مجلة المعارف للبحوث و الدراسات التاريخية
https://www.asjp.cerist.dz/en/PresentationRevue/111
ISSN: 2437-0584/ EISSN: 2437-0584
Volume11 , Issue 01 , (NOVEMBER - 2026)

The Islamic Jurist ʿAbd al-Karīm ibn Muḥammad al-Tamantīṭī (Scholar of Touat): Between Intellectual Formation and Civilizational Contribution

Baba Abdellah (*)
University of Adrar (Algeria)
Abd.baba@univ-adrar.edu.dz

Received date: 01/08/2026 **Acceptance date**: 01 /11 /2026 **Publication date**: 25 /11 /2026

Abstract:

This study examines one of the most eminent scholars of the Touat region and the Algerian Sahara, Shaykh ʿAbd al-Karīm ibn Muḥammad al-Amrīnī al-Tamantīṭī, known as the "Scholar of Touat." He was a distinguished intellectual whose influence extended both within Touat and beyond, making significant contributions to various fields of Islamic civilization. He studied under renowned scholars of his time, including Aḥmad Bābā al-Tinbuktī, Saʿīd ibn Ibrāhīm Qaddūrah al-Jazāʾirī, and Ibn Abī Maḥallī al-Sijilmāsī. He also engaged in scholarly discussions with the scholars of al-Azhar concerning Mukhtaṣar Khalīl. His scholarly legacy encompasses numerous works in Islamic jurisprudence, literature, linguistics, history, and travel writing. Furthermore, he received authorizations (ijāzāt) in various disciplines from Shaykh ʿAlī al-Ajhūrī in Egypt and Aḥmad al-Maqqarī al-Tilimsānī. What particularly distinguished him in Touat was his central scholarly stature, through which several prominent scholarly families of the region—including the Bakrī, Tanlānī, and Balbālī families—benefited from and

	continued his intellectual tradition.
Keywords:	

1. Introduction

Owing to its central geographical location between northern al-Maghrib and Sub-Saharan Africa, Touat[1] constituted a strategically significant region. It played a prominent role in trans-Saharan trade, making it the focus of attention for neighboring states. In addition to its economic advantages and relative distance from politically unstable areas, Touat attracted numerous scholars and ascetics who played a fundamental role in establishing the region as a center of intellectual and civilizational influence within the Sahara. They also contributed to the spread of Islam and Arab-Islamic civilization throughout the Western Sudan.

Among the earliest scholars who settled in Touat and established scholarly circles were Shaykh Mawlāy Sulaymān ibn ʿAlī (580 AH/1184 CE), Qāḍī Abū Yaḥyā ibn Muḥammad al-Minyārī in 815 AH/1412 CE, Shaykh Yaḥyā ibn Yadīr al-Tadlusī in 845 AH/1441 CE, Qāḍī ʿAbd Allāh ibn Abī Bakr al-ʿAṣnūnī in 862

[1] The region of Touat (present-day Adrar) is located in southwestern Algeria and forms part of the Sahara Desert stretching across North Africa. Covering an area of approximately 427,963 km², it comprises three major districts: Tinjourarine, Central Touat, and Tidikelt. See: Abdallah Baba, *Al-Zāwiyah al-Bakriyyah wa-Dawruhā al-Thaqāfī wa-al-Ijtimāʿī bi-Iqlīm Touat, 1112–1421 AH/1700–2000 CE* (Master's thesis, University of Adrar, Algeria, 2012–2013), pp. 2–20.

AH/1458 CE (al-Bakrī n.d., 104), while Imām al-Maghīlī arrived in 882 AH/1478 CE. Shaykh Maymūn ibn ʿAmr ibn Muḥammad, the common ancestor of the Bakrī family, also settled in Tamantit in 809 AH/1407 CE (Bakrāwī n.d., 8).

As a consequence of the continuous influx of scholars from the urban centers of northern al-Maghrib to Touat, a generation of local scholars emerged. They obtained ijāzāt (scholarly authorizations) in Touat, Algeria, Fez, and Egypt across various branches of knowledge and subsequently devoted themselves to teaching, issuing legal opinions (fatwas), and serving as judges. Among those who attained such distinction was Shaykh ʿAbd al-Karīm ibn Muḥammad al-Amrīnī al-Tamantīṭī, whose reputation spread throughout neighboring regions due to the diversity of his scholarly training in Fez, Algiers, Timbuktu, and the Saoura, as well as his scientific, educational, judicial, and political contributions.

This study seeks to explore certain aspects of the contributions made by Shaykh ʿAbd al-Karīm ibn Muḥammad al-Tamantīṭī within his local environment, particularly in its scholarly and social dimensions, through an examination of the Bakrī sources. It addresses the following research questions: To what extent did the Shaykh influence, and in turn become influenced by, the scholarly life within Touat and beyond? What were his most significant scholarly and intellectual contributions?

2. Shaykh ʿAbd al-Karīm ibn Muḥammad al-Tamantīṭī: His Lineage and Honorific Title

2.1. His Name and Honorific Title

He was ʿAbd al-Karīm ibn Muḥammad ibn Abī Muḥammad ibn Aḥmad ibn Maymūn ibn ʿAmr al-Amrīnī. He was born in Tamantit in 994 AH/1586 CE, although another account places his birth in 1002 AH/1594 CE (al-Bakrī, Jawharat al-Maʿānī fīmā Thabata Ladayya min ʿUlamāʾ al-Alf al-Thānī (Manuscript) n.d., 22). The traveler Abū Sālim al-ʿAyyāshī referred to him in his travel account as the "Scholar of Touat." This designation arose when al-ʿAyyāshī met his son, Muḥammad, in the town of Touggourt in 1059 AH/1649 CE, where he questioned him on various branches of knowledge. Whenever the latter answered correctly, al-ʿAyyāshī would remark: "Well done, O son of the Scholar of Touat; nothing but honey comes from the hive." (al-ʿAyyāshī 2006, 21)

According to the author of Al-Kawākib al-Bariyyah, however, the origin of this title dates back to Shaykh ʿAlī al-Ajhūrī, whom Shaykh ʿAbd al-Karīm ibn Muḥammad met in Egypt while on his pilgrimage to Mecca. During scholarly debates customarily held between the scholars of the Maghrib and the Mashriq at al-Azhar Mosque, the subject of this biography was questioned on several issues concerning Khalīl's Mukhtaṣar. His comprehensive and authoritative responses reflected the qualities of an accomplished scholar, prompting Shaykh ʿAlī al-Ajhūrī to order that these discussions be documented and to declare: "How outstanding you are, O Scholar of Touat!" (al-Bakrī, Al-Kawākib al-Bariyyah fī al-Manāqib al-Bakriyyah (Manuscript) n.d., 21)

In the Bakrī sources, he was also known by the honorific title "Shaykh al-Mashāyikh" ("the Shaykh of Shaykhs"). Jawharat al-Maʿānī describes him as follows: "The Shaykh of the eminent shaykhs, the exemplar of the leaders of mankind, the foremost

among the accomplished, and the imam of the righteous." (al-Bakrī, Jawharat al-Maʿānī fīmā Thabata Ladayya min ʿUlamāʾ al-Alf al-Thānī (Manuscript) n.d., 21)

