

Muwaḥḥidūn (Unitarians, another name for the Nuṣayrīs) and the others concerning other *ghulāt* groups and the mainstream Imāmiyya. The next generation of the Banū Shu'ba, who lived in Ḥarrān during first half the fifth/eleventh century, continued al-Ḥasan b. 'Alī's style of Nuṣayrī theological writing.

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##### SOURCES

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##### STUDY

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## al-Ibrāhīmī, Muḥammad al-Bashīr

**Muḥammad al-Bashīr al-Ibrāhīmī** (14 Shawwāl 1306-19 Muḥarram 1385/13 June 1889-20 May 1965), was a reformist Muslim scholar born in Rās al-Wād, near Ṣūf (Fr., Sétif), in eastern Algeria. The French colonial power added the last name Ṭālib ("Student"). From 1940 until

the Algerian War of Independence (1954-62), he was the president of the Association des Oulémas Musulmans Algériens (AOMA; Eng., Association of Algerian Muslim 'Ulamā', Ar., Jam'iyyat al-'Ulamā' al-Muslimīn al-Jazā'iriyyīn, 1931 to circa 1957), which embodied Islamic reformism in Algeria. His presidency ended when the association ceased its activities following the wave of repression that ensued after it declared its support for the FLN (Front de Libération Nationale, National Liberation Front) in January 1956.

Born into an educated rural family, al-Ibrāhīmī memorised the Qur'ān, Arabic grammar, and Arabic poetry with his uncle. He left Algeria in 1911 to join his father in Medina, spending approximately three months in Cairo en route. They both moved to Damascus in 1916, where al-Ibrāhīmī studied *tafsīr* (Qur'ānic exegesis), *ḥadīth* (traditions or sayings of the prophet Muḥammad), and *nasab* (genealogy). He later taught Arabic language and literature at the prestigious Maktab 'Anbar secondary school, in Damascus. In 1919, al-Ibrāhīmī married Ḥalīma Shūqatī, a Tunisian woman of Turkish origin. They had two sons and two daughters, plus a boy and a girl who died as infants.

While in Damascus, al-Ibrāhīmī may have met the reformist Algerian scholar and founder of the newspaper *al-Shihāb* ("The meteor") Ibn Bādīs (1889-1940). On his return to Algeria in 1920, al-Ibrāhīmī discussed with him and other scholars, mostly through the Arabic Algerian press, the idea of setting up a movement to educate and enlighten Algerian Muslims. To this end, in 1931, they founded, along with a broader range of Muslim scholars, the AOMA. Al-Ibrāhīmī was later sent to Tlemcen, where he taught at the Dār