





جامعة أحمد بن يحيى الونشريسي
تيسمسيلت-

المعيار

مجلة نصف سنوية متعددة التخصصات
مصنفة " C "

في الآداب، الحقوق والعلوم السياسية، علوم وتقنيات
النشاطات البدنية والرياضية، العلوم الاقتصادية، والعلوم الإنسانية
والاجتماعية

المجلد السادس عشر العدد 01 جوان 2025

EISSN 2602-6376

ISSN 2170-0931

المعيار

مجلة نصف سنوية متعددة التخصصات
مصنفة " C "



جامعة أحمد بن يحيى الونشريسي، تيسمسيلت - الجزائر -

شروط النشر وضوابطه

-المعيار مجلة علمية مصنفة تنشر البحوث الأكاديمية والدراسات الفكرية والعلمية والأدبية التي لم يسبق نشرها من قبل.

- دورية تصدر مرتين في السنة عن جامعة بتيسمسيلت. الجزائر.

- تُقبل البحوث باللغات العربية والفرنسية والانجليزية.

- ضرورة وجود مختصر أو تمهيد للمقال سواء باللغة العربية أو الأجنبية.

- تخضع البحوث والدراسات المقدمة للمجلة للشروط الأكاديمية المتعارف عليها.

- تخضع البحوث للتحكيم من طرف اللجنة العلمية للمجلة.

- تتم الكتابة بخط (Traditional Arabic) حجم (15)، وفي الهامش بالخط نفسه حجم (14).

- تتم كتابة البحوث كاملة أو الفقرات والمصطلحات والكلمات باللغة الأجنبية داخل البحوث المكتوبة باللغة

الفرنسية بخط (Times new roman) حجم (12)، وفي الهامش بالخط نفسه حجم (10).

- تكون الهوامش والإحالات على طريقة أسلوب APA

- لا يقل حجم البحث عن 08 صفحات ولا تتجاوز 15 صفحة.

- المواد المنشورة تعبر عن آراء أصحابها، والمجلة غير مسئولة عن آراء وأحكام الكتاب. كما أن ترتيب البحوث يخضع لاعتبارات تقنية وفنية.

المدير المسنول عن النشر

أ. د. عيساني امحمد.

المعيار

المجلد السادس عشر العدد 1 جوان 2025

مجلة نصف سنوية متعددة التخصصات

مصنفة " C "

تصدر عن جامعة تيسمسيلت - الجزائر

توجه جميع المراسلات باسم رئيس التحرير

عن طريق البوابة الإلكترونية www.asjp.cerist.dz

جامعة تيسمسيلت. الجزائر.

البريد الإلكتروني: www.cuniv.tissemsilt.dz

EISSN 2602-6376

ISSN 2170-0931

رئيس المجلة:

أ. د. دهوم عبد المجيد

المدير المسؤول عن النشر:

أ. د. عيساني محمد

رئيس التحرير:

أ. د. مرسي رشيد.

نواب رئيس التحرير:

أ. د. واضح أحمد الأمين، أ. د. علاق عبد القادر، أ. د. العيداني الياس، أ. د. عطار خالد،

أ. د. لكحل فيصل، أ. د. قاسم قادة، د. دهقاني أيوب، أ. د. بوسكرة عمر.

سكرتيرا المجلة:

عرجان نورة

عطار خالد

هيئة التحرير:

أ.د. غربي بكاي، أ.د. قاسم قادة، أ. د. عطار خالد، د. صالح ربوح، أ.د. مصاييح محمد، د. بن رابح خير الدين، أ. د. بوسيف إسماعيل، أ.د. بوراس محمد، أ. د. شريط عابد، د. محي الدين محمود عمر، أ.د. روشو خالد، أ.د. العيداني إلياس، أ.د. فايد محمد

الهيئة العلمية:

من جامعة تيسمسيلت: أ.د. بن فريجة الجلالي، أ.د. أحمد واضح أمين، أ.د. تواتي خالد، د. ربوح صالح، أ.د. غربي بكاي، أ.د. بوركة ختة، أ.د. طعام شامخة، أ.د. شريف سعاد، أ.د. يعقوبي قدوية، أ.د. مرسللي مسعودة، أ.د. بن علي خلف الله، أ.د. رزايقية محمود، أ. د. بوغاري فاطمة، أ.د. قردان ميلود، أ.د. يونس محمد، أ.د. فتوح محمود، أ.د. عيسى حورية، د. بوضوار صورية، د. وسواس نجاة، أ. د. بوزيان أحمد، أ.د. بشير دردار، من جامعة صفاقس، تونس: أ. د. عبد الحميد عبد الواحد، د. بوبكر بن عبد الكريم، من جامعة المنصورة، مصر: د. محمد كمال سرحان، من جامعة طرابلس، ليبيا: د. أحمد رشراش، من الجامعة الأردنية، الأردن: أ. د صادق الحايك، من جامعة الجزائر 03، الجزائر: د. فتحي بلغول، من جامعة لمين دباغين، سطيف: أ. د بوطالي بن جدو، من جامعة وهران: أ. د. مخطار حبار، من جامعة سيدي بلعباس: أ. د. محمد بلوحي، من جامعة سعيدة: د. عبد القادر راجحي، من جامعة تلمسان: أ. د. محمد عباس، أ. د. عبد الجليل مرتاض، من جامعة تيزي وزو: أ. د. مصطفى درواش، من جامعة مستغانم: د. منصور بن لكحل، من جامعة زيان عاشور، الجلفة: د. حربي سليم، د. علة مختار، عروي مختار، من جامعة حسيبة بن بوعلي، شلف: أ. د حفصاوي بن يوسف، أ. د موسى فريد، أ. د. بوراس محمد، أ. د. علاق عبد القادر، أ. د. روشو خالد، أ.د. مرسي مشري، د. لعروسي أحمد، د. قزران مصطفى، د. زرقين عبد القادر، د. محمودي قادة، أ.د. العيداني إلياس، د. عيسى سماعيل، د. بوزكري الجيلالي، د. ضويفي حمزة، د. كروش نور الدين ، د. بوكريدي عبد القادر، د. عادل رضوان. من جامعة ابن خلدون تيارت: أ. د. عليان بوزيان، أ. د. فتاك علي، أ. د. بو سماحة الشيخ، أ. د. بن داود إبراهيم، أ. د.

شريط عابد. UNIVERSITIE PAUL SABATIER TOULOUZE 03. FRANCE: CRISTINE

Mensson

كلمة العدد

السلام عليكم،

بعد واجب التّحيّة تطل عليكم مجلة المعيار – كما عودتكم – بمجلد جديد وعدد متجدد هو المجلد السادس عشر، العدد الأول، حاملة في طيّاتها مجموعة ثرية ومتنوعة من المقالات العلميّة والبحوث الأكاديمية، التي تتناول طيفا واسعا من المواضيع والقضايا التي تهم القارئ المتطلّع للمعرفة والفهم العميق.

وكالمتوقع، يتضمن هذا العدد نخبة من المقالات التي كتبت بأقلام نيرة، وبأفكار ناضجة، تجمع بين العمق العلمي والطّرح الجذّاب، وذلك في مجالات شتى، تشمل: الأدب، والقانون، والسياسة، والاقتصاد، والاجتماع، وغيرها وبلسان مختلف اللّغات منها الانجليزية، الفرنسية والألمانية، ومن الميادين التي تتجدّد أهميتها مع متغيرات الواقع وتحديات العصر.

وما يضيفي على هذا العدد طابعا خاصّا، هو ما يتضمنه من أعمال كتبت من داخل الوطن ومن خارجه، في دليل واضح على عمق الامتداد العلميّ للمجلة، وحرصها على جمع الآراء والأصوات العلميّة من كافة الأصقاع، فكلّ مقال يضيف بعدا ورؤية تساهم في بناء معرفة شاملة ورؤية متوازنة نتطلّع من خلالها إلى نيل رضى القارئ والفوز بإعجابه.