2.2. His Lineage

He was ʿAbd al-Karīm ibn Muḥammad ibn Abī Muḥammad ibn Aḥmad ibn Maymūn ibn ʿAmr ibn Muḥammad ibn ʿAmr ibn ʿAmmār al-Bāz ibn Aḥmad ibn Ibrāhīm ibn ʿAlī al-Amrīnī, tracing his lineage back to Idrīs ibn Idrīs ibn ʿAbd Allāh, the founder of the Idrisid Dynasty (al-Bakrī, Al-Kawākib al-Bariyyah fī al-Manāqib al-Bakriyyah (Manuscript) n.d., 1-2). Accordingly, he belonged to a noble family of Idrisid descent. Nevertheless, his descendants deliberately refrained from emphasizing this lineage, preferring instead to identify themselves as members of the Murābiṭūn social group within Touati society.

3. The Scholarly Lineage of the Family of Shaykh ʿAbd al-Karīm ibn Muḥammad al-Tamantīṭī

Following the settlement of the family's common ancestor, Shaykh Maymūn ibn ʿAmr al-Amrīnī (d. 901 AH/1495 CE), in Tamantit in 809 AH/1407 CE, he married Fāṭimah, the only daughter of Qāḍī ʿAbd Allāh al-ʿAṣnūnī. As the sole heir of her parents, she brought him a considerable inheritance. In 900 AH/1494 CE, Shaykh Maymūn traveled to al-Maghrib al-Aqṣā to seek a legal solution to a juristic issue that had arisen in Touat. There, he found the answer comprehensively presented in Khalīl's *Mukhtaṣar*, which he purchased for forty mithqāls of gold and brought back to Touat, thereby becoming the first scholar to introduce *Mukhtaṣar Khalīl* to the Sahara. (al-Bakrī, Al-Kawākib al-Bariyyah fī al-Manāqib al-Bakriyyah (Manuscript) n.d., 13-14)

Another prominent member of this family was Shaykh ʿAbd al-Ḥamīd ibn Aḥmad ibn Maymūn (d. 968 AH/1560 CE), who studied under Qāḍī Sālim al-ʿAṣnūnī. Shaykh ʿAbd al-Ḥamīd was renowned for earning his livelihood exclusively through his own labor. Accordingly, every year he meticulously copied a complete manuscript of the Holy Qurʾān, which he sold to the Sultan of the Sudan for forty mithqāls of gold, an amount sufficient to cover the expenses of an entire year. A manuscript of the Holy Qurʾān copied in his own hand is still preserved in the Bakrī Library and is believed to be the last copy he produced. (Bakrāwī n.d., 8)

Another distinguished member of the family was Shaykh ʿAbd al-Muhaymin ibn Abī Muḥammad ibn Aḥmad ibn Maymūn (d. 1008 AH/1600 CE), who studied under Shaykh Muḥammad ibn Muḥammad ibn Abī al-Qāsim al-Ḥasanī and, in 982 AH/1574 CE, received an ijāzah from him in the disciplines he had studied. He subsequently migrated to the Land of the Sudan, where he contributed to the spread of Islam until he was killed in the region of Agdez in the Sudan on 27 Dhū al-Qaʿdah 1008 AH/9 June 1600 CE. (al-Bakrī, Durrat al-Aqlām fī Akhbār al-Maghrib Baʿd al-Islām (Manuscript) n.d., 31)

Shaykh Muḥammad ibn Abī Muḥammad ibn Aḥmad ibn Maymūn (d. 1008 AH/1600 CE) was sent by his father to pursue his studies in Fez and Marrakesh. In his catalogue of teachers, his son, ʿAbd al-Karīm ibn Muḥammad, records that his father studied under twenty-four shaykhs and scholars in the city of Fez. Upon returning to Tamantit, he devoted himself to teaching and served as the imam of the Mosque of Awlād Naslām in Tamantit. He also received the Wird from his shaykh, Aḥmad ibn Ghāzī, founder of the Ibn Ghāzī Zāwiyah in the Gourara region, who subsequently

granted him one-third of the endowment properties belonging to his zāwiyah. In the ijāzah he awarded him, Shaykh Aḥmad al-Manjūr al-Fāsī described him as follows: "The most distinguished jurist, the most worthy, the most beloved, the most sincere, the purest, the accomplished memorizer, the perceptive, the most complete, the honorable, the noble, Muḥammad ibn Abī Muḥammad. (al-Bakrī, Al-Kawākib al-Bariyyah fī al-Manāqib al-Bakriyyah (Manuscript) n.d., 17)" Likewise, Shaykh ʿAbd al-Raḥmān ibn Ibrāhīm al-Jantūrī described him as: "The eminent jurist, the distinguished divine scholar, the enlightened scholar, accomplished in the Islamic sciences, Abū ʿAbd Allāh Muḥammad Fatḥā ibn Abī Muḥammad ibn Aḥmad ibn Maymūn."[2]

He was also known for his considerable wealth, owning extensive properties in Tamantit, Timī, and BūʿAlī, in addition to maintaining commercial relations with the Sudan. During his prolonged stays in the Sudan, he regularly sent poems to his sons, encouraging them to associate with the righteous, avoid corrupt

[2] He is Abū Zayd ʿAbd al-Raḥmān ibn Ibrāhīm al-Jantūrī. He studied under Shaykh ʿAbd al-ʿĀlī and later under Shaykh ʿUmar ibn ʿAbd al-Qādir al-Tinlānī. Among his students was ʿAbd al-Raḥmān ibn ʿUmar al-Tinlānī. His works include *Nawāzil al-Jantūrī* and *Maʿūnat al-Gharīm fī Baʿḍ Qaḍāʾ Dayn al-Gharīm*. He traveled to the Ḥijāz to perform the pilgrimage (Ḥajj) in 1150 AH and passed away on 5 Jumādā al-Ūlā 1160 AH/1747 CE. See his biography in: ʿAbd al-Raḥmān ibn ʿUmar al-Tuwātī, *Fihrasat ʿAbd al-Raḥmān ibn ʿUmar al-Tinlānī al-Tuwātī*, ed. and annotated by ʿAbd al-Raḥmān BaʿUthmān (Master's thesis, Faculty of Arts, Languages and Humanities, University of Béchar, Algeria, 2008–2009), pp. 48–49.

companions, and diligently pursue knowledge. Among the verses quoted by his son ʿAbd al-Karīm in *Al-Riḥlah fī Ṭalab al-ʿIlm* (*The Journey in the Pursuit of Knowledge*), which he instructed them to memorize, are the following (al-Tamantīṭī 2009, 50):

Turn away from this world and from the company of its people,
And keep your distance from them for as long as you live.
For among them are none but the envious and the spiteful,
Whom you will find continually engaged in malicious gossip.
If you attain prosperity, they will outwardly display affection for you,
And pretend to rejoice whenever fortune smiles upon you.
But when treacherous fate turns against you, That which they had concealed will become manifest.

