



*Manifestations of Cultural and Intellectual Movement in Ottoman Algeria
during the 10th-11th AH (16th-17th CE):*

A Critical Analytical Study.

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Abstract:

The study primarily focuses on a central objective, which is to examine the intellectual stagnation's implications in Algeria during the Ottoman era by analyzing its causes and the resulting outcomes that had an impact on the social and even economic structure. However, it does not neglect the specificity of the period preceding the arrival of the Ottomans. The study reveals the role of religious institutions in the scholarly life, such as mosques, zawiyas (religious lodges), kuttab (Quranic schools), and ma'marat (religious centers for the elderly). Additionally, it highlights the role of Waqf institutions, which played a significant role in funding various religious establishments.

The study also aims to provide a bibliography of the most important scholars of this period and their scientific contributions. It emphasizes their scholarly and intellectual spirit, which contributed to fostering cultural and civilizational communication among Arab and Islamic regions, despite the existing political differences. The purpose is to restore the recognition of these scholars, introduce them, and shed light on their scientific

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legacy. Furthermore, it aims to elucidate the Ottoman authority's stance towards the scholarly life and its relationship with the scholars.

Keywords: Ottoman Algeria - Cultural life - Education - Scholars - Sufi orders.

Introduction:

The historian faces a dilemma when it comes to the loss of primary sources for writing about a specific period or addressing a phenomenon. This is evident in the history of Ottoman Algeria and the phenomenon of cultural stagnation, which oscillates between superficial and biased writings due to the confusion that some researchers have fallen into. They have passed judgments that reduced three centuries of Ottoman rule to a mere presence of Ottoman Turks who seized power, relegating them to the status of occupiers. However, we find that the reality surpasses that, given the numerous evidence from archival documents, remaining artifacts, and the names of many scholars that have elevated the esteemed position of Ottoman Algeria. Despite the period being characterized by a certain stagnation, it has proven its presence by contributing to the course of human civilization, like other peoples and nations. Here, we pose the following questions:

- What factors led to the intellectual decline in Algeria during the Ottoman period?
- Who are the most important scholars who contributed to cultural and civilizational communication during that period?
- What was the relationship between the Ottoman authority and these scholars?.

Firstly - Overview of Authorship in Algeria at the Beginning of the Modern Era:

Before delving into the subject, it is necessary to mention the political situation during this period. The conditions were extremely turbulent, as the central Maghreb region witnessed various political conflicts that did not allow for a stable life. The city of Algiers was subject to piracy, followed by the arrival of the Ottomans. In the western part of the country, the authority of the Zayyanids remained challenged until the mid-sixteenth century, while in the eastern part, tribal leaders maintained their power for a considerable period of time.

Authorship in the central Maghreb region was limited to specific fields while neglecting others. One of the prominent areas of writing was the Islamic sciences, including Quranic interpretation(tafsir), narrations of the Prophet's traditions(alhadith alnabawii), and specialized jurisprudential rulings related to worship and other matters. Legal issues also received attention during this period, indicating the predominance of these types of studies

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at that time. Among the other sciences, literature and Sufism received less attention due to their connection with the Islamic sciences.

Thinking during this period was characterized by conformity, as the majority of intellectual production remained within this framework. Repetition became a prominent feature of the era, and anyone who attempted to deviate from this conventional thinking in their writing was considered deviant, facing severe measures against them. Consequently, stagnation dominated the scene until a new group of thinkers emerged, breaking these restrictions despite the threats and dangers they faced. It is noteworthy that this stagnation had a negative impact on the pace of authorship, which was exceedingly slow. For example, the Islamic sciences, such as Quranic interpretation, required extensive knowledge, a rich linguistic repertoire, and, more importantly, the audacity to revolutionize intellectual production. Although the number of scholars and intellectuals during this period was not as abundant as in other regions, particularly in the Eastern territories, they were preoccupied with their duties in the field of religious edicts, judiciary, and teaching, which diverted their attention from authorship and intellectual production. Teaching, in particular, occupied them more than writing in the field of Quranic interpretation. Scientific schools in cities such as Constantine, Bejaia, and Tlemcen served as centers of scientific and cultural dissemination that rivaled their counterparts in the East and West¹.

While schools were important centers for spreading knowledge and religion, the role of zawiyas (religious retreats) should not be underestimated, as their main mission was also to disseminate knowledge. Zawiyas were closely associated with the memorization of the Quran, the Prophetic traditions, and various texts, which contributed to the graduation of many scholars. It was rare to find among them someone who isolated themselves and dedicated their time solely to writing. However, some would retreat to the mountains or seclude themselves in lesser-known zawiyas, away from the hustle and bustle, as these places provided a conducive environment for writing more than any other place².

It is true that the Ottoman Empire did not have a clear strategy for education, but this lack of focus contributed to the decline experienced by the central Maghreb region and the destruction that affected cultural centers in the late 15th century. Consequently, the region fell under the yoke of Spanish occupation, leading to the killing or migration of scholars. Deviant Sufi paths spread, along with innovations, superstitions, and the sanctification of saints and their miracles. This led to intellectual decline and plunged the country into a regrettable state of decadence³. The scholar Abu Ras al-Nasir summarized this by saying, "During that period and afterwards, the beacons of knowledge and their institutions were paralyzed, their sources and foundations were cut off, their pearls and seasons were deserted, and their remnants and landmarks were neglected, especially in the fields of history, literature, and the accounts of the early generations and lineages. They were cast into the corner of abandonment, entangled by the cobwebs of forgetfulness, and their sun set on the verge of decline."⁴. This is what Dr. Abu al-Qasim Saadallah affirmed, that the Ottomans were not the cause of cultural stagnation, nor did they have any involvement in

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the emergence of deviant Sufi paths. On the contrary, this decline was one of the reasons for the arrival of the Ottomans in Algeria⁵.