المدير المسؤول عن النشر

أ.د. عيساني محمد

محتويات العدد

الرقم	الموضوع	الصفحة
	كلمة العدد أ. د. عيساني امحمد	هـ
01	أثر السياق النحوي في إظهار معنى القراءات ياسر بن محمد الخليل -جامعة القصيم، كلية اللغة العربية والدراسات الاجتماعية، السعودية	16-1
02	أعلام النزعة الأخلاقية للشعر الزباني وموضوعاته د. مولاي البودخيلي سيدي عبد الرحيم -جامعة أبي بكر بلقايد، تلمسان، الجزائر.	24-17
03	الانسجام النصي في قصيدة" تجلّت الفوارس " للشاعر مسعد محمد زياد بحري قويدر -جامعة أحمد بن يحيى الونشريسي، تيسمسيلت، الجزائر	40-25
04	التأويل النحوي عند علماء العربية القدامى حاج مدني خديجة -جامعة محمد لمين دباغين سطيف2، الجزائر.	53-41
05	التجريب السردى عند سمير قسيبي: بين مقتضيات البنية وتجليات الرؤية علاك نصيرة-المركز الجامعي مرسلّي عبد الله تيبازة، الجزائر.	72-54
06	الجناس وتقسيم المقسم بن عطاء الله مليكة -جامعة قاصدي مرباح ورقلة، الجزائر	85-73
07	القضية الفلسطينية بين الإبداع الأدبي والإبداع السينمائي (روايات غسان كنفاني نموذجاً) لخضر سعيد بلعربي -جامعة ابن خلدون تيارت، الجزائر	99-86
08	المعتقدات الشعبية في منطقة الونشريس –الأصول والامتداد – أ. د. غربي بكاي -جامعة تيسمسيلت أحمد بن يحيى الونشريسي، تيسمسيلت، الجزائر.	109-100
09	النظرية الذهنية اللغوية – دراسة تحليلية لأراء "راي جاكندوف" حول البنية التصورية- بودانة طه الأمين-المركز الجامعي أفلو، الجزائر	119-110
10	بلاغة الصورة بين البيان والتصوير عند سيد قطب ط. د رايس نورية / أ. د بلمرسلي السبع -جامعة ابن خلدون، تيارت، الجزائر	133-120
11	تحولات الخطاب النقدي العربي المعاصر من النسق اللغوي إلى النسق الثقافي قراءة في نماذج د. ناجي نادية -المركز الجامعي شريف بوشوشة أفلو، الجزائر	145-134
12	تحولات الكتابة الشعرية ومحاولة التخطي دائماً بدر شاكر السياب أنموذجاً ط. د. عيادي خالد / أ. د. محمودي بشير -جامعة ابن خلدون، تيارت، الجزائر	158-146
13	جهود عبد الكريم الفكون الصرفية من خلال كتابه: فتح اللطيف أ. د بلحسين محمد -جامعة ابن خلدون، تيارت، الجزائر	166-159
14	حذف نون الفعل المضارع في القرآن الكريم بين القراءة والنحاة أ. د. مسعودة مرسلّي -جامعة أحمد بن يحيى الونشريسي، تيسمسيلت، الجزائر	183-167
15	فاعلية الخرائط الذهنية في تعليم النحو "السنة الأولى متوسط أنموذجاً" كجعو طاطمة-المركز الجامعي مرسلّي عبد الله، تيبازة، الجزائر	197-184
16	مستوى قصور الانتباه لدى تلاميذ المرحلة التحضيرية من وجهة نظر المعلمين د. طوبال فطيمة-جامعة محمد لمين دباغين سطيف 2-، الجزائر	210-198
17	مظاهر التجديد في الدرس البلاغي المعاصر عند صلاح فضل ومحمد عبد المطلب مختيش شريفة -جامعة 20 أوت 1955 سكيكدة، الجزائر	218-211
18	من أساليب الحذف التركيبي في القرآن الكريم –الاحتباك- ط. د. بومدين مصطفى لامين / أ. د. بوعرارة محمد -جامعة أحمد بن يحيى الونشريسي، تيسمسيلت، الجزائر	231-219
19	Einfluss kultureller Aspekte auf den Fremdsprachenunterricht Influence of cultural aspects on foreign language teaching ZOUIRA Mohamed -Universität Oran2, Mohamed Ben Ahmed, algerien	243-232
20	Fostering Autonomy in Language Learning through Artificial Intelligence Bensalah Hiba- Ibn Khaldoun University, Tiaret, Algeria	257-244

269-258	Satirizing American Authoritarianism: Power and the Limits of Resistance in Kurt Vonnegut’s “Harrison Bergeron” Ounis Chahrazad -University of Algiers 2, Algeria	21
285-270	Suprasegmental phonemes in linguistic analysis Messaoudi fadela -University center of Maghnia, Algeria	22
299-286	Traduire Le Roman Algerien D’expression Française : Entre Forme Hybride Et Questionnement Identitaire Bousseboua Zeineb-Université des Frères Mentouri. Constantine 1. Algérie	23
315-300	Unraveling Reciprocal Intricacies in The Iceman Cometh and “Hughie”: Intertextual Misreadings Dekkiche Mohamed Amine / Prof. Kaced Assia University of Algiers , Abou El Kacem Saâdallah, Algeria	24
330-316	الإكراه الاقتصادي في ميزان العلاقات الدولية: دراسة في فعالية البدائل غير العسكرية بوجلال عمر -جامعة سيدي بلعباس، الجزائر.	25
346-331	الاهتمام الدولي بالتعليم من أجل التنمية المستدامة د. عتو أحمد -جامعة أحمد بن يحيى الونشريسي -تيسمسيلت-الجزائر	26
362-347	الحق في بيئة سليمة من منظور التشريع الجزائري والقانون الدولي أبو القاسم عيسى -جامعة غرداية، الجزائر	27
376-363	المواطنة الرقمية: إحياء للمثال الديمقراطي أو تكريس للهيمنة الليبرالية د. بلعموري نعيم -جامعة الجيلالي بونعامة خميس مليانة، الجزائر	28
391-377	آليات دعم العمل والفكر المقاولاتي في الجزائر قندوز أحمد / عبد المجيد بلغيث -جامعة أوبكر بلقايد تلمسان، الجزائر	29
408-392	دراسة اتجاهات المستهلك الجزائري نحو تبني تطبيقات الذكاء الاصطناعي في اختيار الوجهات السياحية الخارجية: دراسة تحليلية استطلاعية زرادنة محمد -جامعة تيسمسيلت، الجزائر.	30
425-409	واقع ادارة المخاطر التشغيلية في البنوك الجزائرية قلي سهام 1 / خلف الله حسام الدين -جامعة تونس المنار، تونس	31
439-426	Exploring the Impact of Blockchain Technology on Modern Financial Systems Djerfi Abderahmane, University of jijel, Algeria /Chaalal cherif Abdelillah Ibn khaldoun university, Tiaet	32
454-440	The reality of the digital economy in Algeria through the study of the information technology sector during the period 2015-2024 Kebaili Abdenmour / Deghmoum Hichem, University of Algiers3, Algeria	33
470-455	متطلبات التوجيه المهني ودورها تحقيق الأداء المتميز لدى العاملين في المنشآت الرياضية د بلقرش محمد / أ. د عمارة نور الدين-جامعة المسيلة، الجزائر	34
480-471	أسس البناء الحضاري في منهج مالك بن نبي بناء النهضة - أنموذجا- د. بوعلام حمديدي/ د. فريال طيبون- جامعة أحمد بوقرة بومرداس، الجزائر	35
496-481	الإشراف العلمي في البحوث الأكاديمية (التأزر بين دور المشرف ودور الباحث في إنجاح البحوث العلمية) حرزي السعيد / كتفي ياسمينه -جامعة محمد بوضياف المسيلة، الجزائر.	36
512-497	التماسك الاجتماعي سرورة مفاهيمية وتعدد تصوراتي ط. د معزوزي ناصر / أ. د بكاي رشيد-جامعة عمارثليجي الأغواط، الجزائر	37
528-513	الحدثة وما بعد الحدثة في الموروث السوسيولوجي زهواني عمر-جامعة ابن خلدون، تيارت، الجزائر	38
537-529	الخطاب الديني في الفكر العربي المعاصر محمد أركون نموذجا د. سحوان رضوان، جامعة ابن خلدون، تيارت، الجزائر	39
552-538	الدرس الفلسفي وإمكانية التعليم الرقمي بوحسين جلول / أ. د. بن ناصر حاجة -جامعة ابن خلدون، تيارت، الجزائر	40
564-553	جوانب من الحركة العلمية في مدينة مازونة ونواحيها من النصف الثاني للقرن 12هـ/م إلى القرن 13هـ/م د. بوشامة أحمد-جامعة أحمد بن يحيى الزنشريسي تيسمسيلت، الجزائر	41
578-565	دور التحول الرقمي في جودة الخدمة العمومية في الجزائر ط. د بوشياخي عبد اللطيف/ ط. د بوشياخي عصام/ أ. دنقاز نجيبه - 2,1 كلية الحقوق، جامعة صفاقس، تونس/3كلية الحقوق، جامعة أريانا، تونس	42

