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Abu Abdullah Al-Maqri Al-Tlemsani: His Life and His Travels

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Abstract:

The subject of Maghrebi travels to the Mashreq during the Middle Ages is considered one of the key topics in the history of Maghreb-Eastern relations—scientifically, commercially, economically, and even politically. These journeys reflected the Maghrebis' pursuit of knowledge and culture, their contributions to science and thought, and their active role in trade. The Central Maghreb, with its deep-rooted history, was notably present, and its scholars left a lasting mark across the Islamic world.

This research paper examines an example of such scholarly journeys: the travels of Abu Abdel-Maqri to the eastern cities and the impact of this experience on his intellectual life. We explore his biography, his academic development, the cities he visited, the prominent scholars he studied under, and his role in each center—highlighting how such journeys shaped the scholarly landscape of the Middle and Islamic Maghreb.

Keywords: Abu Abdel-Maqri; Central Maghreb; Mashreq;

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Scholarly Journey; Maghreb-Mashreq Relations.

1. INTRODUCTION

The journey to the Mashriq in the Islamic Maghreb during the 7th and 8th centuries AH was one of the main sources of cultural and scientific life. It played a significant role in the advancement of intellectual and scholarly activity in various urban centers. It was one of the most important factors that helped strengthen the cultural ties between the Maghreb and the Mashriq, particularly through the movements of pilgrims and scholars.

The pilgrimage journey was not merely a goal or motivation in itself, but rather a means for many scholars and students to seek knowledge. Many scholars rose to prominence by leading groups of travelers in search of knowledge, including our esteemed Sheikh Abu Abdullah al-Maqri, who was one of the most prominent scholars of the central Maghreb during the 8th century AH. His journey was one of the most notable scholarly pilgrimage journeys to the Islamic Mashriq. Therefore, we ask:

- To what extent did the journeys of the Moroccans to the Mashriq influence the cultural life of Islamic Morocco?
- How was the journey of Abu Abdullah al-Maqri to the Mashriq?
- Did his journey have any impact or influence on his professional career?

2. Motivations for the Journeys of the Moroccans to the Mashriq

Between the 6th and 9th centuries AH / 12th and 15th centuries CE, the central Maghreb experienced an intellectual and cultural movement that encompassed various branches of knowledge. This made its capitals centers of cultural and intellectual radiance in both Morocco and Andalusia. Its rulers made a concerted effort to connect their capitals with other

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intellectual centers in the Mashriq and Andalusia through travel for the pursuit of knowledge and pilgrimage to the holy sites. These were among the most important factors that encouraged the connection between Morocco and the Mashriq. Despite the political conditions that prevailed in Islamic Morocco during many periods, they did not prevent students of knowledge from embarking on journeys in search of knowledge and meeting with scholars wherever they were found.¹ Several factors encouraged this, which include:

The motives for the journey were numerous and spanned various fields, depending on the goals of the travelers. The most notable of these include:

- The political motive: The political, economic, and social conditions in many periods encouraged the emergence of scientific journeys. Political stability played a significant role in these travels by fostering an environment conducive to science, encouraging scholars to conduct research and write. Rulers and sultans showed great interest in scholars, bringing them closer and providing them with a favorable environment to explore different fields of knowledge. For instance, the Sultans of Tlemcen are a prime example of this support.²
- The care of both the Moroccans and the Mashriqis for the Hajj season: Sultans and rulers in both regions paid great attention to the Hajj caravan³ and spared no effort or financial resources to ensure its success each season. They focused on paving and securing the routes and provided guides for the Moroccan pilgrims. Additionally, there were communications between the sultans, with the sending of Qur'ans and sacred manuscripts to the holy sites as a token of gratitude for the success of the Hajj season.⁴

- Searching for books, collections, and uncovering unknown texts written by Arab and Muslim scholars and travelers who journeyed around the world, recording their impressions and documenting what they witnessed, in addition to tracking scientific and industrial phenomena, the development of urbanization, and the signs of modernization.
- Along with a love for knowledge, curiosity, and the exploration of new things and places, as well as getting to know various cities and regions, this includes uncovering the other consciousness shaped through travel and the observations of travelers that influenced their perspectives on countries, people, and ideas.⁵
- The frequent political decline in many regions of the Maghreb and Andalusia pushed some scholars to emigrate and seek places of settlement, despite the numerous difficulties faced by travelers, including natural conditions during their journeys, as well as encounters with bandits, looting, and other challenges.⁶
- Among the motivations was also the availability of suitable conditions for pilgrims and students who sought out cultural centers such as Cairo, Alexandria, and Hijaz. In addition, the widespread reputation of their scholars encouraged scholars and students to travel to these centers, to learn from them, and to become acquainted with their methods and sciences.⁷
- Moreover, students from the Islamic Maghreb would travel between the regions of the Maghreb and the Islamic Mashriq in search of licenses from the Hadith scholars,⁸ which were only granted to those who studied Hadith. Over

