

of the two canonical *rāwīs* (transmitters) of Abū Ja'far al-Madanī (d. 130/747–8), the second eponymous reader of Medina besides Nāfi' (d. 169/785–6), according to the system of the ten canonical readings (*qirā'āt*) of the Qur'ān devised by Ibn al-Jazarī (d. 833/1429).

Ibn Wardān studied Qur'ānic recitation with Abū Ja'far al-Madanī and Shayba b. Niṣāḥ (d. 130/747–8, an important Successor who was the chief Qur'ān reciter in his time and one of the teachers of the Medinan eponymous reader Nāfi'). It was reported that when he taught the Qur'ān, he would teach each student ten verses only per session, following the model of Abū Ja'far and Shayba (Ibn al-Jazarī, *Ghāyat al-nihāya*, 1:543). He was described as one of Nāfi's close companions and colleagues (*jillat aṣḥāb Nāfi' wa-qudamā'ihim, rafīqihī Nāfi'*) (al-Dhahabī, 1:247–8; Ibn al-Jazarī, *Ghāyat al-nihāya*, 1:543). Amongst those who studied Qur'ānic recitation with him were Ismā'īl b. Ja'far (d. between 180/797 and 200/816), a transmitter of both al-Kisā'ī (d. 189/805) and Nāfi'; the historian Muḥammad b. 'Umar al-Wāqidī (d. 207/823); and 'Īsā b. Mīnā Qālūn (d. 220/835), one of the two canonical *rāwīs* of Nāfi'. The Libyan reciter Muḥammad al-Salṭanī has a full recording of the Qur'ān in the reading of Abū Ja'far al-Madanī based on the rendition of Ibn Wardān.

#### BIBLIOGRAPHY

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SHADY H. NASSER

## Ibrāhīm al-Rashīd

Ibrāhīm b. Ṣāliḥ al-Duwayḥī (1813–74), known as **Ibrāhīm al-Rashīd**, was the founder of the Rashīdiyya Ṣūfī order. He was born into a religious family in the Merowe district of Northern Sudan. His father, Ṣāliḥ b. 'Abd al-Rahmān, who served as a *qādī* (judge) in Shandī north of Khartoum, met with Muḥammad 'Uthmān al-Mīrghanī (d. 1852), and joined his Khatmiyya *ṭarīqa* (lit., way, hence Ṣūfī order) when Ibrāhīm was three years old, and the boy was trained in this order. In 1830, at the age of seventeen, he went to Eritrea to study with the local Khatmiyya order but in the following year went on to Mecca. There he met followers of al-Mīrghanī's teacher, Aḥmad b. Idrīs, and travelled to Yemen to become his student. He stayed with Ibn Idrīs until the latter's death, in 1837.

At this point, the organisation of Ibn Idrīs's followers was unclear. Ibn Idrīs had not established a *ṭarīqa* structure of his own, and al-Mīrghanī's Khatmiyya was now a separate, mainly Sudanese, order. Some students in Mecca seem, however, to have gathered around Ibn Idrīs's senior student there, Muḥammad b. 'Alī al-Sanūsī (d. 1859), and the twenty-four-year-old al-Rashīd joined them. They called their way the *Ṭarīqa*