593-579	دور المسؤولية الاجتماعية للمؤسسات من المنظور الإسلامي في تحقيق التنمية المستدامة عاصمي نبيلة - أحمد بن يحيى الونشريسي، الجزائر/ موسى عيسى - جامعة مولود معمري - تيزي وزو، الجزائر.	43
606-594	مبدأ مراعاة مقاصد المكلفين وأثره في فقه المعاملات المالية في المذهب المالكي صرموم رايح - أحمد بن يحيى الونشريسي، الجزائر	44
624-607	مساهمة سي محمد ولد سي حمزة في مواجهة الاستعمار الفرنسي بالجنوب الغربي الجزائري (1865.1864) ط. د. قايد عزالدين/ د. مايدي كمال - المركز الجامعي الشريف بوشوشة، أفلو، الجزائر	45
641-625	معوقات البحث العلمي في الجزائر والحد من الناجمة أ. د. العيمش محمد/ د. هاشم رايح - ملحقة قصر الشلالة. جامعة تيارت، الجزائر	46
657-642	Algerian Family Ben Djelal al-Tlemceni: One hundred years of scientific contribution in Fes (10th-11th Century Hijri / 16th -17th Century) Dr. Saidani Mahfoudh- Djilali Bounaama University, Khemis Miliana, Algeria	47
665-658	Arab Christians and the writing of Ottoman history, the Lebanese historian Philip Hitti (1886- 1978) as a model Abderrazak Toumiat- Yahia Fares University , Medea, Algeria	48
680-666	Exploring Destructive Patriarchy and Subversive Ideological Forces in Sam Shepard's Curse of the Starving Class (1977) and Buried Child (1978) Amina Mechta / Pr. Assia Kaced, University of Algiers, Algeria	49
696-681	Rhetorical Techniques in the Treatise on Argumentation (1958) by Chaim Perelman (1912-1984) and Lucie Olbrechts (1899-1987) Zhor Hameurlaine - Ibn khaldoun university of tiaret , Algeria	50
711-697	The Aesthetics of Time and Place in the Novel The Scent of a Woman by Amin Zaoui Arioua Mounir - University of Boumerdes , Algeria	51
726-712	The Deconstructive Method in Philosophy and Its Applications in the Arab-Islamic Heritage: Mohamed Arkoun as a Model LAKHEL Hamdi - Mohamed Kheider University, Biskra, Algeria	52
741-727	The Reality of Household Food Waste Reduction Among Families in Chlef Province: An Analysis of Awareness, Behaviors, and Influencing Factors Nacef Mohammed - Hassiba Benbouali University of Chlef, , Algeria	53

**Algerian Family Ben Djelal āl-Tlemceni:
One hundred years of scientific contribution in Fes
(10th-11th Century Hijri / 16th -17th Century)**



Dr. Saidani Mahfoudh

Djilali Bounaama University, Khemis Miliana, Laboratory of Algerian institutions
throughout history and their role in national development, Algeria

m.saidani@univ-dbk.m.dz

Date of transmission: 18/01/ 2025 date of acceptance: 17/04/ 2025

Abstract:

Paying tribute to an Algerian family that dedicated their lives in educating youth and spreading knowledge for over a Century, in the city of Fes. Unfortunately, unknown in its hometown, that is the Family of Ben Djelal. Originally from Algeria and under the unstable circumstances, it moved from the city of Tlemcen to settle in the city of Fes. This family occupied prestigious positions due to the high regards granted to them by the Saadi Sultans. They played a huge role in reviving the monotheist doctrines of al-Senouci and changing the social status of scholars that was based on austerity.

This humble work is intended to track all sources of this Tlemceni scholar family that did not receive much care from Algerian researchers and build up a complete picture about it.

key words: Tlemcen and Fes, Ben Djelal family, Fatwa, teaching, students.

* Dr. Saidani Mahfoudh

**Algerian Family Ben Djelal āl-Tlemceni:
One hundred years of scientific contribution in Fes
(10th-11th Century Hijri / 16th -17th Century)**

Introduction:

In the 10th century Hijri/ 16th century, the Middle Maghreb witnessed a period of political and military unrest, resulting in the decline of the central authority of the Zayanid and Hafsid power, to be replaced by the Sufi leaders to counter the expansionist campaigns led by the Spanish Christian forces on the Maghreb coasts. At the time, the Ottoman forces were exploring the Western Mediterranean basin and trying to defy the Spanish presence in order to bring the central Maghreb under the banner of the Ottoman Empire in the name of the State of Algeria.

Under this charged atmosphere, filled with hostility and war between several parties, particularly in Tlemcen, in the west of Algeria, many scholars decided to leave for other regions seeking for safety and better conditions, to spread their message. The scholar Mohamed Ben Djelal al-Tlemceni was one of them, who became famous particularly in the city of Fes, and was considered as one of its most eminent scholars, jurists, preachers and teachers. Furthermore, many distinguished scholars have graduated under his hands and guidance.

Out of respect to this honorable family, it is imperative for us as Algerians to shed some light on this quite unknown personality and his family. Provided that historical records and writings did not do them justice, this modest work is an attempt to introduce this little-known personality in our history, and highlight aspects of his life in Tlemcen and his academic training, and the reason for his departure and settlement in Fes. We will also discover his contributions in spreading knowledge and serving the community where he lived, and how much esteem and reverence were paid to him, so that his name reached the sky, especially what his students attributed to him and praised him for. His family members, children and grandchildren after him carried the flag of knowledge in Fes. So who is the founder of this family? What are his scientific contributions? Who are the members of his scholar family?

In order to answer those questions, we consulted several Old manuscripts and contemporary sources and references such as: Ahmed al-balwi in his book "Thabt Abi dja'fer Ahmed al-balwi", Al-fessi in his book "Miraat el-Mahacen", Al-Ifrani in "Safwat men Intachar", and IbnAsakir in his book "Dawhat El-nachir". As for books of biography we consulted IbnMeryem Al-tlemceni in his book "Al-bostan", IbnAl-Qadi in his book "Durrat Al-Hajjal", Al-Kadiri in "Nchr Mathan" and many others who are not listed here due to conciseness.

