

mujāhid (one engaged in *jihād*) al-'Ayyāshī (d. 1051/1641), according to certain sources, or by the appeal of his future master, Abū 'Abdallāh Muḥammad al-Yābūrī (d. beginning of the eight/fourteenth century), who was the patron saint of the guild of fishermen. Following the end of the rule of the al-Dilālī *zāwiya* (Šūfī hostel, and, by extension, Šūfī order) over the city of Salé and the death of al-'Ayyāshī at the hands of the Khloṭ tribe of northwestern Morocco, Ibn 'Āshir led a tranquil life in this port city, making a living by copying manuscripts and attracting many disciples.

It is through the works of Ibn 'Āshir that Moroccan Šūfism broke with that of Abū Madyan (d. 594/1198), the highly respected saint of Andalusī origin who died near Tlemcen in Algeria—whose teachings were considered too abstract and philosophical—in order to reconnect with the simpler and more accessible one espoused by al-Ghazālī.

Through Ibn 'Āshir al-Anṣārī and especially his work *al-Murshid al-mu'īn* ("The assisting guide"), a book considered indispensable in many parts of the Muslim world, Šūfī jurists and students in the Maghrib were able to achieve a certain balance between the path of Sunnī orthodoxy and that of Šūfī mysticism. His *Aqīda wa-taṣawwuf* ("Dogma and mysticism") is equally well known and is considered his second major work. In the Maghrib and elsewhere in North Africa, *al-Murshid al-mu'īn* has become the most cited work, after the Qur'ān and the *Dalā'il al-khayrāt* ("The index of good things"), a collection of litanies by the North African religious scholar of Berber descent and mystical author al-Jazūlī (d. 869/1465). Ibn 'Āshir's writings enjoyed unprecedented success due to the commentaries on them by his disciple Aḥmad

Mayyāra (d. 1072/1662). These commentaries were published under the title *al-Durr al-thamīn 'alā al-Murshid al-mu'īn* ("The precious pearl on *The assisting guide*"). Aḥmad Mayyāra's book, in its turn, was the object of commentary by 'Abd al-Qādir al-Fāsī (1091/1680), the erudite founder of Fez, the foremost centre of Moroccan culture. This latter commentary made Ibn 'Āshir's work even more famous. To his two disciples, Mayyāra and 'Abd al-Qādir al-Fāsī, should be added the renowned *qāḍī* Muḥammad b. Sudā (d. 1076/1666).

In addition to the two aforementioned books, Ibn 'Āshir wrote commentaries on *al-Mukhtaṣar* ("The compendium"), regarded as the most authoritative legal manual by North and West African Muslims, by Sīdī Khalīl b. Iṣḥāq b. Mūsā (d. 767/1366), an Egyptian scientist, and *al-Aqīda al-sughrā* ("The little (theological) treatise") by the renowned Maghribī theologian al-Sānūsī (d. 895/1490).

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JILLALI EL ADNANI

Ibn 'Azzūz

Abū Muḥammad Sīdī 'Abdallāh b. 'Azzūz (1204/1789), known as **Ibn 'Azzūz** or Sīdī Ballā (Sidi Bella), was a Šūfī healer versed in both mystical and