Thus, the hallmark of this era in the Maghreb region can be described as nothing less than catastrophic on all fronts, especially before the arrival of the Ottomans. The ruling families were weak, plagued by internal power struggles, and lacked the ability to maintain stability and enforce security. Expansion was pursued at the expense of one another, leading to hostility and even seeking assistance from enemies, resulting in destruction and the prevailing chaos. This is what scholars of that period, such as Ibn Qunfudh al-Qusanṭīnī, al-Māzūnī, and al-Wansharīsī, documented in their writings.

All of these circumstances directly impacted the movement of authorship, which was afflicted with stagnation due to the factors we mentioned earlier. Sources indicate that the Sufi movement had a prominent role in the weakness of authorship at that time, not because they directly fought against it, but because those involved in the Sufi orders were occupied with spreading the teachings of these paths. For example, Sheikh Muhammad bin Ali al-Kharroubi dedicated his efforts to Sufi authorship and the dissemination of the teachings of the Shadhili order, as well as advocating for the newly arrived Ottomans in Algeria⁶.

In the midst of the chaos and instability, the manifestations of intellectual radiance were not devoid of distinction and scientific maturity among many scholars of this period. It is thanks to them that intellectual exchange flourished between various scholarly centers, towns, and rural areas during the Ottoman era. We will mention some of these scholars who excelled, classified, and enjoyed high prestige and scholarly fame in their time.

We also find the genre of travel literature among Algerians. Many Algerian scholars embarked on journeys to Egypt, Syria, and the Hijaz for the purpose of pilgrimage and seeking knowledge. They dedicated themselves to acquiring knowledge and delving into various disciplines such as jurisprudence, interpretation of the Quran, hadith, and Quranic recitation. Some of them limited their journey to Tunisia, visiting the Zitouna Mosque or the Qarawiyin Mosque in Fes. If they desired further knowledge, they would travel to Al-Azhar Mosque in Egypt. Others who had the means would continue their journey to the Umayyad Mosque in Damascus and proceed to Iraq and beyond. Some scholars chose to reside in close proximity to Mecca and Medina for an extended period of time.

Secondly- Religious and Educational Institutions:

1. Mosques:

The role of the mosque primarily lies in being the place where Muslims perform the five obligatory daily prayers, in addition to the Friday prayer and the two Eid prayers. Mosques are also utilized for Quran memorization, teaching religious obligations, and other sciences related to the lives of Muslims. The specific functions of a mosque are determined based on its type and size, aiming to better meet the needs of the local community⁷.

Algeria, during the Ottoman era, was distinguished by the abundance of mosques. Each city had its grand mosque, which served as an institute for learning, such as the Great Mosque of Algiers, the Grand Mosque of Tlemcen, the Mosque of Béjaïa, and the Mosque of Constantine⁸, Sheikh Qadura is considered the most prominent figure who assumed the position of issuing religious legal opinions (Fatwas) in addition to the Ibn Jaddoun and Ibn Ashahid families⁹, In Constantine, there is the Grand Mosque, also known as the Green Mosque¹⁰, According to Al-Warthilani, Constantine is known to have five mosques, including the Gazelle Market Mosque, Sidi Al-Katanani Mosque, and others¹¹, In Tlemcen, there are approximately fifty mosques, including the Sidi Boumediene Mosque, the Grand Mosque, and the Muhammad Al-Senussi Mosque¹², As for the city of Mascara, it is distinguished by its three main mosques: the Souk Mosque, the Ancient Mosque, and the Grand Mosque¹³.

Despite the abundance of mosques, the scholarly and jurisprudential level of the scholars, imams, and preachers was often modest. Some of them would assume positions without being proficient in delivering a proper sermon. Moroccan traveler Abu Salim Al-Ayashi pointed out this issue, as he criticized an imam of the Maliki mosque in Borkoula for his excessive melody in reciting the Quran, as well as for distortion, alteration, and unnecessary delays during his recitation¹⁴, Furthermore, Al-Fakoun Al-Hafid, in his book "Manshur al-Hidayah," provided examples of these individuals, which was one of the reasons for him writing this book¹⁵.

2.Schools

During the Ottoman era, Algeria did not have a dedicated ministry or official representative responsible for education affairs¹⁶, However, educational schools were widespread in various cities, villages, and rural areas, as well as in the desert regions, to provide basic instruction in reading, writing, arithmetic, and some chapters of the Quran.