1- Origin of the Ben Djelal family:

Based on the historical records and writings that traced this ancient Tlemceni family, its origin goes back to what Mohamed Ben Djelal said to his sons, relying on the assertion of Ibn Bashkwal according to which the origin of their lineage goes back to:

« Maghraw ben Mohamed ben Khazrun ben Aban ben Othman ben Affan may God be pleased with him». And Some of those who wrote biographies have doubted the validity of this lineage, notably Al-Hayḍaki (Al-hydaki, Tabakat, 2006:352) and el-Kadiri (Kadiri, Mathani, 1977:75), based on what Ibn Khaldun reported in his book “Diwan āl-Ibar” that «Maghraw ben Yasaltan ben Misra ben Zakia ben Warsik ben āl-Dayrat» And to him is connected “Maghrawa” of “Zanata” (khldoun, 2000: 33), and also to what Ibn Hazm said and explained in the book “Jamharat ansab āl-Arab” about the lineage and branches of Sidna Othman ben Affan, may God be pleased with him. Therefore, it appears that their origin is linked to the Berbers rather than to the Arabs (Kadiri, Mathani, 1977: 75).

The first mention of this scholarly family in Tlemcen dated back to around 895 AH/1490 AD, where it was mentioned by dja‘fer ben Ahmed ben Ali āl-Balawi (Figure 2-1), who during his scientific trip to the Orient, he passed through Tlemcen, and there he took knowledge from several scholars, among them two figures of Ben Djelal family, namely: āl-Waazani and Youssef āl-Maghrawi (achi, Thabt, 1983: 253).

1-1. Al-Waazani:

He is Abdullah ben Abd āl-Rahman ben Yassad ben Ibrahim āl-Maghrawi, known as Ibn Djelal (achi, Thabt, 1983: 253). He took his knowledge from the great scholar Mohamed ben Abdullah ben Abd āl-Djalil āl-Tansi āl-Tlemceni, the author of “Al-Durar and āl-Uqyan in the state of Bani Zayan”, who died in the year 899 AH (Al-tlemceni, Al-bostan, 2014: 429-431). Al-Balawi attended the lessons of Al-Waazani, in explaining the book of “Al-Rawdah al-Nadiyah” (achi, Thabt, 1983: 253.).

Next to Al-Balawi, Mohamed ben Musa Al-Wajdiji Al-Tejini (Figure 2-1) also took his knowledge from Al-Waazani, the teacher of Abd āl-Rahman ben Djelal, father of Mohamed (Makhlouf, 2003: 400).

1-2. Yusuf Al-Maghrawi:

He is Yusuf ben abd āl-Rahman ben Yasaad ben Ibrahim Al-Maghrawi. He taught Al-Balawi several books such as “Al-Muwatta” and “Shihab”, where he went in depth. And taught the book of Sciences of Hadiths of Imam Abu Amr ben Al-Salah at the end of the 9th Century Hijri/15 Century (achi, Thabt, 1983: 249). It is worth noticing that the members

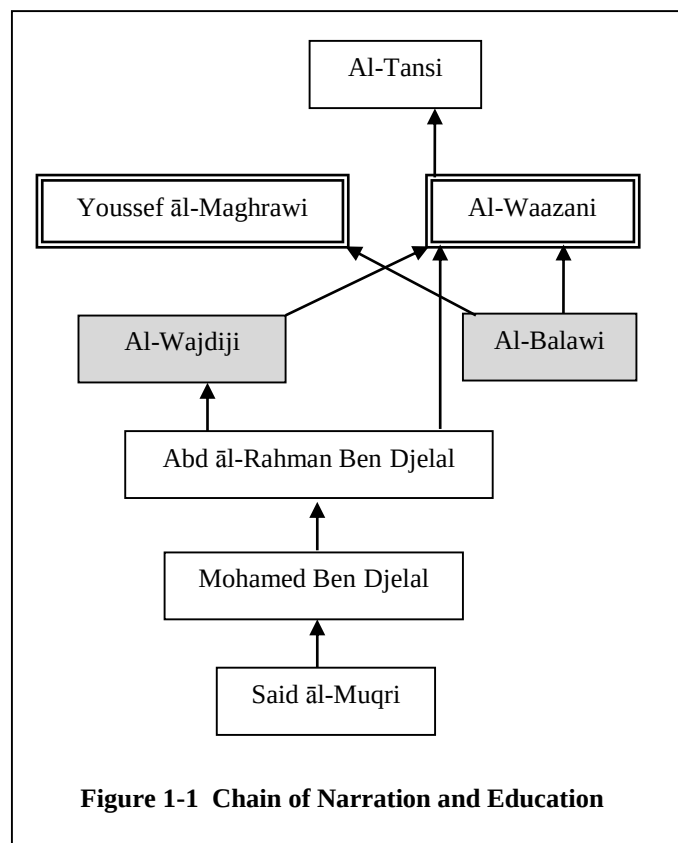


Figure 1-1 Chain of Narration and Education

**Algerian Family Ben Djelal āl-Tlemceni:
One hundred years of scientific contribution in Fes
(10th-11th Century Hijri / 16th -17th Century)**

of this family dedicated their lives to teaching and passed it on generation to generation, forming great number of scholars in the city of Tlemcen.

This raises the question about the lack of historical records, provided that this family is well rooted in the city of Tlemcen, even Ibn Maryam (*Al-tlemceni, Al-bostan, 2014: 429-431*), who was historian of the time didn't mention much about Ben Djelal family, nothing about the reason for their migration. So, what is the reason for this silence? Is it because of the competition between families or what?

2. Mohamed, Founder of Ben Djelal family (908-981 AH / 1502-1574 AD)

2-1. The era of Ben Djelal:

At the end of the 15th century AD and due to the weakness of the central authority, the city of Tlemcen entered a period of political chaos, becoming an easy target for foreign interventions, especially the Spanish. This instability provoked a revolutionary movement against the rulers of Tlemcen, contributing to the entry of the Ottoman power into Algeria and expanding their influence in Tlemcen. A military conflict broke out between the Ottoman and Spanish empires over the installation of the Ziani ruler and to whom he was loyal. Therefore, the state of insecurity prevailed in the rural and urban communities of Tlemcen (*Filali, 2002: 77*).

In the midst of these events, several questions were raised especially « Seeking help from the enemy and spilling Muslim blood between parties in conflict » . Therefore, Scholars from the city of Tlemcen turned to their Saadi neighbors and asked them for help to address the situation. Thus, the campaign of Mohamed Sheikh Al-Saadi took place in 957 AH/1550 AD (*Kadiri, Mathani, 1977: 125*). Unfortunately, after defeat against the Ottoman power, they retreated. Abu Zayan Ahmed II was removed from office and his brother, Al-Hassan ben Mohamed ben Abdullah II, was appointed in his place as the ruler under the Ottoman control (*Filali, 2002: 78-79*).

Perhaps Ben Djelal was one of those notables and Sheikhs who called for the Saadi campaign. With the defeat of the Saadi troops, it became certain that after the Ottomans seized control of the city Tlemcen would not appreciate those who called for this war. Subsequently, Mohamed ben Djelal and others had to retreat with the defeated army to Fes. They were welcomed warmly, and occupied prestigious positions. As part of the Ottoman-Saadi war in the Western Maghreb, two major migrations of scholars towards Fes were registered: the first one during the reign of Sultan Mohamed Sheikh al-Mahdi (**961 AH/1554 AD**), and the second one during the reign of his son Sultan Abdellah āl-Ghalib (**968 AH/1562 AD**) (*Najmi, 1998 : 3052*).

Al-Manjur indicated in his index that a group of Tlemceni scholars entered Fes and worked as teachers: «I also learnt from a group of scholars, who came from Tlemcen to Fes» (*Al-Manjor, Fehras, 1976: 78*), which indicates that a large number of scholars immigrated and settled in Fes. The cultural and civilizational decline witnessed in the city of Tlemcen during the Ottoman era is the best proof of the departure of its best scholars. Its academic status declined compared to other cities, such as Algiers, the new capital of Ottoman governorate (*ben Khrouf, 2006: 80*).

