا ذلك

2 Khi, سرا فنال كل

3 Khi, ولم يلبس سبا ان جمع

4 Khi, ابن حرب
تأريخ اليمن

محمد بن سبا ولدة عمران ثم نفي وصفت بعدة آل زريع إلى أن اخترجه من السلطان المعظم شمس الدولة توران شاه ابن أبي ايرب في ذي القعدة وكانت بيد محمد وابي السعود ابن عمران بن محمد بن سبا وقد كان ابن حرابة في عدن نصيب لا آتي على حفظه ولا على تاريخ وقته وليس في آل الكزم. أكرم من عمران بن حرابة و من مفضل بن زريع و دون كرمهما ينطق الوصف و بنو الكزم يعرفون بالذيب وهم بعد بني الصليبي بقية العرب باليمن. ولما مات محمد بن أبي الغارات بن مسعود بن الكزم ولي الأمر بنيعة اخوة على بن أبي الغارات وهو صاحب حرص الحضاصلة المستولى على البكر و على المراكب والمدينة والداعية الواحد المشهور مجيد الملك شرف الخلافة ضد الدولة سيف العلم تاج العرو و مقدمةه داعي أمير المومنين سبا بن أبي السعود بن زريع بن العباس بن الكزم اليماني شريك السلطان على بن أبي الغارات في عدن وهو مالك لبابها ولم يدخل من البر وله معقل الدمارة و السوا و سامع ومطران ورذخان وبعض المعافر و بعض الجند و أعماله في الجبال واسعة وله من الولاء العز على ومحمد و المفضل وزياد وروح.

ذكر السبب في زوال على بن أبي الغارات من عدن وحصولها للداعي سبا

حدثننا الداعي محمد بن سبا وجماعة من مشاج عدن قالوا كنا نعرف ابن الحزري ابا القاسم نايبا لملكي بن أبي الغارات في نصف عدن

<table>
<thead>
<tr>
<th>الكرم</th>
<th>الكرم</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khi, Kdn</td>
<td>محمد</td>
</tr>
<tr>
<td>? نفي</td>
<td>? رصفت البلاد بعد</td>
</tr>
<tr>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>
لفقيه هنّم الدين عمارة اليمن

للمرة الملكة السيدة بنت أحمد لان الصليبي كان اصدتها عند حين
زوجها من ولدة المكرّم سنة احدى و ستميل و ارجاع ولم يزل ارتفاع
عند منها سنة احدى و ستين يرفع الى الملكة السيدة وهو مات الف
يزيد و ينقص الى المكرّم 1 لما مات المكرّم وفا 2 لإياباس بعد
مومال مسمود مسعود ابنى الكرمز 3 لمات ماتا تغلب على عند زريع
ابي البابس و ابو الغازتين بن مسعود المفضل بن أبي البركات
الي عدن و جرت بينه و بينهما حروب كان آخرها المصالحة على
نصف ارتفاع عند وما مات المفضل بن أبي البركات تغلب
اهل عند على النصف الثاني فسار الليهم اسد بن أبي الفتح 4 عم
الملك المظفر و صالحهم على ربع الارتفاع للمرة 5 لم يأت في بنو النز
في التمكر تغلب اهل عند على ربع الذي للملكة ولم يبق لها شيء
في عند لمورت رجلا و لم يقلد ابن نجيب الدولة في ذلك على
شياء هذه احوال ملكهم لعدن واما اخبارهم فيما شير بينهم فإن
المفضل بن أبي البركات نزل في بعض غزواته الى زبيد و كان
مع زريع بن البابس و عمّ مسعود بن الكريم و هما يؤمنن صاحبا
عند فتئا جمعنا على باب زبيد ثم ولي الأمر بعدهما ابو السعد بن
زريع و ابو الغازتين بن مسعود ثم ولي الأمر من بعدهما بعدن الداعي
سيا بن أبي السعد و محمد بن أبي الغازتين ثم وليه 6 على الزع
المقتي 7 ثم على بن أبي البركات 8 ثم الداعي محمى بن سابا 9 وهو اخر
بني زريع 9 و على بن أبي الغازتين اخر بنى مسعود ثم ولي بعد الداعي

1 Khi.
2 Kdn.
3 Khi.
تأريخ اليمن

ربان المركب ان يغطيه فغرق بما فيه على باب المندب و مات ابن الأزقى غريئة فجزعت الجرة على ذلك حيث لا ينفغ ذلك ودخل عليه سليمان و عمران ابن الزر شامتين باب نجيب الدولة و خرجا هم عندها و هم يقولان صدقة الفقيه في قوله تعالى علده عبد الله بن عباس كننا ندخل نسمع الحديثين عشنت فلا خرج حتى نعلم انها امرأة فكان اخر دخولها عليها

أخبار الزريع بن الاباس بن السكرم اليامي اهل عدن

اما نسبهم فهم همدان ثم من جشم بن يام ابن عبا 4 و كانت لجدهم ابن الاباس بن السكرم 5 سابقة معمودة و بله 6 حسن في قيام الدعوة المستنصرية مع الداعي على بن محمد الصليبي ثم مع ولده الداعي المكرم بن على عند نجلره الى زبيد واحد أمه الجرة اسما بنت شهاب من الاحول سعيد بن نجاح وكان السبب في ملكهم لعدن ان الصليبي على بن محمد لما فتكها وا فيها 6 بنومه في عدن فسار اليهم الملك المكرم فتكها و أزال بنوم منا و رأوا العباس و مسعود ابنه الكرم و جعل مستقر العباس بكر عدن وهو يجاجر الباب و ما حصل من السفر و جعل لمصور خص الخضراء وهو الساحل و المراكب و يحكم على المدينة و استكملها

1. Read بفرقه
2. Read أضنها
3. Khi، الكرم، Kdlm، النكر
4. Khi، ملا
5. Khi، من اسم

Note 57: See note 57.
هيلع كليملا رحلات عنتم فهبلطين دعنملوسرلارصروةيقوا 

یتح دعقاف الاهبواوجذخفانالومباتکلماحتناهلتلاقو 

نارمعونامي لسنان اطلسلالخدفباوجلعیوائالومیلإبتکا 

رانيدفالاةرشعيرمعلالنلبهللادبعلالذبورزلاانبا 

وساهفوخفهيارىلإةكيملا رحلاتناكواهلامعابنينصحو 

ىتح اهبلژمليوكلذباوعيشينأهعمنملوسرلارمةيرازنلاب 

تبتكوينيميعبرابطإخلانبامتلودلابيجننبالتقثوتسا 

اهبتاكوهالوسرتریسونینمؤملاريماهللاماكحابرمألا انثالومیلإ 

ظافلالاديجماغيلبناودللاشئنمابيدأناكویقرزالانبدمحم 

رهاوجلاةميقةندبايادهلايفةكيملا رحلاتريسمثناسحالارهاب 

نمجرخناالاهامفهيفتعفشورانيدفلاوعبرأاهيفيتنا 

نورظنتاممهللاقفهيلانورظنيسانلاوبشخصفقبةلبجيف 

اولعجةتيحةليلبةلبجيزاوقرافنأىلإهباوراسمثصفقيفدسأ 

ةبوطهلجريف 2

يفتابوهو ناهأوهومتشودیدجلطرةئام 

اورخاوةينكاوسةبلجيفندعنمهباوردابوئشلايفانايرعزيلهدلا 

ىلعاومدقتوهورفسمثماياةسمخباهدعبیقرزالانبدمحماهلوسرو 

ورفسوندعىلاهباوردابو 1 

Khi, .. هورفسوندعىلاهباوردابو 

Khi 3 

رصمىلإ 4 

امويرشةسمخبهدعب 

Khi

1 Khi, 

2 Khi, 

3 Khi, 

4 Khi, 

بعده خمسة عشر مومى،
تأريخ اليمن

قد خرقت فرکب الى ذى جبلة و تنصل و اعتذر و كانت الملكة حيَّة العلامة على السلام و كان سبب هذا القبض على ابن نجيب الدولة الفقيه أبو عبد الله الحسين بن علي الجهني 9 المأمون في وزارة سيّر رسول الى اليمن كان يحمل السيف و يسّى الأمير الكذاب فلما وصل 9 اجتمع بابن نجيب الدولة في ذى جبلة في مجلس حائر ولم يكن ابن نجيب الدولة اكرمه و لا أضافته ولا عنى به و قد اان يغمس منه فقال له ابن نجيب الدولة انت الى الشرطة بالقاهرة فقال بل الذي الظلم خيار من فيها عشرة افد فعل 9 فنضت من ذلك ابن نجيب الدولة و التفاف اعداء ابن نجيب الدولة الى هذا الرسول و أكثروا البر و حمل الهدايا الى اليمن و ضمت لهم هلاك على ابن إبراهيم بفضيلين 9 ادمهمما فقال اكتبروا على يدي الى مولانا الامير كتبنا تذكرون فيها انها دعاكم الى نزار و رازكم على ذلك فاستمعتم و الفصل الثاني اضروا سكة نزارا و اننا اذاوها الى مولانا الامير باحتسام الله ففعلوا ذلك و وافق وسعى حتى اليمين القبض على المأمون فارصل الكتب و السكة الى مولانا فقضى ذلك بتسفير الأمير الموقف ابن الجيّاط للقبض على ابن نجيب الدولة و سار معه من الباب مائة فرس من الجيّاط المنظمين و معن كان في صحة هذا ابن الجيّاط عن الدين و سار مع ابن الجيّاط ابنه سعد الملك فلما وصل الخبر الى الرسول فاذال توجه ابن نجيب الدولة الى بلاد زبيد بعد امتناع وكراهة لذلك و كان يقل داع لا ينفق و الموت اصل من النفاق ودخلا اعدادا الى الحرمة الملكة و قالوا لها احتفظ يا مولانا باب بن نجيب الدولة فان الامام لا يطلب الا منف قناعتهم فينامت الملكة و ارسلت

---

9 | 3
---

Om. و تنل
للفقهية نجم الدين عمرة اليماني

خرفت و استحقلت عندى أن يحفر عليها فعند ذلك وصل إليها السلطان الأربعة سليمان و عمران ابن السعتر و سبأ بن يحيى السعتر و أبو الغازس و اسماء بن أبي الفتح و المنشور بن المفضل واستذنها ففي حصار ابن نجيب الدولة ببنجند فاذنت لهم و كانت الجند مستورة و معه فيها من همدين أربعة فارس منفقة ففي شتى السلاطين في ثلاثمائة ألف فارس و نائبة ألف راجل و احتراها به وكانت مع ابن نجيب الدولة في الجند فرسان كل فارس منهم 1

و بطالة فارس منهم الطريق إلى عبد الله و محمد بن أحمد بن عثمان بن الفضل بن علي اليامي و عبد الله بن عبد الله الذي ولي الدعوة بعد ابن نجيب الدولة وهو من بنى الصليحي و منهم على بن سليمان الزواحي و أبو النبي بن سلمان و محمد بن الامير و ناشئ إلى ابن دبعه ابن مهدي عذر 2 و منهم القرد و لام اشتت الحصار على ابن نجيب الدولة وهو في حشد التعب كنتب الحرة الملكة على جرى العادة منها إلى عمرو ابن عروفة الجبني 3 فاتهم 4 ففيهم بذر جبلة و قومت إلى رجوع القبائل فقعت فيهم عشرة آلاف مصريه و قالت للرسل انشقوا في العسكر ابن نجيب الدولة فرق في الناس عشرة آلاف مصريه 5 فانفق السلاطين 7 شيدا من الذهب المصري و الا احتجنا فلما خوطب السلاطين بذلك ودعون الناس فلما كان من الليل ارتجل السلاطين كل واحد منهم إلى بلده و اصبت الحشود من كل بلد بلا رأس فانقق الناس عن الجند فقيل لابن نجيب الدولة هلstrftime this theتدبير الذي 8 قلت أنها

1 Khi
2 مهن
3 و
4 مرتاحة
5 مصرا or
6 دينار مصرية
7 Khi
8 سرا or
تأريخ اليمن

استأمنوا إلى احصايب زبيد و لما تزاحف الناس في الحرب روى
رجل من العشرة المستأمنة بسهم فلم يخط أنف الفرس الذي علىه
ابن نجيب الدولة فسقط على بن ابرهيم إلى الأرض حتى شتت به
الفرس فانفرض عسكرة فقتله السودان بأسهم ولم يخذ من الأرض سوى
خمسين و كانوا اربعونا قوس و اما الداعي فقاتلت عليه همدان
اُشذت قتال حتى اردته منهم رجل يقال له الساعي و جاهد عليه
من همدان خمسة عشر فارسا احدهم الطوق و غاب فرس ابن نجيب
الدولة في الوقعة صلة الزهر يوم الجماعة فاصف يوم السبعة بمدينة
الجند و بينها وبين زبيد أربعة أيام و اثنا عشر فتر ثم همس الخبر
الذي جبالة بن ابن نجيب الدولة قتل زبيد ثم وصل الداعي من
الجند بعد أربعة أيام و ركب إلى ذا جبالة و اجتمع بالمجرة فانفرض
و عادت حاله فاضت بلاد سليمان بن ابي الزر اربعة أشهر ثم هادنا
و عاد إلى الجند ثم من آل الزعري إلى الجزيرة فالتقى معه ابن المحقق
بن زريع بالجمعة سي سلمه فكمس ابن نجيب الدولة و كان جعد
الفراسة سقط إلى الأرض فطغنه عبد لمسعود بن زريع ١ يقال له زريع
يقال له مسافر و حمل الطريق الهمدان على مسافر فقتله و وقف
عند ابن نجيب الدولة حتى ركب و عاد ابن نجيب الدولة إلى
الجند و كان جوشته قد سقط و وقع على الأرض في هذه الوقعة فقال
مفصل من زريع في ابن نجيب الدولة لما سقط جوشته