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time, these licenses were extended to all fields of knowledge and arts. They were only granted after studying under an authorized teacher, spending days, months, and sometimes even years in their company. Additionally, students sought to obtain the scientific chain of transmission, which involved knowing the history of the notable figures of the ummah, such as the Companions, Tabi'un, and jurists, including their birth and death dates, as well as identifying the scholars and teachers who transmitted knowledge from them. This is referred to as the "scientific chain" or "isnad."⁹

The journey, with its various objectives, held significant importance for the travelers, as it was considered one of the most important means to achieve their goals. In the context of travel and its literature, there are comprehensive depictions and precise information about economic, social, urban, and political conditions, as well as mentions of historical landmarks, economic relations, descriptions of countries, kingdoms, regions, lands, paths, and roads. The journey played a crucial role in confirming events and occurrences through direct observation and firsthand experience. This allowed the traveler to broaden their horizons through frequent visits to different countries and interactions with scholars and knowledgeable individuals. Thus, the journey in search of knowledge had great importance, as it enriched the cultural field through scientific exchange, involving meetings with scholars, acquiring knowledge through narration, and obtaining scholarly licenses.¹⁰

3. Introduction to the figure of Abu Abdullah Al-Maqri

3.1. His Name and Lineage

He is Muhammad ibn Ahmad ibn Abi Bakr ibn Yahya ibn Abd al-Rahman ibn Abi Bakr ibn Ali al-Qurashi, known as al-

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Maqri, and he is commonly referred to as Abu Abdullah.¹¹ Some Moroccans have doubted his Qurashi lineage, but his grandson, Abu al-Abbas al-Maqri, proved their lineage with testimony from those knowledgeable in history and genealogy, such as Ibn Khaldun, Ibn al-Ahmar, and Ibn al-Khatib.¹²

Al-Maqri belongs to the family of Maqra, which settled in the Maqra region, located in the central Maghreb between the Zāb and the High Plateaus.¹³ After this family had lived in the town of Maqra for several decades, they moved to the city of Tlemcen¹⁴ under the leadership of their ancestor Abd al-Rahman ibn Abi Bakr ibn Ali al-Qurashi, who was a follower of the Sufi Sheikh Abu Madian ibn Shu'ayb ibn al-Husayn al-Ansari al-Andalusi.¹⁵ He arrived in Tlemcen at the end of the 6th century AH / 12th century CE and settled there. His family played a significant role in the development of Tlemcen culturally, politically, economically, and especially in trade. Their contributions included paving desert trade routes, digging wells, and ensuring the safety of merchants, thus helping to revitalize desert trade, particularly between Tlemcen and Sijilmasa.¹⁶

3.2. His Birth and Upbringing

Abu Abdullah al-Maqri was born in Tlemcen on a date that has not been precisely recorded. However, it is known that he was born during the reign of Sultan Abu Hamu Musa ibn Othman ibn Yaghmurasen, who ruled Tlemcen from 707 AH (1307 CE) to 718 AH (1318 CE).¹⁷ Although al-Maqri was aware of the exact date of his birth, he chose not to disclose it, as he believed it was not proper to reveal one's age. He stated: "...I was born in Tlemcen during the time of Abu Hamu Musa ibn Othman ibn Yaghmurasen ibn Ziyān. I did come across the exact date, but I decided to refrain from mentioning it..."¹⁸ Thus, Sheikh Muhammad al-

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Fadhil ibn Ashour estimates that al-Maqri was born around the year 710 AH (1310 CE).¹⁹

Abu Abdullah al-Maqri grew up in a family distinguished by its glory, wealth, and knowledge. He inherited an important library of books, which allowed him to be raised in an intellectually stimulating environment. As he said: "Here I am, having realized nothing but the effect of the blessings that made its chapters our sustenance..."²⁰

Therefore, al-Maqri did not engage in the pursuit of livelihood but instead focused his attention on meeting the scholars. Additionally, the era in which al-Maqri grew up provided him with an opportunity to achieve his academic goals, as Tlemcen during that period was a center of scientific radiance in the Maghreb and a destination for students and scholars from various parts of the Islamic world.²¹

