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Education within the Concerns of the Mālikīs and Ḥanafīs in Algeria during the Ottoman Period: A Study of the Manifestations of Cultural Adaptation and Shared Coexistence between the Two Schools in the Field of Education

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Abstract: This study addresses cultural adaptation and coexistence's topic between the Maliki and the Hanafi Muslims in the educational field during the Ottoman period In Algeria. It was a real historical experience to consolidate the values of cultural diversity within the context of Arabic multiculturalism acceptance and tolerance. As known, the Maliki is the doctrine that prevailed in Algeria until the beginning of the Ottomans, those who brought the Hanafi doctrine that became the official ruling doctrine in Algeria's Eyalet throughout the Ottoman period. Hence, Algeria's indigenous people remained on their Malki doctrine in their daily, doctrinal, and social dealings without being marginalized or harassed by the Ottomans. Moreover, this was reflected in the reality of education, which had been characterized by cultural adaptability and friendly coexistence between the Maliki and the Hanafi Muslims, far from intolerance and hate speech..

Keywords: Cultural Adaptation; Coexistence ; The Maliki; The Hanafi; Algeria; Ottoman Period.

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Introduction:

Algeria, following its submission to Ottoman rule for more than three centuries (1519–1830), experienced numerous transformations and developments whose effects were clearly reflected in the reality of Algerian society. As is well known, the Ottomans brought with them the Ḥanafī school of law, which they had adopted as their official madhhab. Consequently, it became the school of the official authority in the Regency of Algiers, without harassing the followers of the Mālikī school among its indigenous population.

In light of this situation, Algerian society became obliged to adapt to this transformation, the effects of which inevitably extended to various social and cultural phenomena, such as education. Its institutions and structures brought together teachers and jurists from both schools, and the curriculum included both Mālikī and Ḥanafī jurisprudence, while granting individuals complete freedom to pursue learning according to the rulings of the school they chose. This had a positive impact on Algerian society, as it led to the emergence of a form of mutual understanding and cordial coexistence between the followers of the two schools within the educational sphere, particularly as the culture of Algerian Mālikīs came into continuous contact and interaction with that of the Ottoman Ḥanafīs. Within this context, the central research problem of our study is formulated as follows: What was the general state of education between the Mālikīs and the Ḥanafīs in Algeria during the Ottoman period?

1. Definition of the Basic Concepts Related to the Study:

This study includes a set of concepts of major importance and distinguished status in constructing and addressing the research problem. Defining them precisely facilitates the research process and directs its benefits appropriately to the reader. Among the most important of these are:

1.1. Cultural Adaptation:

Cultural adaptation refers to the adjustment of a cultural element to other cultural elements or to another cultural complex within an ongoing process through which the individual or group seeks to confront surrounding developments in order to sustain life. Through this process, a set of characteristics emerges that makes them more

prepared to adapt to the surrounding conditions (Al-Suwaidi, 1991, p. 51). In its operational sense, it denotes the exchange of principal cultures or their branches within interactive processes among individuals and groups—through dialogue, acquaintance, and mutual enrichment—in order to achieve balance in social relations, strengthen social cohesion and unity, and facilitate rapprochement and coexistence among societies sharing similar cultural origins (Al-Surouji, 2004, p. 193).

1.2. Shared Coexistence:

Coexistence is a purely human matter that leads to engaging with others from a humane perspective, free from fanaticism or the classification of people according to religion, gender, color, or other forms of categorization and bias. At its core, it signifies the manifestation of peace and security toward the different "other," accompanied by a firm belief in their legitimate rights, and viewing them as human beings rather than as adversaries who differ in creed or school—whose blood, honor, and property would thereby be deemed lawful to violate (Kishana, 2019, p. 106). The term "shared coexistence" is used to denote reciprocal living with others, grounded in peacefulness, conciliation, and the rejection of oppression, violence, and conflict. Living and coexistence are often expressed through various related terms such as tolerance, rapprochement, cohabitation, cooperation, solidarity, and harmony (Al-Jarrari, 2018, p. 127).

