

Bābūya, d. 381/991) is a combination of Biblical stories of Elijah (I Kings XXI, XVII and XIX; II Kings I, 9-15, in this order) and of Elisha (II Kings VII) adapted to the theory of *ghayba* [q.v.].

Bibliography: For *ḥadīth*, see A. J. Wensinck, *Handbook*, s.v. (e.g. Bukhārī, *Ṣalāt*, i, Krehl, i, 99-100; *Anbiyā'*, 4, Krehl, ii, 335); *Ḍjāhīz*, *Tarbī'*, ed. Pellat, 26, § 40; Ya'qūbī, i, 9 (Smit, *Bijbel en Legende*, 11); Ṭabari, i, 172-7; idem, *Tafsīr*, xvi, 63 ff., xvii, 52; Mas'ūdi, *Murūdj*, i, 73 (Pellat, i, 30-1, § 62); Maḳdisī, *al-Bad' wa 'l-ta'rikh*, iii, 2; Bal'amī, tr. H. Zotenberg, i, 95-9 (ed. M. Ḍi. Mashkūr, Tehrān 1337/1958, 4, 19, 20); Ibn Bābūya, *Ikmāl al-dīn fi ṭihbāt al-ghayba*, Tehrān 1301/1884, 75-80 (tr. G. Vajda, in *REJ*, cvi (1941-5), 124-33); *Tha'labī*, *'Arā'is al-maḍjālīs (Kīṣaṣ al-anbiyā')*, Cairo 1381, 31 ff.; Ibn Ḍjuldjul, *Ṭabaḳāt al-aṭibbā' wa 'l-hukamā'*, ed. Fu'ād Sayyid, Cairo, 5-8 (whence derive the notices by Ṣāfīd, Kifīti and Ibn Abi Uṣaybi'a); *Al-Biruni's Chronology*, tr. E. Sachau, 188; Mubashshir b. Fātik, *Mukhtār al-hikam* ("Los Bocados de Oro"), ed. A. Badawi, Madrid 1958, 7-27; Suhrawardī, *Hikmat al-ishrāk*, ed. H. Corbin, 10, 300; Ibn al-Aṭhīr, i, 44; *Mukhtaṣar fi ḥikr al-hukumā' al-yūnāniyyin wa 'l-millīyyin*, ed. M. T. Dāneṣhpāzūh, *Farhang-i Irān-Zamīn*, vii (1959), 310; Ibn Kathīr, *Bidāya*, i, 99 ff. (who shows his usual mistrust of legendary stories); Ibn Khaldūn, *Muḳaddima*, tr. Fr. Rosenthal, i, 229, 240, n. 372, ii, 317, 328, 367 f., iii, 213; *Kīṣṣat Idrīs*, legend copied circa 1500, MS Paris, Bibl. Nat. Arabic 1947 (included as an example of the many texts of late date and of modest literary level); D. Chwolson, *Die Ssabier und der Ssabismus*, St. Petersburg 1856, index; I. Friedländer, *Die Chadirlegende und der Alexanderroman*, Leipzig 1913, index s.vv. Henoch and Idrīs; H. Thorning, *Baṣṣ madad al-tawfīk* (Türkische Bibliothek, xvi, Berlin 1913), 72, 94, 96, 268-9 (Idrīs and the trade guilds); J. Horowitz, *Koransiche Untersuchungen*, 38, 47, 88, 166; D. Sidersky, *Les origines des légendes musulmanes*, 21; K. Ahrens, *Muhammad als Religionsstifter*, Leipzig 1935, 125; A. E. Affifi, *The mystical philosophy of Muḥyi d-Dīn Ibnul 'Arabi*, Cambridge 1939, 21, 110; L. Massignon, *Inventaire de la littérature hermétique arabe*, in A. J. Festugière, *La révélation d'Hermès Trismégiste*³, i, Paris 1950, 384-400 (= *Opera Minora*, i, 650-66); G. Wiet, *L'Égypte de Murtadā*, Paris 1953, 87, n. 1; M. Gaudefroy-Demombynes, *Mahomet*, Paris 1957, 419 f.; M. Plessner, *Hermes Trismegistus and Arab science*, in *St. Isl.*, ii (1954), 45-59; H. Corbin, *Avicenne et le récit visionnaire*, Paris 1954, 16; idem, *L'imagination créatrice dans le soufisme d'Ibn Arabi*, Paris 1958, 29; idem, *Histoire de la philosophie islamique*, i, Paris 1964, 179; O. Yahya, *Histoire et classification de l'œuvre d'Ibn Arabi*, Damascus 1964, i, 201; Y. Marquet, *Sabēens et Ikhwān al-Ṣafā'*, in *St. Isl.*, xxiv (1966), especially 52-61. (G. VAJDA)

