

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'rīkh, iii, 2; Bal'amī, tr. H. Zotenberg, i, 95-9 (ed. M. Ḍi. Maṣḥkūr, 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* (*Kiṣaṣ 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-yūnāniyyīn wa 'l-millīyyīn, 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; *Kiṣṣat 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. Chwolsson, *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-tawfiḳ* (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, *Sablens 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 Ḥārūn al-Raṣīd, by a certain Sulaymān b. Ḍjarir al-Ḍjazārī, known as al-Shammākh, 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