1.3. Definition of the Mālikī School:

The Mālikī school comprises all that is specifically attributed to Imām Mālik ibn Anas ibn Mālik (may God have mercy upon him) in terms of derivative juristic rulings based on independent reasoning (ijtihād). It also includes what is attributed to him regarding the causes of rulings, their conditions, impediments, and the evidences substantiating them (Al-Qarafi, 1995, p. 195). It further encompasses all the juristic rulings reached by Imām Mālik through the exertion of his utmost scholarly effort (Al-Dardir & Al-Sawi, 1995, p. 13), as well as what he and his companions stated in accordance with his method and which was attributed to him as a school—provided that it proceeds according to the principles and foundations upon which he built his madhhab. It does not refer exclusively to what he alone held independently of the other scholars of his school (Al-'Awfi, 2012, p. 62).

1.4. Definition of the Ḥanafī School:

The Ḥanafī school consists of the opinions of Imām Abū Ḥanīfa al-Nuʿmān and his companions who exercised independent reasoning in subsidiary juristic matters, as well as the juridical elaborations (takhrījāt) of leading scholars among their followers, based upon their established principles and foundations, or by analogy with their rulings and branches (Al-Naqib, 2001, p. 39). This school initially emerged in the birthplace of Imām Abū Ḥanīfa in Kūfa, and in its surrounding regions in Iraq, including Baṣra and Baghdad. The spread of the Ḥanafī school in those lands is attributed to the patronage of the ʿAbbāsid state—whose capital was Baghdad—which adopted it as its official school. The clearest evidence of this is that judges were appointed from among the Ḥanafīs, foremost among them Abū Yūsuf, whom Caliph Hārūn al-Rashīd appointed to the position of Chief Judge (Qāḍī al-Quḍāt) (Taymur Basha, 1990, p. 50).

In this regard, Ibn Ḥazm states: "Two schools spread—at the beginning of their emergence—through authority and political power: the school of Abū Ḥanīfa, for when Abū Yūsuf assumed the judiciary, the judges under his authority, from the farthest East to the furthest regions of Ifrīqiya, were appointed only from among his companions and adherents to his school; and the other school was the Mālikī school." (Al-Maqqari, 1997, p. 06).

1.5. Definition of the Ottomans:

The Ottomans were of Turkish origin, belonging to what earlier historiography classified as the "Yellow" or Mongolian race. Their original homeland was Asia Minor, specifically the steppes located between the Altai Mountains in the east and the Caspian Sea in the west. Their earliest political entity dates back to the state of the "Saka" (7th–3rd centuries BCE), which extended its influence over Iran, Eastern Europe, and the Balkans, eventually settling in Anatolia (Öztuna, 2010, p. 18).

The Turkish peoples consisted of several major tribes, among the most prominent of which were the Tatars, Kazakhs, Kyrgyz, Turkmens, Uighurs, Uzbeks, Huns, Bulgars, Kipchaks, and Avars. The Turks embraced Islam during the Umayyad period, specifically under the caliphate of al-Walīd ibn ʿAbd al-Malik (705–715 CE)

(Radhwan, 1977, p. 124). They are credited with the establishment of the Ottoman state, which was named after its founder, ʿUthmān ibn Ertuğrul ibn Süleyman Shah al-Turkmānī. This state experienced significant territorial expansion until it became a powerful empire, particularly after the conquest of Constantinople by Mehmed II (Mehmed the Conqueror) in 1453[4] (Al-Harastani, 2000, p. 61).

2. Insights into the General State of Education in Algeria during the Ottoman Period:

A careful examination of the state of education in Algeria during the Ottoman era reveals the extent to which educational activity was widespread, covering nearly all regions, including villages and rural settlements (Ait Habouch, 2018, p. 26). Despite the absence of a clearly defined Ottoman governmental policy regarding education in Algeria, education nevertheless witnessed broad dissemination and considerable flourishing among Algerians under Ottoman rule (Saad Allah, 1990, p. 159).