Many scholars took on the task of teaching in these schools, such as Abdelkader El-Rachdi and Abdelkarim El-Fakoun in Constantine, Ali Al-Ansari and Said Qadura in the capital city, and Ahmed El-Bouni in Annaba, among others. It is worth mentioning that the city of Algiers alone had three schools following the Maliki school of thought¹⁷, Ibn Zakur Al-Fasi, in his travelogue titled "Nashar Azahir Al-Bustan," mentioned that during his visit to the city of Algiers, he studied under its scholars and received authorization (ijazah) in several fields of knowledge. He studied under Sheikh Omar bin Muhammad Al-Manjalati, Ali bin Abdulwahid Al-Sijilmassi Al-Ansari, Sheikh Said bin Ibrahim Qadura Al-Jazairi, and the scholar Abu Abdullah Muhammad bin Abdulmu'min Al-Hasani Al-Jazairi¹⁸.

The Moroccan traveler Al-Jami'i also spoke about the city of Algiers, describing it as the abode of precious gems in literature, knowledge transmission, and rational thinking. He noted that it was a breeding ground for scholars and the righteous, populated by distinguished reciters, knowledgeable writers, and renowned preachers. Their mosques were places of teaching, bustling with instruction, and their classrooms were filled with children

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engaged in reading. He praised the qualities of the city's scholars, who were originally professors, masters, and educators. He mentioned their expertise in grammar, jurisprudence, and hadith. He further stated that there were nearly a hundred fully occupied classrooms in this city, and when a place couldn't accommodate more students, they would set up a platform accessible by stairs, where children would learn reading, writing, and memorize the Quran¹⁹.

Students of knowledge were concentrated in villages and cities, and they were highly recognized. There were several intellectual discussions that took place between them, as mentioned by Al-Ayashi. In Borkoula, the first to meet Abu Salim Al-Ayashi were the students, and they asked him numerous questions on various topics²⁰. In the village of Sidi Khalid, there are students of knowledge for whom a school has been built. In Ouled Jalal, there are students called "Al-Muhajireen" who come from a Bedouin tribe that does not pay them any stipend. The people of those regions refer to anyone who does not receive a stipend as "Al-Muhajireen." The majority of the people of Ain Madi are students²¹.

3.The Zaouias:

During the Ottoman era, Algeria witnessed a significant spread of Zaouias (Sufi religious centers). They were found in both rural areas and cities. Among them were the independent Zaouias that were not affiliated with a specific saint or Sufi order, typically characterized by the presence of a shrine. There were also Zaouias that belonged to specific Sufi orders, such as the Rahmaniya and Qadiriya orders²².

Zaouias played multiple roles during this period, encompassing military, religious, educational, and social functions. They experienced significant developments that had not been witnessed before, in terms of organization, architecture, and their position within society. The responsibility for their construction was not solely borne by the community itself but also by the Ottoman rulers. These institutions had a profound impact on political, social, and cultural life²³.

Among the prominent zaouias in the city of Algiers are the Zaouia of Abdelrahman Ath'Alabi, the Zaouia of Sharif Al-Zuhair, and the Zaouia of Sidi Bataqa. These zaouias played their educational and social roles through their facilities and endowments dedicated to building facilities for these zaouias. This attention was a result of the significant influence of the saints (awliya) in the city of Algiers. The rulers played an important role in constructing these zaouias or some of their facilities, as well as their maintenance, in order to gain the favor of the saints and the defenders of the city²⁴. Hamdan bin Othman Khawja refers to the relationship between the Ottomans and the defenders of the faith (murabitin) by saying, "...since then, the Turks not only respected these defenders of the faith, but also granted them the greatest privileges. Their places of residence and tombs became sacred after death. Moreover, the law does not touch anyone who sought refuge in them."²⁵

We also find a large number of zaouias in the desert that flourished, gained importance, and influence, with some of them becoming towns like Ain Madi, Temacine, and Touggourt. Al-Ayashi mentions in his journey some of them as centers of knowledge, education, and intellectual influence, such as the Zaouia of Sidi Ahmed Ben Moussa, the Zaouia of Sidi Abdullah Ben Tammam, the Zaouia of Omar Ben Mohammed Saleh Al-Ansari Al-Khazraji, and the Zaouia of Al-Akhadari²⁶.

Third- Endowment (Waqf) institutions:

Waqf institutions spread in Algeria, especially during the presence of the Ottomans. They worked on establishing these institutions in all the administrative circles under Ottoman rule during the period from the late 15th century to the early 19th century. This period witnessed an increase in Sufi orders and zaouias, particularly in cities where there were what is known as "al-waqf al-ahli" (public endowment), which was shared by religious institutions. In rural areas, charitable endowments (waqf al-khayri) prevailed, with their proceeds going to mosques and zaouias. It is worth noting that in the year 1750, endowments increased twelvefold compared to 1600, making up 66% of the total real estate and agricultural properties. Among these waaf institutions that contributed to cultural life, we mention the following:

1- The Grand Mosque Foundation:

One of the most significant institutions that played a role in cultural, social, religious, and educational life was the Grand Mosque Foundation. Its construction dates back to the 11th century, and it began to be enclosed (hijab) in 1540. Its endowments numbered around 550 until 1841²⁷, The qaymis were responsible for managing its endowments, both within the city of Algiers, such as shops, houses, and other properties, as well as outside the city, including agricultural endowments like orchards, gardens, and farms²⁸, Its resources were used to pay the salaries of employees and cover general services such as maintenance. Any surplus funds were utilized for other expenses, such as expansion. In 1630, a supplementary zaouia was established adjacent to the mosque, consisting of a two-story school with a wing to accommodate teachers and students²⁹.