Al-Maqri dedicated himself to memorizing the Qur'an and learning the basics of several sciences in the elementary schools (kuttab), including jurisprudence and principles, starting with the abridged version of Ibn Hajib. His first teacher was Abu Abdullah Ibn Muhammad al-Qarmuni, whom al-Maqri held in high regard. His second teacher was Abu Zayd Abd al-Rahman Ibn Ya'qub Ibn Ali al-Sanhaji. He continued his education in the two schools founded by the sons of the Imam and became one of their most prominent students.²²

3.3. The Students of Knowledge and Their Scholars in Tlemcen

The material inheritance left by Abu Abdullah al-Maqri, represented by his library, played a significant role in motivating Abdullah al-Maqri to pursue knowledge and literature. Abdullah al-Maqri received his education in Tlemcen during various educational stages that the Zayyanid state was undergoing. In the

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first stage, he underwent primary education, which included writing, reading, and memorizing the Quran with the seven canonical readings. This took place in the elementary schools (kuttab) and mosques, where the teacher was referred to as the *maktab*. The first teacher of Abdullah al-Maqri was Abu Abdullah Muhammad ibn Muhammad al-Qarmuni.²³

The second stage is optional for the student, during which they study grammar, language, and jurisprudence. In this stage, the student is expected to reach an appropriate level of cultural and religious knowledge. Abu Abdullah mastered the Arabic language during this period, studying the book *At-Tahseel* until he had memorized it. He then studied religious sciences, including jurisprudence and its principles, and studied the book *Mukhtasar Ibn al-Hajib* under the guidance of some scholars of Tlemcen, including Sheikh Abu Musa and Sheikh Abu Zayd. He mastered various rational and transmitted sciences and was influenced by Sufism, especially after associating with a number of Sufi shaykhs like Abu Abdullah al-Jumahi al-Marrakshi.²⁴

The scholarly environment in Tlemcen greatly aided Abu Abdullah al-Maqri in acquiring knowledge from the prominent scholars and shaykhs there. In addition, the importance of scientific gatherings organized by the rulers and sultans played a key role in attracting leading scholars from the Maghreb and Andalusia, from whom both students and scholars benefited. Al-Maqri attended two significant gatherings during the reign of Sultan Abu Tashfin, alongside the two brothers (Abu Zayd and Abu Musa), the sons of the Imam. He also participated in the debates that took place in the presence of the Sultan.²⁵

Among the scholars from whom al-Maqri studied in Tlemcen, we mention the following:

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- Abu Abdullah Muhammad ibn Ali ibn Suleiman al-Satti, the renowned Hafiz of the Maghreb and an expert in inheritance laws, who was among the members of the scientific council under Sultan Abu al-Hasan.²⁶
- Abu Musa Imran ibn Musa ibn Yusuf al-Mashdali, a scholar from Bejaia, who fled to Tlemcen after the siege of Bejaia. He was brought to Tlemcen by Abu Tashfin and was highly esteemed. He became a teacher of Hadith, Fiqh, theology, grammar, logic, and dialectics in Tlemcen. Al-Maqri benefited greatly from him and described him as "having vast knowledge in jurisprudence and dialectics."²⁷
- Abu Ishaq Ibrahim ibn Hakim al-Salawi, a scholar who visited Tlemcen frequently. Al-Maqri narrated many of his teachings, and he passed away in 737 AH (1336 CE).
- Abu Muhammad Abdullah ibn Abdul Wahid ibn Ibrahim ibn Nasir al-Majassi was a righteous scholar known for his deep emotional attachment and awe of God, which led him to tears. His intense piety influenced al-Maqri in his journey towards Sufism. He passed away in 741 AH / 1340 CE.²⁸
- Abu Ali Hasan ibn Yusuf al-Hasani taught al-Maqri Hadith. He died between 753 AH – 1352 CE and 754 AH – 1353 CE.²⁹
- Abu Abdullah Muhammad ibn Mansur ibn Ali ibn Hadiya al-Qurashi was one of the judges of the community in Tlemcen. He was a writer and a preacher.³⁰
- Abu Abdullah ibn Muhammad al-Tamimi was a scholar and ascetic from whom al-Maqri learned the "Sharh al-Ma'alim" (Explanation of the Landmarks). He passed away in 756 AH / 1356 CE.³¹
- Abu Abdullah Muhammad ibn al-Hussein al-Baruni, an

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Andalusian who came to Tlemcen, and Abu Abdullah Muhammad ibn Abdullah ibn Abdul-Nur, who passed away in 750 AH / 1349 CE, and Abu Imran Musa al-Masmudi, known as al-Bukhari, whom al-Maqri criticized in some of his fatwas.³² Among others are:

