

Turks (al-Balādhurī, 428). Consequently, 2nd/8th century Samarqand cannot have been so ruined as to deserve this poetic lamentation.

On the other hand, how could Abū al-Yanbaghī, who died in the third decade of the 3rd/9th century, have been the son of the Tarkhān who ruled Samarqand in the late 1st/early 8th century? From his youth, Abū al-Yanbaghī attended the royal court of the 'Abbāsid caliphs and their viziers, and he must have had a profound knowledge of Arabic culture and language. He could not possibly have been a client who had recently been enslaved. Now, if we accept the conclusion that Abū al-Yanbaghī was never in Samarqand and that during his time the city of Samarqand was not subjected to massive destruction, the following question arises: why was this Persian poem composed and who was the poet who wrote it? Could it have been a popular song composed during the first attacks and victories of the Arab army's campaign to conquer Samarqand, a poem which would then be quoted later by Ibn Khurradādhbih and attributed to Abū al-Taqī or Abū al-Yanbaghī?

#### BIBLIOGRAPHY

al-Balādhurī, Ahmad, *Futūḥ al-buldān*, ed. M. J. de Goeje (Leiden, 1865); Bartol'd, V. V., 'On the Question of Early Persian Poetry', *Bulletin of the School of Oriental Studies*, 2 (1921-1923), pp. 836-838; Ibn Khurradādhbih, 'Ubayd Allāh, *al-Masālik wa al-mamālik*, ed. M. J. de Goeje (Leiden, 1889); Ibn al-Mu'tazz, 'Abd Allāh, *Tabaqāt al-shu'arā'*, ed. 'Abd al-Sattār Ahmad Farrāj (Cairo, 1375/1956); Ibn al-Nadīm, *al-Fihrist*; Iqbāl Āshūyānī, 'Abbās, 'Abū al-Yanbaghī al-'Abbās b. Tarkhān', *Mihr*, 1, no. 10 (1312 Sh./1933), pp. 734-736; idem, 'Du shā'ir-i 'asr-i qadīm', *Yaghmā*, 11, no. 10 (1337 Sh./1958), pp. 457-459; idem, 'Yikī az shu'arā-yi qadīm-i Fārsī zabān', *Jung-i 'Ilm wa hunar* (Murdad-Bahman 1307 Sh./January-February 1928), pp. 32-33; al-Jahshiyārī, Muḥammad, *al-Wuzarā' wa al-kuttāb*, ed. Ḥasan al-Zayn (Beirut, 1408/1988); Richard, Y., 'Abū'l-Yanbaghī', *EIR*, vol. 1, p. 395; Šādiqī, 'Alī Ashraf, *Takwīm-i zabān-i Fārsī* (Tehran, 1357 Sh./1978); al-Šafādī, Khalīl, *al-Wāfi bi al-wafayāt*,

ed. Wadād al-Qāḍī (Beirut, 1402/1982); Taqī-zādah, Ḥasan, 'Mansha'-i Fārsī-yi Shāhnāmah (4)', *Kāwah*, 1, no. 1 (1339 Sh./January 1921), pp. 440-445.

AZARTASH AZARNOOSH  
TR. HAMID TEHRANI

**Abū Ya'qūb**, Yūsuf b. 'Abd al-Mu'min b. 'Alī (533-580/1139-1184), was the second Almohad caliph of the Maghrib and al-Andalus. His ancestry went back to the famous tribe of Qays 'Aylān (a large north Arabian subdivision of Muḍar) (Ibn 'Idhārī, 3/56; Ibn Khaldūn, Yaḥyā, 1/170). His father 'Abd al-Mu'min was the first caliph of the Almohads and one of the 'ten companions' of Ibn Tūmart, while his mother 'Ā'isha (or Zaynab) was the daughter of Mūsā b. Sulaymān, the *qādī* Ibn 'Imrān (Ibn Abī Zara', 205; al-Marrākushī, 238). Abū Ya'qūb was born in Tinmallal and grew up there (Ibn 'Idhārī, 3/139; see 'Inān, 2/135). Abū Ya'qūb's life can be divided into two distinct periods, in which he was respectively governor of Seville and Almohad caliph.

#### GOVERNORSHIP OF SEVILLE (551-557/1156-1162)

In 551/1156 the caliph 'Abd al-Mu'min accepted the recommendation of some of the leading figures of Seville that he make Abū Ya'qūb, who was still very young, governor of Seville. Shortly after the beginning of his rule an uprising took place at Tavira, in the Algarve (*al-Gharb*, the south of Portugal), led by 'Alī al-Wuḥaybī. The young governor led a military expedition against the city and besieged it from the land as well as from the sea, and the rebels were subdued. Next he sent one of his chiefs to the regions to the West and regained control of the lands that Ibn Wazīr had brought under his sway (Ibn 'Idhārī, 3/34). A year later Abū Ya'qūb led a well-equipped army against the Christians, who were planning an attack on Seville. His men, however,