ِ هنأيا ناسيا جوشته مخاينة يام بال تطعن
وليس من الموت يعِي القرار 
عذأت ترى التنس المومنة
و في سنة تسع عشرة سَتَت عشرته ٣ على الملكة الخَرة و قال قد

١ Khi, Seer, Om.
٢ Read
٣ مفصل

Digitized by Google
للفقيه نجم الدين عماره اليمني

وأما تحت ذياب أكثر من 1 شامة أو اناث أو جراح أو انثر نار فكان
بن نجيب الدولة إذا سألهم عن غرف ضهر هذة الأشياء اعتزدوا أنه
يعلم الغنيب و اول ما عمل بذي جبلة ان أخذ رجلا من طفل من
بني عمرو ثم من بني عم عمران بن الزر يقال له سليم بن عبيد
وهو رجل نبيه القدر على الذكر فيرة بالسلا حتى اخذت في ذيابه
و رجعت خوان الى 6 ذي جبلة فتبع سليمان بن أحمد الزواحي
ابن اخى الجرارة الملكة و زوج أم همدان بنت المكرم فأخذ الخلقت
من ابن نجيب الدولة بنغري اختيارة فجعل عليه وارسله الى قومه
فانتكرت اكث خوان عن ذلك البسط ثم ان ابن نجيب الدولة غزا
اهل وادي مسلم و زبيد و عزى اهل السهل فأوحت البلاد و رخصت
السعار و اكثف الذعر و قبض يده على اموال الناس و عدل فيهم
واقام العدود و عذر بجانب الجرارة الملكة و انقطع اهل اليمن عن
الطم في اطراف بلادها و استخدم من بني حماس و سنجلا
ثنائمة فارس و قوى عليهم الطرق الهدماوي و لما مات الأفضل سنة
خمس عشرة و خمسين سنة فرّوا المالمون و شدّ أزر و كتب اليه
بالتفويض و بسط يده و لسانه و سير إليه المالمون ارتباطًا قوس ارس
و سبعماية أسود و سنن الجند 5 وهي وثيقة للحاضران متوسطة في الاعمال
ضاقت به الأمر على سلطانين وقت هو سليم و عمرا ابن الزر
و منصر بن المنضفل بن أبي البركات و سبا بن ابن سعود و مفضل
بن زريع و في سنة تسع عشرة دخل 6 زبيد و الوزير بها يوقف من الله
النافذ و كانت عشيرة رماث من أصحاب ابن نجيب الدولة قد

1 سخان
5 Khi
2 امره السيدة ان يسكن لبد
6 Khi
3 عزة زبيد فقاتا اهلها على
5 Khi
6 زبيد
5 Khi
تأريخ اليمن

و السؤال لها في مصاف العرب عنهما، ولقد حكا لي السلطان يزيد بن عيسي الرأي الأول قال اذكر وقد أرسلني عمر بن الزر إلى الحيرة الملكة، وهي مصاف العرب يستمع إلى الحيرة، فبعثت إليه عشرة آلاف دينار معينة خرفت بها الهوة، وقال هل هي ترفة، ما ينفعني قال يزيد بن عيسي فكتب لي بخطمٍ إلى عمرو بن عرفة الجبشي برقة فيها إذا وقفت على أمرها هذا فأرسله عن بلاد بن الرز مشكراً فلما وقف عمرو بن عرفة عليها نادى في الناس بشعار الرحيل، وهو قوله يا راشد، ثم مر من فلم يمض ساعة وبنى منهم أحد نقل عمران أخيه.

هذا و ركب العززو الطاعة.

ولما كان في سنة ثلاث عشرة وضعما، قدما إلى اليمن ابن نجيب الدولة، وهو هذة الخبر الذي أوشك في الدولة بنهم، أنه كان في ابتداه أمرها على خزانة الكتب الافتولية، وكان عزير الحفظ مستبصراً في المذهب الطاهر، قابلة القرآن العززو، كان يقرأ على روايات ناسما، فهو على ابن ابراهيم، بن نجيب الدولة، وأما نورته فهو الأمير المستخب عرّب الجملة الفاطمية في الدولة، وورقة في الدين، داعي أمير المؤمنين، سار بعده من الجرير، عشرون فارساً مختارة منقية، وكان نصب ابن نجيب الدولة إلى جزيرة دلها، لقيه الكيلو، وواصل من عدّ محمد بن أبي العرب الداعي من ولد صاعد بن أحمد الدين، فكشف ابن نجيب الدولة اسرار اليمن، وأحوال الناس كلهم واسمائه وحلاتهم وكناهم وتواضع مواليدهم.

؟ تقولم
؟ لا خي
؟ الكاظم
؟ عرفة للنبي
؟ الزرر
？ فكتب بخطمٍ
للفقيه قم الدين عمارة اليمني

٥٠

عندما خرج منه السلطان عبد الله بن يعلى الصليبي الشاعر الإدبي
الفصل الكامل وملكه وكان عبد الله بن يعلى هذا كثير الأموال
ذلت الدولة إلى المسلمين بن الرزق فقرت شركته واتصل بالحرة
المائه وجواهارها ورضا أنها تعيش الحرة عوضا عن المنفسل بن أبي
البركات وبعث إليها بولدية عمران وسليمان فقس موجودا من
قبلها وأمرت بها فلما خطى على كبر نما كان بعد ذلك رُوخت
سليمان وعمران بعض رايينها عنها وأراها يختلقت إلى ابيهما خدد
وخنون مستظورة وهم صولة وكلمة مات المسلم بن الرزق وله
سليمان حس خدص وباقي عمران إنها ثم ان عمران حسن عدة
عندها واختر بن مفتاح بعد موت المسلم بن الرزق خالف على
المئة مولته بخص التعرق وابتُد به جرها فتطرف عمران حتى
خطلب إلى القائد فقع بن مفتاح ابنه بعد خنانه وعصاياه عليها
بالتعرق فلما كانت ليلة الدخول بها دبّر سليمان وعمران على فتح
حتى غدرا به وملكا عليه التعرق فاجارة عمران واستقر عليها فقن
إيشاء وفيا له بها منهم قال فهناك يطال له شار فنقل الليه من
الذخائر ما يفر عليه فله حصل التعرق بيد عمران واصلا الحرة الملكة
بøjل الطاعة والخدمة فلم تلتفت إليه وامتنعت إيدا خوان على
الرُّعايا وغيرهم وعذوا وفندوا وكانت الليلة التي لمكوا فيها حص
التعرق ليلة الأحد الثاني عشر من ربيع الأول سنة خمس وخمسمئة
فلما تزل هذه حالة خوان مع الحرة إذا رأى نهم قد طلغوا أرسلت إلى
عمرو بن عروقة الجبنين سترأ أو سترى بحثا في قضية على بلاد ابني
النوران المعسكر الفارس والراجل فلا يخصهما من الاضراعة البيها

الرรถย ٣

مسلم ٢

الرزيق بن الرزق

تعطاء الجبني

بالعسكرة ٥
تأريخ اليمن

المنفصل بقلمة فسار لا يزال على أحد حتى وصل إلى التفكر و حصر الفقهاء قاموا في نصرة الفقهاء و اقامة الحصار عليهم ثم رأوا أن خلوان خاذليهم فقال لهم إبراهيم بن زيدان لن اموت حتى أقتل المنفصل ثم أهله بالموت فعدل الي حظاياء من السراي فاخرجه في اكمل ذي واحسنها وجعل بايديين الطارات و اطعمنه على سطوف التصوير يشاهد المنفصل وسمع هز وجميع من معه في حاص عزان التفكر وكان المنفصل أكثر تناس غيرة و أخفة فقال انه مات في تلك الليلة وقال آخرون انمض خائما كان في يده معدا عندن فاصبح مبايا و أقطم في فيه فكان موته في رمضان سغة اربع وخمسمئة و لما مات المنفصل طالت الحرمة الملكة من ذى جبلة و خيمت بالربادى على باب التفكر و كأنت الفقهاء و لاغرفق اليوم ينكب فمن العجم و ينفيون مع الوالي الين ان تصل غناائمهم ما منهم فوفيت لهم بذلك و شتت التفكر مولاها فتح بن هنباج و حدثني السلطان ناصر بن منصر قال حدثني عملت إبراهيم بن زيدان بعد نزول من التفكر ان نصبه من الغيين كان خمسة و عشرين ألفا و كانت خروان قد دخلت منها الى مجاله جعفر قبل موت الملك المنفصل سنة آلف برمي الشعر و أكثرها بنو بحر و بنو صلة و مران و رياح و شعب حي و بنو جماعة ففرحهم المنفصل في الحصن واستلحافهم للملكة فلمما مات المنفصل و ثبت من مران رجل يقال له مسلم بن الرر على حصن
للفقيه نجم الدين عمارة اليماني

من آن الزバリ بعده الف دينار كل سنة و حديثي الشيخ أبو الطاهر
الطيب لهما الله و إنا عند المنفصل بين أي البركوات بالتعزير وقد
اذل ارتفاع نصف عدن خمسين الف دينار فسبيتها من وقتها إلى
الجنة الملكة إلى ذي حبلة ولم يتعلق منها بشيء فعابيتها على ذلك
فقال ليس ينبغين إلا ما حصل عينها فلما رحل العلäl الليها اعادته
الله و قالت ابته عندنâte فانت أخبرني الليها ما قال أبو الطاهر ففرقه
المنفصل على الحافرين عشرة اكيد قناري فيها كيس فيه الف دينار
وكان المنفصل يستحب حتى لا يرجي للذوى ثم يظهر فيقني من إجتمع
بباته من الرؤوس و يصل الليها الفصيفي و اقى فينظر في احوال الانتقال
و الملل و يجيب عن كل كتاب وصل إلى الليها ثم يجيب فليس على
لا يصل الليها و هذه عادته منذ عضم أمره و لما اخرج المنصور بن جيشل
من زبيد باهي عبد الواحد بن جيشل هاجر و وعرف به الملك
المنفصل و استروا على النثرة ربع البلاد فسار المنفصل معهم خارج
عبد الواحد و مالهم ثم هم ان يغادر بهم و يملك زبيد عليهم فين
على التكسير المنفصل و طالت اقامتة بنهلة و في التكسير ذايب
يقال له الجمل و كان هذا الجمل مقتصاً منعمسا بالدني فصعد الليه
إلى التكسير سبعة من اخواته الفضة منهم حيد بن قيس و الرازي
ومهم عبد الله بن يحيى و همهم أرهم بن حيد زيدان و له كانت
ابيعة وهو عقى أخو وردة لابيه و أمه و اخذوا الحص من الجمل
و كانت الرعايا من السنة قد قلوا للبقاء إذا حصلت في عم الخص
فاقتزوا النار فقذفو ذلك ليزلل فتأصفه عندهن على باب الخص عشور
النفا و استولت الفقهاء على ملك لم يعهد و وعلادة الحي إلى الأناير

؟ منفساً ²
؟ قيس ³
؟ منفساً ²
هيلعۂرارتولةراتفارارم
1 Khi, e >
2 Khi, Klhi
3 Khi, e><
4 Khi, Klhi
5 Khi, Klhi
لا تنقيح نجم الدين عمرة اليمني

عشرة و عاد على ابن سبأ شمس المعالي إلى اليمن فتملأ حصن
ابيه ودس عليه الأمير المفضل من قتله بالسم سنة خمس و تسعين
و ارمعتة

هذه أخبار الملك المفضل بن ابي البركات بن الوليد
للمهيري صاحب التتعكر

لجففر قال عبد الله بن يعلى

ها بن نسيم بنت كأيبل شوقا إلى الأهلين و الجيران
ما مصرما بدنا ما طبرية كمدينة قد حنبا نهران
الكد لها شام وحب مشرق و التتعكر السامي الزبير يعان

