

Fez, the Capital of the Idrisid State (172-375 Ah/788-985 Ad)

Supervised by: Prof. Dr. Abbas Jaber Sultan Al Tamimi,

University of Karbala, College of Education for Human Sciences-History Department

Prepared by the Student: Hammad Wafik Hammoud Al-Anzi,

University of Karbala, College of Education for Human Sciences-History Department

Abstract

The Idrisid state is one of the Islamic Maghreb countries (172 - 375 AH / 788 - 985 AD), specifically in the Far Maghreb. It is centrally distinguished from the center of the caliphate in the East and from the neighboring countries in the Islamic Maghreb, so they established the city of Fez to be the metropolis of the Idrisids. In this study, we will explain the most important measures taken by the school to establish their capital (Fez), and this study is summarized in two sections after the introduction or the summary. After discussing opinions in this regard, the second topic dealt with the real founder of the city of Fez and also dealt with during this second section the demographic structure of the community of Fez, so that the most important results come after it and then a list of the margins that included the sources and references.

Keywords:*Fez, Islamic Maghreb Countries, Idrisid State, Al-Hamra.*

The First Topic: The Geographical Scope of Fez and The Origin of The Name.

First. Geographical Scope

1- Fez Location.

Fez is located within the geographical boundaries of the fourth region in relation to the seven regions, so the length can be ten degrees and sixty minutes, and the width is thirty-three degrees. The Atlantic Ocean is in the south. Thus, Fez has been characterized by an important geographical location that many Islamic cities had only a few of them. As a result of the distinguished location of Fez, it has come to dominate the trade routes that pass through its territory, and this is an important feature that added to Fez a great economic importance that was reflected in the society of Fez and the state's revenues as well. The city of Fez has other cities with which it was linked administratively, such as the city of Basra, which is located north of Fez, which was characterized by its abundance of plantations and bounties. In addition to its wide pastures, it was known by different names, such as Basra Linen, given that its people traded most of the linen, and also its soil was red, so Basra was called Al-Hamra. Between them, two horses fell on a white fold, famous for their abundance of crops and bounties. As for the east, Fez borders the city of Taza, which was known for its abundance of bounties and crops as well, and was famous for its large mountains.

2- Topography and Climate of Fez

Fez is characterized by clear natural terrain, as mountains surround it on all sides, as it is bordered to the west by the Sais plain. Its northern borders ended with the Zalg Mountains, while its southern borders ended with the Vasar Mountains. On the east side, Fez was bordered by the Mediouna hills, which connect to the south with the Dern Mountains. As for Mount Atghat and Mount Zerhoun, they border Fez from the west. As for the climate of Fez, this becomes clear. If we review the geographical location of Fez, we find that the most important characteristic of the climate of Fez is the characteristic of the temperate climate and the pleasant climate in all cases.

Second. The Origin of The Name and The Reasons for Choosing the Place.

1- The original name.

Fez is one of the cities of the Far Maghreb and is written as Fatah Alfa, then Alif and Sein neglected, and Fez is also one of the Arab Islamic cities of foundation and emergence. After this brief definition of the city of Fez, it is necessary to get acquainted with the most prominent opinions of the people who named Fez by this name. There is an opinion that Idris II (177-213 AH / 793-828 AD) when the construction work began in Fez, he had participated in the construction of workers and masons, which prompted some It is close to making an ax out of silver for Idris bin Abdullah to use in construction, but this narration or opinion does not stand up to objective criticism, because Idris the First was known for his piety, knowledge and asceticism, and this contradicts these tolerant values. It is also said that Idris, when construction work was going on in the city. It is said that those close to Idris asked Idris what its content was, what do we call the city? Idris said, "Name it after the name of the first person who will pass us by in this situation." A man passed by and was asked about his name, and he was suffering from a language problem. He said: My name is Firas. But, for certain language disability, the man did could not utter the /r/ and hence he said 'Faz'. Accordingly, Idris 'name the city as what this man had uttered. There is another opinion about naming Fez by this name is that when they started building work and digging the foundations, they found an ax in the place of excavation. It was not a historical incident that the books had referred to so that the name of the capital of the school is associated with this name. However, the most likely opinion is that Fez was named after the place on which it was built during the time of Idris I (172-177 AH / 793-828 AD). They used to name cities by the names of the places on which they are held, as happened in most Arab-Muslim battles when they named their battles after the places in which they were taking place.