The Moroccan Sultan Aḥmad al-Manṣūr al-Dhahabī appointed him to the office of judge, but he declined the appointment and chose instead to remain an ordinary merchant. He stated: "It is easier for me to be held accountable by God for a thousand qinṭārs than to be questioned regarding a single judicial decision between two litigants." The Sultan wrote to him, saying, "You have disobeyed me," to which he replied: "The true essence of asceticism lies in renouncing authority." He died in Agdez on 17 Dhū al-Qaʿdah 1008 AH/30 May 1600 CE (al-Bakrī, Al-Kawākib al-Bariyyah fī al-Manāqib al-Bakriyyah (Manuscript) n.d., 17).

Shaykh Abī Muḥammad left several sons, the most prominent of whom were Shaykh Sīdī ʿAbd al-Karīm, known as the "Scholar of Touat," and Muḥammad Mujabbir, who died at the age of fourteen. Despite his young age, Muḥammad Mujabbir had mastered the Islamic law of inheritance, arithmetic, and fractional calculations. He had memorized Ibn Abī Zayd al-Qayrawānī's *Al-*

Risālah, Ibn Mālik's *Alfiyyah*, *Lāmiyyat al-Afʿāl*, *Al-Ājurrūmiyyah*, and *Al-Khazrajiyyah*, and was renowned for his exceptional grammatical analysis of the Qurʾān. He died in 1006 AH/1598 CE (al-Bakrī, Al-Kawākib al-Bariyyah fī al-Manāqib al-Bakriyyah (Manuscript) n.d., 17).

4. His Scholarly Formation and Scholarly Debates

4.1. His Education and Teachers

Shaykh ʿAbd al-Karīm states in his book *Al-Riḥlah fī Ṭalab al-ʿIlm* (*The Journey in the Pursuit of Knowledge*) that his first teacher was his father, Muḥammad ibn Abī Muḥammad. He writes:

"The first of my teachers, and the one through whom the path of guidance was first opened to my hearing, was my master and father, Abū ʿAbd Allāh Muḥammad ibn Abī Muḥammad ibn Aḥmad ibn Maymūn... The first lesson I learned from him was when I heard him say: 'Lam is a particle of jussive mood.' I memorized it without understanding its meaning until I reached the age of reason." (al-Tamantīṭī 2009, 44-48)

Under his father's guidance, he memorized portions of the Holy Qurʾān up to Sūrat al-Aʿrāf, as well as *Al-Kharrāz*. He subsequently left the Touat region on a scholarly journey that extended both within and beyond present-day Algeria. Although he did not specify the exact itinerary of his travels in his *Riḥlah*, he identified most of the scholars from whom he acquired knowledge, including the following:

- Shaykh ʿAbd al-Ḥakam ibn ʿAbd al-Karīm al-Jarrārī al-Dār al-Marīnī al-Waṭṭāsī al-Khaym: He studied under him in 1010 AH/1602 CE. Among the works he learned were *Al-*

Ājurrūmiyyah, Ibn Mālik's *Alfiyyah* in Arabic grammar, Khalīl's *Mukhtaṣar*, and a commentary on *Ṣaḥīḥ al-Bukhārī*. Shaykh ʿAbd al-Karīm praised his teacher's character and scholarship, stating:

"May God have mercy upon him. He possessed a cheerful spirit, remarkable patience, and eloquence in both speech and writing... Whenever he explained the evidential verses of the *Alfiyyah*, he clarified their meanings so thoroughly that he left no ambiguity whatsoever." (al-Tamantīṭī 2009, 72-73)

- Shaykh al-Ḥasan ibn Aḥmad ibn Abī Yaḥyā al-Sharīf (d. 1021 AH/1612 CE): He met him at the zāwiyah of Shaykh ʿAbd al-Ḥakam ibn ʿAbd al-Karīm al-Jarrārī, where they developed a close friendship, and he remained in his company for a considerable period. On one occasion, he found him reciting the Qurʾān according to the narration of Qālūn, whereupon the Shaykh advised him, "Recite with precision and avoid haste." He then invited him to his home, where he stayed for twenty days. During this period, he studied *Nuzhat al-Nufūs fī Inkisār al-Sihām ʿalā al-Ruʾūs*, completing it twice under his supervision. He also benefited from him in matters relating to *Mukhtaṣar Khalīl*, the Islamic law of inheritance, and Arabic grammar.

Thereafter, Shaykh al-Ḥasan invited him to accompany him to the city of Banī ʿAbbās to study under Saʿīd ibn Ibrāhīm Qaddūrah al-Jazāʾirī, saying:

"He is my companion and has promised me diligence and perseverance in study. If you travel with me to him, I shall place you in my own position."

When Shaykh ʿAbd al-Karīm excused himself because of his financial hardship and inability to afford the journey, Shaykh al-Ḥasan purchased a riding animal for him, provided him with travel provisions, and personally accompanied him until he introduced him to the aforementioned scholar. Addressing Shaykh Saʿīd, he said:

"Treat him as you would treat me, for I am about to travel and have an excuse preventing me from remaining with you. Whatever knowledge you impart to him is as though you have imparted it to me, for I shall learn it from him whenever I need it. Regard him as your own son and deal kindly with him."

Shaykh Saʿīd gladly accepted this request and replied:

"I shall withhold from you neither the knowledge preserved in our hearts nor that contained in our books. Whenever you need any of my books, we shall bring them to you so that you may study them." (al-Tamantīṭī 2009, 93)

- Shaykh Sālim ibn ʿAlī ibn Sālim ibn Muḥammad ibn Abī Bakr al-ʿAṣnūnī: He studied under him in Tamantit in 1010 AH/1602 CE, reading part of Ibn Mālik's *Alfiyyah* and the Book of Marriage from Khalīl's *Mukhtaṣar*.
- Shaykh Aḥmad ibn ʿAbd Allāh ibn Abī Maḥallī al-Sijilmāsī[3]: He met him in the city of Banī ʿAbbās in 1013

[3] Ibn Abī Maḥallī belonged to the Awlād al-Qāḍī family of Sijilmāsa. He initially pursued his education in his hometown before moving to Fez, where he studied under several prominent scholars. Later, he devoted a period of his life to Sufism and spiritual retreat. He subsequently settled in Banī ʿAbbās in the Wādī al-Saoura region, where he began preparing for his revolt against the Saadian Sultan of Morocco. He succeeded in seizing Sijilmāsa and entering

AH/1605 CE, where he studied the second half of Ibn al-Tilimsānī's treatise on the Islamic law of inheritance. It also appears that Shaykh ʿAbd al-Karīm visited him to congratulate him following his conquest of Marrakesh. On that occasion, Ibn Abī Maḥallī presented his poetic collection (*Dīwān*) to his student, Shaykh ʿAbd al-Karīm. (al-Tamantīṭī 2009, 114-115)

- Shaykh Saʿīd ibn Ibrāhīm Qaddūrah al-Jazāʾirī: He met him in Banī ʿAbbās in the Saoura Valley and commenced studying Ibn Mālik's *Alfiyyah* with him on 3 Ṣafar 1017 AH/19 May 1608 CE, together with Ibn Abī Zayd al-Qayrawānī's *Al-Risālah*. During their first meeting, Shaykh Saʿīd told him:

"I shall withhold from you neither the knowledge preserved in our hearts nor that contained in our books. Whenever you wish to consult any of my books, we shall make them available for your study."

