

elaborate Sūfī doctrine in which the science of letters (*ilm al-ḥurūf*) played an important role, especially for the esoteric interpretation of the Qur'ān (*Kitāb al-ibrīz*, I, chap. 1). Al-Dabbāgh's replies to al-Lamaṭī's questions often accord with the teachings of the famous mystic of Andalusian origin Muḥyī l-Dīn Ibn 'Arabī (d. 638/1240). This is the case with al-Dabbāgh's statement regarding the contemplation of the essence of the prophet Muḥammad. Already present in the work of the Persian scholar and mystic from Khūzistān Sahl al-Tustarī (d. 283/896), the notion of "Muḥammadan reality" was extensively developed by Ibn 'Arabī. Drawn directly from the Divine Light, it is from this "reality" that all creatures, including the angels, were created (Lory).

Al-Lamaṭī claimed that he practised *al-ijtihād al-muṭlaq*, the ability to rely solely on the primary sources of Islam—Qur'ān, Sunna, and *ijmā'*, the "consensus" of the community—dispensing with the theological and juridical schools (al-Azharī, 48; al-Qādirī, 4:41).

In addition to the *Kitāb al-ibrīz*, al-Lamaṭī wrote treatises on subjects related to the religious sciences and the Arabic language. He was buried by his disciple, the traditionist and Sūfī Muḥammad b. Sūda al-Tāwudī (d. 1209/1795) in al-Dabbāgh's mausoleum, located in the cemetery of Bāb al-Futūḥ in Fez.

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TAYEB CHOUUREF

Lane, Edward William

Edward William Lane (1801–76) was a British scholar of modern Egypt, translator of the *Arabian nights*, and lexicographer of the Arabic language [Illustration 1]. Originally apprenticed as an engraver, Lane did not pursue engraving as a career although his artistic training served him well in his early scholarly work. Instead, his imagination was captured by Egypt in 1821 when he attended the sensational exhibition of Giovanni Battista Belzoni (d. 1823) in Piccadilly, London. Belzoni's exhibition was about the newly