What also draws the attention of scholars studying the educational reality of Algeria during the Ottoman period is that education was not institutionalized or formally organized by the government. Although the Ottomans remained in Algeria for more than three centuries—during which they established numerous political, financial, and military institutions that served their interests—they paid relatively limited attention to education. In other words, they exercised neither substantial involvement nor direct supervision over it (Bakhouch, 2018, p. 135). Evidence of this lies in the fact that no governmental institution dedicated specifically to education existed during their rule, such as the ministries, directorates, or other official bodies known today that oversee cultural and educational affairs, including the establishment of schools, the preparation of teachers, the organization of students, and the development of curricula (Saad Allah, 1988, p. 313).

It is well established that the primary concerns of the Ottoman administration in Algeria were largely confined to maintaining political stability, safeguarding territorial boundaries, and collecting taxes for the public treasury (bayt al-māl). These revenues were allocated to financing the army, procuring military equipment, and exchanging gifts with the Sublime Porte and the Two Holy Sanctuaries. In contrast, limited attention was devoted to the educational affairs of society, such as the dissemination and

development of learning. Education did not constitute a central priority of the Ottoman authorities, whether it expanded or declined. Nevertheless, it must be acknowledged that, although the Ottoman administration did not actively promote education, it likewise did not impede or obstruct it (Amoura, 2002, p. 109).

This circumstance explains why the majority of studies that have examined the cultural landscape of Algeria during the Ottoman period emphasize the relative non-intervention of the Ottoman authority in educational matters. An exception may be made for certain individual initiatives undertaken within the framework of charitable activity by some beys—such as Muḥammad al-Kabīr and Ṣāliḥ Bey—who contributed to the promotion of education in their personal capacities rather than in their official roles as state authorities (Boufelja, 1992, p. 22).

In light of the foregoing, it may be argued that Algeria during the Ottoman period experienced a distinctive educational condition characterized predominantly by autonomy and societal initiative (Al-Madani, 1931, p. 90). Despite the absence of a clearly articulated official educational policy, education nevertheless achieved broad diffusion, largely as a result of private initiatives and the sustained efforts of charitable endowments (awqāf), which developed into a widespread social phenomenon (Saad Allah, 1988, p. 314). It was uncommon to find a village or urban quarter devoid of a Qurʾānic school. Local communities independently organized the teaching of the Qurʾān, ḥadīth, and the Arabic and Islamic sciences, considering mastery of these disciplines essential for understanding the principles of religion and the teachings of the Qurʾān and the Sunnah. The Qurʾān thus constituted the foundational axis of education in Algeria at all levels—primary, intermediate, and advanced (Bardi, 2018, p. 129).

There is little doubt that this strong popular engagement with educational activity exerted a positive influence on the cultural landscape of Algerian society during the Ottoman era. Rates of illiteracy appear to have declined significantly, while encyclopedic scholarship and the memorization of the Qurʾān became widespread among the Algerians (Al-Madani, 1931, p. 94). This educational vitality was observed and commended by several researchers, among

them the historian Yvonne Turin, who described the situation as follows: "Primary education was far more widespread in Algeria than is generally assumed. Males were commonly able to read and write, perform their prayers, and recite certain Qurʾānic chapters… Nearly every tribe and almost every urban quarter possessed its own schools with their teachers…" (Turin, 1983, p. 127).

With regard to the practice of education in Algeria during the Ottoman period, it was conducted primarily in schools established through private initiative and individual effort. Historical sources indicate the considerable interest shown by benefactors in founding educational institutions. These schools were generally financed through charitable endowments (awqāf) established by philanthropists who sought spiritual merit by dedicating their properties and real estate for their construction and maintenance (Dakhia, 2015, p. 21).