و كان التتعكر يومينا في يد السلطان اسعد بن عبد الله بن محمد
الصليبي كان عم الملك المكرم الذي قتل مع الداعي علي بن
محمد أخيه بالله جم فسالت عشرة 1 هذا اسعد بن عبد الله بن محمد
ابن عم الملك المكرم فوقعته عن هجوبه و مع التتعكر و عقوبته حصن
ربعة و أعماله 2 و و بأنه أخاه أبا الفتح 3 بن الوليد حصن تعر و الفضل
يتوصي للملك المكرم بذى جبلة وهو من صغار الدار الذين يدخلون
على الجبر الملكة في رسول الملك المكرم و الجويا بينهما و لما
مات أبا البركات والده الأمير المفضل بعد الملك المكرم جعلت
الجبر ولاية التتعكر على المفضل بن ابي البركات بعد أببه و كان التتعكر
مقر يخترقني الصليبي الذي صارت اليههم من ملوك اليمن و الجبرة

1 Khi, سيرة
2 Khi, وجعل أبا البركات بن الوليد
3 Read, ابا الفتح و ايا في التتعكر و أعمالها و ولي اخاه
تأريخ اليمن

أحد يقر مولاتنا مولاتنا ورسل الداعي سبأ بن أحمد إلى عمة الملكة في السر يأتّها ان تذكّر له في الدخل إليها إلى دار العزّ ليثير الناس انه دخل بها فقالت ذلك ورحمت قوم من أهل ذبه انها اجتمع بها ليلة واحدة ثم ارتحل في صبيتها وقوم يقولون انها بعثت اليد جاريتها فلالة وكانت شبيهة بها وعُلّن ذلك إلى الداعي سبأ بن أحمد فثبت الجارية واقتفي على رأسه و هو جالس لا يرفع طره اليها حتى إذا طلّت الفجر صلى وأمر برض

الطفل وقال للجارية اعلى مولاتنا انها نطفة شريفة لا توضع الا في مستحقها ثم سار فلم يجتمع بعد و يقول ان الداعي سبأ بن أحمد ما وقى أمه قط و لا شرب مسكرا وكانت زوجته الجمانة بنت سويد بن يزيد الصباحي تقول انها لا اجمل على مولاتنا بسأ لها لطأمة قط و процедур تقول ما اذا اسلست حوا مثل الجمانة غير اسما بنت شهاب ودخل في هذه المدّة شجاع الدولة واغنوه و دفع له شمس المعالي الفدا من المال و كان كرما وهو زوجة فاطمة بنت المكرم من الجرة الممّلة ثم تزوج على أنها فكتبت الى أمه متينة فلم تكن بابنها بالفسد 2 ابن البركات في عساكر و لبست فاطمة زين الرجال و فصحت من حسن زوجها في عسكر المفضل فسيرة الى أمه الممّلة و ادام الحصار على شمس العين حتى اخرجه من مملكته بنان على نفسه فوصل الى اللفظ مستنجدًا به ثم يلبخت اللفظ اليه ولم يكره و حمل اليه الأمير شجاع الدولة الذي كان قد اغنا فيه اليه تألّق أو ارداو من الشعر ولم يطبعه لفترة خبر ولا احسن معه

2 Read

1 Khi, زيد
لفقيه
نجم الدين عمارة اليمني

يرى 1 على الجرة المللة السيدة الرجيدة الزكية وحيدة الزفس سيدة
مارك النزى 2 عدة الإسلام ذخيرة الذين عصفت المسترددين كيف
المستخدمين 3 وليا امير المؤمنين وكانه ارادته المباينين ويلقى بها وما
كان لهم لا ترجمة إذا قضى الله ورسله أمه أن يكون لهم خيرة من
اموه و من تعص الله و رسوله فقد فضل ميسيلا وقد زوجت
مؤنا أمير المؤمنين من الداعي الوحيد الكحش في عدمة الخلالة
 Amir al-Marwaab ابي حمير سبا بن احمد بن المستقر على الصليبي على
ما حضر من المال وهو مائة الف دينار عينه و خمسون الفا اضافا
من تخف واطاف وطيب وثواب وفقالت اما كتب مؤنا فأول
فيه اني الفتي الى كترب كريم أنه من سليمان و أمه بسم الله الرحمن
الرحيم ولا أقول في أمر مؤنا يا أبا المال افتنوني في أمر ما كنت
قاطع امرًا حتى تشهدون و اما انت يا ابن الاصبهاني فولده ما
جلت الى مؤنا من سبا بنيا ينون ولند حرفتم النقول عن موقعها
و سولت لكم انفسكم امرًا فصار جميل و الله المستعان على ما تصفون
ثم ندقن زريع بن ابي لفظ وزورها و الاصبهاني و نظرها و انا فلم يزالوا
باطنها حتى اجابتهم فعدوا النهاج ولم يلبث سبا بن احمد ان
سير في أم عظيمة الى ذي جبة فقام بها شيرا و الاصيات الواسعة
على سطوه و انفق على عساكره من ماله مثل قدمة اليه من المهر
و ايتي الداعي سبا بن احمد من على 6 همته و شرف الفمتلا
و خفا ذكره عند 7 و أن احدا من الناس لا يعدن بيا احدا 8 وكل

5 Khi, راو
6 ? عبت
7 Khi, مايرقص معه
8 Omit
9 Khi, ابن عل

1 السلام
2 Khi, اليمن
3 Khi, المستهدين
4 Khi, ابن عل
تأريخ الصحراء

السُرُرُ ليلة و هم مرتَّبون على باب زبيد في عشة آلاف وكأنوا
ثالثة آلاف فارس و عشرة آلاف رجل فلم ينج منهم إلا صبيبة يسيرة
و هنكل الجميع قتال بالحرب و بدأ سبا في تلك الليلة راجل في
انشمار الناس حتى لقيته في آخر الليل من حمله فلم تعد العرب إلى
تهاب في عشة أخرى و في أخير سبا بن أحمد الداعي ما حدثت به فقتله
ابو عبد الله الجسيس بن علي البحلي عن أبيه وكان يسكي بذي
جبلة و هو من خواص الداعي سبا بن أحمد قال لما مات الملك
بن علي على الجرة الملكة السيدة بنت أحمد ختيا الداعي سبا بن
أحمد فكرته ذلك فجمع السماكوسارم من أشيع يريد حرباً بذن جبلة
فجعتم في إبكا جدوها أعظم من جنوده وتصاف العسكر و شبت
الحرب بينهما إياها ثم قال له أخرى لامها سليمان بن عامر الزراحي
والله لا جابث إلى ما تزيد الله بأمر الإسلام المستنصر بالله أمير المومنين
فترك سبا بن أحمد الداعي الوحد المنصر قتالها و رجع إلى شيعه
و سير إلى الإمام المستنصر بالله رسوله هما القاضي حسين بن
اسمه العشبياتي و أبو عبد الله الطيب فكتب الإمام المستنصر بالله
الليه في أنتمجًا المكتبات ثلاثية استمر يأمروا فيها بفكاح الداعي سبا
بن أحمد 2 استذاذ له يعرف جمال المدينة 3 و نعتت بعين الدورة
برسم الدخل على الجرة الملكة قل الجبلية 4 و كنت فين بهتم
الداعي سبا بن أحمد من حس اشتيح إلى ذي جبلة صبيبة السرايين
و الأستاذ الوافدين إلى التقارير المعزية 5 و دخلنا على الجرة الملكة
السيدة بنت أحمد وهي بدار العز من ذي جبلة تُلم الأستاذ وهو
واقف بين وزراءها و كتابها وأهل دولتها قيم لتنميه فقال أمير المومنين

3 Khi, the madina, see Makrizi I, 449 |
1 Khi, simri 2 |
4 Khi, lbi | 2 Khi, simr
لفقيه نجم الدين عمارية اليمني

من الجبال وذروته عطارة 

1. كانت حصول متعة عن طريق التقاء بين سبلة على

تهامه المشقوق لاتعمل زبيد وهي اقرب إلى تهامة من جميع الجبال

وما حصولهم مقر وصاب ووزار ونافذ وظلم ونافذ وصرف

هذا دار ابن مهدي وذو الرسة ونافذ وظلم ونافذ وصرفها وحكم

معبده اعمال سبا للتهامة كان يستحم جيش سبي الصب وذل ذلك

ان العرب كانوا إذا برد التسويم جمعوا ونزلوا الى تهامة فلا يقلت

جريش الا ان يقتحم من البلاد ولكن غير بعيد و يقحم سبا يجيء

خراجها ولا يدور احدى من الرعايا بظلم ولا غيره لكن يكتسب

للعمالة بما قبض منهم جيش للمشقة في شهر الصيف والخريف فإذا خرج

الشنا والرياح ارتحلت العرب عن تهامة الى الجبال وملكة جيش

فترة يكون رحيل العرب عنها بالقرية وتارة بالوها وإذا عاد جيش

إلى زبيد نشرت المصاحف والابناء للمرايا بالدعاء وحنفت

القبرة والتطهيرات العلماء واحتسب جيش أيضا للعمالة ووجه

الدول بما قبض منها سبا في شهر الشتاء والرياح وما ذلك ذلك

من امرها أشار الوزير خليف بن أبي الظاهر على ابر جيش بأن

يعتبر و يقحم على امواله وأملاكه و يقيم محمد بن الغزالي وزيرا له

فعل ذلك ثم ان خلفد نقب злоس و هرب الى سبا فحس

وضعه منه فلم يخلص لسبا لنزل الى تهامة وضمن له من

أحديه و المكيد ما يقطع به دائرة جيش لسبا لم يقم به مقيم

النصف و ان يشترط على سبا ابعاد الوزير خليف من عنده فلما

فعل جيش ما اشار به الوزير استحكمت اطماع العرب في البلاد

وإغتالوا ثم ان الفائد ريحان الكيلاني مولى سعيد بن نجاح بيت

3 Khi, perhaps | 1 Yak, 2 Khi
تأريخ العيون

بقول العلماء منشأ الشعر يثني بالمدح ويثني على المدح
وبذلك قول على بن الحسين بن النجم فيه

ولما مدخت ولدري بن أحمد
فعظني شعرة بشرى ورداني
فذكرت إلى الناس حتى رأيت
فقلت دهر ليس فيه ابن أحمد

واما مقترا عرف خصص يقال له أشجع وكان أشجع حصنا عاليًا يماثل
مساء التفكر ودفعت المقرر السليمان بن ياسين وهو من أصحاب
إي حنيفة قال بث بعض أشجع لياليا وانما عند الفجر أرى الشمس
تطل من المشرق وليست فيها من النور شيء وإذا نظرت إلى
تهيئة رابط عليها من الليل بقايا وطعا يمنع العادي ان يعرف
صاحبها من قريب و كنت اظل ذلك من أصحاب أو البخارو إذا
هو عقلان الليل فاستمت لا أصل الصباح إلا على مذهب
الشافعي لا أصحاب إي حنيفة يؤخذ الصباح إلى ان تكاد الشمس
ان تطلع على وداخ تهيئة وما ذلك لا ان المشرق مكشوف لأشجع

---

10 J. نُروَ
11 Khi، من
12 Khi، في العزو والمعناة
13 Yak، لالى كسرة
14 Yak، لها
15 Yak، ضبابة
16 Yak، عقباب
17 Yak، صلة الصمغ
18 Yak، لان

---

1 Khi، مادخت
2 J. and Khi، مدخت
3 Khi، كاملي J. جازاني
4 J. and Khi، فوضي
5 J. and Khi، بشرى
6 Khi، عطا
7 Khi، لقيته
8 J. and Khi، اي
9 Khi، فقّع دهر.
هؤلاء الخرافي قال لما وقف سعيد بن نجاح على كتب السنين بن ابتهاج حسن موقع ذلك عنده و استفتك القارئ بذلك. خرج من زبيد يريد ذي جبلة في ثلاثين الف حرية. وكان مصيره في يوم قد وعده الخليفة فيه وقد كانت الجسر الملكية كتبته إلى الملك arkadaş بن شبيب و عمران ابن الفضل إلى صنعاء ان يخفروا نجاحا على تهامة في ثلاثة آلاف فارس ثم يتبعان اثرة منزل بمنزل ففعلوا. ولما نزل سعيد بن نجاح تحت حصن الشعير 1 اطلق البحيشان عليه فقثل هو و من معي و قيل نجا منهم الفان و نصب رأسه تحت الطاقة التي تسكنها الجسر بدار العروو. كانت أم المعارك زوجة سعيد بن نجاح معاً وهي التي عرفت رأس مولانا في القتلى فصلب بالقرب من طاقتها وكانت الجسر الملكية تقول عند صلب رأس سعيد بن نجاح ليتلك عيني يا مولاننا حتى تنظرى رأس الموت تحت طاقة أم المعارك و في سنة اربع و تمانين و اربع عشية مات المكرم بن على و اسعد الوصية في الدعوة إلى الأمير الاجل الوحد المنصرم المظفر عمة الخليفة امير الأمراء ابن حمير سبا بن احمد المظفر بن على الصليبي.