2- The Sabil Al-Khayrat Foundation:

The Sabil Al-Khayrat endowments are specific to Hanafi mosques and were distinguished by their abundance and substantial revenues. This is due to the fact that the majority of Hanafi scholars in the city of Algiers held authority, influence, and wealth³⁰, This institution is responsible for the management and maintenance of properties belonging to eight mosques³¹, One of the notable achievements of the Sabil Al-Khayrat Foundation was the establishment of the new mosque, dating back to 1660, a century after the arrival of the Ottomans in the city of Algiers. It is likely that it was built to rival the Grand Mosque in importance and status for the Maliki school of thought. The new mosque became the headquarters for the Hanafi Sheikh al-Islam, while the Maliki school retained its position³².

3- The Bayt al-Mal Institution:

Throughout Islamic history, this institution has contributed to the administration of the Islamic state due to its significance. Under the Ottoman rule, it became a major institution known for its meticulous organization³³, It is overseen by an official called the Bayt al-Malji³⁴, supported by a judge and administrative staff³⁵.

Additionally, there are other institutions such as the Haramain Sharifain Institution and the Andalusian Institution, which also played a significant role in the development of cultural life in Algeria during the Ottoman era until the occupation and their incorporation under the control of the colonial administration.

Fourthly- Scholars and the Ottoman Authority:

Between Proximity and Disconnection One aspect of the relationship between scholars and the Ottoman authority was their shared belief system. The new rulers of Algeria used this as a means to establish their relationship with the Algerians, particularly in the context of the jihad against Christian encroachments. Scholars played a role in promoting jihad and supporting the Ottomans in liberating the Algerian coasts. Jihad held great importance among the jurists because it upheld the superiority of Sharia law and fostered unity between authority and the community. The scholars declared their affiliation with the Turkish authority because it had waged jihad, protected the country from foreign aggression, and resisted internal strife. Through jihad, security was restored to the land, the community stabilized, and truth prevailed over falsehood. In this context, Ibn Sahnoun Al-Rashidi said, "Indeed, the people of Algeria, may Allah grant them victory, their fleets continue to conquer the sea until they narrow the space for the disbelievers..."³⁶

Some Basha governors were known for their closeness to scholars and their care for them, either out of love for religion and knowledge, or out of a desire to gain their support, or in times of utmost necessity. Among these governors was Yusuf Pasha, who granted authority to Ali bin Abdulwahid Al-Ansari and Issa Al-Tha'alibi. Yusuf Pasha also exchanged correspondence with scholars from Annaba, such as Muhammad Sassi Al-Buni, as he sought his assistance due to his high esteem and recognition in the country. He acquainted him with his political and military plans and requested his intervention in obtaining the obedience of the subjects. Muhammad Sassi Al-Buni responded to the Pasha and expressed his willingness to cooperate³⁷.

Scholars were entrusted with positions commensurate with their status, which included religious and scholarly roles such as issuing fatwas (religious rulings), preaching, leading prayers, and serving as judges. Additionally, they were involved in education and other domains. One of the most notable privileges and positions granted by rulers to scholars was bestowed upon the Al-Kettousi family, who supported their presence and influence in

Mazouna. The rulers granted them all powers, and its members were entrusted with the administration of the city, as well as holding prestigious religious and scholarly positions³⁸.

Despite the fact that the Ottomans established strong relations with major Sufi orders in the early years of their rule, the Qadiriyya order held particular sway due to the peaceful nature of its principles. This encouraged them to establish friendly relationships with its leaders. However, this relationship was not immune to the anger of later rulers, as was the case between Sheikh Mohyiddin and his son Abdulqadir with Bey Hassan Al-Bahi³⁹.

The reasons for the deterioration and decline of the relationship between the rulers and the scholars also included political and economic factors. The Algerian economy experienced a severe crisis at the end of the 18th century, which was exacerbated by consecutive years of drought and widespread dryness that affected the entire country. These factors had a multiplying effect on the economy and placed a heavy burden on the population⁴⁰. As a result, state revenues significantly decreased, which led the rulers to exert pressure on the population to obtain funds and other sources to compensate for the treasury's losses. This further burdened the people and tribes with additional taxes⁴¹.

Fifth - Scholars of the 10th century AH/16th century CE:

1. Tahir ibn Ziyad al-Zawawi al-Qusanṭini, who passed away in 950 AH/1543 CE:

He was an Algerian Maliki jurist and Sufi. It is said that he stayed in the city of Al-Madinah Al-Munawwarah (Medina) after performing the Hajj pilgrimage and passed away there. He acquired knowledge from great scholars who had widespread fame, such as Ahmad Zarūq, his son Ahmad Zarūq al-Saghīr, and Sheikh Muhammad al-Wazzān. The author of the book "Nīl al-Ibtihāj" described him as follows: "He is the noble scholar, the Sufi, the righteous saint who has knowledge of Allah. Among his famous works, we can mention "Nazhat al-Murīd fī Ma'ānī Kalimat al-Tawhīd" and "Risālat al-Qaṣd ilā Allah Ta'āla"⁴²

2. Abu al-Abbas Ahmad ibn Muhammad, famously known as Ibn Abi Haydah al-Wahrani, passed away in 951AH/1544 CE.

It is also said that he is known as "Ibn Hurrah."⁴³, He was born in the city of Oran, grew up there, and received his education. He also acquired knowledge in the city of Tlemcen. He was a Sufi and a knowledgeable scholar proficient in the principles of jurisprudence and well-versed in various sciences⁴⁴.