It appears that Shaykh ʿAbd al-Karīm was initially dissatisfied with the books from which Shaykh Qaddūrah taught. He recounts in his *Riḥlah*:

"I noticed that he confined himself to al-Qalshānī, Ibn Nājī, and Sīdī Yūsuf ibn ʿUmar, and I became hesitant. Perceiving what was in my mind, he said to me after the lesson had ended: 'My son,

---

Marrakesh, but his uprising ultimately ended with his death in 1022 AH/1613 CE. His principal works include *Al-Waḍḍāḥ*, *Al-Aṣlīt*, *Al-Qisṭās*, *Al-Hawdaj*, *Manjanīq al-Ṣukhūr fī al-Radd ʿalā Ahl al-Fujūr*, and *Jawāb Risālat al-Kharrūbī*. See his biography in: ʿAbd al-Majīd Qaddūrī, *Ibn Abī Maḥallī: al-Faqīh al-Thāʾir wa-Riḥlatuhu al-Aṣlīt al-Kharīt* (Rabat: ʿUkāẓ Publications, 1991), passim.

these are the books from which we teach. The scholars of every discipline have agreed that certainty should never be abandoned for conjecture. What we teach here is certain to benefit you, whereas study in Tlemcen may or may not be attained, or circumstances may distract you from it.'"

Following this advice, the subject of this biography abandoned his intention of traveling to Tlemcen and remained in the company of Shaykh Saʿīd Qaddūrah al-Jazāʾirī, from whom he acquired extensive knowledge. (al-Tamantīṭī 2009, 106)

Shaykh Saʿīd Qaddūrah later entrusted him with preparing an abridgment of *Al-ʿUyūn al-Ghāmizah ʿalā Khafāyā al-Rāmizah ʿalā al-Khazrajiyyah*, a treatise on Arabic prosody composed by al-Damāmīnī. Upon completing the abridgment, Shaykh ʿAbd al-Karīm concluded it with the following verses:

O reader of this beneficial work, strive earnestly, And remember its letters with a prayer for forgiveness.

ʿAbd al-Karīm, son of Muḥammad by name, Hopes that the Most Generous, through His grace, will conceal his faults.

Beneath these verses, Shaykh Saʿīd Qaddūrah added the following line:

O Lord, Your bounty is boundless; forgive him, And reward him on our behalf for what he has written. (al-Tamantīṭī 2009, 95)

The credit for directing Shaykh ʿAbd al-Karīm ibn Muḥammad to the city of Banī ʿAbbās in pursuit of knowledge belongs to Shaykh al-Ḥasan ibn Aḥmad ibn Abī Yaḥyā al-Sharīf, whom he met at the zāwiyah of Shaykh ʿAbd al-Ḥakam ibn ʿAbd al-Karīm al-Jarrārī. It was Shaykh al-Ḥasan who encouraged him to study under Shaykh Saʿīd ibn Ibrāhīm Qaddūrah al-Jazāʾirī, who was

then residing in Banī ʿAbbās in the Saoura Valley. Concerning this, Shaykh ʿAbd al-Karīm states in his *Riḥlah*:

"In summary, all the goodness and blessings that I have attained... are among the blessings bestowed upon me through the aforementioned Master al-Ḥasan."[5]

- Shaykh Abū Zayd ʿAbd al-Raḥmān ibn Sulaymān ibn Mūsā al-Jūmī: He studied under him for a period of three years. Among the disciplines he acquired from him were arithmetic and the Islamic law of inheritance (*farāʾiḍ*). He also studied part of Ibn Barrī's didactic poem on the recitation of Nāfiʿ, both in commentary and comprehension. (al-Tamantīṭī 2009, 56)
- Shaykh al-Ḥājj Aḥmad al-Touātī: He studied under him in Marrakesh, where he learned the method of using the astrolabe. (al-Tamantīṭī 2009, 56)

Shaykh ʿAbd al-Karīm ibn Muḥammad also studied under a number of other scholars mentioned in his *Riḥlah*, including Shaykh ʿAbd al-Raḥmān ibn Abī Bakr, Shaykh ʿAbd al-Ṣamad ibn ʿAbd al-Raḥmān, and Shaykh al-ʿArabī ibn Aḥmad ibn Abī Maḥallī al-Sijilmāsī. The author of *Al-Kawākib al-Bariyyah* further states that, after completing his studies under Shaykh ʿAbd al-Ḥakam ibn ʿAbd al-Karīm, Ibn Abī Maḥallī al-Sijilmāsī, and Saʿīd Qaddūrah al-Jazāʾirī, he traveled to the Takrūr region to pursue further learning under Shaykh Aḥmad Bābā al-Tinbuktī. Upon returning to Tamantit, he embarked on the pilgrimage to the East. During his stay in Egypt, he met Shaykh al-Ajhūrī, from whom he received an ijāzah. After returning from the Ḥijāz, he obtained another ijāzah from al-Maqqarī al-Tilimsānī, who was

then residing in Egypt. (al-Bakrī, Al-Kawākib al-Bariyyah fī al-Manāqib al-Bakriyyah (Manuscript) n.d., 20)

4.2. His Scholarly Debates

The Bakrī sources relate that Shaykh ʿAbd al-Karīm attained a distinguished scholarly rank, a status acknowledged by both Eastern and Western Muslim scholars during scholarly debates held at al-Azhar Mosque. One of the issues discussed concerned Abū al-Mawaddah Khalīl and whether he had departed from the authoritative opinions in his celebrated *Mukhtaṣar*. The scholars of the Maghrib replied that he had indeed departed from the accepted position in certain instances. Some of the scholars of the Mashriq then invited Shaykh ʿAbd al-Karīm to express his opinion, whereupon he responded:

"I have never seen anyone superior to Khalīl, nor anyone more devoted to preserving the authoritative opinions than he. While I was closely examining his work during my studies, my travels interrupted me. Nevertheless, I found that he had departed from the accepted opinion in such-and-such a matter, where he stated such-and-such whereas the authoritative opinion is otherwise; likewise in another matter, and again in another, until I counted more than forty such issues."

Upon hearing this response, Shaykh ʿAlī al-Ajhūrī remarked:

"Blessed is the land that produces scholars such as you."

He then ordered that these scholarly discussions be recorded, adding:

"How outstanding you are, O Scholar of Touat."

From that time onward, scholars and students of al-Azhar gathered around him to benefit from his knowledge. He entrusted his son,

al-Ḥājj Muḥammad, with answering the various juristic questions posed to him, and his son's responses were noted for their comprehensiveness and precision (al-Bakrī, Al-Kawākib al-Bariyyah fī al-Manāqib al-Bakriyyah (Manuscript) n.d., 20).

