

XI: The Speech of the Bedouin; XII: Replies; XIII: Oratory; XIV: the Epistolary Art; XV: History of the Caliphs; XVI: Ziyād, al-Hadīdīādī, the Tālibīs, and the Barmecides; XVII: *Ayyām al-'Arab*; XVIII: Virtues of Poetry; XIX: Metrics; XX: Music and Song; XXI: Women; XXII: Anecdotes; XXIII: Nature of Man and the Animals; XXIV: Food and Drink; XXV: Diverse Anecdotes.

A basic characteristic of this encyclopaedia is that, apart from a portion of the above-mentioned *urdjūza*, it contains absolutely no tradition of Andalusian origin and aims simply at acclimatizing in Spain some purely oriental data; the response of the Būyid vizier Ibn 'Abbād [q.v.] is well known: after reading the *'Ikā*, which had been praised to him, he exclaimed in disappointment: "This is our merchandise which is given back to us!" And it is remarkable that Ibn Hazm, in his apologia for Muslim Spain, is completely silent about Ibn 'Abd Rabbih; though it is true that his compatriot al-Shakundī, in his *Risāla*, makes him a "master of the *adab* genre" (tr. Luya, in *Hesperis*, xxii/2 (1936), 149).

There have been several editions of the *'Ikā*: Būlāk 1293/1876, Cairo 1303/1885-6, 1305, 1317, 1321, 1346/1927; Muḥammad Shafī' prepared indexes and concordances, Calcutta 1935-1937, which have been rendered less useful by the latest edition, of 1940-53, the first to be provided with an index. A certain number of passages relating to the ancient Arabs were translated by Fournel, *Lettres sur l'histoire des Arabes avant l'Islamisme*, Paris 1836-8. The section on music was translated into English by H. G. Farmer, *Music: the priceless jewel*, Collection of oriental writers on music, ed. H. G. Farmer, v, Bearsden Scotland 1942.

**Bibliography:** Tha'ālibī, *Yatima*, i, 300-4, 412-36; Ibn Khāḳān, *Maṭmaḥ al-anfus*, Istanbul 1302/1884-5, 51-3; Ḍabbī, *Bughya*, 137-40; Ibn al-Faraḍī, i, 37; Yākūt, *Mu'djam al-udabā'*, iv, 211-24 (= *Irshād*, ii, 67-72); Ibn Khallikān, i, 32-3; Suyūṭī, *Bughya*, 161; Maḳḳarī, *Analectes*, index; Pons Boigues, *Ensayo*, 51-7; González Palencia, *Literatura*, 127-9; E. Lévi-Provençal, *Hist. Esp. Mus.*, ii, index, iii, 492-3; Brockelmann, I, 154, S I, 250-1; Ḍj. Ḍjabbūr, *Ibn 'Abd Rabbih wa-'Ikāduh*, Beirut 1933; idem, in F. Bustāni, *Dā'irat al-ma'ārif*, iii, 336-40. (C. BROCKELMANN\*)

⊗ **IBN 'ABD AL-ŠAMAD**, YĪSUF B. ABI 'L-KĀSİM B. KHALAF B. AḤMAD, ABŪ BAHR (sometimes called Abū Bakr, though certainly in error), Andalusian poet of the 5th/11th century, panegyrist of al-Mu'tamid b. 'Abbād [q.v.], king of Seville. We have little information on his life, and the dates both of his birth and of his death are unknown. He belonged to a distinguished family, devoted to literature, which originated in the *kūra* of Jaen and was descended from al-Samḥ b. Mālik b. Khawlān, one of the first Arab governors (*wālī*) of al-Andalus. Various members of the family, which was very numerous, occupied important administrative posts in the time of the *Mulūk al-tawā'if* according to Ibn Bassām, who quotes in this connexion some satirical verses by an anonymous poet, also preserved by al-Maḳḳarī (*Analectes*, ii, 359). Of his output in poetry and prose, which was very copious (*ka'smi-hi*, i.e., *ka 'l-bahr*, according to Ibn Bassām), only a small portion has survived. When al-Mu'tamid, who had most generously favoured Ibn 'Abd al-Šamad, was deposed and thrown into exile, there began "an eclipse of poetry in Seville" (see E. García Gómez, in *al-Andalus*, x (1945), 284-343): to this period must belong several verses in which he bemoans the