2- Motives and Reasons for Choosing the Fez Site:

The reasons and motives for choosing a site, and whether for any project, whether building a city or other projects that need an important and strategic location, must have some natural ingredients, which in turn create both economic, social and political capabilities as well. Water sources, as well as soil fertility and suitability for agriculture, and any agricultural soil when it is

suitable for cultivation, water must be available, and this is what **Fez** was and, in many places, and regions of which it enjoyed this characteristic with the presence of water. This, in turn, led to a mild climate, good air, and purity. Fez had good fruits because it was far from the deserts, but close to the forests and trees, which in turn softened the atmosphere and gave elegance to the place. In addition to the natural elements that were among the motives for choosing the location of Fez, we see that the economic elements were also present, as the city of Fez was a proximity to the sources of salt extraction, which is known for its quality and fame. In addition to that, Fez was close to some mineral sites such as stones, sand and wood that were from sources The construction materials that used to fill the need of the Fassi society for such materials.

It was also one of the elements of choosing the site of Fez, because of its military importance, which gave the city a kind of natural barriers because it was surrounded by mountains in all its aspects. It is clear that the choice of this site was not a coincidence, but the choice came after some attempts by Idris bin Idris (177-213 AH / 793-828 AD), who went to the Jabal Zaligh area after he liked the environment and the mild climate, so he ordered the construction of the second phase of the city, so the wall was built except that one day the torrent came from the top of the mountain and demolished the wall, which Idris did not agree with and decided to leave this place and go to another place. However, Idris II did not stop trying to find a suitable place to build his new metropolis, so his second attempt came in the year 191 AH / 806 AD when he was wandering and reached Wadi Sebou. He liked the place and ordered the construction of the foundations of the city, but he ordered to stop the construction when the winter season came. That is what he saw from the frequent river floods, which prompted him to stop construction and then return to the city of Volubilis. After that, Idris II assigned his minister, Umair bin Musab Al-Azdi, to find the appropriate site for the construction of the new metropolis. In fact, Umair bin Musab Al-Azdi began his tour until he arrived during the year 191 AH / 806 AD to the area of a spring of water flowing, specifically near Sais, so he performed ritual ablution and prayed noon, where he found the water springs that supply Fes River later in addition to the trees that are located on both sides of the river. However, this site, which the Minister of Idris II admired, Amir bin Musab Al-Azdi, was not devoid of residents. Rather, it was inhabited by some of the Zenata tribes, such as the Bergshan tribe and the Zawagha tribe. Thus, Umair bin Musab sent to Idris II to inform him that the place was good for building the city. Idris II responded to him and ordered him to buy the site In fact, Umair bin Musab Al-Azdi bought the place for an amount of six thousand dirhams. The contract was concluded in 191 AH / 806 AD, which he wrote and was a witness to the liar Idris II, known as Abu al-Hasan Abdullah bin Malik al-Khazraji.

The Second Topic - The Real Founder of the Capital, Fez, and the Demographic Structure of The Community of Fez.

First. The Actual Founder of The Capital, Fez.

The issue of the real founder of the city of Fez, the capital of the Idrisids, has been marred by some ambiguity that prompted historians to ask the question about who founded or laid the first foundation stone for the construction of Fez? Or was the free foundation laid during the reign of

Idris bin Abdullah I (172 - 177 AH / 788 - 793 AD) or was it during the reign of Idris bin Idris (177 - 213 AH / 793 - 828 AD) and thus Fez was built in the form of two different phases in the date and time of establishment, as each city had its own entity and peculiarity that distinguished it with its own doors and walls. Where the first city is known as Fez, specifically the one that was founded on the eastern bank of the Fez River, which was called the enemy of Andalusia. As for the second city, it was known as the enemy of the villagers, which was founded on the bank of the Fez River. Accordingly, during the year 193 AH / 809 AD, Idris II began construction work and laid the foundation stone in the place of the Zwagha tribe, as previously mentioned, which will be known later as the enemy of the villagers, as he raised his hand to heaven and prayed with this supplication transmitted by Ibn Abi Zara (T.: 726 AH / 1325 AD). By saying: "Oh God, make it the abode of knowledge and jurisprudence, in which your book is recited, and your limits are established, and for the sake of its people, clinging to the Sunnah and the community as long as I keep it." After that, Idris II planned his house, and next to it was a mosque next to the market that knew Caesarea, which is the central mass market of the city. Thus, Idris II confirmed the name of the city with the enemy of the villagers, after some of the Quran people came to him after the completion of the building, whom Idris honored and gave them the opportunity to settle and live in this enemy that was named after them. From the foregoing, it is clearly evident that Idris II is the actual and real founder of the enemy of the villagers in 193 AH / 817 AD. However, the problem exists that a solution to the foundations of the enemy of Andalusia exists. There are opinions that Idris II established Fez the capital in two stages, the first of which was during 192 AH / 816 AD) when he established the enemy of the Andalusians, while the second was the enemy of the villagers, and this was done by Idris II during the year (193 AH / 817 AD).