IDRIS I (AL-AKBAR) B. 'ABD ALLĀH, son of 'Abd Allāh b. al-Ḥasan b. al-Ḥasan b. 'Alī [q.v.], given the by-name al-Aṣghar in the 'Alid genealogies, and founder of the Idrisid dynasty in the Maghrib. After the defeat and death of his nephew al-Ḥusayn b. 'Alī b. al-Ḥasan at Fakhkh [q.v.], near Mecca, on 8 Dhū 'l-Hijja 169/11 June 786, Idrīs, who had fought on his side and had managed to escape the massacre, remained in hiding for some time, then, accompanied by a devoted freedman, Rāshid, reached Egypt. With the help of the head

of the courier-service, Wāḍiḥ, a partisan of the 'Alids, he then succeeded in crossing Egypt and continuing his journey towards the Maghrib. He thus reached Tlemcen, then the province of Tangiers, where he finally settled at Walila (Volubilis). Having entered the Maghrib in 170/786-7, he settled at Walila under the protection of the chief of the Berber tribe of the Awraja, Abū Laylā Ishāk b. Muḥammad b. 'Abd al-Ḥamid, on 1 Rabi' I 172/9 August 788. This tribe, like a number of others in the province of Tangiers, professed Mu'tazilism. Six months after his arrival this chief had Idrīs proclaimed as ruling imām on Friday 4 Ramaḍān 172/5 February 789, by his own and allied tribes. Idrīs is then said to have founded Madinat Fās, originally just a military camp, on the right bank of the wādi Fās. After many expeditions to impose his authority on the neighbouring tribes, the majority of them professing Christianity, Judaism or practising the cults of sun- or fire-worship, he returned to Walila. He thus succeeded in consolidating his power over the valley of the Wargha and in forcing the tribes of the Tamesnā and the Ghayyātha of Tāzā to respect its frontiers. It is certain that the expeditions to the Sūs al-Aḳṣā, to Māssa and to Tlemcen with which he is credited should be attributed to his son Idrīs II. He died at Walila, poisoned, it is said, on the orders of Hārūn al-Raṣhīd, by a certain Sulaymān b. Ḍjarir al-Ḍjazari, known as al-Shammākḥ, at the beginning of the year 175/May-June 791, after a reign of less than three years. He was buried in the *ribā'* built outside the town, on the site of the present mausoleum of Mawlay Idrīs.

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(D. EUSTACHE)

IDRIS II (AL-AṢGHAR), or more correctly AL-AZHAR, B. IDRIS I. On his death, Idrīs I left a