4.3. His Ijāzāt and Scholarly Correspondence

During his journey to the Ḥijāz to perform the pilgrimage, Shaykh ʿAbd al-Karīm met Imām ʿAlī al-Ajhūrī, who granted him an ijāzah in *Al-Shifāʾ* by Qāḍī ʿIyāḍ, Khalīl's *Mukhtaṣar*, and other works. The text of the ijāzah states:

"Thereafter, my brother in God, the eminent Imam and distinguished scholar, Sīdī Muḥammad ʿAbd al-Karīm al-Touātī al-Maghribī, requested from me an ijāzah in *Al-Shifāʾ* of Qāḍī Abū al-Faḍl ʿIyāḍ, the *Mukhtaṣar* of the eminent scholar Khalīl ibn Isḥāq, and other works... Accordingly, I granted him an ijāzah in these works and in everything that I am authorized to transmit."

This ijāzah is dated Ṣafar 1028 AH/1619 CE.

He also received an ijāzah from Shaykh Aḥmad al-Maqqarī al-Tilimsānī in the science of ḥadīth. The text of that ijāzah reads:

"There is no doubt that knowledge is the noblest adornment of those who speak, particularly the science of ḥadīth... Among those who have followed this path and joined its noble company is the distinguished jurist and accomplished scholar, Shaykh Muḥammad ʿAbd al-Karīm ibn Muḥammad al-Touātī."

This ijāzah bears the date 1041 AH/1631 CE. (al-Bakrī, Al-Kawākib al-Bariyyah fī al-Manāqib al-Bakriyyah (Manuscript) n.d., 28)

The present researcher also discovered a marginal note containing a poetic verse by al-Maqqarī granting authorization to Sīdī ʿAbd al-Karīm ibn Muḥammad, which reads[4]:

O traveler whose destination is the land of Touat,
I have granted him authorization for all that I transmitted before time should pass.

The legal case concerning the importation of enslaved Black Africans (*Majlūb al-Sūd*) represents one of the most significant juristic cases linking three major intellectual centers—Algiers, Touat, and Timbuktu—and three leading scholars and jurists: Shaykh Saʿīd ibn Ibrāhīm Qaddūrah al-Jazāʾirī, the Mālikī Mufti of Algiers; his student, ʿAbd al-Karīm ibn Muḥammad al-Tamantīṭī al-Touātī; and the eminent scholar Aḥmad Bābā al-Tinbuktī. This celebrated case resulted in a legal opinion entitled *Miʿrāj al-Ṣuʿūd ilā Nayl Ḥukm Majlūb al-Sūd* ("The Ascension to Attaining the Legal Ruling on Imported Black Slaves"), also known as *Al-Kashf wa al-Bayān li-Aṣnāf Majlūb al-Sūdān* ("Clarification and Explanation of the Categories of Imported Sudanese"). This legal treatise constitutes an important historical example illustrating the depth of scholarly ties and the intellectual networks connecting the urban centers of Algeria with the cultural centers of the Western Sudan during the early eleventh century AH (the first quarter of the seventeenth century CE). The legal inquiry reached Aḥmad Bābā from Touat in 1021 AH/1612 CE,

[4] While cataloguing the holdings of the Bakriyyah School Library in March 2026, I came across a sheet of paper on which these poetic verses were written.

although his response was delayed until 1024 AH/1615 CE for reasons that he did not disclose. The fact that the inquiry reached him from Touat is suggested by his statement in the legal opinion: "A question reached me more than three years ago from the land of Touat—may God preserve it from every affliction and from the failure of its harvests."[5]

5. His Intellectual Works

Shaykh ʿAbd al-Karīm ibn Muḥammad, known as the "Scholar of Touat," authored numerous prose and poetic works across a wide range of disciplines. Their titles are extensively recorded in the biographical works devoted to him. Among the most notable are:

- *Ghāyat al-Amal fī Iʿrāb al-Jumal*: A commentary on *Lāmiyyat al-Jumal* by Ibn al-Majrād.
- *Tuḥfat al-Mujtāz ilā Maʿālim Arḍ al-Ḥijāz*[6]: In this work, the author discusses a variety of juristic issues related to the pilgrimage, the etiquette of visiting the holy places, and the principal sacred sites in Mecca and Medina. The work is divided into an introduction, three chapters, and a conclusion. The introduction discusses the virtues of the pilgrimage and visiting the Prophet, peace and blessings be upon him. The first chapter examines the etiquette of the traveler undertaking this sacred journey; the second addresses the rites of ḥajj and ʿumrah; while the third

[5] Aḥmad Bābā al-Tinbuktī, *Miʿrāj al-Ṣuʿūd: Aḥmad Bābā's Responses on Slavery*, ed. and trans. Fāṭima al-Ḥarrāq and John Hunwick (Rabat: Maṭbaʿat al-Maʿārif al-Jadīdah, 2000), 49–77.

[6] A copy of the manuscript is preserved in the library of Sīdī Aḥmad Dīdī al-Bakrī, Tamantit

describes the principal religious sites in Mecca, Medina, and Egypt. In this chapter, the author also records the scholars whom he met during his travels, including Imām al-Subkī and the Sufi Shaykh Muṣṭafā al-Bakrī in Egypt.

- *Shaqāʾiq al-Nuʿmān fīman Jāwaza al-Miʾah bi-Zamān*: This manuscript is an abridgment of al-Taqrī's bibliographical catalogue. It records individuals who lived beyond one hundred years of age and includes, among other passages, the following verses (al-Tamantīṭī 2009, 21):

Among the verses included in *Shaqāʾiq al-Nuʿmān fīman Jāwaza al-Miʾah bi-Zamān* are the following:

Ḥassān lived, as did Ḥakīm,
One hundred and twenty years complete.
Sixty were spent in the era of Islam, and then came
The year fifty-four that had passed.
And beyond Ḥassān there were three among us who lived likewise,
A distinction granted to no others.

- *Al-Riḥlah fī Ṭalab al-ʿIlm* (*The Journey in the Pursuit of Knowledge*)[7]: In this work, the author records the names of his teachers and scholars under whom he studied in Touat, Banī ʿAbbās, Awlād Saʿīd in Gourara, Marrakesh, Algiers, and Egypt. He also discusses the etiquette governing the relationship between the student and his teacher, as well as

[7] It was edited by ʿAbd al-Ḥamīd Bakrī and published in the second volume of his *Scholars of Touat Series*, issued by Dār al-Gharb, Algeria, in 2009.

the responsibilities of the teacher toward his students. The chapters of the book are arranged alphabetically, beginning with the biography of his father, Shaykh Muḥammad ibn Abī Muḥammad. In addition, the work contains numerous discussions on educational principles, Islamic creed, jurisprudence, and Arabic linguistics. (al-Tamantīṭī 2009, 30)

- *Naẓm Wasīlat al-Najāh bi-Ahl al-Munājāh*: This is a devotional poem of supplication (*tawassul*) in which the author invokes the names of a number of righteous saints and pious individuals. It is traditionally recited for the fulfillment of one's needs. Among its verses are the following (al-Tamantīṭī 2009, 22):

Shelter my weakness, calm my fearful heart,
Grant me security and delight my eyes.
Hasten my relief, mend my shortcomings,
And abundantly bestow every beautiful blessing upon me.
Strengthen my resolve, adorn my modesty,
And clothe my garment with the brocade of Your victory.