It is worth noting that the term *madrasa* (school) was applied broadly to institutions of a religious character, including mosques (masājid), zawāyā (religious lodges), and kuttāb (Qurʾānic elementary schools). This designation reflects the overlapping functions of the madrasa, the zāwiya, and the mosque within the sphere of education. In practice, certain mosques and zawāyā performed the function of schools in disseminating various forms of learning. Some schools were annexed to zawāyā, while others were attached to mosques. Moreover, endowment deeds frequently stipulated the simultaneous establishment of a zāwiya, a mosque, and a school. Consequently, it is often difficult to distinguish clearly between the respective functions of these institutions, as they operated within a social context in which education was fundamentally religious in character, and in which mosques and zawāyā played a central and integrative role (Saad Allah, 1988, p. 279).

As for the nature of education prevalent in Algeria during the Ottoman era, it was essentially Arab-Islamic in orientation. Its curriculum was grounded primarily in religious, linguistic, and literary studies, with comparatively limited attention to the rational and scientific sciences (Haryoush & al, 2007, p. 13). The educational system comprised two principal stages. The first was primary education, typically lasting approximately four years, during which children acquired the fundamentals of reading and writing,

memorized the Qurʾān, and learned the pillars of Islam and the essential rituals of the faith (Bardi, 2018, p. 129).

The second stage was secondary education, in which students received more advanced instruction involving explanation and analytical study. At this level, they engaged with the sciences of Qurʾānic exegesis (tafsīr), ḥadīth, jurisprudence (fiqh) and its principles (uṣūl al-fiqh), as well as disciplines related to the Qurʾān and Prophetic traditions. Instruction also extended to certain practical sciences, such as arithmetic and astronomy, in addition to history, geography, theology (ʿilm al-tawḥīd), logic, philosophy, grammar, and rhetoric (Boubchich, 2008, p. 143).

3. The Historical Context of the Mālikīs and the Ḥanafīs in Ottoman Algeria and Its Implications for the Reality of Adaptation and Coexistence between the Two Schools:

Algerian society adopted the Mālikī juridical reference out of conviction, selecting it as a methodological framework for understanding Islamic law and implementing its rulings in a manner that ensured the spiritual and doctrinal unity of Algerians over successive centuries (Boukerdid, 2014, p. 487). Historically, the roots of Mālikism in Algeria may be traced to the intellectual center of Kairouan in present-day Tunisia, which preceded both al-Andalus and the Maghrib in adopting the Mālikī school in terms of teaching and scholarly production (Al-Sahbi, 2018, p. 76). This development was particularly reinforced following the settlement in Kairouan of Abū al-Ḥasan ʿAlī ibn Ziyād al-Tūnisī al-ʿAbsī, a disciple of Imām Mālik, who is credited with introducing *al-Muwaṭṭaʾ* to the lands of Ifrīqiya. He remained there engaged in teaching and instructing students through Imām Mālik's *Muwaṭṭaʾ* as well as Sufyān al-Thawrī's *al-Jāmiʿ* (Boubchich, 2008, p. 145). As a result, Algerian students increasingly preferred to travel to Tunisia to study Mālikī jurisprudence under the leading scholars of the Kairouan school, before returning to disseminate the works of the Mālikī madhhab in Algerian scholarly circles and educational institutions (Rustum, 2005, p. 107).

Scientific journeys undertaken by Algerian scholars to the Ḥijāz and to Medina, where they studied under its scholars and under their leading authority at the time, Imām Mālik ibn Anas, further

contributed to the consolidation and spread of the Mālikī school in Algeria. This diffusion was also encouraged by the inclination of rulers to promote and consolidate the Mālikī doctrine, given the perceived cultural and social affinities between the people of the Ḥijāz and those of Algeria—particularly their shared adherence to Arab traditions and their relative resistance to assimilation into foreign cultural influences (Al-Qadi, 1997, p. 157).