- Abu Abdullah Muhammad ibn Yahya ibn Ali al-Najjar al-Tlemceni, whom al-Maqri described as "the rarest of his time,"³³ and Abu al-Hasan Ali ibn Sab' ibn Mazahim al-Miknasi. Al-Maqri took from him the Quran with the seven readings and hadiths with their chains of transmission.³⁴ He also received the *Sahihayn* with its chain from Abu Abdullah Muhammad ibn Hussein al-Qurashi al-Zubaydi.³⁵ Additionally, he learned hadith and the Arabic language from Abu Abdullah al-Muhaymin ibn Muhammad al-Hadrami al-Sabti.³⁶
- He also studied under Abu Abdullah al-Rundi al-Fasi, and Abu Abdullah Muhammad ibn Ali ibn Abdul-Razzaq al-Jazuli, the judge,³⁷ and Abu Ishaq Ibrahim ibn Abdul-Rahman ibn Abi Yahya. Al-Maqri had many scholars in Tlemcen, so much so that he refrained from mentioning them, noting that they were numerous.³⁸

It is notable that Abu Abdullah al-Maqri had many shaykhs from whom he learned, which, as mentioned earlier, was due to the scholarly environment of Tlemcen, a city that attracted scholars and students from the Islamic Maghreb and Andalusia.

After benefiting from the scholars of Tlemcen, Abu Abdullah al-Maqri decided to embark on a scholarly journey to various intellectual centers to complete his knowledge and studies.³⁹

4. Al-Maqri's Journey to the Eastern Intellectual Centers and His Travels Between Them

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Abu Abdullah al-Maqri's journey to the East took place after his travels to the intellectual centers of the Maghreb, specifically after his journey to the far Maghreb. He first visited Bejaïa, then traveled to the Lower Maghreb, where he met several prominent shaykhs. He then returned to Tlemcen and stayed there for a while. Driven by his ambition, he decided to visit the far Maghreb, where he went to Fes, Aghmat, Ceuta, and other places, meeting a number of jurists. After his journey through the Maghreb, al-Maqri stayed in Tlemcen for a period before starting his third journey, which was to the East and the Hejaz. During this journey, he visited other intellectual centers, such as Egypt and the Levant.⁴⁰

4.1. His Journey to Egypt

Egypt was the first stop where Abu Abdullah al-Maqri arrived before heading to the Hijaz. This was because the usual route for travelers from the Maghreb often made Egypt their first station before continuing to the Hijaz. Egypt held significant importance for the Maghrebis as a destination for seeking knowledge. It was one of the places they visited to benefit from the debates, lectures, and teachings in its famous schools, mosques, and zawiyas, or to copy books and manuscripts.⁴¹ Additionally, the rulers and sultans of Egypt were deeply interested in science and encouraged scholars to research and write. They also directed their attention to the scholars, offering them a warm reception and hospitality. Furthermore, the accommodation facilities provided motivation for students and scholars, offering them an opportunity to interact with students coming from other Islamic countries. Among these facilities were the Maghrebi section in Al-Azhar Mosque and the Maghrebi House in Alexandria.⁴²

Thus, al-Maqri's journey to Egypt took place in 745 AH /

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1344 CE, as mentioned in this regard: "I left in the year 45 in Egypt a man who claimed to have heard ninety Hadiths from al-Mu'ammār, and I took them from him and wrote them down."⁴³ Al-Maqri was deeply impressed by Cairo and took great pride in its religious fervor, as Ibn Khaldun said: "He who has not seen it does not know the honor of Islam."⁴⁴

Among the scholars whom al-Maqri encountered in Egypt, we mention:

- Atheer al-Din or Hayyan al-Gharnati: He was Muhammad ibn Yusuf ibn Ali al-Gharnati al-Andalusi al-Nafzi (his lineage traces back to the Nafza Berber tribe), one of the Andalusians who migrated to the Mashriq. He was a scholar of his time in language, exegesis, hadith, and biographies. Al-Maqri benefited from him and stated, "I narrated from him and benefited from him." He passed away in Egypt in 745 AH / 1345 CE.⁴⁵
- Shams al-Din Mahmoud al-Isfahani: He was a jurist and an expert in logical reasoning, knowledgeable in the two primary sources of Islamic jurisprudence (the Quran and Hadith). He came to Cairo, where he took up teaching and authored numerous books, including *Kafiya Ibn al-Hajib* and *Mukhtasar Ibn al-Hajib*. Al-Maqri studied under him in the Khanqah of Qusun.⁴⁶ He passed away in 749 AH / 1348 CE.⁴⁷
- Shams al-Din Muhammad ibn Ahmad ibn Adlan: He was Muhammad ibn Ahmad ibn Othman ibn Ibrahim al-Katani, known as Ibn Adlan, a Shafi'i scholar from Egypt. He was well-versed in grammar and Quranic recitations and was highly regarded for his expertise in jurisprudence. He wrote an explanation of *Mukhtasar al-Muzani*. Al-Maqri

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mentioned, "He read to me part of his commentary on the book of al-Muzani and handed it to me."⁴⁸ He passed away in 749 AH (1348 CE).