However, the assertion that Idris II was the one who built the city of Fez remains a relative fact because there is historical evidence transmitted by some historians about the date of the foundation of Fez or the date of the foundation of the enemy of Andalusia and the date of the foundation of the enemy of the villagers. There is a narration transmitted by Al-Kalahandi (d. 821 AH / 1418 AD) according to which the city of Fez was established in the form of two phases, each phase specialized in a city. Idris, I founded the city known as the enemy of the Andalusians, while the second city was founded by Idris ibn Idris, known as the enemy of the villagers. In addition, there may be other narrations that indicate that Idris I was the one who founded the enemy of the Andalusians, not Idris II. Historians have relied on a set of material and historical evidence that does not come under discussion and extrapolation in the actual founder of the capital, Fez.

Second: The Population Structure of The City of Fez.

The Fez society consisted of a heterogeneous mixture of minorities that differed with each other with ethnic, religious and sectarian differences as well. In this topic, we will clarify these minorities or population elements of Fez, the main ones:

1- Berber tribes.

The Berbers are written and read with two unified and concordant lines separated by a *raa* that is neglected and static, and in the other a neglected *r*. Qais bin Aylan. Among the historians are those who return the Berbers to the Qahtaniyah tribes who inhabited the Levant, and the Persians forced them to leave the Levant, so they traveled to Morocco and settled there. Ibn Khaldun (d.: 808 AH / 1405 AD) reports that the Berbers were divided into two great groups, as mentioned by the Pyrenees and Madghisis, who was called the “Abter”, as his people were known as “Amtar” and accordingly, the Berber tribes are of two types: the “Bitter” and the “Pyrenean”. The Pyrenees department had several tribes, including the Samouda tribe, the Azdaga tribe, the Urba, the Kutama, the Ajisa, and the Sanhaja. As for the Berber section, it also has tribes such as the Adasah, Wawata, Darisah, Nafusa, Zwawa, Maknasa, and Zawagha tribes. It is clear from the foregoing that the Berber tribes were divided into two parts, the Bethir and the Pyrenees, and this division in general had its own tribes, which took places that were known by their names later. As for the most important Berber tribes that inhabited the city of Fez, they were from the Al-Bitr and the Pyrenees tribes alike. We found the tribes of Louata, Masmouda and Sanhaja whose populations were distributed throughout the city, in addition to the influx of Berbers from the desert, mountains and hills to live and settle in the city of Fez. Among the prominent Berber tribes is the Orba tribe, which settled near the heights of Zarhoun, which is located near the city of Fez, where this tribe had a major role in supporting the Idrisids and enabling them to establish their state. Zwawa. From the foregoing, it is clear that the Berbers had settled in the city of Fez, with their different tribes, whether Pyrenean or El-Attar.

2- Arab tribes.

The Arabs and their presence in the land of Morocco, specifically the Far Maghreb, go back to the days of the Islamic conquests, specifically to the days of the leader Musa bin Nusair (89 AH / 708 AD), who left some Arab leaders to teach people the teachings of the Islamic religion.

As for the most important Arab tribes that inhabited Fez in the days of the Idrisids, we cannot forget Idris bin Abdullah and his family and those who came with him from the East to the Far Maghreb, such as his brother Suleiman bin Abdullah, who lived in Tlemcen and ruled there and by order of Idris bin Abdullah, who became independent with his ruling in Tlemcen, in addition to that, the Andalusian and Kairouan's tribes that flocked to Idris bin Abdullah during his reign, and these tribes continued to flock until the reign of Idris II, who was among them Umair bin Musab Al-Azdi, who was the first minister of the Idrisid state, Idris I.

3- The People of Dhima Among the Jews and Christians.

The presence of Jews in the city of Fez dates back to the early founding years of the Idrisid state and the capital, Fez, specifically during the rule of Idris I, who allowed large numbers of Jews to settle in Fez, specifically in its northwest, in the Aghlan region, located in Adwa Al-Qarawiyyin. The area inhabited by Jews is the name of the Jewish market. In addition to the Jews who lived

in Fez, the Christians had a share in the residence and induction in the city of Fez, but the reference to the Christians and their residence in Fez was mentioned by Al-Bakri (T.: 739 AH / 1338 AD) when he was mentioning the gates of the enemy of the Andalusians. He mentioned the “door of the church” and this indicates a clear indication of the presence of The Christians in Fez in the days of the early Idrisis and also later. From the foregoing, it is clear that the Fez community had included various elements, which included the Berber tribes of all kinds, from the Pyrenees and the Pyrenees, as well as the Arab tribes that settled in Fez from the days of the Islamic conquests, as well as the tribes that came to IdrisI and his son from Andalusia and Kairouan as well, in addition to the presence of religious minorities From the Jews and Christians, and this, if it indicates something, only indicates the religious freedom in embracing the religions that the Idrisid state had granted to its subjects and people, especially in the city of Fez.