2.2. His birth and education:

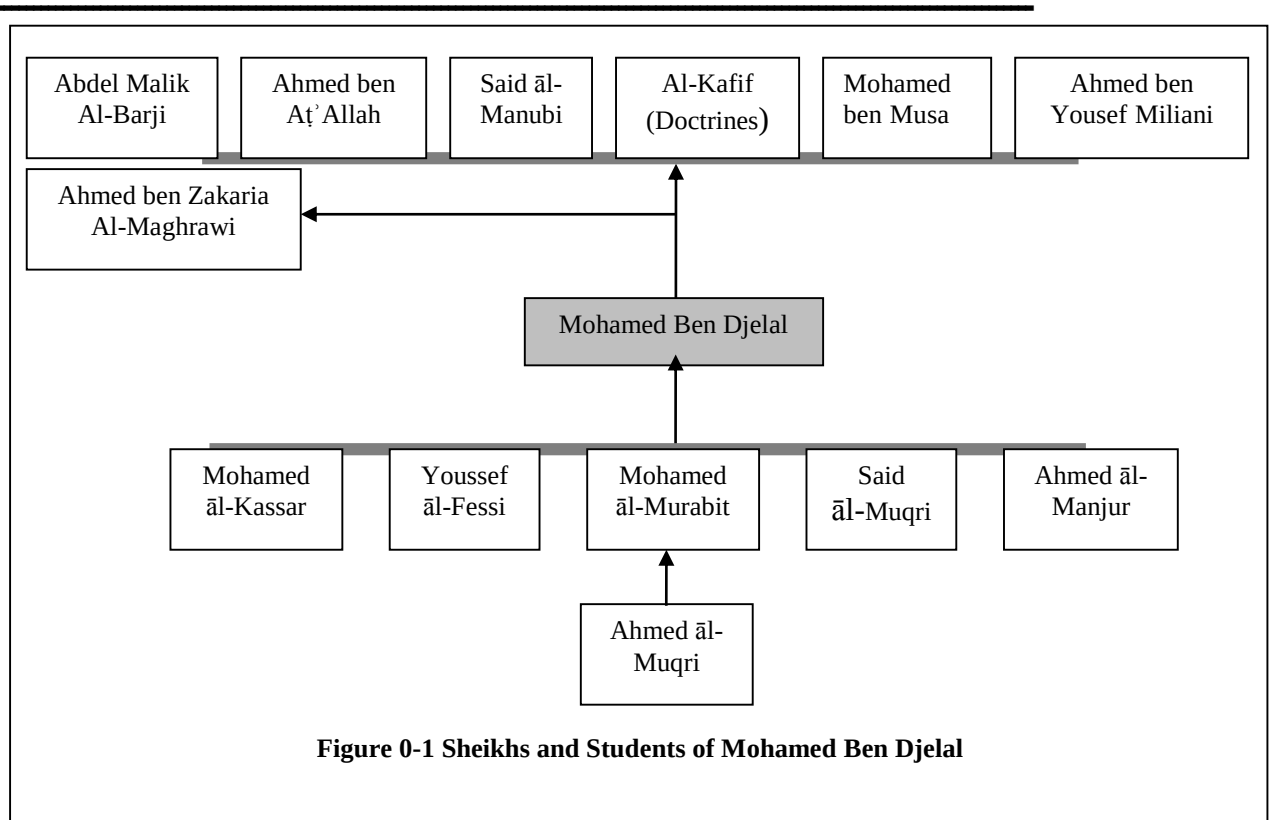
He is Mohamed ben Abd āl-Rahman ben Ahmed ben Abd āl-Rahman ben Djelal āl-Maghrawi āl-Tlemceni (**Al-Kattani, Zahrat al-as, 2015: 284**), known as ben Djelal (**Makhlouf, 2003: 413**), and Ibn Maryam added to him in “āl-Bustan” the name āl-Waazani (**Al-tlemceni, Bostan, 2014: 447**). He was born in 908 AH/1502 AD in Tlemcen. He grew up there under the care of his father. He received his education like the rest of his peers and memorized the Quran and hadiths, interpretation and other religious sciences and rational sciences (**Nwihed, 1980: 78**), the most important of which is the science of theology in which he excelled, particularly the doctrines of Imam Abu Abdullah ben Yusuf āl-Senouci (**died 895 AH/1490 AD**) (**Najmi A. , 2000: 64**).

He knew logic, doctrines, jurisprudence, interpretation, hadiths and other sciences (**Al-Kattani, Zahrat al-as, 2015: 284-285**), and he was a pioneer in writing the doctrines of monotheism, with public and private testimony such as that of Al-Yussitiny (**Al-Hafnawi, Taarif, 2013: 1112-1114**), and his student Ibn al-Qadi mentioned in “Durrat āl-Hijal” that he was the preacher and mufti of Fes (**Al-Qadi, durrat, 1971: 214**). Al-Katani in “Salwat āl-Anfas” mentioned him saying: He was: « The sheikh, the imam, the jurist, the eminent scholar, the mufti of Fes, the preacher of its great mosque, the dean of its scholars and the sheikh of its doctrine» (**Al-Kattani M. b., Salwat, 2014: 40**).

2.3. His sheikhs:

He took knowledge from many great scholars of his time in the city of Tlemcen, those who made huge impact on shaping his personality, insight and doctrines (**Figure 3-1**): Mohamed ben Musa was at the time the jurist and mufti of Tlemcen (**died around 940 AH**), the distinguished and competent jurist Said Al-Manoubi, and the investigative professor Ahmed ben At' Allah and the jurist Al-Nawazli Abdel Malik Al-Barji in tafseer (**Al-Kattani M. b., Salwat, 2014: 40**) who is considered the last Tunisian scholar to come to Tlemcen and settles there until his death (**Najmi A., Ma'lamat, 1998:3053**), Ahmed ben Zakaria Al-Maghrawi, Ahmed ben Youssef Al-Miliani (**Al-Qadi, durrat, 1971: 214**), and others.

**Algerian Family Ben Djelal āl-Tlemceni:
One hundred years of scientific contribution in Fes
(10th-11th Century Hijri / 16th -17th Century)**



As for the Sufi side, he took guidance from a group of companions of Abu Abdullah al-Senouci, and from Ahmed ben Youssef al-Rashidi āl-Miliani, who was the mentor of his father Abd al-Rahman, and his close friend. He also visited him several times in his zawiya with his father located in his hometown of Ras āl-Ma in Qal'at Bani Rashid and blessed him (Al-Kattani A. K., *Zahrat al-as*, 2015: 285), and for this reason he was mayor of the Rashidiya Sufi order (Najmi A., *Sufism*, 2000: 65).

2.4. Fleeing Tlemcen and settling in Fes

Although Mohamed ibn Djelal spent more than half of his life in the city of Tlemcen, unfortunately no historical documents or records were found, especially from historians interested in scholar families. All that we found, here and there, that he was an Imam and a Mufti and that he was the Sheikh of Said āl-Muqri (Al-tlemceni, *Bostan*, 2014: 447). On the contrary, after his migration to Fes many historical records extended his description and his whereabouts, so that we could form a complete picture about his life and activities. Therefore, the question that keeps recurring is why nothing was found about him during his life in Tlemcen?

He migrated to Fes at an age of 50 years old during the days of Sultan Abu Abdellah Mohamed Sheikh Sharif al-Saadi, and no historical evidence explained the raison of his migration. Only, āl-Katani in his book "*Zahrat āl-Aas*" said that he moved without any pressure (Al-Kattani A. K., *Zahrat*, 2015: 284). Therefore, we assume that he left the city of Tlemcen seeking refuge from the prevailing instability.

