

0143 Al-Ḍuwayḥī, Aḥmad b. ʿAbd
Allāh b. Muḥammad

Düveyhî
(0407)

ʿIlm uṣūl al-fiqh min al-tadwīn ilā
nihāyat al-qarn al-rābiʿ al-ḥiḡrī :
dirāsa tāriḥīya istiqrāʿīya taḥlīlīya /
taʿlīf Aḥmad b. ʿAbd Allāh b.
Muḥammad al-Ḍuwayḥī. - Ṭ. 1. - Al-

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Duwayhī

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DURUMAN

poems use religious vocabulary, a characteristic that fits well with the tradition that links Dukayn to the allegedly pious Umayyad caliph 'Umar II b. 'Abd al-'Azīz (r. 99–101/717–20). Horses, hunting, and racing are the themes in which Dukayn excels (nos. 5, 6, 13, 17, 20, 21); he wrote forceful and vivid descriptions of horses in action, but his panegyric *urjūzas* are of little merit.

The historical information on Dukayn is meagre. He must have been born no later than about 50/670. His two encounters with 'Umar b. 'Abd al-'Azīz are often mentioned, but he was hardly his intimate companion. Dukayn visited Medina several times, and he may have lived as a Bedouin between Medina and Basra.

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JAAKKO HÄMEEN-ANTTILA

al-Duwayhī, Ibrāhīm al-Rashīd b. ŠāliḤ al-Dunqulāwī al-Shā'iqī

Ibrāhīm al-Rashīd b. ŠāliḤ al-Dunqulāwī al-Shā'iqī al-Duwayhī (1813–74) was a Sudanese *ālim* (religious scholar) and Šūfī *shaykh* (master, lit. “elder”) and the source of the Rashīdiyya, a group of Šūfī *ṭuruq* (orders, sing. *ṭarīqa*) named after him, which spread widely across several regions of the Muslim world, from the 1860s to the First World War. The Rashīdiyya is one of the major groups of *ṭuruq* within the Aḥmadiyya-Idrīsīyya, itself a widespread group of Šūfī *ṭuruq* founded by the Moroccan mystic Aḥmad b. Idrīs al-Fāsī (d. 1837).

Born in al-Kurū, near Marawī, in northern Sudan, al-Rashīd was the son of a local *qādī*, who claimed descent from *ashraf* (descendants of the prophet Muḥammad, sing. *sharīf*) in the Ḥaḍramawt. At the age of seventeen he left home and travelled—via Eritrea, where he was initiated into the Khatmiyya, another *ṭarīqa* in the Aḥmadiyya-Idrīsīyya tradition—to 'Asīr, in Yemen, where he met Aḥmad b. Idrīs. Al-Rashīd remained in 'Asīr until the death of Ibn Idrīs, and then, after spending some time in northern Sudan and Upper Egypt, settled in Mecca in 1855. He spent the rest of his life in Mecca, teaching and transmitting the *ṭarīq* (spiritual teachings, lit. “way”) that he had learned from Ibn Idrīs.

Al-Rashīd was an *ālim* known for his teaching of *ḥadīth* and for collecting and printing the prayers and litanies of Ibn Idrīs. He also wrote a life of Ibn Idrīs, *Iqd al-durr al-naḥs* (The necklace of precious pearls), and a work on the *ṭarīq*, entitled *Risālat tawthīq al-'urā li-man arāda ḥudā khayr*

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MADE YAYIN ANKARA
SUNMA SELEN DOKÜMAN

1927. Its co-founders were ʿĪsā b. ʿAlī al-Barwānī, by family connected closely to the Madrasa Bā Kathīr (Loimeier, 104); Abū Bakr Bā Kathīr 1881–1943, the son of ʿAbdallāh Bā Kathīr; and Abū l-Ḥasan Jamāl al-Layl (1888–1959), a well known public intellectual, poet, Qādirī *shaykh*, and schoolteacher (Bang, *Ripples*). Dozens of scholars and students in the Bā Kathīr, Maṣṣab, and Sumayṭ networks became teachers in the government schools, *qādis*, and bureaucrats from the early 1920s onwards. The Zanzibar-born reformist *shaykh* ʿAbdallāh Ṣāliḥ al-Farsī (d. 1982) paints a retrospective portrait of a man somewhat ahead of his times and defends Sayyid Maṣṣab’s modernist stance:

Sayyid Maṣṣab had ideas that Unga’s religious scholars were not accustomed to. Some went behind his back, insulting his name in any way possible. They used to say one sentence, in particular, to show how bad he was, saying “He reads the journal *al-Manar*, as if *al-Manar* were a journal that abused God, His faith, and His Prophet! (al-Farsī, 8).

Aḥmad b. ʿAlī Maṣṣab died on 19 October 1927, after a short illness (al-Farsī, 8–9; Bang, *Sufis and scholars*, 101). His son Ḥāmid (b. Aḥmad) Maṣṣab al-Ḥusaynī (d. 1965) was a student of ʿAbdallāh Bā Kathīr and Muḥammad b. ʿAbd al-Raḥmān al-Makhzūmī (1877–1946) and became a teacher of ʿAbdallāh Ṣāliḥ al-Farsī. He continued the legacy of the Maṣṣab family, teaching the Ramaḍān class at Barza mosque from 1919. In 1921, he became a teacher in the Zanzibar Government School and later speaker of the Government School Teachers’ Association (al-Farsī, 39). He served as *imām* of the Forodhani mosque until he died during a class in the Ḡofu mosque in December 1965. Ḥāmid’s son Aḥmad b. Ḥāmid (b. Aḥmad) Maṣṣab al-Ḥusaynī (d. 1977), was, in turn, educated at the Government Secondary School and stud-

ied in the *ribāt* (a small fort, of the sort often used as Ṣūfī monasteries) of the city of Tarīm, in Ḥaḍramawt. He was *khaṭīb* and *imām* of the *jumʿa* (congregational) mosque in Forodhani for nine years and seems, at some point, to have become a Salafist. He taught at the Muslim Academy, Zanzibar’s first modern Islamic college, from 1960, and again, after the revolution in Zanzibar, from about 1970, and became deputy director of the Muslim Academy.

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[al-]Aḥmadiyya-Rashīdiyya

The **Aḥmadiyya-Rashīdiyya** Ṣūfī order traces its origins to Aḥmad b. Idrīs al-Fāsī (1173–1253/1760–1837), a Moroccan scholar born in Maysur, on the Atlantic coast. Ibn Idrīs studied at the prestigious Qarawīyyīn religious academy in Fez, which was at that time famous for its