- Shams al-Din Muhammad ibn Ahmad ibn al-Luban: He was a Shafi'i scholar from Damascus, residing in Cairo. He was knowledgeable in jurisprudence, a commentator, grammarian, and Sufi. He summarized *Al-Rawda* and wrote a commentary on *Alfiya Malik* and *Kitab al-Umam* (which he organized). He passed away in 749 AH / 1348 CE.⁴⁹
- Abu Muhammad Abdullah ibn Suleiman al-Munufi: The esteemed jurist and Imam, who combined knowledge, practice, and piety, was one of the distinguished scholars and teachers of Egypt. He was known for his apparent miracles.⁵⁰ Al-Maqri described him as "the righteous Sheikh... a Maliki jurist." He passed away in 749 AH (1348 CE).⁵¹
- Taj al-Din Ali al-Tabrizi: He was Ali ibn Abdullah ibn Abu al-Hasan al-Ardabili al-Tabrizi⁵² al-Shafi'i, a renowned scholar in jurisprudence, Hadith, logic, Arabic, and mathematics. He summarized the works of Ibn al-Salah on Hadith sciences, wrote a gloss on the explanation of al-Qazwini's *al-Hawi al-Saghir* in Shafi'i jurisprudence, authored *al-Tadhkira* in arithmetic, and *al-Mabsut* on the correct interpretation of terms and speech in the explanation of Ibn al-Hajib's *al-Kafi*. He passed away in 746 AH.⁵³

4.2. His Journey to the Levant

After Egypt, al-Maqri headed to the Hijaz, as previously mentioned. From there, he traveled to the Levant, where he interacted with scholars, including:

- Abu Abdullah Shams al-Din Muhammad ibn Abu Bakr ibn Qayyim al-Jawziyya: A prominent figure in Islamic reform and one of the leading scholars of his time, he was a close disciple of Sheikh Taqi al-Din Ibn Taymiyyah and was deeply influenced by his teachings, following them rigorously. He excelled in all branches of knowledge.⁵⁴ Imam al-Maqri attended his scholarly gatherings and benefited from his teachings, including a particular insight regarding the interpretation of the Hadith: "Whoever has three children, they will be a shield for him from the fire."

Ibn al-Qayyim was asked: "What if a major sin is committed after that?" He replied: "The death of a child is a veil, and the major sin is a breach of that veil. The veil remains as long as it is unbreached, but once breached, it is no longer a veil." Do you not see the Prophet's (peace be upon him) statement: "Fasting is a shield as long as it is not breached?"⁵⁵ Al-Maqri mentioned about Ibn al-Qayyim: "This man is the greatest of the companions of Taqi al-Din Ibn Taymiyyah." He passed away in 751 AH / 1350 CE.⁵⁶

Among those whom Abu Abdullah al-Maqri also connected with in Damascus were Sheikh Sadr al-Din al-Ghamari al-Maliki, Sheikh Abu al-Qasim Muhammad ibn al-Yamani al-Shafi'i, and other prominent figures.⁵⁷

After his journey to the Levant, al-Maqri headed to Jerusalem in Palestine, where he visited the holy sites of the prophets and messengers, including Al-Aqsa Mosque. Among the prominent scholars he met there were Sheikh Abu Abdullah ibn Muthbit, Judge Shams al-Din ibn Salim, and the jurist Abu Abdullah ibn Othman. Al-Maqri received great honor from Judge ibn Salim, with whom he discussed a jurisprudential issue,

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presenting the Maliki school of thought. This discussion had a significant impact on the locals. A Maghrebi advised al-Maqri to emphasize his connection to the descendants of the Imam, as they were highly respected in Jerusalem, with a good reputation and widespread fame. He said to him, "Do not deviate from their lineage to another, as it will diminish your standing. Among these people, you are their successor and the inheritor of their knowledge, and no one surpasses it. What the hand of God builds, no one can destroy."⁵⁸

4.3. His Journey to the Hejaz

The exact year of his journey is not mentioned in the sources, but we can infer that it took place in 744 AH / 1343 CE, based on his statement: "I witnessed the standing in 744 AH, and it was a Friday." Ibn Khaldun also says, "I asked our companion, the judge of the community in Fes, Abu Abdullah al-Maqri, about his return from the Hajj in the year 740 AH."⁵⁹ However, al-Maqri did not mention the route he took or the means of transport he used, whether by land or sea.