Mohamed Ibn Djelal was one of the leading figures of Sufism to arrive to Morocco from Tlemcen during the Saadi era (16th century). He was a pioneer and a distinguished scholar

in theology (logic) that was spread and taught in Tlemcen by the two Imams Mohamed Ben Youcef āl-Senouci (895 AH/1490 AD) and Ahmed Ben Zakari (899 AH/1493 AD). He learnt it from āl-Kafif, who was their companion, and revived this knowledge among Moroccans, alongside with his fellow scholars. Hence, Ibn Djelal taught, interpreted and wrote numerous explanations about them, particularly the works of āl-Senouci and integrated them into the local religious doctrine and guidance in Fes. Therefore, he was considered as one of the highest chains of transmission that remained important among scholars in indexes (Najmi A., *Ma'lamat*, 1998: 3053), explanations, footnotes and biographies.

2.5. His characteristics :

Several qualities appeared in this distinguished personality, which incited his students and those who wrote about him to highlight these qualities. We let his student, Ahmed āl-Manjur, tell us about him in his index: « He was deliberate, firm, calm and generous » (Al-Manjor, *Fahras*, 1976: 78), and according to āl-Katani, he had a good character, Well-oriented morality, with dignity, great determination, generosity, virtue and intelligence (Al-Katani A. K., *Zahrat āl-Aas*, 2015: 284).

Nevertheless, some did not approve his good looking appearance, his elegance in dressing and horsemanship. Al-Ifrani, for instance, cited from the index of Abu Naim, that Ibn Djelal was the first jurist to dress elegantly and ride horses, contrary to the custom of the jurists of Fes, who were characterized by austerity, lack of luxury and distance from leadership. After he was followed by his peers, he was accused of changing the customs of the profession through his practice. Al-Ifrani and Abu Naim agreed that science was dead and four prayers were due for the funeral (Al-Ifrani, *Safwat*, 2004: 101). Furthermore, Hadji Khalifa said in "kachfe el-dhnoune" that when regulated schools appeared in the country some scholars denied the salaries and wages allocated to them, and said: «Devoted scholars were occupied by knowledge for its honor, then later on, low people seized it to become a profession » (Khalifa, *Kachfe*, 1941: 22.)

This shows how the Sufism maintained its order by rejecting any new ideas that might put their order in jeopardy. Therefore, compromising the austerity custom is considered as a deviation from the prevailed conduct of scholars, as said Abu Naim and Al-Ifrani. The Sheikh Rudwan āl-Janawi rejected the Fatwa issued by Mohamed Ben Djelal, granting permission to have wages and salaries from endowment and Waqf, and considered it innovation and doubtful matter. Therefore, he refused the salary allocated to him by the Sultan, alongside with his fellow Qadis. Later on, Mohamed Ben Djelal responded that it was permitted to take the salary and that he carried the burden of his Fatwa on his shoulders and his neck, but Sheikh Rudwan āl-Janawi replied that he doesn't eat from anyone's neck (Benala, 2007: 138).

3. Official positions and functions:

The fame of Mohamed Ben Djelal family became widespread during the Saadi era due to the positions they occupied, especially when it was in charge of the largest Islamic Centre in the city of Fes, which was āl-Qaraween Mosque. It ensured its management and administration that was the largest financial institution in the region. This showed the magnitude of responsibility assumed by this family, inherent from the high regards given to them by the Sultan.

**Algerian Family Ben Djelal āl-Tlemceni:
One hundred years of scientific contribution in Fes
(10th-11th Century Hijri / 16th -17th Century)**

Mohamed Ben Djelal held important position in the eye of Saadi sultans, and they appointed him as a judge, head of Fatwa, imam, preacher and teacher at āl-Qaraween Mosque. He was one of the scholars and notables summoned to Marrakech, which is why Sultan Abdallah āl-Ghalib took him during his trip to Souss in the year 980 AH/1572 AD, where he preached and gave lectures (Hadji, 1976: 357). Ibn Asakir, one of his contemporaries, said: « He is a professor of theology and he is the imam. He started teaching and preaching in the Al-Andalus mosque to move towards Al-Qaraween» (IbnAsakir, Dawhat, 1977: 123). Al-Kadri in " āl-Mathani" said: «His days of educational leadership in Fes extended until he grew older, and many people gained great deal from him » (Kadiri, 1977: 91). All these jobs he occupied during his lifetime brought him fame and gave status to his children and grandchildren after him.

3.1. Sheikh of the community of Fes and Judiciary:

From what Mohamed al-‘rabi al-Fessi said in his book "Miraat el-Mahacen", Al-Katani in "Salwat āl-Anfas" and āl-Hafnawi in "Taarif āl-Khalaf" regarding the character of Ibn Djelal, that he was the dean of the scholars and the sheikh of the community in Fes (Al-fessi, Miraat, 2002: 86). This position means the first judge in the city of Fes, the imam of the jurists, and the leader of scholars, he was entrusted with Al-Qaraween Mosque (El-omrani, 1996: 313). This position was exclusively granted to the most eminent jurist, chosen under several conditions of piety and breadth of culture (Benala, 2007: 90). He was appointed judge to Fes, by a royal decree, at the end of Rajab 962 AH / June 1555 AD (Al-Kattani A. K., Zahrat āl-Aas, 2015: 284-285), four years after his coming to Fes.

3.2. Fatwa:

It is considered one of the highest positions, assumed by those who possess politeness and religion. The Saadi Sultans paid much care and attention to it and tolerated no negligence, anyone who appeared to violate it was expelled and punished (BenZaydan, Al-Aizo, 1962: 55). The judge was promoted to the rank of Mufti, who was appointed by royal decree (Marmol, Africa, 1989: 146). That was the case for Abd āl-Wahid al-Wanshrisi, after the death of his sheikh Ali ben Harun, he was promoted to mufti, after 18 years working as a group judge (951 AH/1545 AD) (Hadji, 1976: 146). However, Mohamed ben Djelal directly assumed Fatwa when he was Sheikh of community, by orders of Mohamed āl-Sheikh āl-Saadi (Benabdallah, 2001: 627-628).

3.3. Imam and Preacher of Al-Qaraween Mosque:

Preaching and leading Al-Qaraween Mosque is an important position due to the acquired prestige and influence, through its religious and political role and its financial income (Gagne & Said, 1982-83: 358) The Imam of Al-Qaraween Mosque was responsible for monitoring the earnings of the waqfs and distributing charity on the poor (Al-Wazzan, wasf, 1983: 223).

Mohamed Ibn Djelal was a preacher of Al-Andalus Mosque for eight years, then he moved to Al-Qaraween Mosque for thirteen years, and during this long period he was the imam of imams and the editor-in-chief of the doctrines of monotheism in Fes, where he excelled by the testimony of everyone who knew him, such as Al-Yustini (Al-Hafnawi, Taarif āl-Khalaf, 2013: 1112-1114). This prompted the Saadi Sultans, after his death, to

appoint his sons and grandchildren as preachers. Such a privilege was only granted to the few, and Ben Djelal family took control of the imamate of Al- Qaraween and Al-Andalus Mosques, the largest Mosques in Fes. All these privileges, during the Allawit era, went to Al-Fessi Family for a long time as well (1180-1328 AH / 1761-1910 AD) (Al-fessi, Miraat, 2002: 32).

3-4. Teaching:

He was one of the most eminent scholars in the mental and rational sciences. Mohamed Ibn Djelal sat teaching in the academic chairs of Al-Qaraween and other institutes affiliated to it. Consequently, he received significant salaries from the waqfs of chairs or books and endowments from Al-Qaraween (Gagne & Said, 1982-83: 358), which he obtained by royal decree. He also stood for testimony and writing (notary), and He was also gifted in the teaching of the monotheism doctrines in Fes (Al-Hafnawi, Taarif āl-Khalaf, 2013: 1114), which helped his children and grandchildren to assume these positions later.