- He also began writing a commentary on Khalīl's *Mukhtaṣar*, but it remained unfinished because death overtook him.
- *Mukhtaṣar al-Damāmīnī ʿalā Mughnī al-Labīb* on Arabic Grammar. (al-Bakrī, Jawharat al-Maʿānī fīmā Thabata Ladayya min ʿUlamāʾ al-Alf al-Thānī (Manuscript) n.d., 23)
- *Al-Nashr al-Dārīnī fī Ikhtiṣār al-Damāmīnī*: This work deals with the science of Arabic prosody (*ʿarūḍ*). It was composed at the request of his close friend and fellow

student, Muḥammad al-ʿArabī. In his *Riḥlah*, Shaykh ʿAbd al-Karīm writes:

"Just as I abridged *Al-ʿUyūn al-Ghāmizah ʿalā Khafāyā al-Rāmizah ʿalā al-Khazrajiyyah,* composed by al-Damāmīnī, I also prepared this abridgment for my companion, Sīdī Muḥammad al-ʿArabī. My master, Saʿīd, asked me, 'What will you call this abridgment? Call it *Al-Arminī fī Ikhtiṣār al-Damāmīnī,*' as though he wished to test me. Smiling, I replied, 'Rather, I shall call it *Al-Nashr al-Dārīnī fī Ikhtiṣār al-Damāmīnī*. Al-nashr signifies a pleasant fragrance, while Dārīn is the place from which the finest musk is brought.'" (al-Tamantīṭī 2009, 95-96)

- *Mukhtaṣar Ḥāshiyat al-Laqqānī ʿalā Ibn al-Ḥājib al-Aṣlī*: An abridgment of al-Laqqānī's marginal commentary on Ibn al-Ḥājib, prepared at the request of his teacher, Saʿīd ibn Ibrāhīm Qaddūrah al-Jazāʾirī. (al-Bakrī, Al-Kawākib al-Bariyyah fī al-Manāqib al-Bakriyyah (Manuscript) n.d., 22)
- *Kashf al-Ḥaraj bi-Taʿjīl al-Faraj*: A summary of al-Suyūṭī's work *Al-Arj fī al-Faraj*. (Bakrāwī n.d., 13)

Despite the abundance of his scholarly output, Shaykh ʿAbd al-Karīm expressed regret, as death approached, over the scarcity of students devoted to learning. He lamented:

"I shall die while leaving behind more than forty branches of knowledge for which I have found no seeker." (al-Bakrī, Al-Kawākib al-Bariyyah fī al-Manāqib al-Bakriyyah (Manuscript) n.d., 19)

6. His Students

6.1. Qāḍī al-Ḥājj Muḥammad ibn ʿAbd al-Karīm al-Amrīnī al-Tamantīṭī

He studied under his father as well as under the scholars of the Two Holy Sanctuaries. Following his father's death, he returned from the Holy Sanctuaries to Tamantit, where he settled permanently. When Sultan Muḥammad ibn al-Sharīf al-ʿAlawī arrived in Touat in 1055 AH/1645 CE, he appointed him as the chief judge of the Touati community. He died on 13 Rajab 1092 AH/29 July 1681 CE (Bakrāwī n.d., 15).

- Shaykh Muḥammad ibn ʿAbd al-Karīm al-Amrīnī (alive in 1059 AH): The principal account preserved in the available sources concerning him relates to his meeting with the Moroccan traveler al-ʿAyyāshī in the city of Touggourt in 1059 AH/1649 CE. During this encounter, al-ʿAyyāshī questioned him on matters of jurisprudence and Arabic grammar, to which he responded with remarkable competence. Each time he answered correctly, al-ʿAyyāshī would say: "Well done, O son of the Scholar of Touat; nothing but honey comes from the hive." (al-Bakrī, Al-Kawākib al-Bariyyah fī al-Manāqib al-Bakriyyah (Manuscript) n.d., 21)

The *Riḥlah al-ʿAyyāshiyyah*, in its description of the city of Touggourt, states:

"The first among its students whom we met was Sīdī Muḥammad ibn ʿAbd al-Karīm al-Touātī, the son of the Scholar of Touat... After completing his studies, he remained in Ouargla for several years before moving to Touggourt. He was a man of refined character and noble lineage, possessing a sound knowledge of jurisprudence and Arabic grammar, as well as familiarity with the

science of Arabic prosody... Sīdī Muḥammad ibn ʿAbd al-Karīm studied with me the commentary on the poem of Abū al-Faraj al-Ishbīlī concerning the terminology of ḥadīth." (al-ʿAyyāshī 2006, 120)

6.2. Shaykh Aḥmad ibn Yūsuf al-Wunqālī al-Tanlānī

He studied under Shaykh ʿAbd al-Karīm ibn Muḥammad in Tamantit together with Muḥammad ibn ʿAlī al-Naḥwī. In 1058 AH/1648 CE, he founded the Tanlān Zāwiyah, which he named *Rizq Allāh al-Wāsiʿ wa al-Nūr al-Sāṭiʿ* ("God's Abundant Provision and Radiant Light"). According to al-Mahdāwī, Shaykh Aḥmad ibn Yūsuf left his native village of Awlād Wunqāl after experiencing difficulties with his maternal uncles. He withdrew from them, migrated to the region of Tanlān, and established his new zāwiyah there.

The Tanlān Zāwiyah subsequently assumed a prominent scholarly and cultural role during the closing decades of the eleventh century AH and the beginning of the twelfth century AH. It reached the height of its influence under Shaykh ʿUmar ibn ʿAbd al-Qādir ibn Aḥmad ibn Yūsuf al-Tanlānī. Among the many scholars who graduated under his supervision and later enriched the intellectual life of Touat were Shaykh ʿAbd al-Raḥmān al-Jantūrī, Muḥammad ibn Abī al-Mazmarī al-Touātī, and ʿAbd al-Raḥmān ibn ʿUmar al-Tanlānī. (al-Bakrī, Jawharat al-Maʿānī fīmā Thabata Ladayya min ʿUlamāʾ al-Alf al-Thānī (Manuscript) n.d., 24)

6.3. Shaykh Muḥammad ibn ʿAlī al-Naḥwī al-Waqrūtī

Shaykh Muḥammad ibn ʿAlī al-Naḥwī al-Waqrūtī was one of Shaykh ʿAbd al-Karīm ibn Muḥammad's foremost disciples and

the principal inheritor of his spiritual legacy. Shaykh ʿAbd al-Karīm first met him in one of the villages of Awgrout in the Gourara region. During their meeting, al-Naḥwī asked him about a juristic issue, and he was greatly impressed by the precision and depth of Shaykh ʿAbd al-Karīm's response. Consequently, he requested that the Shaykh accompany him to Tamantit after obtaining his father's permission. Shaykh ʿAbd al-Karīm accepted his request and provided him with a residence of his own in Tamantit.