Conclusion and the Most Important Results

1. The Idris wanted to be alone with a kind of privacy by giving a kind of centralization to their rule, so they wanted to establish a capital for them and actually he established the city of Fez to become the Idris capital.
2. The school made a number of attempts, specifically during the reign of Idris II, to find a suitable location for the new capital. The enemy of the villagers.
3. The site of Fez was distinguished by natural features that qualified it to be an appropriate and important place for the construction of the capital of the Idrisid state.
4. As for naming, the most correct opinion is that the origin of the name Fez with this name is due to the place and the place that was called Fez in the place on which the city of Fez was actually built, given that the Arabs named their cities and battles after the names of the places on which5- As for the reasons and motives for choosing the place, it was after the attempts made by Idris II and his minister, Umair bin Musab Al-Azdi, because of the natural importance of the place and special features represented by the abundance of water and the fertility of the soil.
5. As for the community of Fez, it was a mixture of Arabs and Berbers. The Arabs had tribes that had settled since the early stages of the Islamic conquests, and later in the days of the Idrisids, the Berber tribes of the two categories of Amtar and Pyrenees were originally present in the Maghreb, specifically in the Far Maghreb, regardless of their tribes the site was found or on which it was located. Events took place.

References

1. Ibn Saeed, Ali bin Musa al-Maghribi (T.: 685 AH / 1286 AD), the book of geography, investigated by: Ismail al-Arabi, Publications of the Commercial Office for Printing, Publishing and Distribution, 1, Beirut, 1970 AD, p. 140.

2. Abu Al-Fida, Imad al-Din bin Ismail, (T.: 732 AH / 1331 AD), Taqweem Al-Buldan, investigation: Raynord and Baron McCookan Deslan, Royal Printing House, Paris, 1840 AD, p. 123.
3. Al-Wazzan, Al-Hassan bin Muhammad, (T.: 957 AH / 1552 AD), Description of Africa, translated by: Muhammad Mohi and Muhammad al-Akhdar, Dar al-Gharb al-Islami, 2nd edition, Beirut, 1973 AD, vol. 1, p. 207.
4. Thanoun, Abdul Wahed, History of the Maghreb, Dar Al-Madar Al-Islami, I 1, Benghazi, 2004 AD, p. 14.
5. Al-Zuhairi, Ali Jasim, Fez in the books of Arab Muslim countries in the century (3-8 AH / 9-14 AD), a study of its economic and social conditions, unpublished MA thesis, College of Arts, University of Baghdad, 2015, p.22.
6. Al-Bakri, Abu Obaid Allah Abdullah bin Abdul Aziz, (T.: 487 AH / 1094 AD), Paths and Kingdoms, investigation: Jamal Tolba, Dar al-Kutub al-Ilmiyya, 1, Beirut, 2003 AD, part 2, p. 293; Unknown author, (was alive in the 6th century AH / 12th century AD), Insight into the wonders of the regions, published and commented by: Saad Zaghloul Abdel Hamid, House of Cultural Affairs, Baghdad, D.T, p. 189.
7. Al-Zuhri, Abu Abdullah Muhammad bin Abi Bakr, (T.: 256 AH / 1160 AD), the book of geography, investigated by: Muhammad Hajj Sadiq, Library of Sunni Culture, Beirut, d.T, p. Al-Idrisi, Abu Abdullah Muhammad bin Muhammad bin Abdullah, (T.: 560 AH / 1164 AD), Nuzha Al-Mushtaq in penetrating the horizons, Library of Religious Culture, Cairo, D.T., Part 1, p. Unknown author, Insight into the wonders of the regions, p. 187.
8. Unknown author, Insight into the wonders of the regions, p. 187.
9. Sheikh of Rabwah, Shams Al-Din Abu Abdullah Muhammad bin Abi Talib, (T.: 727 AH / 1326 AD) Elite of Eternity in the Wonders of Land and Sea, Imperial Academy Press, Patriorg, 1865 AD, p. 236.
10. Al-Idrisi, Nuzha Al-Mushtaq fi piercing the horizons, vol 1, p. 244.
11. Unknown author, Insight into the wonders of the regions, p. 186.
12. Al-Zuhri, Geography, p. 115; Unknown author, Insight into the wonders of the regions, p. 193.
13. The Zaligh Mountains: They are the heights bordering Fez from the north, starting from the Sabwa River in the east to descend to the south. The Zaligh heights were known to be devoid of population. See: Al-Wazzan, Description of Africa, Part 1, p. 293.
14. Mediouna Heights: They are mountains that border the city of Fez from the east to extend and connect to the mountains of Dern in the south, inhabited by the Berber tribe of Mediouna.
15. Abu Al-Fida, Calendar of Countries, p. 123.
16. Mount Atghat, a mountain located west of the city of Fez known for its high altitude, see: Al-Wazzan, Description of Africa, Part 1, p. 299.
17.) Mount Zarhoun: Mount Zarhoun is located to the west of the city of Fez and is located specifically between the city of Fez and Meknes in the west, where its width reached 10 miles. See: Al-Wazzan, Description of Africa, Part 1, p. 294.