During this journey, al-Maqri met prominent scholars in Mecca and Medina. He mentioned two in particular, one of whom was Maliki, the jurist Abu Abdullah Muhammad al-Manufi al-Touzeri, known as Khalil, who was the Mufti of Mecca and its scholar and preacher at the sacred mosque. Al-Maqri studied under him and expressed his admiration by saying, "I have never seen anyone more knowledgeable about the rites of Hajj than him."⁶⁰

The second scholar from whom al-Maqri learned was Imam Abu al-Abbas ibn Radhiy al-Din. In Medina, he also met Abu Muhammad Abd al-Wahhab al-Jabarti.⁶¹

5. CONCLUSION

In conclusion, this research paper has led us to the following

findings:

The journey in pursuit of knowledge was one of the most important factors that propelled the cultural momentum in Islamic Maghreb. Students and scholars from the Islamic Maghreb were keen to complete their education and knowledge by traveling in search of learning, whether to the cities of the Maghreb or the Mashriq. The cities of the Mashriq were the primary destination for the people of the Maghreb due to religious reasons, such as traveling for Hajj and acquiring knowledge and authorization from its scholars and teachers. This led to a cultural and intellectual exchange between the Maghreb and the Mashriq, resulting in the transfer and influence of sciences and knowledge. Maghrebi scholars and students were greatly influenced by the scholarly life in the Mashriq, and they brought with them what they learned from its scholars. This was evident in the journey of Abu Abdullah al-Maqri.

The journey of Abu Abdullah al-Maqri was a model of the Maghrebi scholarly journeys to the Mashriq, blending both religious and intellectual motives. His journey was filled with various scholarly issues due to his interactions with scholars in the cities of the Mashriq, from Cairo to Alexandria, Mecca, Medina, Damascus, and Jerusalem. He combined the knowledge he acquired from the Maghreb with the knowledge he gained from the Mashriq, particularly in the fields of jurisprudence, Sufism, and language.

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¹ Mohammad Adel Abdel Aziz, *Islamic Education in Morocco: Its Eastern Origins and Andalusian Influences*, Egyptian General Book Organization, 1987, p. 30.

² Abdel Aziz Filyali, *Tlemcen during the Zianid Period (Political, Urban, Social, and Cultural Study)*, Mofem Publishing, Algeria, 2007, vol. 2, p. 56.

³ It refers to the pilgrimage caravan. This caravan consisted of various segments of society who had the ability to undertake the pilgrimage, particularly students and scholars, whose primary goal was the pilgrimage itself.

⁴ Ahmad Musa Aziz al-Din, *Studies in the History of Islamic Morocco*, Dar al-Shuruq, Beirut, 1st ed., 1983, p. 42.

⁵ Awatif Muhammad Yusuf al-Nawab, *Moroccan and Andalusian Travels as Sources of the History of Hijaz in the 7th and 8th Islamic Centuries: A Comparative Analytical Study*, King Fahd National Library, 1417 AH, p. 77.

⁶ Abdel Rahman Belajeraj, *Political Relations and Cultural Links Between the Maghreb and Mashreq Islamic States (7th-9th Century AH / 13th-15th Century CE)*, New University Publishing, p. 224.

⁷ Aziz al-Din Ahmad Musa, Op. cit., pp. 42, 43.

⁸ Language: It is derived from the verb *ajaza*, and its form is *fa'alah*, with its original term being *ajwazah*. In technical terms: it refers to the permission granted by a scholar to a student or one seeking his authorization to narrate a hadith or a book authored by

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him. See: Khalid bin Marghoub bin Muhammad Amin, *The Status of Authorization Among the Hadith Scholars: Between Excess and Deficiency Found Among Some Contemporary Scholars*, Dar al-Ummah, Makkah, 2009, p. 29.

⁹ Ibn Khaldun, *The Muqaddimah of Ibn Khaldun*, edited and commented by Muhammad Abdullah Darwish, Dar al-Balkhi, Damascus, 1st ed., 2004, vol. 2, p. 358.

¹⁰ Ibid., pp. 358-359.

¹¹ Al-Hafnawi Abu al-Qasim Muhammad bin Sheikh bin Abu al-Qasim al-Disi Abu Ibrahim al-Ghul, *Definition of the Successors by the Men of the Predecessors*, Pierre Fontatta al-Sharafiya Printing Press, Algeria, 1906, vol. 2, p. 353; Ibn Farhoun al-Maliki, *The Gold Leaf on the Lives of the Scholars of the Maliki School*, ed. Muhammad al-Ahmadi Abu al-Noor, Dar al-Turath for Printing and Publishing, Cairo, vol. 2, p. 264; Ibn al-Khatib, Lisan al-Din, *The History of Granada*, ed. Muhammad bin Abdullah Anan, Al-Khanji Library, Cairo, 1349 AH, vol. 2, p. 191.