The author of the book "Ta'rif al-Khalaf bi-Rijal al-Salaf" describes him as follows: "He was among the virtuous, religious, and profoundly knowledgeable individuals. He acquired knowledge from the jurists of Oran and Tlemcen."⁴⁵

He acquired knowledge from esteemed scholars such as Sheikh al-Sanusi and Ibn Marzouq al-Kafi. He also delved into the knowledge of Sufism and benefited from it. He

learned from Sheikh Ibn Tazghart, who was one of the disciples of Sheikh Ibrahim al-Tazi, among whom was Sheikh al-Manjur, who mentioned him in his index⁴⁶.

3. Abu Zaid Abdul Rahman ibn Muhammad al-Saghir al-Akhḍari, who passed away in 953 AH/1546 CE:

Studies indicate that his birth year was 1514 CE, while some suggest that he was born a decade earlier. In any case, his birth falls within the first and second decades of the 16th century⁴⁷. There is no disagreement regarding the place of his birth, as it was in one of the villages in the Ziban region near Biskra, known as the Ben-Tiyous area. He is renowned for being a disciple of his father, who was a prominent Sufi scholar of his time. At that time, he authored a commentary on Al-Khalil. He also received education from his elder brother. It is worth noting that he sought knowledge in the capital city of Constantine (Qusantīna), where he studied under the guidance of Sheikh Omar al-Wazzān. In a later stage, he left the country and traveled to Tunis, where he joined the Zitouna University⁴⁸. Regardless of the circumstances, his cultural era was described by him in his work "Sharh al-Silm" as a period of cultural decline⁴⁹.

Al-Akhḍari dedicated himself to teaching and writing in his hometown of Ben-Tiyous, near Biskra⁵⁰. He graduated numerous students under his guidance and did not neglect writing. He authored several works, such as "Al-Arjuzah fi al-Suluk al-Sufi" (The Poem on Sufi Behavior), "Al-Jawhar al-Maknun fi al-Balagha" (The Hidden Jewel in Rhetoric) and its commentary, "Al-Durrah al-Bayda' fi al-Hisab" (The White Pearl in Mathematics), "Al-Fara'id" (The Obligatory Duties), "Al-Siraj al-Munir fi al-Falak" (The Illuminating Lamp in Astronomy), "Mukaddimah fi Fiqh al-'Ibadat" (Introduction to the Jurisprudence of Worship), and "Al-Silm al-Marnuq fi al-Mantiq",⁵¹ If it weren't for the diligence of this Sheikh in writing, especially in this century, the movement of authorship in Algeria would have either come to a halt or barely progressed, considering the contributions of other scholars such as Sahnoun ibn Othman and Al-Wansharisi⁵².

This is about his life. As for his writings, they reached great heights of fame and wide dissemination. Their number exceeded thirty compositions, as indicated by previous translations of his works⁵³. Among his truly authored works, we can mention, by way of example but not limited to, the following: "Musanaf al-Jawhar al-Maknun fi Thalathah Funun" (The Compendium of the Hidden Jewel in Three Arts: Meanings, Expression, and Eloquence). This book has been printed multiple times⁵⁴. Due to its scholarly value and the fame it has achieved, he authored a text on the subject of eloquence called "Mutanaḥ al-Jawhar al-Maknun fi 'Am al-Balagha." It is a poetic composition structured in the Rajaz meter, consisting of 291 verses and containing numerous explanations. Additionally, he composed the poem "Arjuzat al-Durrah al-Bayda' fi Ahsan al-Funun wa al-Ashya'" which consists of approximately 500 verses and pertains to the knowledge of obligations (Fara'id) and mathematics. He divided it into three parts, with each part covering a distinct field of study. The first part addresses mathematics, the second part covers the laws of obligations,

and the third part focuses on the correction of religious obligations and the division of inheritances⁵⁵.

Another equally important work worth mentioning is the book "Al-Mukhtasar fi al-'Ibadat" (The Concise Guide to Worship) according to the Maliki school of thought. It was published in Algeria in the year 1324 AH. As for his book "Sharh al-Silm" (The Explanation of the Path), it has been described as a legal instrument that safeguards one from errors in thought. In it, he discusses the sciences of the Qur'an, Sunnah, and reason, and responds to some scholars who accused him of promoting atheism based on a misinterpretation of his logical arguments. It is noteworthy to mention that Al-Akhḍari relied on various philosophical works in the process of writing this book, such as Ibn Sina's "Al-Najat" and Al-Ghazali's "Al-Mustasfa."⁵⁶

4. Abu Malik Abdulwahid ibn Ahmad Al-Wansharisi, who passed away in 955/1549 AD:

Abdulwahid ibn Ahmad ibn Yahya Al-Wansharisi, also known as Abu Malik, was the son of Abu al-Abbas Ahmed ibn Yahya Al-Wansharisi, the author of the famous work "Al-Mu'yar al-Mu'arrab."⁵⁷ He was born in the city of Fez and fled there with his father after facing the anger of the people of Tlemcen during the time of the Banu Abd al-Wad. He was a scholar of the Maliki school of jurisprudence, a grammarian, and a literary figure of his time. He studied under numerous esteemed scholars, including his father, Sheikh Ibn Ghazi, Al-Habbak, Al-Habti, Abu Zakaria Al-Susi, Abu Al-Hasan Al-Zaqqaq, Ibn Harun, and others⁵⁸.