18. Al-Zuhairi, Fez in the Books of the Muslim Arab Countries, p. 27.
19. Ibn Al-Qadi Al-Maknasi, Ahmed Al-Maknasi, (T.: 1025 AH / 1616 AD), the emblem of quotation in the memory of a solution from the media, Fez, Dar Al-Mansour for printing, Rabat, 1973 AD, p. 45.
20. Al-Qalqashandi, Subh Al-Asha, Part 5, p.
21. Ibn Mansour, Abd al-Wahhab, The Berber Tribes, Royal Edition, Rabat, 1968 AD, vol. 1, p. 25.
22. Al-Zubayri, Abi Abdullah bin Al-Musab, (T.: 236 AH / 850 AD), the lineage of Quraish, commented on: Levi Provencal, Dar Al Maaref, 3rd edition, Cairo, d. T, p. 56.
23. Ibn Abi Zara', Ali bin Muhammad, (d.: 726 AH / 1325 AD), Al-Anees Al-Mutrib in Rawd Al-Qirtas in the news of the kings of Morocco and the history of the city of Fez, Dar Al-Mansour for printing and Al-Warqa, Rabat, 1992, p. 54; Al-Jaznai, Ali, (750 AH / 1349 AD), the harvest of the flower of myrtle in the construction of the city of Fez, investigation: Abdel-Wahhab bin Mansour, Royal Press, 2nd floor, Rabat, 1991 AD, p. 23.
24. Al-Kitani, Muhammad bin Jaafar bin Idris, Salwa Al-Anfas and Conversation with the Bags with the Most Revered Scholars and the Righteous in Fez, Investigation: Muhammad Hamza Al-Kitani, Fez, 1984 AD, Vol. 1, p. 72.
25. Ibn Abi Zarea, Al-Anees Al-Mutreb, p.54.
26. Al-Omari, Ahmed bin Yahya bin Fadlallah, (T.: 749 AH / 1349 AD), MasalaqAl-Absar in the Kingdoms of Al-Amsar, investigated by: Kamel Salman al-Jubouri, Dar al-Kutub al-Ilmiyya, 1, Beirut, 2010 AD, part 4, p. 91; Salem, Abdel Aziz, The Great Maghreb, Dar Al-Nahda Al-Arabiya, Beirut, 1981, vol. 2, p. 491.
27. Ibn Abi Zara', Al-Anees Al-Mutreb, p. 54; Al-Jaznai, reaping the flower of myrtle in the construction of the city of Fez, p. 24.
28. Al-Jubouri, Abd al-Abbas, The Intellectual Movement in the City of Fez in the Era of the Almohad State (540 AH / 1145 AD - 668 AH / 1269 AD), unpublished doctoral thesis, College of Arts, University of Baghdad, 1986 AD, p. 57.
29. Al-Mahali, Hamid al-Shahid bin Ahmed bin Muhammad, (T.: 652 AH / 1254 AD), The Rosary Gardens in the Virtues of the Zaydiyyah Imams, investigation by: Al-Murtadha bin Zaid Al-Hussaini, Badr Scientific and Cultural Center, Sana'a, 2002 AD, vol. 1, p. 355.
30. Al-Yaqoubi, Ahmad bin Ishaq bin Jaafar, (T.: 284 AH / 897 AD), Al-Buldan, Al-Haidari Press, 3rd Edition, Najaf, 1957 AD, p. 108.
31. Al-Kubaisi, Jamal Nawaf Hammoud, The State of Idrisis - A Study of its Political Conditions (172-375 AH / 789-985 AD), unpublished master's thesis, College of Arts, University of Baghdad, 1992 AD, p. 56.
32. Ibn Said al-Maghribi, Geography, pp. 140-141.
33. Al-Jaznai, Reap myrtle flower, p. 14.
34. Awad, Geography of Moroccan Cities, p. 63.
35. Ibn al-Qadi al-Maknasi, the quotation ember, p. 29.
36. Anonymous, historical elites collecting the news of the Far Maghreb, investigation: Levi Provencal, Al-Arz Press, Paris, 1948, pp. 21-22.