¹² Al-Maqri Ahmad bin Muhammad al-Tlemceni, *Nafh al-Tayyib from the Branch of Andalusia's Fragrance*, edited by Ihsan Abbas, Dar Sader, Beirut, 1968, vol. 5, p. 204.

¹³ Muhammad bin al-Hadi Abu al-Ajfan, *Imam Abu Abdullah Muhammad al-Maqri al-Tlemceni*, Dar al-Arabia for Books, 1988, pp. 22-23.

¹⁴ The city of Maghrib al-Awsat, a great city with ancient ruins, located at the entrance of the desert on the way to Sijilmasa. Al-Humayri Muhammad Abdul Moneim al-Sanhaji, *Description of the Island of Andalusia: Selected from the Book of the Fragrant Meadow in the History of Regions*, edited and commented by Lavy Provençal, Dar al-Jil, Lebanon, 2nd ed., 1988.

¹⁵ "The Master of the Gnostics and the Model for Seekers," he was among the distinguished men and a prominent figure among the saints. He combined both Sharia and truth, being a devout ascetic, virtuous, and knowledgeable of God Almighty. See: Ibn Maryam Muhammad bin Muhammad al-Militi al-Medioni al-Tlemceni, *Al-*

Bustan in the Mention of the Saints and Scholars of Tlemcen, edited by Muhammad bin Abi Shanab, Al-Thaaliba Printing Press, Algeria, 1908, pp. 108-109.

¹⁶ Al-Maqri, *Nafh al-Tayyib*, vol. 5, p. 205.

¹⁷ One of the rulers of the Abd al-Wadid dynasty from the Zianid family in Tlemcen, he openly supported Sultan Abu Salem Ibrahim al-Marini, the ruler of Morocco, against his cousin Abu Hamu Musa bin Yusuf. He died in 766 AH / 1365 CE. See: Al-Zurkili Khayr al-Din, *Al-A'lam: A Dictionary of Biographies of the Most Famous Men and Women from Arabs, Arabists, and Orientalists*, Dar al-Ilm lil-Malaayin, Beirut, 15th ed., 2002, vol. 6, p. 261.

¹⁸ Al-Maqri, *Nafh al-Tayyib*, vol. 5, pp. 206-207.

¹⁹ Muhammad Abu al-Ajfan, *Op. cit.*, p. 23.

²⁰ Ibn al-Khatib, *Al-Ihata*, vol. 2, p. 194.

²¹ Fafa Bakoush, *Abu Abdullah al-Maqri and His Scientific Journey Between Tlemcen and the Islamic Maghreb Cities*, Master's thesis in Political and Cultural History of the Islamic Maghreb States, Faculty of Social and Human Sciences, Department of History, University of Abou Bakr Belkaid Tlemcen, 2011/2012, p. 56.

²² Al-Hafnawi, *Op. cit.*, p. 353.

²³ Al-Maqri, *Nafh al-Tayyib*, vol. 5, p. 243.

²⁴ He is Abu Abdullah Muhammad bin Ahmad bin Shater al-Jumahi al-Marrakshi, known as Ibn Shater. He was a companion of Abu Zayd al-Hazmiri, Ibn al-Banna, and others. See: Ibn al-Khatib, *Al-Ihata*, vol. 3, p. 269.

²⁵ Al-Maqri, *Op. cit.*, vol. 5, pp. 243-244; Abu al-Ajfan, *Op. cit.*, pp. 63-64.

²⁶ Al-Maqri, *Nafh al-Tayyib*, vol. 5, p. 243.

²⁷ Al-Tanbakhti Ahmad Baba al-Sudani (d. 1036 AH / 1622 CE), *Nayl al-Ibtihaj bi-Tatreez al-Dibaj*, supervised and presented by Abdul Hamid Abdullah al-Hadama, Publications of the Faculty of Islamic Da'wah, Tripoli, 1st ed., 1989, vol. 1, p. 350.