With regard to the Ḥanafī school, its presence in Algeria during the Ottoman period does not imply that the Ottomans were the first to introduce it into the region. Rather, its historical roots extend back several centuries to the early ʿAbbāsid caliphate, when the school began to spread in eastern Algeria and Tunisia through the representatives of the caliphate and the governors of the Aghlabid dynasty beginning in 800 CE. The first to openly promote and actively disseminate the Ḥanafī school in the region was Abū Muḥammad ʿAbd Allāh ibn ʿUmar ibn Farrūkh al-Fārisī, one of the prominent scholars of Ifrīqiya, which at that time included the eastern part of the Central Maghrib (Algeria). Consequently, the Ḥanafī school continued to exist alongside the Mālikī and Ibāḍī schools until approximately the eleventh century CE, when its presence declined and eventually disappeared. Thereafter, the Mālikī school remained the dominant and official doctrine in Algeria and neighboring regions until the advent of Ottoman rule (Boubchich, 2008, p. 154).

During the Ottoman period, a careful examination of the trajectory of juristic activity in Algeria reveals the coexistence of two principal schools of Islamic law: the Mālikī and the Ḥanafī madhhabs. Algeria's incorporation into the Ottoman Caliphate facilitated the political reinstatement of the Ḥanafī school after an absence that had lasted several centuries. However, this development did not in any way imply the marginalization or persecution of the Mālikī school by the Ottoman authorities. The Ottoman administration did not impose the Ḥanafī school upon the local population at the expense of Mālikī doctrine. On the contrary, the indigenous population continued to adhere to the Mālikī school in their daily legal, social, and transactional affairs (Moussem, 2020, p. 257).

This reality indicates that the historical trajectory of juristic life in Ottoman Algeria was characterized by a structured duality between the Mālikī and Ḥanafī schools. Such duality contributed significantly

to reinforcing patterns of adaptation and cordial coexistence between the two madhhabs across multiple domains.

In the judicial sphere, this adaptive dynamic was clearly manifested at the institutional and structural levels. Judicial institutions assumed a dual configuration, incorporating both Ḥanafī and Mālikī representation (Saïdouni & Bouabdelli, 1984, p. 22). This was evident in the composition of the Supreme Scholarly Council (al-Majlis al-ʿIlmī al-Kabīr), which functioned as the highest judicial authority in Ottoman Algeria and included representatives of both schools. Similarly, the judicial apparatus comprised two judges (qāḍīs) and two muftis belonging to different madhhabs (Saad Allah, 1988, p. 258). Moreover, major urban centers contained separate Mālikī and Ḥanafī courts (Shuval, 1998, p. 191), while members of society retained full freedom to litigate according to the school of their choosing, without interference from the ruling authority (Venture de Paradis, n.d, p. 260).

In the domain of charitable endowments (awqāf), donors (wāqifūn) in the Regency of Algiers enjoyed complete freedom to select either the Ḥanafī or Mālikī legal framework when dedicating their properties as endowments (Nefti, 2016, p. 345). Many Algerians preferred to structure their endowments according to Ḥanafī jurisprudence, which recognized certain legal facilitation mechanisms—most notably permitting the founder and his descendants to benefit from the endowed property. Under this arrangement, the endowed asset would not revert exclusively to its designated charitable purpose until the extinction of the specified heirs or beneficiaries named in the endowment deed (Saïdouni, 1984, p. 150).

Conversely, numerous Ḥanafī endowers allocated the benefits of their waqf properties in ways that also served Mālikī beneficiaries. A notable example is the endowment of Sayyid Muṣṭafā Khūja ibn Ḥasan al-Turkī, who dedicated part of his estate to his children as well as to the imams of the Ḥanafī school and the Qurʾān reciters of the Great Mosque (al-Jāmiʿ al-Aʿẓam), while also allocating a portion of the revenue for the restoration of the Great Mosque—an institution affiliated with the Mālikī school—despite the fact that the

founder himself adhered to the Ḥanafī madhhab (Algerian National Archives).

Although the scope of the present study does not permit a comprehensive examination of all the fields in which this duality between the Mālikī and Ḥanafī schools manifested itself, it may nevertheless be affirmed that this juridical configuration played an effective role in fostering and consolidating norms of interaction and peaceful coexistence between the adherents of the two madhhabs throughout the entire period of Ottoman presence in Algeria.