37. Al-Jaznai, Reap myrtle flower, p. 17.
38. Anonymous, Historical Toasts, p. 21.
39. Ibn Abi Zara', Al-Anees Al-Mutreb, p. 35.
40. Ibn al-Qadi al-Maknasi, the quotation ember, p. 44.
41. Loutorno, Roger, Fez in the era of Ben Marin, translated by: Nicolas Ziadeh, Beirut, 1967, p. 22.
42. Abu Al-Fida, Calendar of Countries, p. 123.
43. Al-Kubaisi, The Idrisid State, A Study of its Political Conditions, p.
44. Al-Zubaidi, Quraysh lineage, p. 56.
45. Ibn Al-Qadi Al-Maknasi, The Emblem of the Quote, p. 27.
46. Ibn Abi Zara', Al-Anees Al-Mutreb, p. 29; Ibn Al-Qadi Al-Maknasi, The Emblem of the Quote, pg. 27; Al-Jaznai, Reap myrtle flower, p. 13.
47. Wadi Sebou: It is one of the rivers of the Far Maghreb, where it originates specifically from Jabal al-Qalaa, bordering the city of Fez from the east, and into which the Fez River flows.
48. Leila, one of the cities founded by the Romans in the Maghreb, where it is located on the roads of Mount Zerhoun and is a day's distance from Fez. It is considered the first headquarters of Idris I when he came to Morocco, see: Unknown author, Insight in the wonders of the regions, p. 194; Yaqout al-Hamawi, Shihab al-Din Abu Abdullah Yaqout, (T.: 626 AH / 1228 AD), Lexicon of Countries, Dar Sader, Beirut, 1977 AD, vol. 5, p. 384; Ibn Adhari, Abu al-Abbas Ahmed bin Muhammad, (was alive in 712 AH / 1312 AD), al-Bayan al-Maghrib in the news of Andalusia and Morocco, investigation.
49. J-S, Colan and Levi Provencal, House of Culture, Beirut, 1983, vol. 1, p. 83.
50. Umair bin Musab Al-Azdi: He is the minister of Idris II, Umair bin Musab bin Khalid bin Jarthama bin Al-Muhallab bin Abi Sufra, and he is the one who found the place of building Fez and after the completion of construction work, Idris II resided in the place of the eye that was named after him later. Bin Muhammad, (d.: 807 AH / 1404 AD), The Great Houses of Fez, Dar Al-Mansour for Printing and Publishing, Rabat, 1972 AD, pp. 9-14; Al-Nasiri, Abu Al-Abbas Ahmed bin Khaled, (T.: 1315 AH / 1897 AD), Investigation of the News of the Maghreb Countries, Investigation: Jaafar Al-Nasiri and Muhammad Al-Nasiri, Dar Al-Kitab, Casablanca, 1997 AD, Part 1, p. 219.
51. Al-Kubaisi, The Idrisid State, A Study of its Political Conditions, p. 53.
52. The Barghashin tribe: It is one of the Arab tribes that inhabited the site of the construction of Fez, but the possibility exists as to whether this tribe settled in *Fez* after its construction, or it moved away from this place after Idris II purchased it.
53. The Zawagha tribe: It is one of the Berber tribes, specifically from its branch Al-Battar, who used to live in the place on which the city of Fez was built, see: Ibn Al-Qadi Al-Maknasi, Jadwa Al-Quotus, pg.
54. Ibn Abi Zara', Al-Anees Al-Tarab, pp. 30-31; Al-Jaznai, The Myrtle Reaper, pp. 14-15; Ibn al-Qadi al-Maknasi, The Emblem of the Quote, pp. 28-30.