He held various positions, including the position of judge in Fez for nearly two decades. He later assumed the position of Mufti following Sheikh Ibn Harun. Distinguished scholars, such as Sheikh Al-Manjour, Abdulwahab Al-Zaqqaq, Al-Baysitini, and others, acquired knowledge from him⁵⁹. The author of "Nīl al-Ibtihāj" describes him as follows: "He was skilled in calligraphy, excelled in prose and poetry, and was proficient in documents and correspondence, impressing with his eloquent expression. He had a remarkable ability to compose powerful speeches, and he had numerous compositions on various topics, collected by Abu Zaid al-Kalali. He also composed verses explaining the principles of his father's work, "Ishār al-Masālik ilā Qawā'id al-Imām Mālik," and provided a commentary on Ibn al-Hajib al-Fara'i's work in four volumes. He died as a result of being murdered."⁶⁰

Regarding his written works, he provided commentary on Ibn al-Hajib's work in four volumes, as well as commentary on Al-Risalah. He composed a summarized version of Al-Banna's work on calculations and provided annotations on Al-Bukhari's book, although it remained incomplete. He also delivered several eloquent sermons and issued numerous written fatwas. Additionally, he composed many verses on jurisprudential matters⁶¹.

One of his most renowned compositions is a poetic work in the field of Maliki jurisprudence and its issues. It revolves around the topics of testimony, fatwa on invalid

sales, and other matters related to commercial transactions. He also authored a well-known book titled "Al-Nur al-Muqtabis fi Qawa'id Ma'akibn Anas," which is a poetic composition on the principles of his father's work, "Ishar al-Masalik."⁶²

5. Abu Abdullah Muhammad ibn Ali Al-Kharroubi Al-Tarabulsi, who passed away in 963 AH/1555 AD:

He was born in Qarqash, one of the villages of Tripoli, in the year 888 AH. He was known as Al-Tarabulsi Al-Saghir (the younger) to distinguish him from his father. He began his life by memorizing the Holy Quran, following the example of the righteous. He was a great scholar and a renowned Imam who had a keen interest in tafsir (Quranic exegesis), hadith, fiqh (jurisprudence), and Sufism. It is said that he was the prominent jurist of his time in Algeria, where he resided. He studied under Sheikh Al-Zarrouq, Abu Abdullah Muhammad, who was famous as Al-Zaytuni, and Umar ibn Zayan Al-Madiwani⁶³, He gained favor with the Ottoman rulers in Algeria, so he became their ambassador to the Saadian Kingdom in Marrakesh during the reign of Abu Abdullah Al-Sharif Al-Saadi in 1552. As part of the peace between the two states, he was among the prominent figures who studied under him in the city of Fes. One of his notable works is the explanation of Ibn Ata Allah's rulings, as well as a response to Sheikh Al-Qastalli Al-Marrakshi and an interpretation of the Quran⁶⁴, The Tripolitanian scholar Al-Kharroubi Al-Tarabulsi was also known for a valuable manuscript titled "Al-As'ilah Al-Mardiyyah fi Al-Masa'il Al-Fiqhiyyah" (The Pertinent Questions in Jurisprudential Issues). It is a small-sized manuscript consisting of no more than 22 pages⁶⁵. The manuscript revolves around Maliki jurisprudence, beginning with fiqh issues related to marriage and its types, dowry, divorce, suckling, and others. Then, the author delves into the fiqh of transactions such as sales, charity, gifts, and endowments. He also touches upon topics like inheritance, judiciary matters, and wills⁶⁶, It is said that he passed away in Algeria in the year 1555 CE⁶⁷.

Sixth - Scholars of the 11th century AH/17AD:

In this century, the situation regarding authorship in Algeria has somewhat changed, due to improved stability and changing conditions for the better. Among the intellectuals of this century, we can mention:

1. Abu Abdullah Muhammad ibn Ahmad, famously known as Ibn Maryam Al-Tlemsani, who passed away in 1020 AH/1611 CE:

He was an esteemed scholar, an exemplary leader, and a role model. Abu Abdullah Muhammad ibn Muhammad ibn Ahmad, also known as Ibn Maryam Al-Sharif Al-Militi Al-Madiwani Al-Tlemsani, hailed from the region of Hennaya near Tlemcen. He dedicated himself to education, following in the footsteps of his father, who was a teacher for children in the school. Before his father's death, he entrusted him with taking his place and continuing to teach the children the Quran and the rulings of Sharia. He excelled in fulfilling this responsibility and many students and followers graduated under his guidance. Most of