As his student advanced in learning, al-Naḥwī sought his teacher's permission to enter spiritual retreat (*khalwah*) and devote himself to seclusion. Shaykh ʿAbd al-Karīm refused to grant permission; nevertheless, al-Naḥwī entered the retreat without his teacher's approval. This experience resulted in incidents that led the Shaykh to repeatedly declare during his teaching sessions:

"Many a man desires seclusion in this world, only for God to leave his grave desolate in the Hereafter."

The Bakrī sources further indicate that when Shaykh al-Naḥwī set out to perform the pilgrimage, he stopped in Touggourt to visit his disciple, Shaykh Sīdī al-Bakrī. Informing him of his intention to undertake the pilgrimage, Sīdī al-Bakrī requested that they meet again upon his return. Shaykh al-Naḥwī replied that such a meeting would be impossible unless his teacher's words proved untrue, alluding to the aforementioned saying: "Many a man desires seclusion in this world..."

Among those who studied under Shaykh al-Naḥwī were Sīdī al-Bakrī ibn ʿAbd al-Karīm, Sīdī ʿAlī ibn Ḥanīnī, Aḥmad ibn ʿĪsā al-Waqrūtī, Shaykh ʿAbd al-Raḥmān al-Tazlāʿtī al-Waqrūtī, Shaykh ʿAlī ibn Aḥmad ibn ʿĪsā al-Waqrūtī, who authored a commentary

on Khalīl's *Mukhtaṣar*, Shaykh al-Ḥājj Aḥmad al-Aghiyātī, and Shaykh Muḥammad ibn ʿAbd al-Sulṭān. He also received an ijāzah from Imām al-Kharashī, whom he met in Egypt while on his pilgrimage to the Holy Cities. He died on his return journey from the pilgrimage in the region of Zajar, in the land of the Tuareg (al-Bakrī, Jawharat al-Maʿānī fīmā Thabata Ladayya min ʿUlamāʾ al-Alf al-Thānī (Manuscript) n.d., 5-6).

7. His Appointment as Judge of Touat

Shaykh ʿAbd al-Karīm ibn Muḥammad was appointed as the judge (*qāḍī*) of the Touati community during the period in which his teacher, Ibn Abī Maḥallī al-Sijilmāsī, assumed control of the Emirate of Marrakesh[8]. He remained in office until his death in 1042 AH/1633 CE. *Durrat al-Aqlām* records:

"When the jurist Abū al-ʿAbbās Aḥmad ibn Abī Maḥallī assumed the seat of authority in Marrakesh, he issued a decree appointing the jurist Shaykh Sīdī ʿAbd al-Karīm ibn Muḥammad Fatḥā ibn Abī Muḥammad al-Amrīnī as judge over Touat, from Asbaʿ to Timādnīn." (al-Bakrī, Durrat al-Aqlām fī Akhbār al-Maghrib Baʿd al-Islām (Manuscript) n.d., 40)

His administration was distinguished by justice and fairness, earning him the affection of the general public and contributing to

[8] Ibn Abī Maḥallī seized the emirate of Marrakesh after capturing Sijilmāsa in 1019 AH/1610 CE. He was later killed in 1022 AH/1613 CE. See: Aḥmad ibn Khālid al-Nāṣirī al-Salāwī, *Al-Istiqṣā li-Akhbār Duwal al-Maghrib al-Aqṣā*, vol. 6, ed. Jaʿfar al-Nāṣirī and Muḥammad al-Nāṣirī (Casablanca, Morocco: Dār al-Kitāb, 1954), 30–31.

the spread of prosperity and social harmony. One of the common people once remarked to him:

"Since you laid down your weapons, both the elite and the common people have obeyed you. Congratulations to you. You were appointed, you ruled with justice, and you slept in peace."

To this, Shaykh ʿAbd al-Karīm replied:

"The truly deceived is the one whom you have deceived." (al-Bakrī, Jawharat al-Maʿānī fīmā Thabata Ladayya min ʿUlamāʾ al-Alf al-Thānī (Manuscript) n.d., 21)

Following the death of Qāḍī ʿAbd al-Karīm ibn Muḥammad, the judicial office in Touat remained vacant for a period, during which tribal leaders administered local affairs in accordance with the legal opinions (*fatwas*) issued by the region's scholars. (al-Bakrī, Durrat al-Aqlām fī Akhbār al-Maghrib Baʿd al-Islām (Manuscript) n.d., 156)

8. His Death

Shaykh ʿAbd al-Karīm ibn Muḥammad passed away in Tamantit on Monday, 22 Shawwāl 1042 AH, corresponding to 2 May 1633 CE.

9. Conclusion

This study of the life and scholarly legacy of ʿAbd al-Karīm ibn Muḥammad al-Amrīnī highlights the remarkable contributions he made to Touat in particular and to Algeria more broadly. His scholarly achievements were rooted not only in the rich intellectual heritage of his family but also in the extensive knowledge he acquired through his educational journeys across various regions within and beyond Algeria. His contributions to scholarship, education, jurisprudence, and literature are evident in his unfinished commentary on Khalīl's *Mukhtaṣar*, his numerous

linguistic and literary works, and his lasting influence on subsequent generations of scholars.