55. Ibn Abi Zara', Al-Anees Al-Tarab, p. 31; Al-Zayati, Abu Al-Qasim, (d.: 1249 AH / 1809 AD), the great translator in the news of the world by land and sea, investigation: Abdul Karim Al-Filali, Fadala Press, Muhammadiyah, 1793 AD, pg. 79.
56. Al-Kubaisi, The Idrisid State, A Study of its Political Conditions, p.
57. Al-Mahali, The Rose Gardens in the Virtues of the Zaydi Imams, Volume 1, p. 355.
58. Al-Zubaidi, The Quraysh lineage, p. 56.
59. Maarouf, Naji, The Arabism of Islamic Cities, Al-Ani Press, 1st Edition, Baghdad, 1964 AD, p. 67.
60. Al-Qudsi, Muhammad bin Ahmed, (T.: 375 AH / 985 AD), the best divisions in the knowledge of the regions, Brill edition, Leiden, Holland, 1909 AD, p. 228.
61. Al-Jubouri, The Intellectual Movement in the City of Fez, p. 37.
62. Al-Bakri, Ifriqiya and Morocco, investigation: Doslan, Adolf Jordan Press, Algeria, 1911, p. 115; Abu Saad, Ahmed, Travel Literature, Dar Al Sharq Al Jadeed, 1, Beirut, 1961, p. 105.
63. The Enemy of Andalusia: It is the eastern bank of the Fez River and was named by that name because Idris II had been sent down by a delegation from the people of Andalusia to him. See: Ibn Abi Zara', Al-Anis Al-Tarab, p. 56; Ibn al-Qadi and al-Maknasi, the quotation ember, vol 1, p. 38.
64. Al-Kubaisi, The Idrisid State: A Study of its Political Conditions, pp. 59-61.
65. Ibn Khaldun, Abdul Rahman bin Muhammad, (T.: 808 AH / 1405 AD), The Lessons and Diwan of the Beginner and the News in the Days of Arabs, Non-Arabs, Berbers and Their Contemporaries with the Greatest Sultan, Al-Alami Publications Publications, Beirut, 1971 AD, Part 4, p.
66. Al-Jaznai, Jana Zahrat Al-Ass, p. 14.
67. Al-Anees Al-Tarab, pg. 36.
68. Al-Arabi, Ismail, Idrisid State, Kings of Tlemcen, Fez and Cordoba, Dar Al-Gharb Al-Islami, Beirut, 1983, p. 84.
69. Al-Nasiri, Investigation of the News of the Maghreb Countries, Part 1, p. 151.
70. Ahmed, Mustafa Abu Dhaif, The Impact of Arab Tribes on Moroccan Life during the Almohad and Bani Marin eras, Moroccan Publishing House Press, 1st Edition, Casablanca, 1982, p.
71. Al-Kubaisi, The Idrisid State: A Study of its Political Conditions, p. 63
72. Ibn Khaldun, Lessons and Diwan Al-Mubtada and Al-Khabar, Volume 2, pg. 13.
73. Al-Maqri, Shihab Al-Din Ahmed bin Muhammad, (T.: 1041 AH / 1631 AD), The Good Breath of the Good Ghost of Andalusia, investigation: Ihsan Abbas, Dar Sader, Beirut, 1968 AD, pg. 482.
74. Al-Bakri, Morocco in the Remembrance of African Countries and Morocco, pp. 115-116.
75. Subh Al-Asha fi Al-Ansha Industry, Part 1, p. 154.
76. Al-Bakri, Morocco in the mention of African countries and Morocco, p. 123.
77. Ibn Al-Abar, Muhammad bin Abdullah, (T.: 658 AH / 1259 AD), Al-Hilla Al-Sira', investigative: Hussain Mu'nis, Press of the Composition, Translation and Publishing Committee, Cairo, 1963 AD, vol. 1, p. 53; Provencal, Levy, Islam in Morocco and