them played prominent roles in the intellectual, scientific, and spiritual life of Tlemcen. They combined both external and internal sciences, and it is said that their number exceeded forty students. Special mention should be made of Isa Al-Battawi, who followed in his teacher's footsteps by authoring books on virtues, particularly through his book "Matlub Al-Fawz." Al-Battawi described his teacher, Ibn Maryam, as unequalled in night prayers, recitation of the Quran, and his eagerness to spread knowledge. He was an avid reader and used to say, "Whenever I desired a book, Allah made it available to me without any effort." Ibn Maryam held his sheikhs and Sufi teachers, such as Al-Maqari, Al-Sanusi, and others, in high regard, viewing them with holiness beyond recounting their miracles and extraordinary achievements. Ibn Maryam left behind approximately 600 books upon his death, but most of them were lost. Only his famous book, known as "Al-Bustan," survived. In the conclusion of his book, he mentioned twelve of his authored works, including "Tuhfat Al-Abrar," "Shi'ar Al-Khayr fi Al-Waza'if wa Al-Adhkar Al-Mustahabbah fi Al-Layl wa Al-Nahar," "Fath Al-Jalil fi Adwiya Al-'Alil" by Abdul Rahman Al-Sanusi, "Kashf Al-Lubs wa Al-Ta'qid 'An 'Aqida Ahl Al-Tawhid," "Ta'liq Mukhtasar 'Ala Al-Risalah fi Dabtaha wa Tafsiriha Ba'dh Al-Afazaha," "Ghaniyat Al-Murid li Sharh Masa'il Abi Al-Walid," "Fath Al-'Alam li Sharh Al-Nasih Al-Tam li Al-Khas wa Al-'Am" by Sidi Ibrahim Al-Tazi, "Al-Ta'liqah Al-Sunnia 'Ala Al-Urjuzah Al-Qurtubiyyah," and others. This compilation, "Al-Bustan," includes the number of saints and jurists of Tlemcen⁶⁸.

2. Shahab al-Din Abu al-Abbas Ahmad ibn Muhammad al-Maqari al-Tlemsani, who passed away in 1041/1632 CE:

He was born in the city of Tlemcen and later resided in Fes and then Cairo. He acquired knowledge from his uncle, Sheikh Saeed al-Maqari, as well as from Sheikh Baba al-Tanbakti, Ahmed ibn al-Qadi al-Fasi, and other scholars of his time. He studied under the guidance of Sheikh Isa al-Tha'alibi and Abd al-Qadir al-Fasi. He authored nearly thirty works, with his most famous books being "Nafh al-Tayyib," "Azhar al-Riyad," and "Fath al-Muta'ali fi Madh al-Na'al"⁶⁹

3. Abu al-Hasan Ali ibn Abdul Wahid ibn Muhammad al-Sijilmasi al-Jaza'iri, who passed away in 1057/1647 CE:

He was born in Tafilalt, raised in Sijilmasa, and later traveled to Fes, where he acquired knowledge from its various scholars. He then embarked on a journey to the East, performing the Hajj pilgrimage, and entered Egypt in the year 1043 AH/1633 CE. He learned from the scholars there and resided in Egypt for a period of time. Later, he settled in Fes, where he was appointed as a mufti in the Green Mountain region. He also resided in the city of Salé, where he spread his knowledge. Subsequently, he traveled to Algeria and settled there, disseminating knowledge until he passed away as a martyr due to the plague in the year 1057 AH/1647 CE.

One of his famous teachers was Abu Abdullah Muhammad ibn Abi Bakr ibn Muhammad al-Fasi al-Dilai, as mentioned by Al-Sijilmasi in his list of teachers in a letter he sent to

Imam Al-Maqari, as recorded in "Nafh al-Tayyib." This was also confirmed by Al-Hafnawi in his book. Other notable teachers include Abu Muhammad Afif al-Din Abdullah ibn Ali ibn Tahir al-Hasani al-Sijilmasi, Abu al-Abbas Ahmad ibn Muhammad al-Maqari al-Tlemsani, Abu al-Hasan Ali ibn Zain al-Abidin ibn Muhammad al-Ajhuri, Ahmad ibn Abdul Warith al-Bakkari, and others

Among his famous students were Isa ibn Muhammad al-Tha'alibi al-Jaza'iri, Omar ibn Muhammad ibn Abdul Rahman ibn Yusuf al-Manjilati al-Jaza'iri, Qadi Muhammad ibn Ali al-Jaza'iri, known as al-Qawjili, and Abu Zakaria Yahya ibn Muhammad al-Na'ili al-Mulyani al-Shawi al-Jaza'iri, among others.

Some of his works include: 1. A poem in the sciences of the Qur'an, consisting of 141 verses. 2. "Al-Yawaqit al-Thaminiyah" in theology, legal principles, and analogical deductions. It is a poem that covers the principles of the school of thought in 772 verses. 3. "Masalik al-Wusul fi Madarik al-Usul" in the science of legal principles. It is a poem consisting of 772 verses. 4. "Al-Sirah al-Sharifah" in the biography of the Prophet Muhammad. It is referred to as "Al-Durrah al-Munifah" and the translator mentioned that it contains over a thousand verses on the biography and characteristics of the Prophet. 5. "Hadiyat al-'Arifin" consisting of 828 verses. 6. "Al-Taqyid al-Jalil" which is a commentary on the abridged version of Khalil's legal manual. 7. A commentary on Ibn Ajrum's poem on Arabic grammar, titled "Fath al-Qayyum."⁷⁰

4. Abu Uthman Said ibn Ibrahim Qadura al-Tunisi al-Najjar al-Jaza'iri, who passed away in 1066-1656 CE:

He was a descendant of a prestigious and influential family whose members held the position of Muftis (Islamic jurists) in the city of Algiers at its grand mosque for over a century. His full name was Said ibn Ibrahim ibn Abdul Rahman, known as Abu Uthman and famous as Qadura. He hailed from a small village on the island of Djerba in Tunisia, although he is mentioned as being Algerian by birth. However, the sources do not provide the exact date of his birth. Some sources suggest that his father, who was a baker, migrated to Algeria. The Sheikh is considered the founder of this family.