4. Manifestations of Cultural Adaptation and Shared Coexistence between the Two Schools in the Field of Education in Ottoman Algeria:

Education was profoundly influenced by the duality that characterized the juristic landscape of Algeria during the Ottoman period. It assumed a pattern marked by adaptation and cultural plurality between the Mālikī and Ḥanafī traditions, thereby constituting a concrete and practical model of cordial coexistence between the adherents of the two schools, free from sectarian fanaticism or exclusionary religious discourse (Saïdouni, 1984, p. 157). Although the Ottomans played a significant role in reinforcing the presence of the Ḥanafī school in scholarly life—through teaching, authorship, and legal regulation—the scholarly vitality and intellectual prominence of the Mālikī school among Algerians remained firmly established throughout the Ottoman period (Moussem, 2020, p. 269).

The features of this adaptation and harmony between the two schools within the educational sphere may be observed through the following points:

- Ottoman Algeria preserved the status and authority of its Mālikī jurists, and the overwhelming majority of the population continued to adhere to the Mālikī school, given that the new Ottoman authority did not impose its official madhhab by force upon Algerian society (Chevalier, 2007, p. 72).
- Although the Ottoman administration recognized the Ḥanafī school as its official legal doctrine in Algeria, it nevertheless supported the activities and scholarly efforts of the Mālikī school in teaching, authorship, judicial practice, and legal opinion (fatwā), thereby allowing its influence to extend throughout the various regions of the

country. There is no evidence to suggest that the Ottomans restricted Mālikī scholarly activity. On the contrary, they sought to consolidate relations of adaptation and mutual accommodation within a framework of cultural acceptance of the "other." This was manifested in their insistence on maintaining Mālikī representatives alongside their Ḥanafī counterparts within several religious institutions of educational and legislative character in Ottoman Algeria (Nour al-Din, 1965, p. 106).

Among the most prominent educational institutions whose scholarly bodies included jurists and scholars from both schools—serving as clear evidence of coexistence and fraternal collaboration in teaching and learning—were the Great Mosque (al-Jāmiʿ al-Aʿẓam), affiliated with the Mālikī school; the Ḥanafī Mosque known as Khaydar Pasha Mosque; and the New Mosque (al-Jāmiʿ al-Jadīd), associated with the Ḥanafī tradition (Saad Allah, 1988, p. 256).

- The interest shown by Ottoman officials of Ḥanafī affiliation in Mālikī scholars and jurists constitutes a further indication of the spirit of fraternity and coexistence that prevailed between the two groups. Numerous historical studies and sources highlight the distinguished status enjoyed by many Mālikī jurists under certain Ottoman rulers. Among them was the jurist Aḥmad ibn Haṭṭāl al-Tilimsānī, who served as adviser to Bey Muḥammad al-Kabīr, acting as his private secretary and emissary on diplomatic missions abroad (Cherouik, 2018, p. 571). Likewise, Abū Rās al-Nāṣirī was appointed by the same bey as muftī and judge in the city of Mascara (Bouaziz, 1989, p. 245). The Mālikī jurists Aḥmad al-Būnī and Muḥammad ibn Maymūn al-Jazāʾirī also enjoyed high religious standing and esteem under Pasha Muḥammad Bīkḍāsh (1706–1710) (Saad Allah, 1988, p. 413). The latter was particularly noted for drawing close to numerous Mālikī scholars and granting them gifts and endowments to a degree greater than his predecessors, according to the testimony of the Mālikī jurist and scholar Muḥammad ibn Maymūn al-Jazāʾirī (Ben Maimoun, 1981, p. 58). Furthermore, the Mālikī scholars of the al-Fakkūn family were held in considerable respect by the Ottoman authorities (Saad Allah, 1988, p. 522).
- The concern shown by Turkish rulers—acting in their personal capacities and belonging to the Ḥanafī school—for the construction

of Mālikī mosques and schools reflects the sincerity of their intention to entrench cultural pluralism within the society of the Regency of Algiers. A notable example is the Muḥammadiyya School, founded in Mascara in 1781 by Bey Muḥammad ibn ʿUthmān al-Kabīr. Although its founder adhered to the Ḥanafī school, the institution specialized in the teaching of Mālikī jurisprudence and theology (ʿilm al-tawḥīd), alongside the Arabic linguistic sciences (Cherouik, 2018, p. 573).