أخبار الداعي سبا بن احمد بن المظفر بن على الصليبي

اما صفة فكان دهيم الخلق 2 لا يكاد يظهر من السرج 3 بطائل 4 و اما هو كمال جوادا كريمًا شاعرا أديبا فاضلا عالما بالمذهب الطاهر خبيرا

1 Khi, الشعر
2 Deest in Khi.
3 Khi, الشعر
4 Khi, ذمم للعلق.
تأريخ اليمن

عادت إلى صنعاء 1 وقالت للحكم أم سلمة يا مولانا على أهل صنعاء فليكثروا في غد ليحضرنا إلى هذا الميدان فلما حضروا قالت له أشرف عليهم انظرما ما ترى فلم يقع طرفة على برق السيف و مع البيض و السنة ثم لما توجهت إلى ذي جبلة قالت له احصد أهل ذي جبلة ومن حولها فلما اجتمعوا صبيحة اليوم الثاني قالت أشرف يا مولانا انظر هؤلاء القوم فلم يقع بصرة على رجل بكر كشب أو حمل رأته مملوءا بالسم أو العمل فقالت له العيش بين هؤلاء اصل فانطلق الأمير الحكم إلى ذي جبلة فاختبجه زار العز الثاني في ذي بور وكان حططة فيه بستار وأشعار كثيرة وهو مطلو على النهر و على الدار الأولى وأمرت الملكة السيدة ببناء الدار الأولى مسجدا جامعا وهو المسجد الجامع الثاني و لها قبل الملكة السيدة رحمها الله تعالى إلى أن وكان بناء الدار دار العز الثانية الكبيرة سنة إحدى وثمانين و أرجعته ثم استفحل الحكم على صنعاء عمران بن الفضل اليامي الهذين وأسعد بن شهب و في هذه السنة دمرت الكرة الملكة في قتل سعيد بن نقاج الأحول و ذلك أنها أمير الحسين بن التقي صاحب الشعر 3 أن يكتب سعيد الأحول إلى زبيد يقول له ان الحكم قد أصابه السيف و علق على الذئاب ولم يبق إله إلا بيد امرئته و انت اليوم أقوى ملوك اليمن فان رأيت تنطيع على ذي جبلة أنت من تهامة و نحن من الجبل فعرح من نه و ترجع اليمين البلاد باسرها فتعل فذوكم احب الى المسلمين من

3 J. and Khi, الشعر

1 Om. ?

? وانظر 2

? فتسترحيج
لفقية 너جد الدين عمارة اليمني

نثرت منه عبد المستعلي، واما فاطمة بنت الجرّاء الملكة من الملكين

بن على تزويدها شمس المعالي على بن الداعي سبا بن احمد، ومانعت أم همدان سنة ست عشرة و خمسمئة ٢، واما فاطمة، فنعتت بعد امها بعابين وذلك في سنة اربع و تسعين و خمسمئة.

وسعت غير واحد من شيوخ نزى جبلة يقول ان الصليبي كان

خنقهم من الاكرام في حال صغرهم. ٣ بما لا يعترف به فيو احد و يقول

سماء ارمشيها في الله كنافة دارانيا و حافظة هذا الأمر على من

بقي من قالوا و سمع غير ذلك منه في غير موطن و اما سبب

انتقل المكرّم بن على من صنعاء إلى مدينة ذي جبلة فان الملك

حين ماتت والدته أجرة اسمه بنت شهاب فوجاء الأمر إلى زوجته

هذه الملكة السيدة بنت احمد و استرخ إلى السماع و الشراب

استبدلت الملكة السيدة بنت احمد بالامر و بثت انا استعقت في

نفسها و قالت له ان امراء تراب للفراف لا يصع لا لديها فهدئ و ما

اذا ورده ثان لابيه في جيش جربا و تزرت في صنعاء و ارادت ذي جبلة و جبلة كان رجلا يهوديا يبيع

اخترت في الموضع الذي نبت فيه دار العز الأولي و به سماوات

المدينة و أول من مختل ذي جبلة عبد الله بن محمد الصليبي

المقتبل بيد الاحول مع اخية الامير على بن محمد الصليبي، الداعي

هم الجهيم و كان اخه قد ولد حرص التعقوب و هذا الاصبع مطل على

ذي جبلة و هى في سفحه و هي مدينة بين نهرين جاربين في

الفين والشالا و اختصها عبد الله بن محمد سنة سماين و خمسين

و اربعين فهم حشرت لرعيها في مختلف جعفر تحت راكبا لما

٢ صغرها

٣ ولم ما
تأريخ اليمن

بن شهاب و قوم يزعمون أن عبايا ولد الحسين بن علي بن القيم إلى زبيد أسد بن شهاب قبل ولاية أسد ابن عرف.

أخبار للمرأة الملكية السيدة بنت أحمد

اسمها سيدة بنت أحمد بن جعفر بن موسى الصليبي، و أمه الرذاب بنت الفارغ بن موسى ثم مات عنها أحمد ابن الخريمة السيدة خلفها عليها عامر بن سليم بن عامر بن عبد الله الزراوي فولدت له سليمان بن عامر بن عبد الله الزراوي وهو آخر الخير الملكة لأخيه و رأى الدعوة الهاشمية بامرها ثم قتلها الأمير المفضل بن أبي البركات بن أبي الوليد بالمهم رحمة الله عليه وكان مولدها سنة أربعين و اربعين و توليت اسمها بنت شهاب تاديسها و تزودها و يقال أنها قلت بيكياً لسماء رايت البرارة كان بديع مكنسة وانا أكنت قصر مولانا فثقت لها اسمها كأتي بك و الوليد يا حميرا و قد كنصت آل الصليبي والمملكة أمرهم و أما صفتها فكانت بفضاء حمرا مديمة القامة معتدلة البدن إلى السمن أقرب كمال المحاس الجوهرة الصوت قارئة كابية فتحف الأخبار والاشعار والتوارج وما احس مما كانت تلتحقه بين سطور الكتاب عنها من النفيو ومعنى و فيي بها المكلم أحمد بن علي في أيام ابيه على بن محمد الصليبي عا لم واحد و سترن و اربعية و فولدت له اربعة أولاد محمد و عليا و فاطمة و أم همدان فانمو محمد و علي فامناتا طفلين بصغورا و اتم أم همدان فتزووجه السلطان أحمد بن سليم الزراوي وهو ابن خالها

٦ Read الوليد
٦ Khi ٤٤٤.
٧ Khi; perhaps جوهري أ؟
١ Read والد
٢ مع أسد بن شهاب
٣ J. and Khi,.
٤ Om. Khi.
لفقيه نجم الدين عمارة اليمني

قالت اسماء بنت شهاب إذا المال لم تصرف في مستأثرة فيما هو
الأحسرة و ودل ثم كنت إلى اخًي اسعد بن شهاب تأمّر ان
يحسب لاحمد بن سالم بعشرين ألفاً من ارتفاع السنة الخاضعة سنة
و برّا به ولم تلبت اسماء بنت شهاب ان ماتت بصنعاء سنة
سبع وتسعين و أربعين سنة. وفي هذه السنة أمر المكرّم بضرب الدينار
الملكي واله ينسب وهو دينار اليمن والمكتوب عليه الملك
السيّد المكرّم عظيم العرب سلطان أمر المومنين الى اليمين الدينار
على هذه المسّة إلى ان ولى الداعي عمران بن حمّد بن سبا النزيري
ما مثله اوحد من الناس مرات سبع عشرة سنة عبد:
نجم الاحول تحت حض الشعير جبلية من السلطان ابن عبد
الله التبكي ياتي شرحا في اخبار الجرة الملكة السيدة بنت احمد
و كان سعيد الأحول في سنة احدي و ثمانين و أربعين سنة وفي
السنة خرج جهّد بن نجاح و الوزير خلف بن أبي الطاهر
الموى الى عدن ممنكرين و سائر الى الهند و اقاما فيها سنة اشر
و عادا الى زبيد فماكها في بقايا تلك السنة وفي هذه الكرّة ولى
اسعد بن عراب زبيد و جعلوا معه على بن القنم ولد 7 الحسين بن
على بن القنم الشاعر وزيرا و كاتبا على جارى عادة جدة مع اسعد

1 نصّ
2 J. and D. 479, Khi, 474.
3 J. and Khi, وفدها
4 الشهير
و هو ينتفض رأسه و تتحرك بشرة وجهه ثم قالت له من صاحبته:
فنسى عمها لها نوبت لاحدهما ارتفاع عدن في تلك السنة و كان
ماته الف دينار و وجبت للآخر حصنى كركان و حربان و محلانيهما
وليسا دون ارتفاع عدن ثم دخل الجيش ارسالا و هي في الناظر لا
تستير وجهها و تنكض عادتها في ابام زوجها لسمو قدرها عنم
يتحجب عنه النساء ثم تقدم المكرّم فأمر بانزال الراسين و بني
عليهما مشهد و وانه ادرك مشهد الراسين و يقال ان اسماؤ بنت
شهاش قالت للمكرّم حين سفر عن وجه من كان مجيئه كمجيئات
فما ابطال و لا اخطا ولم يكن قولاها في كتبتها انا حاملة عن العبد صحة
و انا ارادت ان تستثير حفيظتها و نادي منادي المكرّم يميت برفع
السيف بعد الفتح و قال للجيش اعلاموا ان عرب هذه البادية يستودون
الجوار السد فالفجلدة السوداء تمم العبد و الحر و لكن اذا سمعتم من
يسمى الظلم عمرا فهو حكسي فاقتبلوا و من سعى عزما فهو عزيز
فاتركوا ثم ولي خاله احمد بن شهاب اعماله على جاري عادته
و ارجل إلى صنعا باسمه بنت شهاب قرر العين بالظرف و ادركت
اهل زبيد اذا شتم السوقي صاحبه قبل 1 له تشم 2 الرجل فقول
الشامت للرجل 3 والله الذي اخذ أمه من زبيد و قتلت من الجبيزة
عشرين الفا دون أمه لعمري ان هذا هو الرجل حقا ثم ان المكرّم
اعطى خاله لسعد بن شهاب ولاية زبيد و ما معها
لبين شهاب في هذه الثورة أحمد بن سالم السالم و وافده ارتفاع 5 تهامه
ففرت اسماؤ على وفود العرب مظلمة فتنتف أحمد بن سالم
لجمته و قال دخلت النار في هذا المال ثم صار الى ما صار اليه

1 Khi, 2 Khi, 3 Khi, 4 Lacuna in text, 5 Lacuna in text
للقيقية نجم الدين عمارة اليمني

ولبست اليوم أزعمكم غير ما سمعتموه مني بالمس و فيما قيله
وفي قلته كفاية وقد كنت أعرض عليكم الرجوع و في المسافة
إيكان ولا اليوم فقد صار قيصر إلى عديكم لا كرك توقفت عليه خيصة
و أنما هو الموت أو الطر بقرر لا يجدو ثم نشد قول أبي الطيب
المنتبئ

وأورد نقصي و المهند في يدي موارد لا يصدرون من لياجود

و كانت الجبهة يومئذ قد صفت في عشرين الف راجل و كانت
ميمنة العرب لعدد بين شهاب و عمة 1 قال لها المكرم لستما كاحد
من هذا الجيشه لناكم موتوران و مولانا أخت أحداكموا أبتنة 2
الآخر و سار المكرم في الفلد و انطوى العسكر 3 و الفتي القوم
قاتلت الحبشة التي كانت في الفلد و انطوا جناحها 4 فانكسرت
الموج 5 و قتلا قتلا ذريعا و هرب سعيد بن نجاح الاحول و من
معه إلى دهله و جزيرة ولم يزل القتله في الناس إلى صلة
البشر على باب المدينة ثم كان إرل فارس وقف تحت الرسرين
المصريين و تحت طاقة اسماؤهم بنت شهاب ولدنا المكرم أحمد
بن على الصليحكي فقال لها المكرم وليست تعره ادام الله عزك يا
مولنا فقامتا مرحبا يا وجه العرب فسلم عليها صاحبة مثل سلمته
 quesدمة من هو فقال لها إذا أحمد بن علي بن محمد قلت ان أحمد
بن على في العرب كثير فاحصر لى عن وجهات حتى أعزن فمحسر
لأحد من وجه فقامتا مرحبا بمولانا المكرم و في تلك الحالة
أصابوا البواء فارمحس و احتجت بشرة وجهه و عاش عدة سنين

1 Khi, 2 Khi  
3 Read  
4 Khi, المصبر لعهم  
E  
F Qures عن نامه Khi
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
الفقيه نجم الدين عمرة اليمني

من المجمع عائدا إلى زبيدة و الرأسان ينقلق امام هودجبا إلى ان
كرهما قبالة الطاقة التي اسكنها زبيدة فيها و اتلمعت اسماء بنت
شيب عند سعود بن ناجح سنة كاملة في أسرة

أخبار مسير الملك البكر أمير الدين
احمد بن علي بن محمد الصليحي من صنعاء إلى زبيدة لاخد
أخمه اسماء بنت شيب من أسر سعود بن ناجح الأحول