avarice of the new masters—the Almoravids, for whom he was now writing panegyrics—and his wanderings, in which he encountered no friends (*Analectes*, loc. cit.). The memory of the fallen al-Mu'tamid's generosity was to stay with him all his life and faithful, like Ibn al-Labbāna [q.v.], to the poet-king, he went shortly after the latter's death (488/1095) to Aghmāt, where he was so daring as to kiss his tomb and to recite, on a feast day, before a large crowd which was moved at the sound of his poetry, a long impassioned elegy in which he called him "King of Kings". This anecdote, of which we possess two similar versions (Ibn Khāḳān, *Kalā'id*. Būlāk 1283, 30-1; Ibn al-Khatīb, *A'māl al-a'lām*, Beirut 1956, 165-7, who has preserved more than a hundred lines) has been used by R. Dozy, *Hist. Mus. Esp.*, iii, 175, and by E. García Gómez, in *al-Andalus*, xviii (1953), 403-4.

**Bibliography:** In addition to the works already quoted: Ibn Bassām, *Dhakhira*, iii (ms.); Ibn Sa'īd, *Mughrib*, ii, 203-4 (in which the editor points out some manuscript sources not used in the preparation of this article); Maḳḳarī, *Analectes*, ii, 497; H. Pérès, *Poésie andalouse*, index.

(F. DE LA GRANJA)

⊗ **IBN 'ABD AL-WAHHĀB**, MUḤAMMAD B. 'ABD AL-WAHHĀB, Ḥanbalī theologian, founder of Wahhābism, was born in 1115/1703, in the centre of the Naḍjd at al-'Uyayna, an oasis which at that time was enjoying some prosperity. There had already been several representatives of Ḥanbalism in the Naḍjd, and the young Muḥammad belonged to a family which had produced several doctors of the school. His grandfather, Sulaymān b. Muḥammad, had been *muftī* of the Naḍjd. His father 'Abd al-Wahhāb was *ḳādī* at 'Uyayna during the emirate of 'Abd Allāh b. Muḥammad b. Mu'ammār; he taught *ḥadīth* and *fiqh* in the mosques of the town and left several works of Ḥanbalī inspiration, which in part survive.

Muḥammad b. 'Abd al-Wahhāb's education was begun under his father's guidance. He learned the *Kur'ān* by heart and first studied Ḥanbalī doctrine in the works of *shaykh* Muwaffaq al-Dīn b. Ḳudāma (d. 620/1223) and in particular in the *'Umda*, which, according to *shaykh* Ibn Bishr, was regarded in the Naḍjd at that period as having great authority (on this author and on the *'Umda* see H. Laoust, *Le précis de droit d'Ibn Qudāma*, in the series *PIFD*, Beirut 1950).

The young theologian soon left 'Uyayna, in what circumstances it is not clear. It may be that he had already begun his teaching against the cult of saints and the paganism which was rife among the Bedouin, and that the *amīr* showed little inclination to follow him in this matter. It is also likely that, as the oasis of 'Uyayna offered relatively few intellectual resources, the young *shaykh* felt the need to go and complete his education in other centres.

Little is known of the chronology of his journeys "in search of learning". He performed the Pilgrimage, thus going first to Mecca, where he found the teaching disappointing. The stay which he made after this at Medina was decisive in shaping the later direction of his thought. At Medina, he met especially a Ḥanbalī theologian who was to have a decisive influence on him: *shaykh* 'Abd Allāh b. Ibrāhīm al-Naḍjī, who had become a supporter of the neo-Ḥanbalism of Ibn Taymiyya and who had himself been the pupil of *shaykh* 'Abd al-Bāḳī al-Ḥanbalī (d. 1071/1661); 'Abd al-Bāḳī, a native of Ba'labakk, had himself studied under al-Bahūtī [q.v.] and al-