He began his studies at the Grand Mosque in the city of Algiers under the guidance of Sheikh Muhammad ibn Abi al-Qasim al-Matmati. He later traveled to the Zawiya of Sheikh Muhammad Abahaloul, where he acquired knowledge in the fields of interpretation (Tafsir), Hadith, Islamic jurisprudence (Fiqh), its principles (Usul), and logic. The death of the Sheikh of this Zawiya and the passing of his parents had a significant impact on the Sheikh's heart, leading him to return to Sheikh al-Matmati at the Grand Mosque. He devoted himself to studying various sciences, including Khalil's abridged version and Ibn al-Hajib's works on jurisprudence and inheritance laws. When the star of Sheikh Said al-Maqari shone in the city of Tlemcen, where he was studying intellectual sciences, the Sheikh embarked on a journey to meet him. He learned from him Hadith, logic, and eloquence. It is also narrated that the Sheikh traveled to the far reaches of the Moroccan desert, where he encountered

distinguished scholars such as Sheikh Ahmed ibn Abdullah al-Sijilmasi, a Sufi poet. The Sheikh also visited the city of Fez, which was a destination for students of knowledge, especially those pursuing advanced studies, as it housed the Qarawiyyin University. Please note that the translation may not capture the full essence and nuances of the original text.

Sheikh Qadura held several positions, including the role of Mufti (Islamic jurist), Imam at the Al-Balat Mosque, and he also took on the role of preaching at the Sidi Ramadan Mosque. Thus, the Sheikh combined the positions of Mufti, Imam, preacher, and teacher, in addition to serving as the Deputy of the Waqf (Endowment) of the Grand Mosque. With this, he reached the pinnacle of both the professional and scholarly ladder. Consequently, the Sheikh gained a level of prestige that no one had achieved before him. The governors of Algiers held him in high regard, showing him great reverence and respect. They appointed him as the head of the Scientific and Judicial Council, which represented all official bodies.

Among those who graduated under his guidance were his two sons, who held the position of Mufti, in addition to numerous other students. One of the most prominent students was Sheikh Isa al-Tha'alibi, famous for his expertise in Hadith, and Sheikh Muhammad ibn Abdul Karim al-Jaza'iri, who was a polymath in literature and history. While the Sheikh combined knowledge and wealth through his involvement in trade during the prosperous era of Ottoman rule in Algeria, his primary focus was on teaching. This emphasis on teaching had an impact on his literary career, as he had few authored works. Among them are commentaries and annotations, most of which are in the form of booklets. These include a commentary on the smaller explanations of al-Sanusi in theology, an explanation of al-Akhdiri's "Sullam al-Murunq" in logic, and "Nawazil Tlemsaniyya" on the classification of al-Muradi in grammar. He also wrote a commentary on al-Khazraji's work on prosody. Additionally, the Sheikh engaged in numerous correspondences with scholars and rulers of his time, both in the East and the West⁷¹.

5. Abu Zakaria Yahya ibn Muhammad al-Nayli al-Shawi al-Milyani, who passed away in 1685:

He was born in Miliana and settled in Algiers. He acquired knowledge from Muhammad ibn Muhammad ibn Bahaloul, Sheikh Said Qadura, Abu Mahdi Issa al-Tha'alibi, and Sheikh Sultan al-Mazahi. He studied under a large number of scholars, including Abdul Aziz al-Farati. One of his famous works is "Sharh Umm al-Barahin," and he also composed a poem on the declension of the Divine Name. Additionally, he wrote a book titled "Sharh al-Tasheel" and a commentary on al-Muradi's work in grammar⁷².

Conclusion:

From what has been mentioned above, we have seen how cultural and intellectual communication has had a significant impact on the flourishing and revitalization of the scientific movement. Religious and endowment institutions have served as bridges for communication. The emergence of distinguished scholars is one of the manifestations of this communication, and they deserve credit for the expansion of intellectual exchange

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among Arab and Islamic regions, especially in the Maghreb. As a result, culture has expanded among Algerians, knowledge has spread throughout Algeria, and cities such as Algiers, Constantine, Mazouna, Mascara, Tlemcen, and Touat have emerged as cultural centers. Some Algerian scholars have excelled and made scientific contributions in various fields of knowledge.

Despite this cultural and intellectual movement, there has been a general decline due to the Ottoman authorities' lack of interest in the educational aspect, as well as the spread of innovative Sufi paths. However, this period witnessed the emergence of scholars who rebelled against the prevailing conditions, criticized violations of religious principles, and attempted to bring about change as much as possible.

The Algerian province experienced a period of calm and stability in its early stages, thanks to its reliance on scholars and Sufis in building relationships with the population. However, this did not last due to changes that prevented the continuation of this relationship between the rulers and the scholars, leading to a widening gap between them.

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