- Andalusia, translated by: Mahmoud Abdel Aziz Salem and Mohamed Salah El-Din Helmy, Egyptian Renaissance Press, 1951 AD, pp. 27-28.
78. Al-Kubaisi, The Idrisid State: A Study of its Political Conditions, p. 69.
 79. The Berbers: They are tribal groups that inhabited Morocco, and their names were named in relation to the places in which they settled. See: Yaqoot Al-Hamawi, Lexicon of Countries, Part 1, p. 368.
 80. Al-Qalqashandi, Subh Al-Asha, Volume 1, pg. 360.
 81. Al-Qalqashandi, Abi Al-Abbas Ahmed bin Ali, (T.: 821 AH/1418 AD), The End of the Lord in Knowing the Genealogy of the Arabs, Edited by: Ibrahim Al-Ibary, Lebanese Library, Edition 2, Beirut, 1980 AD, p. 118.
 82. Al-Masoudi, Abu Al-Hasan Ali Bin Al-Hussein Bin Ali, (346AH/957AD), Promoter of Gold and Minerals of the Core, International Book Company, 2nd Edition, Beirut, 1990AD, Vol. 1, p. 455.
 83. Al-Yaqoubi, Ahmed bin Abi Yaqoub bin Ishaq, (T.: 284 AH/897 AD), History of the Yacoubi, Dar Sader, Beirut, d.T., pp. 190-191.
 84. Al-Balkhi, Abu Zaid Ahmed bin Sahel, (T.: 322 AH / 933 AD), The Book of Beginning and History, footnotes: Khalil Imran Al-Mansour, Dar Al-Kutub Al-Ilmiyya, I 1, Beirut, 1997 AD, Volume 2, p.
 85. Al-Tabari, Muhammad bin Jarir, (T.: 310 AH / 922 AD), The History of the Messengers and Kings, investigated by: Muhammad Abu al-Fadl Ibrahim, Dar al-Maaref, 3rd edition, Cairo, 1966 AD, vol. 1, p. 207; Yaqout al-Hamawi, Lexicon of countries, vol. 1, p. 368 .
 86. Lessons and Diwan Al-Mubtada and Al-Khabar, vol. 6, 117.
 87. Al-Qalqashandi, Subh Al-Asha, Volume 1, pg. 361.
 88. Al-Nasiri, Investigation of the News of the Far Maghreb Countries, Part 1, p. 121.
 89. Ibn Khaldun, The Lessons and Diwan of Al-Mubtada and Al-Khabar, Volume 2, p. 192.
 90. Al-Humairi, Al-Rawd Al-Maatar in Khobar Al-Aqtar, pg. 480.
 91. Ibn Khaldun, The Lessons and Diwan Al-Mubtada and Al-Khabar, vol. 6, p. 192.
 92. The same source, part 6, pg. 201.
 93. Ibn Hazm, Abu Muhammad Ali bin Ahmed al-Andalusi, (T.: 456 AH/1063 AD), JamraatAnsab al-Arab, investigation by: Abd al-Salam Harun, Dar al-Maaref, 5th edition, Cairo, d.T., pg. 496.
 94. Al-Qalqashandi, Subh Al-Asha, Volume 1, pg. 364.
 95. Ibn Hazm, JamrahAnsab Al-Arab, pg. 496.
 96. The same source, 496.
 97. Ibn Khaldun, The Lessons and Diwan Al-Mubtada and Al-Khabar, vol. 6, p. 168.
 98. Ibn Hazm, JamrahAnsab Al-Arab, pg. 496.
 99. Ibn Khaldun, Lessons and Diwan Al-Mubtada and Al-Khabar, vol. 6, p. 170.
 100. Yaqout Al-Hamawi, Dictionary of Countries, Volume 1, p. 368.
 101. Taha, Jamal Ahmed, the city of Fez in the era of the Almoravids and the Almohads (448AH/1056AD-668AH/1269AD), a political and civilized study, Dar Al-Wafaa Ladina for Printing and Publishing, Alexandria, 2001 AD, pg. 53.

102. Al-Zuhairi, Fez in the Arab Baladin Books, pp. 72-73.
103. Ibn Khaldun, Lessons and Diwan Al-Mubtada and Al-Khabar, vol. 6, p. 195.
104. Al-Bakri, Paths and Kingdoms, Volume 2, pg. 301.
105. Al-Idrisi, Nuzha Al-Mushtaq fi Takhter Al-Afaaq, Volume 1, p. 247.
106. Musa bin Naseer: Musa bin Nasir bin Abdul Rahman, his father was from the guards of Muawiyah bin Abi Sufyan and one of the Muslim leaders in the conquests of the Maghreb, see: Ibn Abdul Hakam, Abu al-Qasim Abdul Rahman bin Abdullah, (T.: 257 AH/871 AD), Fatuh Egypt and Morocco, Edited by: Abdel Moneim Amer, Al-Amal Company for Printing and Publishing, Cairo, D.T., pp. 287-274;
107. Al-Baladhuri, Ahmad bin Yahya bin Jaber, (died: 297 AH/892 AD), Fotouh al-Buldan, investigative by: Abdullah Anis al-Taba', Al-Maaref Foundation, Beirut, 1987 AD, 321-322.
108. Al-Nuwairi, Shihab al-Din Ahmad Abd al-Wahhab, (T.: 733 AH / 1332 AD), Nihayat al-Arb fi Founun al-Adab, investigative by: Abd al-Majid Tarhini and Imad Ali Hamza, Dar al-Kutub al-Ilmiyya, 1, Beirut, 2004, vol. 24, p. 21
109. Al-Mahali, The Pink Gardens in the Virtues of the Zaydi Imams, vol. 1, p. 355.
110. Ibn Adhari Al-Marrakchi, Al-Bayan Al-Maghrib, Volume 1, p. 210.
111. Al-Zubayri, The Quraysh Lineage, p. 56.
112. Ibn al-Ahmar, Byutat Fez, pg. 13; Ibn al-Qadi al-Maknasi, Jadwa al-Quotation, vol.
113. Al-Zuhairi, Fez in the Books of the Arab Baladin, p. 87.
114. Ibn Abi Zara', Al-Anees Al-Mutreb, p. 39.
115. Same source, pg. 39.
116. Al-Zuhairi, Fez in the Arab Baladin Books, p. 88.
117. Paths and Kingdoms, Volume 2, p. 299.
118. Al-Zuhairi, Fez in the Books of the Arab Baladin, p. 91.