قالا لما اعيت الجبلة في ايسال كتاب من اسماء الى المكرم أو منه
اكلها احتت اسماء كتبها كتابا و جعلتها في رغيف و احتالت
في ايساله إلى سائل ضعيف فارحله إلى المكرم في شوال سنة
خمس و سبعين و أربع مئة و وهي تقول فيه ان قد صرت حبلى
من العبد الأحول فان الدكرسني قبر ان افع و لا فهو العار الذي
يروى لما وقف المكرم على الكتاب جمع الناس و اوقفهم عليه
مصارا بالبكرة و دارت الخفاظ و سار المكرم من صنعا في ثلاثة الاف
فارس بعد ان حالفهم و خطفهم لنفسه و حرزهم و استندرهم وكان
فصيا خطيبا شجاعا مشهورا بالثبات و الأقدام و لم يكن في زمانه
من يتعاطى حمل رجعة و سيفه و قوسة و شدة قوته و عظيم خلقته
لم يزل في كل منزل يخطب الناس و يقول لهم من كان يرغب
في الجيوة فلا يكن معنا الى ان صفا له من الجاحا الف و استندة فارس
و عاد عنه الف و ارعمائه و حديثي الشيخ الفقهية المقرى سليمان
بن ياسين قال حديثي الشيخ الزاهد محمد بن عيانة قال كنت
في مسجد الشربة يوم الجمعة عند طاعب الفجر و قد دخل اهل

ثلثة الاف 1
تأريخ اليعين

الريح إذا اشتدت ثم عاد الصليبي إلى صنعاء حرسها الله بعد دخوله إلى زبيد فاتما بنا انتهى عشرة سنة لا يريم منها ومن أخبر 1 مقتل الداعي على بن محمد الصليبي وهو في يوم السبت اليوم الثاني عشر من ذي القعدة سنة ثلاث وسبعين واربع مئات وقيل في سنة تسع وخمسين واربعمائة وهي رواية صحيحة ثم ولِي الأمير الداعي الإبل المظفر في الدين ولي أمير المومنين على بن محمد الصليبي أعمال الحصن والجبال لقوم يثق بهم وأخذ الملوك الآثري في حسبه وأخذ ممعة زوجته المحيرة اسماء بنتم شهاب أم الملك المكرم وعمر على السيرة إلى مكة جرها الله تعالى وولي ابن المكرم صنعاء وصديقه توجه في الفقي فارس من آل الصليبيين فان صوت حتى اذا كان بالله عم ونزل في ظاهرها بضيعة يقال لها أم الدهيم وبحر أم معين 2 وأبى الكردني وابن التبنيب ووايل بن عيسي الوحاضي ونظراهم من الملوك الذين أخذهم الصليبي خوفا منهم ان يثروا بعده على البلاد ولم يشعر الناس وهم مترين في أحوالهم متفرقون في انديتهم وانكشف الخبر عن قطع رأس الأمير على واحية عبد الله بن محمد الصليبي وأحيط بالناس فلم ينق منهم أحد وانقل 3 إلى سعيد بن نجاح الحول ورماهم بالحرب وابقى على وايل بن عيسى الأحاظي وعلى ابن معين وابن الكردني وقتل من بقي وسبب اسماء بنتم شهاب أم الملك المكرم فأقبل

1 الامير
2 الأخبار
3 الاخبر 1

على بن معين J
للغة نجيم الدين عمارة اليمنى

و اخلغ السودان فسار المهم القيسي في الفي فارس و مبعة فارس فتلقوا بالنزراب من أعمال ابن طرف و هو الوزن الذي ولدته نيه و بما اهله إلى اليوم فاستعمر القنال أول يوم بالعرب ثم كانت الدائرة على السودان فلم يبيق منهم إلا الف احترام حبد أحمد بن محمد في حصمه بعمرة و العوادان جالبان منبعين لا يطمح أحد حسرهما و فيها أمر جاجر الهام إذا نفروا يخطط عيينه

إذا زارت حبلا 3 عقد
و عوائد من مكان بادي
فابتشري يا عيني بالرقد

و جبلاء عقد فوق مدينة النزراب و اهله باقي بين على اللغة العربية من الجاهلية إلى اليوم لم تغلظ لغتهم منهم لم يخترعون قط بحد من اهل الخضر في مذاكحتهم ولا مساكنهم و هم أهل قرار لا يظلون عنه و لا يخرجون منه ولقد ذكرت ان دخلت زبيد في سنة ثلاثين و خمسن و اطلب الفقه دون العشرين فكان الفقه في جميع المدارس يتعجر من كون لا يقيم في شيء من الكلام فانقسم الفقهاء نصر الله في سلم الحضر بالله تعالى لقد قرأ هذا الصبي في الله صيحة كثيرا فلما طالت المدة و الجلدة بيني و بينه صرت اذا لقيته يقول مرجبا به جنبته في يمين لاجله و لما زارني و الدي و سبعة من أخواتي إلى زبيد احضرت الفقهاء تجدوا معهم فلا و الله ما لي احد منهم الاجلة واحدة نقموها عليه و نعود إلى ذكر الداعي على بن محمد الصليبي و ادركت العظام و الأظفار في موقف الوقاء تنفسها

1 Real
2 Yak. و قال الراجي لنجلمخاطب اذا نزعه
3 Read
4 Read
تاريخ اليمن

يتعلق بدومتي منها الا لما لا علم به قال اسعد بن شهاب وكان مولانا على بن محمد الصليبي قدر رلي معى ثلاثة رجال كنا اعوانا لي على اردن١ من الكفاف والمعاف عن اموات الناس فمنهم احمد بن سلام كان الية أمر العماله من وادي حرض إلى قريب من عدن فكان الية أمر العماله من الجميات وكان يحمل عن قابلي شغب العمل واستخراج الموالى ولا احصر من احوالته الا على حساب معمل او مال محمر ومنهم النافعى ابوب محمد الحسين بن ابي عقافة وهو من ولد محمد بن هرون التغلبي الذي قلده المامون بن الرشيد الحكم بالبيض مع ابن زيدون كان صلوا على جميع باموال٢ الشريعة قياما يجلد عديهم ويبس عديه ومنهم أبو الحسن على بن محمد القرم وهو والد الحسين بن على بن محمد القرم الشاعرو كان هذا من اعيان الرجال كروا ورئاسة وكفية في الكفاح وكان مجيد الشعر وهو القليل في اخلاقه وقد عرفه في شدة ميله الى ولدة الحسين من مقطوع

تراه بعين لا نزال ترى بها بنية وما كل الرجال رجال

قال اسعد بن شهاب فجعله الداعى على بن محمد الصليبي معى وزيرا وكان انشاءه وامروها هو ومولانا اسما ل اقتصت برائب ديرو راه وكتب ارسله في كل سنة واندا عفني الى صلى صحبة العامل احمد بن سلام عامه تهامة واجمل من تهامة في كل سنة من العيين خامسة الفرف دينار فلا يرجع الى صاحبى في كل سنة الابلا من مولانا ومولانا مبلغا خمسين الف دينار هذه بينى وبين اصدقائي ومن اخبار الامير على بن محمد الصليبي انه في سنة ستين وأربعماه بلغه ان ابن طرف قد اجتمع اليه من ملوك العبيضة

؟ باحوال ٢ بامر
؟ على ما اردت ١
؟ جيد ٤
؟ اموره ٢
لفقيه نجم الدين عمارة اليمن

ان بُرِّلَتِ الصَّحَأ اسْدَن بِن شِهَاب صنْر اسْمَاء بِنَت شُهَاب زُوُجة عَلَيْ بِن
مُحَمَّد الصَّلِيبي،1 فَأَقَلَ لَهَا زُوُجَتُهَا مُولَانَا اَنَّهُ كَثْرَ النَّاس يَقُولُ هَذَا قَالَتْ هُد
عِنْدَ اللَّهِ أَنَّهُ يَزْدَقُ مِنِّ يَشَاء بِغَيْر حَسَاب فَقَدْ تَبَسَّمَ وَعَلَمَ أَنَّهُ مِن
خَوَانَةَ فَقِيضُهُ وَقَالَ هَذِهُ بِضَاعَتُهَا رَدَّتُ البَيْن فَقَدْلَتْ هُد وَنَعَمَ اَهْنَا
وَحَفْنَتْ اَخْتَا وَدَخَل اسْدَن بِن شِهَاب زِيَّد سَتْي سْت وَخَمِسِين.

وَأَرْبَعَمَاكَةَ وَأَحْسَسَ السَّيِّرَةُ مِنَ الرِّعَايَةِ وَفِسَعِ السِّنَةُ فِي اَظْهَار
اِدْبِيْتُهُ وَسِكَّ دارَ شَخْرُ وَهُوَ بَنِيَّةٌ لَّوْنَاء الْخَرَابِ اَنْ تَرَقِي
أَنْهَا وَلَا يَقْدِر سَلَّانَ الْفَسَادِ اَنْ يَتْسَلَّط عَلَيْهَا وَهُوَ مِمَّا بَدَأَ شَخْرُ بِن
جَعْفِر مُؤْلِي اَبْ يُزَيَّد مَحْلُّ مَخَالِفِ جَعْفِر قَالَ اسْدَن بِن شِهَاب
فَاسْتَلْقَتْ يِوْمًا عَلَى ضَرْبِ اَفْكِر فِي اَمْرِهِ وَأَقَلَّ اَنَّ الصَّلِيبي
مَبْجَلٌ وَقَدْ وَلَّى زِيَّد وَهُوَ يَرْيَ مَكَانٌ السَّلَّان اَسْدَن بِن عَرَاَقُ
وَعَامِرٌ بِسْلِيمَ الزَّرَاحِي وَفَلَّا وَنَوْلَيْنِ مِنَ الْمُلْكِ تَغْمُرَ بِأَحْسَانُهَا
وَأَنَّ مُلْتِنَى بَانِسَبَا فُوْجُدَتْ ٥ فِي نَفْسِ غَضَبِهَا مِنَ الدَّخْل
تَحْتَ يِمْكِنُ مُوَلَّانَا اسْمَآء بِنَت شُهَاب وَكَرَهَتْ بَعْضُهَا الإِلَى
ظَلَّم اَحَدِهِم الرِّعَايَةِ وَالْعَمَلِ فَغَفَرَتْ فَأَنَا بَتَرَبَ يِنْتَرَ عَلَى
وُجِئِ مِنَ السَّقْفِ وَهُوَ مَقْرِنُ بِالْذِّهْبِ فَنَصْدَتْ إِلَى سُطْحُهُ
وَكَشَفَ السَّطْحَ وَالسَّقْفَ فُوْجُدَتْ مُلْتِنَى مِنَ الْمَالِ وَفِيهَا مِن
الْصَّمَّالُ وَالْخَزَأْرِ يَزِيد عَلَى ثُلُّثَتِهَا الْدِّينَارُ فَقُدْتَ ثَلَثُ
تَلَكَ الْجَمِيلَةُ فَتَقْدَتْ بِهِ وَحَضْرَتْ ثَلَثَا لى مُوَلَّانَا وَتَخْصَصَتْ
مِنْ مِنْهَا وَتَقَلَّتْ ٧ أَمْوَالًا وَأَمْوَالًا بَلْدَةُ الَّذِينَ ثَلَاثَةً وَعَادَتُ اللَّهُ
تَعَالَيْنَ لَآ لَأَظْلَمْ أَحَدًا مِنْ خُلْقِهِ فَقَدْتَ وَأَلْيَا خَمْسُ عَشْرَةَ سَنَةَ لَم

١ كَانْ
٢ يَا مُوَلَّانَا
٣ مَكَانُ كَيْمَكُانْ
٤ عَرَفْتَ
٥ مُوَلَّانَا نَغْمُرْنَى
٦ وَأَنْ مُلْتِنَى بَانِسَبَا فُوْجُدَتْ
٧ سَتَّلَتْ

Fuznata le Zawjed Asmãe An Exîa
تأريخ اليمن

وكان نجاح صاحب تهامة يكثيفه و يلاقته و يستكن للمرة ولم يزل الصليحي يعمل على نجاح 2 حتى قتله باسم جارية جميلة اهداها الله و كانت وفاة نجاح بالكدر في عام اثنين و خمسين و اربعمائة و 3 كتب الصليحي إلى الإمام المستنصر بالله يستذده في اظهار الدعوة فعاد إليه الجواب بأنذى نظرى البلاد طبا و فتح الحصن و التهاب و لم تخرب سنة خمس و خمسين و بقي عليه من اليمن سهل ولا عسر ولا نور ولا نعمة التي الأفتح و ذلك أمر لا يعبد مثله في جاهلية و لا اسلام حتى قال يوما وهو يخطب الناس في الجند و في مثل هذا اليوم يخطب على المنبر عدن أن شاء الله تعالى فقال بعض من استهتز 4 سبى قد وس فأنصر الصليحي بالجوعة عليه و خطب الصليحي في مثل ذلك اليوم على المنبر عنمن ذلك الناس و قال سبحان قدوسان وأخذ البيعة و دخل في المذهب الأزهر و من سنة خمس و خمسين استقر قرار الصليحي بصنعاء فاخر منه ولوله اليمن التي ازال ملكها فكانهم معه و ولي في الحصن غيرهم و احتضن صنعاء عدة قصور حديثين محمد بن بشرة من أهل صنعاء سنة خمس و ثلاثين و خمسين سنة و ذكر ان عمره قد ناهز الثمانين قال لم اعتقل بقصر الصليحي الا مستهدما 5 و جميع من بني دارا بصنعاء يبني بانقاص قصور الصليحي من تلك المدة إلى الآن وما فني طبته و احتراء و اخشيته و أبا زكيد و أعمالها تهامة فكان الصليحي اقسم لا ولاه إلا الله و وزنه مائة ألف ديترثم ندم على يمينه و اراد