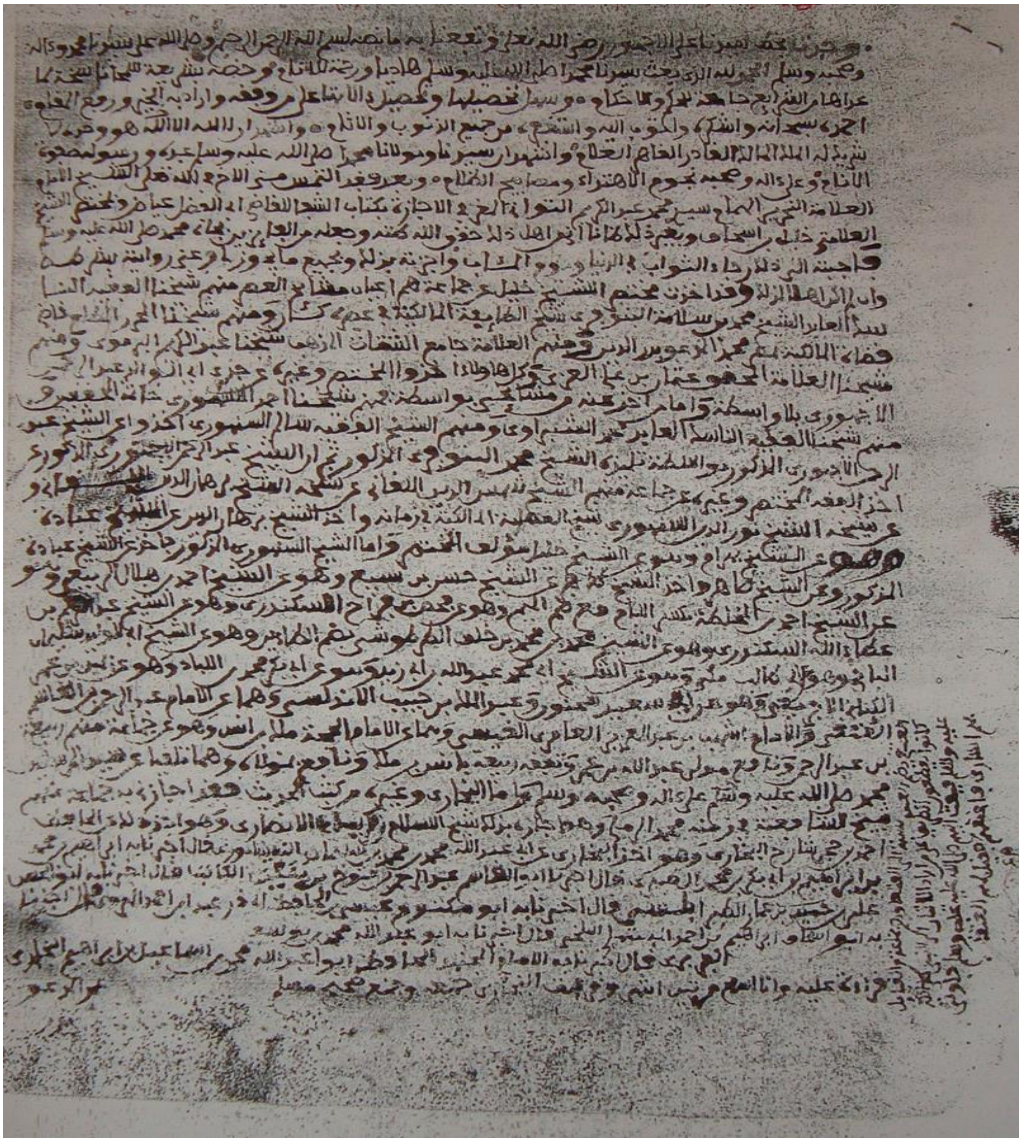
His scholarly legacy continued after his death through his students, who served as an intellectual bridge connecting him with the principal scholarly families of Touat. Indeed, the majority of the scholarly chains of transmission (*isnāds*) preserved among the scholars of the region ultimately trace back to Shaykh ʿAbd al-Karīm ibn Muḥammad.

His distinguished status was further demonstrated by his scholarly debates at al-Azhar Mosque, which testified to the breadth and depth of his learning and showed that he stood on equal footing with the leading scholars of the major intellectual centers of the Islamic world. This, in turn, reflects the high level of scholarship attained by the Mālikī intellectual tradition in Touat.

Finally, it may be said that the present study represents a modest attempt to shed light on the scholarly and intellectual contributions of Shaykh ʿAbd al-Karīm ibn Muḥammad al-Amrīnī al-Tamantīṭī. If it has succeeded in revealing even part of his legacy, then its objective has been partially fulfilled. As the saying goes, absolute perfection belongs to none but the Book of God.

Appendice

مجلة المعارف للبحوث و الدراسات التاريخية
https://www.asjp.cerist.dz/en/PresentationRevue/111
ISSN: 2437-0584/ EISSN: 2437-0584
Volume 11, Issue 01 , (NOVEMBER - 2026)
The author : Baba Abdellah



Text of Shaykh al-Ajhūrī's Ijāzah Granted to Shaykh ʿAbd al-Karīm ibn Muḥammad al-Tamantīṭī (1028 AH/1619 CE)

Bibliography

al-ʿAyyāshī, Abū Sālim. 2006. *Māʾ al-Mawāʾid (Al-ʿAyyāshī's Journey), 1661–1663.* Edited by Saʿīd al-Fāḍilī and Sulaymān al-Qurashī. Vol. 1. Abu Dhabi: Dar Al Suwaidi Publishing.

al-Bakrī, Muḥammad ibn ʿAbd al-Karīm ibn ʿAbd al-Ḥaqq. n.d. *Al-Kawākib al-Bariyyah fī al-Manāqib al-Bakriyyah (Manuscript).* Tamantit, Adrar: Al-Bakrī Library.

—. n.d. *Durrat al-Aqlām fī Akhbār al-Maghrib Baʿd al-Islām (Manuscript).* Tamantit, Adrar: Al-Bakrī Library.

—. n.d. *Jawharat al-Maʿānī fīmā Thabata Ladayya min ʿUlamāʾ al-Alf al-Thānī (Manuscript).* Tamantit, Adrar: Al-Bakrī Library.

al-Nāṣirī, Aḥmad ibn Khālid al-Salāwī. 1954. *Al-Istiqṣā li-Akhbār Duwal al-Maghrib al-Aqṣā.* Edited by Jaʿfar al-Nāṣirī and Muḥammad al-Nāṣirī. Vol. 6. Casablanca: Dār al-Kitāb.

al-Tamantīṭī, ʿAbd al-Karīm ibn Muḥammad. 2009. *Al-Riḥla fī Ṭalab al-ʿIlm (Scholars of Touat Series).* Edited by ʿAbd al-Ḥamīd Bakrī. Vol. 2. Oran, Algeria: Dār al-Gharb for Publishing and Distribution.

al-Tinbuktī, Aḥmad Bābā. 2000. *Miʿrāj al-Ṣuʿūd: Aḥmad Bābā's Responses on Slavery.* Edited by Fāṭimah al-Ḥarrāq and John Hunwick. Rabat: Maṭbaʿat al-Maʿārif al-Jadīdah.

—. 2000. *Miʿrāj al-Ṣuʿūd: Aḥmad Bābā's Responses on Slavery.* Edited by Fāṭima al-Ḥarrāq and John Hunwick. Rabat: Maṭbaʿat al-Maʿārif al-Jadīdah.

al-Tuwātī, ʿAbd al-Raḥmān ibn ʿUmar. 2009. "The Bibliography of ʿAbd al-Raḥmān ibn ʿUmar al-Tanlānī al-Tuwātī." Master's

thesis, Faculty of Arts, Languages, and Humanities, University of Bechar, Béchar.

Bābā, ʿAbd Allāh. 2013. "The Bakrī Zāwiyah and Its Cultural and Social Role in the Touat Region (1112–1421 AH / 1700–2000 CE)." Master's thesis, University of Adrar, Algeria.

Bakrāwī, Muḥammad al-ʿĀlam. n.d. *A Brief Biography of Some Scholars of Touat. Manuscript.* El Meniaa: Muḥammad al-ʿĀlam Library.

Qaddūrī, ʿAbd al-Majīd. 1991. *Ibn Abī Maḥallī: The Rebel Jurist and His Journey al-Aṣlīt al-Kharīt.* Rabat: Okaz Publications.