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- ²⁸ Ibid., p. 218; Al-Maqri, vol. 5, p. 230.
- ²⁹ Al-Maqri: Ibid., pp. 232-234.
- ³⁰ Adel Nuweihid, *Dictionary of Algerian Figures from the Early Islam Period to the Present*, Nuweihid Cultural Foundation, Beirut, Lebanon, 2nd ed., 1980, pp. 336-337.
- ³¹ Ibn Maryam, Al-Bustan, p. 228.
- ³² Al-Maqri, *Nafh al-Tayyib*, vol. 5, p. 236.
- ³³ Ibn Maryam, *Op. cit.*, p. 153.
- ³⁴ Al-Kattani (the Sharif Abu Abdullah Muhammad bin Ja'far bin Idris, 1274-1345), *Sallwat al-Anfas wa Muhadathat al-Akyaas bi-Man Qubira min al-'Ulama' wa al-Salihin bi-Fes*, edited by Abdullah al-Kattani and others, Dar al-Thaqafa, Casablanca, vol. 3, p. 396.
- ³⁵ Muhammad Abu al-Ajfan, *Op. cit.*, p. 67.
- ³⁶ Al-Nabhawi (Abu al-Hasan bin Abdullah bin Hasan al-Malaqi al-Andalusi), *Tareekh Qudat al-Andalus* (The History of the Judges of Andalusia), also called *Kitab al-Murqabah al-'Ulya fi Man Yastahiqq al-Qada' wa al-Fataya* (The Book of Superior Vigilance on Those Who Deserve Judgment and Fatwas), edited by the Committee for the Revival of Arab Heritage, Dar al-Afaq al-Jadida, Beirut, 5th ed., 1983, p. 132.
- ³⁷ Ibn Qunfudh Ahmad bin Hasan al-Qassantini, *Al-Wafayat* (The Deaths), edited by Adel Nuweihid, Publications of Dar al-Afaq al-Jadida, Beirut, 4th ed., 1983, p. 358; and see: Al-Nabhawi, *Op. cit.*, p. 135.
- ³⁸ *Al-Bustan*, p. 156.
- ³⁹ Abu al-Ajfan, *Op. cit.*, p. 67.
- ⁴⁰ Abu al-Ajfan, *Op. cit.*, pp. 71, 73.
- ⁴¹ Filyali, *Op. cit.*, p. 327.
- ⁴² Bakoush, *Op. cit.*, p. 92.
- ⁴³ Al-Maqri, *Nafh al-Tayyib*, vol. 5, p. 240.
- ⁴⁴ Ibn Khaldun, *Al-Tarif bi-Rihlatihi* (Introduction to His Journey), p. 265.
- ⁴⁵ Al-Maqri Shihab al-Din bin Ahmad bin Muhammad, *Azhar al-Riyad fi Akhbar al-Qadi Iyad* (Flowers of the Gardens in the

Biography of Qadi Iyad), edited and commented by Mustafa al-Sayqa and others, Printing Press of the Committee for Compilation and Translation, Cairo, 1339 AH, p. 74.

⁴⁶ Al-Shawkani Muhammad bin Ali, *Al-Badr al-Tali' bi-Mahasini Man Ba'd al-Qarn al-Sabi'* (The Rising Moon of the Merits of Those After the Seventh Century), Dar al-Kitab al-Islami, Cairo, vol. 2, pp. 298-299.

⁴⁷ Ibid., p. 298.

⁴⁸ Al-Maqri, *Nafh al-Tayyib*, vol. 5, p. 74.

⁴⁹ Al-Suyuti, Al-Hafiz Jalal al-Din Abdul Rahman, *Hassan al-Muhadhara fi Tarikh Misr wa al-Qahira* (The Good Lecture on the History of Egypt and Cairo), edited by Muhammad Abu al-Fadl Ibrahim, Dar Ihya' al-Kutub al-'Arabiyya, 1st ed., 1967, vol. 1, p. 428.

⁵⁰ Muhammad bin Makhlouf, *Shajarat al-Noor* (The Tree of Light), p. 205.

⁵¹ Al-Suyuti, *Op. cit.*, vol. 1, p. 525.

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⁵³ Omar Rida Kahhala, *Mu'jam Mu'allifin: Tarajim Muslimi al-Kutub al-'Arabiyya* (Dictionary of Authors: Biographies of Muslim Writers of Arabic Books), Al-Risala Foundation, Beirut, 1st ed., 1993, vol. 2, p. 413.

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⁵⁶ *Nafh al-Tayyib*, vol. 5, p. 281.

⁵⁷ Al-Maqri, *Azhar al-Riyad*, vol. 5, p. 74.

⁵⁸ Al-Maqri, *Nafh al-Tayyib*, vol. 5, p. 218.

⁵⁹ Abdul Rahman Ibn Khaldun, *Al-Tarif bi-Ibn Khaldun wa Rihlatihi Gharban wa Sharqan* (Introduction to Ibn Khaldun and His Journey to the West and East), Dar al-Kitab al-Lubnani, Beirut, 1989, p. 265.

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