1 Kan. مكان يعاقب نجاح صاحب تهامة فكان بلافته و في الباطن يعمل الملأ في فتره ولم نزل حتى
2 Kan. فن تنفيض
3 Kan. في سنة 53

4 Kan. من حضر المستهزاء
5 Kan. الذين قد ازال ملكهم
6 Kan. لم بق من قصور الصليحي إلا ما هو مستهدما
استطاع خبر عبد المحسن نجيب نجاح عمري، على بعض من يعرفون
فتجدرت عن ثيابي، وليست ثياب سلطان يبيع السيف في معركة
من معاصر حيصر وحلت هذه الشهداء يومًا في منزل رجل
يقل له السبكتة ولم ما سلكت الأمر وقفت لي حجز بخطى نعرفته، فلم
يسعى إلا الأذى شهادتي وكان مثل ما كتبته في وقت التحمّل شهد
على ذلك على بن محمد قاضي حراز، وكتب بخطًا ليذكره ان شا
الله تعالى ومن اختبار الصليبي في مبادئ امرأة ما حدثتني به السلطان
نادر بن منصور الوالي من جهة كهسي بن يزيد قال ان على بن
محمد الصليبي كان دليلا على طريق السروات خمس عشرة، وان
النبوذ في أول ظهوره كان يقول له قد بلغنا انك استملكت اليمين
بأمسأ، ويكين لك شان ودورة فيك ذلك وتبكر على قليلة مع
كونه أمر قد شاع في انتواه بأنواع الناس تحت و العامة، ولما كان في
سنة تسعة والعشرين وأربعين سنة من الأسد، فثار الصليبي في ظان مسار وهو
أتى ذروةً في جبال حراز وكان معه يومه سنين أجلس قد حالفهم
في مكة في موسم سنة ثمانية والعشرين وأربعين سنة، واربعمائة على الموت على
القانوم بالدفاع وما منهم الا من هو من قومه وعشائره في فنعة، وعدد
نذير، لم يكن برأس الجبل بدأ في كان قلة فانية منفعة، فلماملتها
الصليبي لم ينسف النهر الذي ملكها في ليلة، وقد احاط به
عشرن الفنا ضارب سيف وحصروه وشتموه وحمره، وقال له ما
نزلت ولا قتلى أنتم ومن معله بالجيوب، فقال لهم أنى لم انفع
ما تخلت الأمانة، وعليكم فإن تزودتمي الحريصين، وانزالت
اليكم فأشرعوا عنه وتم تمسه به أشرحتي بدأ وحصنه؛ وانقده
ويقب الصليبي في مسار، وأره يستقبل شابًا في سنة تسعة
عشرة وأربعين سنة، في نزك من أمرة كان لما يضمر من الدعوة
D
تأريخ اليمن

المثل في الأدب والعقل وخطبتهما العليا في مهرها وأمها تقول لا تزوجها إلا لبعض م вок هدام بصنع أو ملك بني الكرندى بعفأ جفرو وقد استمروا على من المال مباغلا لا قدرة لي عليه وانا متوقد انا إلى بني معن بعدم واما إلى بني الكرندى بالمعارض قلوا فدفع له التزوج فرح السمرتى مالا جزيل إلا ضعف ما أدت السليحيى وجهز الروبين جمياي احسن جهار يحتفل الملك به لعفاؤه واعادة إلى عمة فاينز بسام وى أم الملك المكرى زوج الحرة الملته السيدة أر وابنت احمد السليحيى وكانت اسمه من الكروم والسعود والجامع السنيا الجزيلة للشعراء والصلات الواسعة في سبيل الله تعالى وفي سبيل المرؤة والخير بحييث يمدح اولادها واخوتها وبنوهم بما مفاخئها وفيها يقل شاعر زوجها واسمها السيد بن يحيى الهيثمي من قصيدة اولها حشمت ببئس الوعالم حشما ومنها وسمت في السماء سنة 839 قد تدع من معلم البخيل رسمها قلها ان عظاما لبلقين عرشا دسى اسماء من ذرى المنتمى اسمها ومن اخبار انداعى على أن محمد السليحيى ما حدثني احمد بن حسين التموي المعروف بابن السحة عن ابيه عن جدته قال كنت أسكن في مدينة حيس وبنها وبن زبيد ليلة فلما ملك السليحي زبيد وقد ركب الى مجلس القاضى وادأ عنها 6 شهادة كان قد تحملا في صباه ثم تحدث مع القاضى سرا وافترقا وانحر القاضى بعد قيام الامير على أن محمد السليحيى انه قال ان نزلت الى مدينة حيس

1 J. and Khi, Ah. 2 روى عدناء 3 حمت ببئس الامام حثا 4 عدناء 5 سية
للقضاة نعم الدين عمار إذ يعنى

٢٠

يا واصل السعيد غالية الأمل البعيد فكان عالماً فقيهاً في مذهب الدولة مستبزاً في علم التأويل اخباره أنه أقام يحجّ دليلة بالنساء على طريق السراة والطائف عدة سنين لا يحج بالنساء غير وتنقلت به الأحوال في مبادئ عمرة من خفض إلى رفع ومن ضر إلى نفع نوع ذلك ما حدثني به الفقيه أبو الحسين على بن سليمان و كان شاعراً قد أسّس ومن شعره قوله في عمر بن عدنان العكِّي.

إذا الليلاء أسات غير عالمة كان ابن عدنان لن من جوزجر١

ومنه ما حدثني به السيد أقين بن الفريقي٢ العكٰى عن فلال الشاعر

و هو القائل يذم قومه من صيدهة.

فمن يشترى علاً بفلس فاني جمعنا على قطع العبيرة

صلاة و غيرها من الجهمر حدثنا عن القاضي عمر بن المرجل الجنيف نسباً و مذهبئاً كان من أعيان العلماء قال كان على باب زبيد من داخل السور دار رجل من الجبيب يقال له فرج السهرات وكان من أهل المعرف و الصدقات الواسعة وكان من نزل مسجد٢ اكريم وأواه و يتفكر و يدخل المسجد يجسن اخبار الضيوف سراً من كلامه و خدمة فخرج ذات ليلة فظهر بالمسجد برجل يقرأ القرآن

فسأله عن المشاعر فانشد قول المتلمي

من علم الأسود المخبي مكرومة أعماله الغرام احواله الصيد

فأخذه الجبيب و طلق به إلى أهل مكان في داره وأكرم مثواه واستحبة عن سبب قدومه إلى تهامة قال الصليبيكى أن لمي عمّا يقال له شهاب و له ابنه يقال لها اسماء قليلة النظير في الجمال معدومة

١٢

١٨٩٠
تأريخ اليمين

همدان و تغلب على صنعاء و مخاليفها قوم من همدان و تغلبت بنو عبد الواحد على أعمال برع و العمد و لصان و تغلبت على حصس مسرع أيضاً و ليس في اليمين ما يمثله سوى التفكك و السدائد و حرب و منه ثائر الصليحي بالدعوة المستنصرية من حراز و حراز هي الأعمال و بها سمى اهلها و وأئمتهم من همدان و بهم ثائر الداعي على بن محمد الصليحي

أخبار الداعي على بن محمد الصليحي و عنها تتفرع جل

أخبار اليمين و بها يتعلق بقية الكتاب من القصاة و الدعاة و الكبار و الشعراء

كان القاضي محمد بن علي ودل الداعي على بن محمد الصليحي سني المذهب و له طاعة في رجال حراز و هم اربعين الفا و لما انتقلت الدعوة إلى عمير بن عبد الله النزولي و الزواحي قرية من أعمال حراز شرع في ملاحظة القاضي محمد بن علي ودل الداعي على بن محمد الصليحي فكان الزواحي يركب عليه لان محمد كانت له رياسة و سودة و صلاح و علم فلم يزل عامر حتى استعمال قلب على بن محمد و هو ييمىذ دون البلوغ و لاحظ له فيه خلقه التجابة وقيل كانت عند عامر حلية الصليحي من كتاب الصور و هو من ذخائر اللهم عليهم السلام فارغة منه على تنقل حاله و شرف مائه و استعمال 3 سراً من اسمه وقومه ولم يلبث عامر الزواحي حتى مات و اوصى له بكتبه و علمه ولم يمت حتى قد عرس 4 نعف على الدرس و كان ذكيا فلم يبلغ العلم حتى تضع من معارفه التي قد بلغ

Kan. كلامه ما رفع

Kan. قد رفع في ذهيل على من

الرواح بالراه و للاء المهنيين J. 1

واظله على ذلك سراً 2

Digitized by Google
للفقيه تجم الدين عماره اليمن

ولده وهو الذي عمل الحينة على قتل سعيد بن نجاح الإحمر قاتل الامير على بن محمد الصليبي وقلب 1 على متقاطع أنتظرة وقيل وحاظة و مقر مروها حسن ببورس 2 ومن حورها دهوان و يغفر و شعر و أخضرا وغير ذلك ومدينته شاحط وفي سلطانها

يقول نزار بن الفقيه زيد بن الحسين الأحظي

قالوا لنا السلطان في شاحط داي الرأ 3 من موقع الفئة

قائلا السلطان بل السلطان من هابط 4

وقال نبشر ونيلها بنو وائل وهم من ولد ذي اللقوع و لهم رئاسة مقتطعة وهم حمالة يرون انهم اشرف ولد آدم على الطلق و لقد اذكرتني خرجت من سوق بيداحب وهو أكبر أسواقهم في يوم صافح حتى إذا نبت عن السوق لحاجي منهم فارس بن بيرضبان وقد سدد إلى اسمة الرحيين فنزلت عن الدابة و صعدت إلى الجبل فلما انحنينا إلى قالنا احتلنا في افضل ولد آدم وقد رضينا محكمة وكان احدهم قال بنو ويل افضل على الطلق وقال الذهبي بلهم و قريش في الشرف فقتلت لها ان رسول الله صلى الله عليه وسلم افضل البشر و بنو وائل افضل من قريش و من سائر الجيوش تعديا منهما قال احدهم ولب الله لو قلت غير هذا ما سلمت منى ثم فارقت 5 ومن هؤلاء بنو ويل السلطان اسعد ابن وليل بن عيسى صاحب الكرم العريض و اثنا المستفيض و معنى نغلب على حص اشيم هو مقر الملك الداعي سبب بن احمد السليبي و على حسن وصاب و مخاليفها قوم من بكيل ثم من

1 Yak. 2 بريس وزهران, J. and Khi. 3 يأي الزنا 4 هابيط 5 فارقلي
تأريخ اليمن

فعل بمواليدك و مواليدنا قال هم في ذلك الجدار فاخرجهما نجاح
و صلى عليهما و بنى لها 1 مشهدًا و أعد مراجعا في موضوعهما
فبنى عليه حيًا و على جنة نفيس و ركب نجاح بالمقولة و ضررت
السكة باسمه و كتب أهل العراق و بذل الطاعة فنعى نجاح بالمودع
نضير الدين و نوار الادية تقليد القضاء لم يراه و النظر العام على
الجزيرة اليمنية و لم يزل نجاح مالكا لتهامة ذاهرا لأكثر أهل الجبال
و خطرب و كتب بالملك و بملاك و من ولادة سعيد بن نجاح
و جياس و معارك و الذخيره و منصور فامهم الجبال فتعذب لواء
حسيين ابن سلامة على البصرن فنعى تغلب على عدس و أبلى و لحق
و الشجر و حضوروث بنو ممثل و ظلمهم من غير ولد معن بن زائدة
الشيداني و تغلب على السمان و هو حصن 5 الدملو و حصن صبر
و حصن دهر و حصن التعرك و هو ما هو و على مختلف الجند
و مخلاف عنه و مخلاف المعاشرن حول من حمير يقال لهم بنو الكرنيدي
و كانت لهم مكارم و مفاخر و سلطة قاهرة و دولة ظاهرة و تغلب
على حصن حب و هو نظير التعرك و على حصن يقال له عزال
و بيت عز و حصن السعتر و هو عظيم و حصن نور 7 و النقيل و السجول
و هو الموضوع الذي ينسى فيه الثياب السحليه و كف نسول الله صلى
الله عليه وسلم في ثوبين منها و هذا الواء بنو 8 اصح قوم الفقيه
ملكة الأصبى آمال دار الحرة و من الحصن أيضا حصن خذد
و الشواقي تغلب عليهما 10 السلطان ابن عبد الله الجنين بن التبلي