Very prominent scholars and jurists were his students and graduated under his guidance in Tlemcen, Fes or Taroudant. They all provided positive testimony about his mastery and depth in various sciences, notably jurisprudence, principles and theology that he revived in the city of Fes. Said āl-Muqri, for instance, was one of them back in Tlemcen, whose fame reached the sky, so that he was sought after from the near and the far to gain his knowledge (Makhlouf, 2003:413). Besides, Sheikh Ahmed Al-Manjur said: «I have benefited from him in beliefs, jurisprudence, hadiths, literature and other things »(Al-Manjor, Thabt, 1976: 78). His contemporary historian Ibn Asakir in his book "Dawḥat el-Nashir", said about him: "He is a professor and imam of theology. He started teaching and preaching at Al-Andalus Mosque, later he moved towards Al-Qaraween. He was one of those who held high positions for a long time until older age. Many people benefited greatly from him." (IbnAsakir, Dawhat, 1977: 123). Abd āl-Rahman āl-Tamanarti spoke in his book "el-fwaid āl-djamṭ" that Mohamed Ibn Djelal came to Souss with Sultan Abdullah āl-Ghalib āl-Saadi in the year 980 AH, he stayed there for a year teaching in the Mosque of Taroudant, and his scholars learned from him, Mohamed Ibn Djelal contributed to spreading the doctrines of Sanusi monotheism in Morocco by teaching the major, middle, and minor doctrines, and he held a high authority in this matter. This is what his successors followed after him, and they were known for it. (Al-Qadi, Jadhwat Al-Iktibas, 1973 : 206).

3-5. His death:

After spending fifty years in Tlemcen and twenty-three years in the city of Fes, where he assumed very prestigious positions related to teaching, scientific education, preaching, the imamate and issuing Fatwas, Mohamed Ben Djelal devoted his life to knowledge until his last day. This was expressed by his contemporary historian Ibn Asakir saying: « He was one of those who held high positions for a long time until older age. Many people benefited greatly from him »(IbnAsakir, Dawhat, 1977:123). Similarly, Al-Kadri said that he devoted himself to knowledge, serving it and facilitating it for people to benefit from it, until he returned his soul to its creator on the Ramadan 8th, 981 AH (Al-Manjor, Thabt, 1976: 78). Others said he died in 980 AH (Al-Hafnawi, Taarif āl-Khalaf; 2013: 1113). He was buried, according to āl-Katani, in his tomb near Sidi Abi Ghaleb (Al-Kattani A. K., Zahrat āl-Aas,

**Algerian Family Ben Djelal āl-Tlemceni:
One hundred years of scientific contribution in Fes
(10th-11th Century Hijri / 16th -17th Century)**

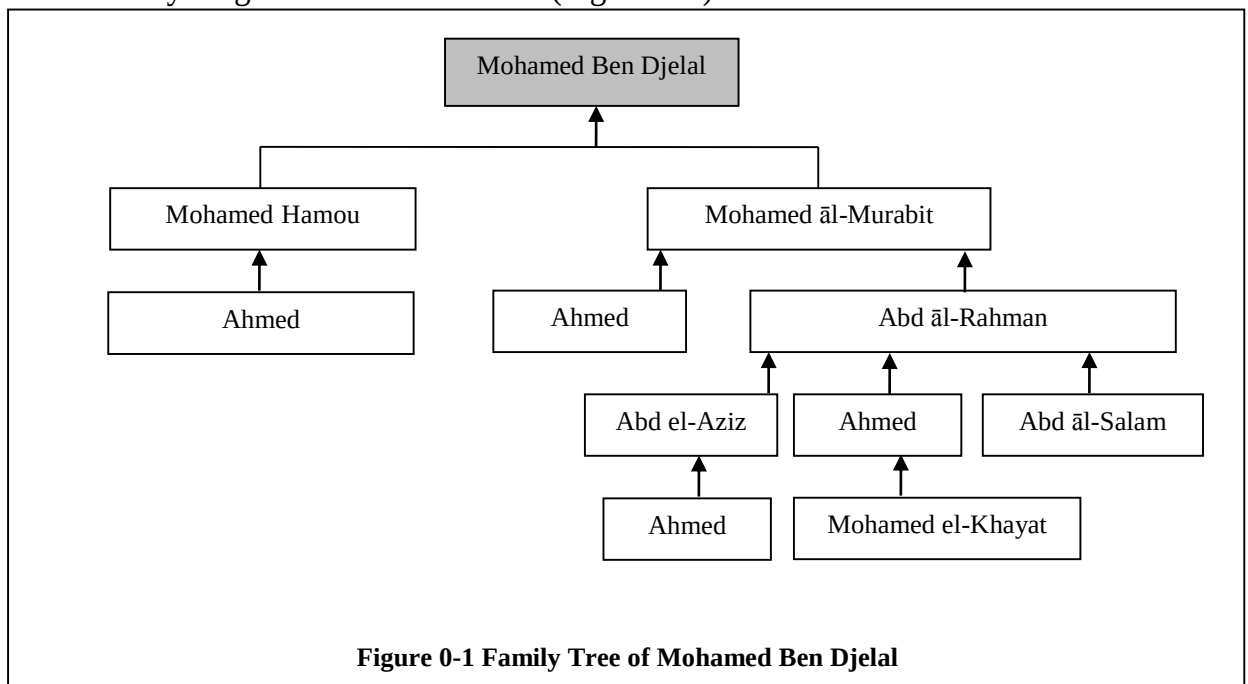
2015:285). He left behind him a record full of his works, preserved by his students, children and grandchildren.

4. His sons behind him:

All male descendants of Sheikh Mohamed ben Djelal inherited knowledge and they almost took over the imamate and preaching at Al-Andalus Mosque and Al- Qaraween Mosque (**Figure 5-1**). Furthermore, they kept custody of fatwa, monitoring of endowments, teaching and they stood for testimony (notary), some of them were part of chains of narration in the famous beni-aljed āl-Fessi. The history of this active scholar family, in the city of Fes, spanned for over a Century, extending from the year 957 AH/1550 AD until 1079 AH/1668 AD.

By 13th Century Hijri (**19 Century**), the name and fame of this family went extinct, except for his granddaughter and her daughter keeping their money as endowment on the imam and students of a Mosque located in the Laayoune district in Fes (**Najmi A. , Ma'lamat, 1998: 3051**). Al-Katani in his book "Zahrat al-Aas" said that the members of this family had disappeared from the city of Fes.

As for his descendants, he had two sons of the name of Mohamed; the older was named āl-Murabit and the younger was named Hamou (**Figure 5-1**).



4-1. Mohamed āl-Murabit (died 1008 AH):

He is Mohamed ben Mohamed ben Abd āl-Rahman ben Djelal āl-Maghrawi āl-Tlemceni. He was the older son of Mohamed ben Djelal, known as "Mohamed the Elder" to distinguish him from his younger brother, Mohamed Hamou (**Najmi A. , Ma'lamat, 1998: 3053**). Al-Ifrani identified him as «the jurist Abu Abdullah Mohamed al-Murabit, son of Imam Mohamed ben Djelal al-Maghrawi» (**Al-Ifrani, Safwat, 2004: 190**). Al-Kadri said of him in "Iltikat al-Durar" that he was nicknamed Al-Murabit (**Al-kadiri, Iltikat al-Durar, 1983: 34**). The author of "Al-Salawah" said: «The jurist, the preacher, the famous scholar... he was a

devoted jurist. He took from his father and from Abu Al-Qasim ben Mohamed ben Ibrahim al-Dakali Al-Mishnazaai and others. »(Al-Kattani M. b. Salwat āl-Anfas, 2014: 42).