concubine named Kanza, of the Berber tribe of the Nefza, who was seven months pregnant and gave birth at Walila in Rabi' II 175/August 791 to a son, also named Idris. To distinguish them, the first was called al-Akbar and his son al-Aṣḡar, or, as a hypocorism, al-Azhar. Rāshid (see preceding article) had persuaded the Berbers to wait for the birth of the child and, if it was a son, to proclaim him as imām. When this happened, Rāshid acted as regent and served the young prince as tutor and mentor. In 186/802, Ibrāhīm b. al-Aḡlab instigated the revolt of Bahlūl b. 'Abd al-Wāhid among the Maṭṭghara and had Rāshid assassinated. The regency passed to Abū Khālīd Yazid b. Ilyās who, at the beginning of 187/803, had Idris II, then aged eleven, proclaimed imām in the mosque of Walila. The young prince succeeded in making peace with the Aḡlabid ruler. In 189/805, he welcomed some Arab supporters who came from Ifrīkiya and from al-Andalus. Walila then seemed too small for him, and Idris II's wish to become independent of the Berbers led him to seek a site on which to found another capital; in 190 and 191/806-7 he made some unsuccessful attempts. In 192/808, having executed Ishāk b. Muḥammad b. 'Abd al-Ḥamid, the chief of the Awraja, who was accused of having been in communication with the Aḡlabid, he once again had allegiance sworn to him; he was now seventeen. Then, at the end of the year, he settled on the right bank of the wādi Fās, which was inhabited by some Zanāta, the Banū Iẓghaten, and where his father had founded the fortified military camp of Garwāwa, the beginnings of Madīnat Fās. He had the walls strengthened, then in 193/809 he moved to the left bank, where he had bought the land from the Banu 'l-Khayr, a fraction of the Zawāgha, in a place called al-Maḡarmada, and founded an eastern quarter, hence known as Ifrīkiya and 'Udwat al-Ḳarawīyyīn. At the beginning of 197/end of 812, he launched an expedition against the Maṣmūda of the High Atlas and seized Neffis, then another against the Nefza of the country around Tlemcen. He remained for some time in this town, where he restored the mosque of Agādir and had his name inscribed on the *minbar* (199/815). He entrusted the town and its province to his cousin, Muḥammad b. Sulaymān b. 'Abd Allāh, and returned to Fās. At the end of 202/spring-summer 818, there arrived in Morocco a great number of *rabaḍiyya*, common people of Cordova expelled by al-Ḥakam I. Idris, wishing to end the Berber predominance in the right bank district, invited them to come and live there: this was to be the 'Udwat al-Andalus. After many battles during his reign against the Barghawāta, the Khāridjī and pagan Berber tribes, Idris died as the result of an accident, at Fās or Walila, in Djumāda II 213/September 828, at the age of 38, after an effective reign of 22 years. He was buried at Walila, beside his father. It was not until the 9th/15th century, in Rajab 841/1437-8, that for reasons connected with the defence of Islam against the Christian invaders and the prestige of the holy town of Fās, founded by Idris, his body was removed and opportunely rediscovered there in the mosque of the Chorfa, where his tomb still remains the object of veneration by the Moroccans.

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IDRIS, historian of Yemen [see AL-SHARĪF ABŪ MUḤAMMAD IDRIS B. 'ALĪ].

IDRIS B. AL-ḤASAN, Ismā'īlī historian [see Supplement].

AL-IDRISĪ, ABŪ 'ABD ALLĀH MUḤAMMAD B. MUḤAMMAD B. 'ABD ALLĀH B. IDRIS AL-'ĀLĪ BI-AMR ALLĀH, called also al-SHARĪF al-IDRISĪ because of his exalted lineage, owes his fame to a work of descriptive geography entitled *Kitāb Nuzhat al-muṣhtāk fi 'khtirāk al-āfāk*, which was produced on the orders of Roger II, the Norman king of Sicily, as a key to a large silver planisphere which the author himself had made. For this reason the work was also called *Kitāb Rudjār* (the Book of Roger) or *al-Kitāb al-Rudjārī*. According to information found at the end of the six complete manuscripts which have survived, the book was completed in 548/1154, and this is the only certain date known in the life of al-Idrisī. Biographical notices on him are rather rare, and according to F. Pons Boigues this is to be explained by the fact that the Arab biographers considered al-Idrisī to be a renegade, since he had lived at the court of a Christian king and written in praise of him in his work. Some western writers state that he was born at Ceuta in 493/1100 and that he studied at Cordova (hence the by-name al-Ḳurtubī). He states in his book that he travelled a great deal in Spain and in North Africa. The circumstances with led him to settle in Sicily at the court of Roger II are not known, nor are the details of the last days of his life and of his death, which some state to have occurred in 560/1165.

The Sicilian Arab poet, Ibn Bashrūn (or Bishrūn), his contemporary, states that al-Idrisī had written for William I another geographical work entitled *Rawḍ al-uns wa nuzhat al-nafs*, of which up to now no certain trace has been found. According to Reinaud and Rommel this information is indirectly confirmed by the fact that the content of the citations from al-Idrisī given by Abu 'l-Fidā' in his *Taḳwīm* does not tally with the corresponding passages of the Book of Roger. It is worthy of note that Abu 'l-Fidā' refers to a work which he calls in his introduction *Kitāb al-Sharīf al-Idrisī fi 'l-mamālik wa 'l-masālik*.

At the beginning of this century, J. Horowitz discovered in Istanbul the manuscript of a work by