5 Khi and J. في الطغف،
6 Khi،
7 4 Khi،
8 ابن
9 الثوابي.
10 علهم
1 Khi،
2 Khi، وليس من ولد معن بن زائدة،
3 Kn. وهو اسم من الدملو Khi،
4 Khi،
See note 19.
للفقهية نجم الدين عمرة اليمني

نجح يتوالى أعمال السكرا و الهجم و دمر و الواديين و هذه الأعمال
الرباعية جل اعمال الشمالية عن زيد ثم رفع التنقس بين نفيس
و نجح عبد مرجل على وزارة الغلابة وكان نفيس عضويه مرهوبا
و نجح رجف بالناس عادلا على الرعايا محبوه اليهم ان مولاهم
مرجل يميل مع نفيس على نجاح و نما 3 الى نفيس ان عمة ابن
زيد مولاه تكتسب نجاحا و تميز الهيبة نشكا نفيس ذلك من فعلها
إلى مرجل فقبض مرجل عليها وعلى ابن اخرا ابن زيد و هو اخر
القيم و منه زالت الدولة بن زيد باليمن و انتقلت الى عبيد
عبدهم فيكرن دينة بن زياد باليمن متنى سنة و ثلاث سنين انهم
اختروا زيد سنة اربع و مئتين و زالت عنهم سنة تسعم اربيعاء
ثم ان مرجانا لما قبض على موليه ابرهم و عمة دفعهم الى نفيس
فبنا عليهم جدارا و هما قابلين ينادانه الله عز و جل حتى
ختمه عليهم و سكنت بن زيد لما انصل لهم اختلال الدولة
العابسية من قتل المركل و خل المستعمين تغدا على ارتفاع اليمن
و ركوا بالنظم و سقووا قرب الرعايا ببابة الخطلبة لبنى العباس نلم
قتن نفيس ابن مولاه ابرهم و عمة تمثل و ركب بالنظم و ضرب
السكة باسمه و حين نمى الى نجاح ما اعتمده نفيس في مواهیه
استفى الأحمر و الاسود و قد نفيسا الى زيد فجئت بينهما عدة
وقابل منها يوم رح و يوم فشال و هما على نجاح و منها يوم العقدة
و هو على نفيس و منها يوم العرق و فيه قتن نفيس على باب
زيد و قتل معه خمسة آلاف بين الفتريين و فتح نجاح زيد في
نیا القعدة سنة ثنتی عشرة و اربعاء و قال نجاح لمرجان ما

---
1 Khi, طيبي
2 Khi, غير
3 Read, نُسیّه
تأريخ اليحيى

و من العلماء الراجحين يسكن بمدينة المعرق قال حدثنا إبراهيم و جماعة
من أسلانه و هم أهل بيت علم و عفاف قالوا تظلم أنساش إلى الحسين
ابن سلمة بهذا الرادئ و هو سائر من مدينة زبيد إلى الكدرى و زعم
انه سرقته ل عبيده فيها ألف دينار و قال 1 الفضل في وادي مور
و بعدة من الموضع أتى بأمر به حسين فجلس معه 2 خواصه
و قال إلى الصلاة فاطلها ثم نام في الحراب فلم يشع آلا و الناس
يقرعون إليه من اطراف الجامع إلى الحراب قال والدى و كنت
من أقرب الناس إليه فسمعته يقول لرجل من قوادة تمضي مع هذا
الرجل إلى القرية الفلاحية على الساحل فتخاذله إلى من فتى بن فتى
ماض من غير أن تؤذيه فإن رسول الله صلى الله عليه وسلم شفع لي
فيه واحترم أنه ينتمب إليه وهو صلى الله عليه وسلم الذي
عرفنى صورة العالى و اخبار حسين و سماحه باليمن مجلدات ثم
انتقل الأمر بعد ذلك إلى طفل من سبعين لا يعرف اسمه و اظهره
عبد الله و كفلته عمة له و عبد أستاذ اسمه مرجان من عبيد الحسين
ابن سلمة و استقرت الوزارة لمرجان وكان له عبان من عبيد العبادة
فقال لي راهما في الصغر و ولاهما الأمر في الكبير واحدهما يسمى
نفيما وهو الذي يترى التدبير بالحضره و العبد الذان يقول تجاحة
و هو جد ملوك زيده الذين ازالهم على ابن مهدى في سنة اربع
و خمسين و خمسين و أخرى و نجاح هذا هو أبو الملك سعيد الأحول قاتل
الامير على ابن محمد الصليبي القائم باليمن بالدهر الغاطمية
المستنصرية و هو أيضا والد الملك الفاضل سعد الطامي جيالش
و لم يزل الملك في عقب جيالش هذا الي التاريخ المذهور و كان

5 Khi, في جامع الكدرا
6 Khi, بل مغدادات

؟ قبل
1 Khi

ناجسه مع
للفقيه نجم الدين عمارة اليمني

وحيس وزيد وفشل والشجاعة1 بكسر السجاد والقمعة والكدرا
* وهي مقرة واختطها أيضاً الجبهة ومعرق النشم وحبيج ومور
والوادان وجديران والمسيد وطول العيد ورماج ونفر
ثأ تنتقى طريق الجادة والساحلية2 ويفترقان من السريين وبينها وبين
مكة خمسة أيمان فأول ما يلقى الحاج من عمرته بين الرياضة ثم سحكة
الخرباء ثم الليث3 ثم يردن الناس وادي يملأ ولم به بقر10 رويتها
عشرة اتباع وعرضها خمسة أو سنة اتباع ثم يفترق الناس فعن ارا
مكة ورد من عمرته بيراد ثم البيضا ثم القوين11 ثم الملك ومن اراد
عرفات ورد من عمرته بقر بوايد الرحمة ثم ضعان ثم عرافات وله
مسجد على جبل الرحمة بعرفات رجامة الله عليه وحذنن الفقيه
ابوبكر عبد الله ابن أبي القاسم العامزان عليه قرأت مذهب الشافعي
ثال حيدرة ودلاء ابن القسم وحذنن مثال ذلك عبد الرحمن بن
علي العبسي وحدنن المقرى الحسين بن قليل بن حصين أبي سلامة
و ما هؤلاء الأشياء خمسة عشر سورة المائة قلنا كان الناس منزلين للسماح
علي حسين بن سلامة حتي تقدم البيئة استثنى فقال له ابن رسول الله
صلى الله عليه وسلم أمني وعثنيّ البيعة لتقدر لي الف دينار قال
حسين لعل الشيطان تمثل ذلك قال بل الأمارة بيني وبينك انك
مذ عشرين سنة كل ليلة تصل على مايئتي مرتى بكر أي حسين ابن
سلمى وقال أمارة والله صحيحة لم يعلم بها إلا الله عز وجل ثم دفع
ليه الف دينار وحذنن الفقيه أبو علي بن طليق وهو كان من الصالحين

7 Khi, ثم نقي طريق بالساحلية.
8 Khi, سنة المراب.
9 Khi and D*, للبيت.
10 Khi, وهو مواقع أهل اليمن وهب بيرين
من عماره ثم بيرادومه بير روبة
11 Khi, البيضا ثم القرين.
تاریخ اليمن

أب 1 تم النقل ثم ذمار ثم جامع صنعاء وهو عظيم ثم من صنعاء إلى صعدة عشرة أيام 2 ثم من صعدة إلى الطائف سبعة أيام في كل مرحلة جامع وصانع للملأ ثم عقبة الطائف وهي مسيرة يوم لطلع من مكة ونصف يوم للباب إلى مكة عمرها حسن ابن سلمة عمارة 4 يمشى في غضون ثلاثة اجتما بإحكام هذه الطريق العليا واما طريق تباعة فهي تتفرع أيضا طريقين واحدا ساحليا على البحر وواحدة وهي الرحلة السطانية متوسطة منها إلى البحر والجبل واقترافهما من تهامة في كل مرحلة من الطريقين الساحلي والوسطي جامع عظيم 6 فن الساحلي *و الوسطي 7 المعتنق وهو من عدن على ليلة وبدا بكر طويلها ثمانية 8 باعا انا وردتها جرارة وجامع مستخدم 9 ثم العمرة ثم غير ثم السقية جامع و بكر طويلها اربعون باعا ثم الباب باب المنصب ثم الاما ثم السحار 11 ثم الجوهر ثم الهدى ثم الراهب ثم غائفة ثم بيع ثم الجرة 12 ثم الزراعة ثم الشرجة ثم المجهر 13 ثم القدر 14 ثم عفر وهي مقرملة قديم ثم الروى 16 ثم حمص 17 ثم ذهاب ثم حلي ثم السرين ثم جدة هذه جوامع السواحل وما منها الا ما رايته عامرا وابنا خيربا وابنا الوسطى فذات الخيف 19 وموزع والجبون 12

10 Deest in Khi.  
11 D. الزهاري  
12 Khi, المرة  
13 Khi, المقر  
14 Khi, الصدر  
15 Khi, عمر سعي  
16 Khi, الدومة; M. الدومة  
17 Khi, حمص  
18 Khi, سائر  
19 Khi, ذات البيت  
20 Khi, ثم الودن  
1 Khi, "  
2 Khi, ثم ما بين ذمار ومنعا سماوة، خمسة أيام في كل مرحلة منها بنا  
3 Khi, في كل مرحلة من ذلك جامع،  
4 Khi, معتنق  
5 Deest in Khi.  
6 Khi, جامع ودير  
7 Deest in Khi.  
8 Khi, كللزون  
9 D. المهند
لللفقية: نجم الدين عمانة اليمني

واختط مدينة المعقر على وادي ذوالواء وكان عادة على الرعايا كثير
الصدرات والصلاة في الله تعالى منتقدا بسيرة عمر بن عبد العزيز في
أكثر احواله وعمر في العشرين ستة وسات ستة أثنية وأربع
مائة وجم مجلس حسين بن سلمة انشاء الجوامع الكبرى والمزادات
الطوال من حضوره إلى مكان حرسبا الله تعالى وطول المسافة التي
بني فيها سنين بيما وحفر البار الروية والقلب العالية في المقاطر
المنطقة وبنى الاموال والقرائع والبر على التفاوت الذي
ما راويه عامرا ومهودما ومنها ما رواه الناس لرواية اجتمع فدله
شيام وترحم مدينته حضوره أتصلت عمار الجوامع منها إلى عدن
و أيناء وله ومسافة عشرة منسكة في كل مرحلة جامع
و записи وثقي فدينه فدينه جامع من عماره عمر بن عبد العزيز
و جدده حسين ابن سلمة ثم تفرعت الطريق من عدن إلى مكان الطريق
تصعد الجبال وتفرعت تسلاك في تهامة فذة طريق الجبال فقدها جامع
الكرمة وهو كبير ادركته عامرا بملاحة حسين ابن سلمة ورايت فيها
جامع الجند وهو جامع مثل جامع أحمد بن طولين بمصر و كان مسجدا
طيفا أولاً من بناء معاه بن جبل صاحب رسول الله صلى الله علية
وسلم حين بعثه إلى اليمن واهل الجند وما حوله من القرى بروون
في نسل هذا لمسجد اختبارا من جهة الإلحان ان زيارة في أول جمعة
من رجب تعتبر عمرة او قالا حجية ولم يزل اهل تلك الدائق يزورونه
في كل سنة حتى كثر ذلك فصار موسما من مواسم الجمع ومنسكة
المجاية وعلى إذا كان لبعضهم على بعض حق قال امهلي حتى ينقضي
الجمع وما يكون الزيارة للجند ثم ذي أشرف وبها مسجد مكتوب
على أحياء فوق فيه مما أمر به عمر بن عبد العزيز بن مروان تم مدنه
تأريخ اليمن