- Major educational institutions in the capital—such as the Qashāshiyya School, the Andalusians' School, and the Shaykh al-Balad School—conducted instructional sessions in the form of scholarly circles (ḥalaqāt) led by professors and teachers from both madhhabs. Their curricula incorporated both Ḥanafī and Mālikī jurisprudence, thereby reinforcing the foundations of intellectual exchange and cultural interconnectedness between the Mālikīs and the Ḥanafīs within the educational sphere (Belkacem, 2016, pp. 216-217).
- The scholars and jurists of both schools generally refrained from sectarian fanaticism within the scholarly sphere. Mālikī scholars were not characterized by hostility or prejudice against Ḥanafī jurists; on the contrary, Mālikī scholars regarded the Ḥanafī school as a Sunni madhhab sharing the same foundational methodology, namely adherence to the Qurʾān, the Sunnah, consensus (ijmāʿ), and juristic reasoning (raʾy) (Amiraoui, 2005, p. 70). Indeed, some Mālikī scholars demonstrated, in both their teaching and legal opinions (fatāwā), a spirit of openness toward other juridical branches, including the Ḥanafī school, without departing from the general principles and doctrinal framework of Mālikism. This was the case with figures such as Aḥmad ibn ʿAmmār, Yaḥyā al-Shāwush, Aḥmad al-Maqqarī, and ʿAbd al-Karīm al-Fakkūn (Feloussi, 2012, p. 73).

A similar disposition characterized the scholars and jurists of the Ḥanafī school. Numerous historical accounts point to their freedom from sectarian bias against Mālikī scholars in Ottoman Algeria and portray aspects of coexistence through references to sustained scholarly interaction between them. One notable example is Muṣṭafā ibn Ramaḍān al-ʿAnnābī, who frequently traveled to the city of Algiers to study under Ḥanafī scholars there, while also studying with the Mālikī authority Ibn Shaqrūn al-Tilimsānī (Nuwayhid, 1980, p. 246).

Conclusion:

In conclusion, it may be affirmed that education in Algeria during the Ottoman period was predominantly characterized by cultural adaptation and cordial coexistence between the adherents of the Mālikī and Ḥanafī schools. Although the Ḥanafī madhhab functioned as the official legal doctrine of the ruling authority in the Regency of Algiers, this did not entail the marginalization or restriction of Mālikī adherents within the sphere of teaching and learning. Evidence of this lies in the fact that Mālikī jurists and scholars retained the scholarly prestige and intellectual authority they had enjoyed prior to Algeria's incorporation into the Ottoman state.

Moreover, Ottoman governors and officials themselves actively sought to cultivate close relations with Mālikī scholars and jurists by appointing them to influential positions and granting them gifts and patronage on numerous occasions. In their personal capacities and within the framework of charitable initiatives, several Ottoman officials of Ḥanafī affiliation sponsored the construction of mosques and schools dedicated to the teaching of Mālikī jurisprudence, despite their own adherence to the Ḥanafī school.

At the level of educational practice, representatives of both madhhabs operated side by side within the principal religious and educational institutions of Ottoman Algeria. Mālikī scholars, no less than their Ḥanafī counterparts, played a significant role in formulating and regulating the norms governing educational affairs. Instruction was conducted according to curricula that incorporated the jurisprudence of both schools.

This historical configuration allows us to affirm the existence of a genuine model of peaceful coexistence between Mālikīs and Ḥanafīs in Ottoman Algeria—one that constituted a concrete historical experience in consolidating the values of cultural pluralism through mutual recognition and acceptance of doctrinal diversity within Algerian society, free from sectarian fanaticism or exclusionary religious discourse.

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