اسمه و يجعل اليه مبلغًا من المال في كل سنة وهدايا لا علم
مبلغها و يكبر لابن طرق من ملوك هامة في الخلافة و السكة لابن
زياد و عمل اثارة مستمرة الجراة صاحب حلي دون ابن طرف في
المقدمة و اما الذي سلم لابن زيد من اليمن حين طفق في
السـن فلاء من الشرجة إلى عدن طوال عشرين مرسالة و له من غلافه إلى
صنعاء خمس مراحل و رايت مبلغ ارتفاع أعمال ابن زيد بعد
تناصرف١ في سنة ست و ستين و ثلاث مائة من الدنانير الف
الف عثرية٢ خارجا عن ضرايبه على مراكب الهند من الاعواب
المختلفة و المسكن و الكاهن و العبد٣ و الصدل و الصفي و خارجا
عن ضرايب العبد على الساحل بباب العندب و عدن و ابنين و اثنين و
الشرك و غير ذلك و خارجا عن ضرايبه على معادن اللؤلؤ و ضرايبه على
صاحب مدينة دهلان و من بعضها الف رأس رقيق منها خمسة مئة
وصيفة حبشية و نوبية و كانت مملوك الجباس من وراء البحر تابية
و تستدعي مواصلته و مات ابن الجباس هذا سنة حادة و سبعين و ثلاث
مائة عن طفل اسمه عبد الله و قبيل زيد و تولت كفالة أخته هند بنت
ابن الجباس و عبد لابي الجباس أستاذ حبشي يدفع رشدا و كان من عبيد
رشد هذا و صيف من اولاد الفوبة يدفع حسين ابن سلمة و هي أمة
و بها كان يعرف و نشأ هذا حسين ابن سلمة حازما عفيفا فلما مات
مولاه رشد وزر لولد ابن الجباس و لاحته هند بنت ابن الجباس
و كانت دولته قد تفعّلتت اطرافوا و تغلبت ولة الحصن و الجبال
على ما في إديهم منها فقات التأيد حسن ابن سلمة يحارب اهل
الجبال حتى دانوا و دان ابن طرف و ابن العراة و استوست
له مملكة ابن زيد الأولى و اختم مدينة الكرخ على وادي سهام

١ نفخارف
٢ ديار عثرية
٣ السبل
٤ Kli
للفقهية نجم الدين عمارة اليمني

عمرة شتاء ولا صيفاً، وتقترب بها ساعات الشتاء والصيف، وبا
بدء عظيم قد خرب فهو تل عال يعرف بخدمان، ومثل مثل اليمن
قفرة مثله ولا يرفع منه وفى ملك اسعد بن ابي يعفر صاحب
صنعاء جبل المذيخرة و بلغني ان اعله نحو عشرين فرسنا فيها 1
المزارع والمياه و فيه نبت الورس * وهو في معنى الرفعان
و لا يسلك الامر طريق واحد وقد كان محمد بن النفل الدمى
المعروف بشبع لاعة و هذى و لالة الى جنباتها قريه لطيفة يقال لها
عند لاعة و ليست عدى ابين الساحلية، و انا دخلت هذه عدن
لاعه و هي اول موقع ظهرت فيه الدعوة العلمية باليمن، و مغى قام
منصور اليمن، ومنها محمد بن النفل الدامي، و معنى وقيل اليها من
دعا الدولة أبو عبد الله الشيعي صاحب الدعوة العلمية بالمغرب
و فيه قرأ على بن محمد الصليبي في صدا، و هي دار دعوة بالتعليم
و كان هذا محمد بن النفل الدامي غالب على جبل المذيخرة
و خطبه فيه للدعوة العلمية سنة اربعين، و اشتهرت منه
اصحاب اسعد بن ابي يعفر ثم عاد إلى احتجاب الدامي محمد بن
النفل ثانية و في ملك اسعد بن ابي يعفر صاحب صنعا جبل
شبع و هو منبع جدآ في قرى و مزارع و جامع كبير وهو عمل
مستقل بنفسه، و يرتفع منه العقيق و الجزع، و هي حجارة معصية
فازها عملت ظهر جريدها و معين امتلع اعمال ابي الجَيْش
بن زيد سليمان بن الطرف صاحب عثر وهو من ملوك تهامة
و عمله مسيرة سبعين عام، في عصر يومن و هو من الشرجة الى
حلى ومبلغ ارتفاعها في السنة خمسمائة ألف دينار 2 و كان مع
امتناعه من الوصول الي ابي زيد يخطب له و يضرب السنة على

---

1 Yak.
2 Yak.
3 Khi, عطروة.

وفي شهيرة الزعيران
Digitized by Google
تأريخ اليمن

ابن زيد جعفر بن المهدية، وهو الذي اشترط على عرب تبةة أن لا يركبوا الجبل وملك ابن زيد حضوروت وديار كندة وشجر ومرابط وابن وخصبا ومدن وتشابه المدن إلى جانب وائي حلي ولين حلي وسكة حراسه الله ثمانياء إيمان وملك من الجبال الجند وعمالها ومختلف المعادر وملت جعفر وصنعاء وصنعاء وحج وحج وبيحان والاسلمابن زيد

الخطبة لبني العباس وحمل المرأة والهدايا السنية هو وولادة من بعد، ومحمد بن محمد هذا الذي هو أول ملك ثم ملك بعده ابن زيد بن إبراهيم فلم تطل مدته ثم ملك بعده آخر ابن الجيشه استقى ابن إبراهيم وطال مدته فلم عس وبلغ الثمانين في الملك تشبث عليه من دولة بعضها فعمه أظهر الله بعض ما يكره ملك

صنعاء وهو من أولاد الطوابع من حمير واسمه اسعد بن ابن يعفر ولله كان يخطب لابن الجيشه بن زيد ويرق الدراهم على اسمه ولم يكن ينفد إلى ابن الجيشه هدية وليزبعث ولا ضربة وكان ارفاغ الدول اسعد هذا لا يزيد على أربعون ألف في السنة يصرف معظمها في سبيل البر لوانده وسيدينه وابن صاحب بيرن وجران ونورش فيهم أيضا تمت طاعة ابن زيد وامرأه صعدة فتحا بيا الشريف الحسنى المعروف بالرس ثم الزبيدي وما يليه ذكره في هذا الموضوع مع أنه ليس يجمع اليمن مدينة أكبر ولا أكثر من في صنعاء وهو بلد في حد الاستواء و هو من الاعتدال في الاهب بيضة لا يتهكول الإنسان عن مكان واحد إلى مكان آخر طول

1. J. Yak
2. Khi, يعفر
3. Khi, يعفر
4. Khi, يعفر
5. Khi, يعفر
6. Khi, يعفر

الإمام الوادي يحيى بن المحسن،

و قال عمران بن ابي اللبس، ليس يجمع

For read

Yak. من

ر. يقلون ابن زيد وعفر

Yak.
بنيمة نجم الدين عمارية اليمن

وعلى ذلك من الطاعة فثنى ابن سهل على هذا محمد بن زيد وعلي المروانى والتبليغ عند المأمون وآمن مي اعيان الرجال وافراد الكفاة وباشر بتسبيهم إلى اليمن ابن زيد امير وابن هشام ويزيد وتغلي حاكما ومفتيا فمه ولد التغلي محمد بن هريرة فضية زبيد بنو ابي عقيبة ولم يزل الحكم فيهم متوازي حتى أزال...

ومن معه في سنة ثلاث ومائتين وساري اليمن وفقع تهامة بعد حروب جرت بينه وبين العرب بها وانتخب زبيد في شعبان سنة أربع ومائتين وشنا هذا التاريخ مات الفقيه الإمام محمد بن إدريس الشافعي بعصر رحمة الله عليه وحزم من اليمن جعفر مولى ابن زيد بعلما وستا سنة خمس وستاين وصة إلى العراق وصاحب المأمون بها وعاد جعفر هذا في سنة ست الى زبيد ومعه الفارس من مرودة خراسان سمعائه فامت ملك ابن زيد وملك أقيلام اليمن بامرأة الجبال والتهيج وتقيد جعفر هذا الجبال واختتم بها مدينة يقال لها المذيعة بعث عرفة الشاعر ذات النهار وعشرين وواستة والبلاد التي كانت لجعفر تنسى الى اليوم مخلب جعفر والمغتال عند اهل اليمن عبارة عن قطر واسع وكان جعفر هذا أحد الكفاة الدهرة وهم نعته

\[\text{Yak. 1}  \\
\text{Yak. 2}  \\
\text{Deest in Yak. 3}  \\
\text{Yak. رياض 4}  \\
\text{Om. Yak. 5}  \\
\text{Yak. هذا من الدواة السكاة 6}  \\
\text{Yak. نعت 7}  \\
\text{Yak. و ادات 8}  \\
\text{Yak. تلك 9} \]

\[\text{Yak. من 10}  \\
\text{Yak. فس 11}  \\
\text{Yak. التغلي قاصية 12}  \\
\text{Yak. دولة للشريعة 13}  \\
\text{Yak. (المذيعة) 14}  \\
\text{Yak. فيها من 15}  \\
\text{Yak. امر 16} \]
تأريخ اليمن

بني زيد، فانتسب احدهم و اسمه محمد بن نقل بن عبد الله بن زيد إلى زيد، و انتسب رجل منهم إلى سليمان بن هشام بن عبد الملك و من ولد هذا الرجل الوزير ابن خلف بن أبي الطاهر، وزير الامير جياع بن دجال فقال المأمون لهذا الأمر إن عبد الله بن علي بن العباس ضرب عنق سليمان بن هشام و اعتج ولده في يوم واحد فقال الأمر إذا أنا من ولد الامير من ولد سليمان بن هشام

فما قرر بالبركة في أفخاذ الناس و انتسب له رجل إلى بني تغلب، و اسمه محمد بن هرون بابى المأمون و قال أن لي بحمد بن هرون يعلني أخاه اليمنين ثم قال اما المأمون فيقتل شاف و أما التنبل فيعطى عنه رواية.

لا اسم ابنه فقال ابن زيد ما أكذب الناس يا أمير المؤمنين إنهم يعانون أنك حليم كثير العفو مترعف عن سفقه الدماء.

بغير حتى فإن كنت تقتلون على 10 ذنوبنا فلن يخرج عن الطاعة ولم نفارق في بيعتك رأي الجماعة و إن كنت تقتلون على جنائز بني أمية فيكم ذللته تعالى يقول لا تزور وازرة وزر أخرى فاستفس المأمون كلمته و عقب عنهم جميعاً كانوا أكثر من مائة رجل.

و أضافهم إلى ابن العباس الفضل بن سهل ذي الرياستين وقيل إلى اخيه الحسن فلما بويع لابرهيم بن المهدى ببغداد في المحرم سنة

انتمي و ماثين وافق ذلك و رون 13 كتاب عامل اليمن بترجى الآشاعر.

7 Yak. الأمويين و الزيديين فيقولون.
8 Yak. كرامته.
9 Yak. عن الدماء.
10 Yak. عن.
11 Yak. عن طامة.
12 Yak. في معيد للجماعة.
13 Yak. وافق ذلك و رون om. في كتاب الأشعر.
14 Yak. وافق om. الآشاعر.
15 Yak. بقم من ولد زيد بن ابيه.
16 Yak. و قوم من ولد هشام و فيهم رجل من من بني أمية Khi.
17 Khi. إلى عبد الله بن زيد بن ابيه.
18 J. إلى.
19 J. الامير خلف.
20 Khi. كان جد من خير يومهم لم يدرك و.
21 Khi. ابن إزال.
22 Khi. مالاً.
تاريخ اليمن

للفتية المعلمة نجم الدين عمارة اليمني.

بسم الله الرحمن الرحيم

الحمد لله افضل محسود و احق معتبر
و على الله على محمد النبي اطهر منسول و اكر مرسول و على الله
اعلم العلماء و طراز العلماء و سالم و بعد فائئ في سنة ثالث و ستين و
خمسة حضرت مجلس العلماء الفاتني الاقبل الفاتني ابن علي
عبد الرحمان بن الناصري الآشري بهاء الدبن ابن العيد على البيضان
حرس الله عالما و ادام سمعه و هو يهمد صاحب ديران الائحة عن
العاجل العاضدية فهداني بن هداني أمره إلى وضع ديبه اجمع فيه
ما تعلج الاختبار من اختبار جزيرة اليمن سهلا و ودرا و جبراء
ومد ممتهنها و البان ممتهنها و حربه أهلها و وقوعهم و معاهم
و فدائعهم و اختبار قضائها و فتائتها و اختبار ابديتها و امرائها و من روته
لحنها أو راهتهم من شعرائها فاستقلت من ذلك ما ندب الى و جربت
عند النصيفر عليه و ما هو من استكمى لذك خشياء و اجلاء بمسور
خاضو لولم يشقلي تقاضية عابنها عاردين من خلقه المعتجر
حدتني الشعي القياشي نزار بن عبد المطلب المكي و الفقيه أحمد بن
محمد الأشعري و ما منهم الا عارف بأموم الناس و أستعاهم و استغلم و
قرأت في كتاب معيد لاحصار زبيد تأليف الملائ الملكيين في الطاهي
جيش بن نجار نصير الدين مالك زبيد قالوا لما كان في سنة سبع
و نسمين و ما بينه أنى الى المأمون بن الرشيد بقرم من ولد الله

ابرهيم القرشي الأشعري

1. Khi1
2. Khi
3. Khi
4. شاهبة أبو المس أحمد بن

Digitized by Google
كتاب تاريخ اليمن للفقيه الأديب نجم الدين
عباس بن إبی الحسن على الكحی اليمنی و بيله
الخطير المنقول من كتاب العبر للقاضی
العلامة عبد الرحمن بن خلدون
المغری ثم أخبار الراسمطة
بليس تأليف القاضی.
الاجل البهاء
النجدی

قد طبع بمطبعة كَلْبِر ت و رَوْنِتْس الكائنة بمدينة لندن المعروسة

سنة 1309