He took over the preaching at āl-Qaraween Mosque six months after his father's death, then, he moved to the Andalus Mosque (Al-Qadi, Jadhwat Al-Iktibas, 1973: 66). Mohamed al-Katani in his book "Fes, the capital of the Idrisids" considered the father and son among the preachers of āl-Qaraween Mosque (Al-Katani, Fes, 2002: 60). El-Hayḍaki said that he contributed in many scientific disciplines, indicating the extent of his knowledge (Al-hyḍaki, Tabakat, 2006: 352).

No record was found about his date of birth, he died on the night of Sunday Muharram 10, 1008 AH / August 1, 1599 AD. He was buried near his father, He followed his father's approach to Sufism in the manner of Rashidia, and he memorized the Sanusi monotheistic doctrines until he became one of the greatest scholars and teachers. (Al-Kattani M. b., Salwat āl-Anfas; 2014: 42).

4-2. Mohamed Hamou (died 1015 AH):

Al-Kadri identified him as «Abu Abdullah Mohamed, called Hamou ben Mohamed ben Abd āl-Rahman ben Djelal, the preacher of the two Mosques of āl-Andalus and āl-Qaraween» (Al-kadiri, Itikat al-Durar, 1983: 47). Abdullah Al-Fessi described him in his book "Al-I'lam" as: «The eloquent preacher, the eminent jurist, Al-baraka, Sidi Mohamed, famous for Hamou ben Sidi Sheikh āl-Saleh, the distinguished scholar, the famous mufti, Sidi Mohamed ben Imam āl-Saleh Sidi Abd āl-Rahman ben Djelal» (Al-Fessi, Al-I'lam, 2008: 78).

He succeeded his brother Mohamed āl-Murabit as preacher and imam of āl-Andalus Mosque, and also the supervision of endowments. Mohamed Hamou died amidst the events that occurred in the city of Fes after the death of Saadi Sultan Ahmed Al-Mansur in Jumada āl-Thani 26, 1015 AH / October 29, 1606 AD (Najmi A., Ma'lamat, 1998: 3053). Other sources stated the year 1013 AH / 1604 AD (Al-kadiri, Itikat al-Durar, 1983: 47), and this difference may be due to the large number of events in this period.

4-3. Ahmed ben Mohamed al-Murabit (died 1048 AH):

He is Abu Abbas Ahmed ben Mohamed āl-Murabit ben Abd āl-Rahman ben Djelal, the jurist and the preacher (Hadji, Mawsouat, 2008: 1361). He was in charge of preaching, fatwa and teaching in Fes, and among his students was his nephew Abu Abbas Ahmed ben Abd āl-Rahman (Najmi A., Ma'lamat, 1998: 3052). He was also the preacher and imam of āl-Qaraween Mosque until he was dismissed from his position due to old age and senility on Rabi' al-Awal 22nd, 1045 AH/November 4th, 1635 AD (Kadiri, Mathani, 1977: 336).

4-4. Ahmed ben Mohamed Hamou (died 1014 AH):

He is Abu Abbas Ahmed ben Mohamed Hamou ben Mohamed ben Djelal. Like his grandfather and father, he was the preacher of āl-Andalus Mosque in Fes (Najmi A., Ma'lamat, 1998: 3052). He took knowledge from his teachers āl-Darawi, āl-Hamidi and āl-Saraj Ibn Imran, and his father Mohamed Hamou, the preacher of āl-Andalus (Al-Fessi, Al-I'lam, 2008: 47).

4-5. Abd el-Aziz ben āl-Murabit and his son Ahmed.

He is Abd el-Aziz ben Abd āl-Rahman ben Mohamed āl-Murabit ben Mohamed ben Djelal, he was described as the righteous jurist and lived around 1047 AH/1638 AD. As for his son Ahmed ben Abd el-Aziz, also described as the righteous jurist, was alive around

**Algerian Family Ben Djelal āl-Tlemceni:
One hundred years of scientific contribution in Fes
(10th-11th Century Hijri / 16th -17th Century)**

1056 AH/1646 AD. They were important figures in issuing documents and contracts (notary) in "Smat āl-'dul" (Al-Kattani A. K., *Zahrat āl-Aas*, 2015: 284-285) in Fes next to āl-Qaraween Mosque.

The appointment to testify was in the hands of the judges. They granted permission to those who were known for their justice, integrity, insight, knowledge of document science, and had good grasp of the language, especially the knowledge of religious duties. This position was granted by royal decree (Benabdallah, 2001: 103-104), and each judge had a place in "Smat āl-'dul", which was close to their teaching chairs of the Mosque or its affiliated schools (Hadji, *The intellectual*, 1976: 118).

Notaries were the only ones who have the right to testify. They acted as legal witnesses and assistants to the judge. They edited notary documents such as inheritance, will, compensation, rental and purchase contract, and provide the judge with required data to make his decision. These documents only became effective or official after being signed by the notaries and approved by the judge (Berque, 1949: 72), namely: completion. Since the majority of notaries were scholars, they used the Fessi calligraphy to encrypt contracts and edit documents in order to prevent counterfeit (Al-fessi M., 1988: 258). These notaries received commission from clients based on the importance of the documents they prepared for them; sales, marriages, inheritances, etc. The amount is based on personal generosity and it was enough for them to live a life of subsistence and chastity (Hadji, *The intellectual*, 1976: 118).

4-6. Ahmed ben āl-Murabit (d. 1079 AH):

Abdullah āl-Fessi, the author of "Al-I'lam", said about him: «The sheikh, the imam, the skillful critic, the jurist, the preacher, Abu āl-Abbas Ahmed ben Abd āl-Rahman ben Mohamed āl-Murabit, the son of Sheikh Abu Abdullah Mohamed ben Abd āl-Rahman ben Djelal āl-Tlemceni ». He was a long-time preacher at the Al-Anani school, competent in linguistics, and he was one of the companions of Sheikh Abd āl-Kader āl-Fessi (died 1091 AH/1680 AD). He took knowledge from him and became a distinguished scholar, best in religion, well versed and mastering grammar and jurisprudence (Al-Fessi, 2008: 222).

He took knowledge also from a group of notables, including his father Abd āl-Rahman, Abu Abbas ben Imran, Ibn Ashir, and his uncle Ahmed ben Mohamed āl-Murabit, who died in the year 1048 AH (Kadiri, Mathani, 1977: 180), and from Abu Abdullah Mohamed āl-'rabi al-Fessi (died 1052 AH / 16421 AD), Mayara, Al-Kharoubi and others. He also asked Sidi āl-Butiwi to teach him from the book of doctrines of Al-Senouci " āl-Sughra", but he told him to wait. After investigated his character he said to him: "I have been informed that you are a scholar and have received knowledge from Abd āl-Kader āl-Fessi". Among his notable students were the great authors Abd āl-Rahman āl-Fessi (died 1096 AH/1685 AD) and his cousin Mohamed āl-Mahdi āl-Fessi (died 1109 AH/1698 AD). Al-Kaderi and āl-Fessi stated that he died suddenly in the year 1079 AH/1668-7 AD (Al-Fessi, *Al-I'lam*, 2008: 222).

4-7. Abd āl-Salam ben Djelal (died 1089 AH):

He is Abu āl-Faraj Abd āl-Salam ben Abd āl-Rahman ben Djelal. He was one of the notaries of Fes. He died on Sunday, Rabi' āl-Thani 22nd, 1089 AH/August 10th, 1678 AD (Al-Fessi, *Al-I'lam*, 2008: 250).

4-8. Mohamed āl-Khayat ben Ahmed ben Djelal (died 1089 AH):

Al-Fessi, the author of "Al-I'lam", described him as: «The venerable jurist Abu Abdullah Mohamed āl-Khayat ben Ahmed ben Abd āl-Rahman ben Djelal. » and took many of the sciences from Sheikh Abu Mohamed Abd āl-Kader āl-Fessi. He attended his lectures of knowledge and benefited from him to be a distinguished scholar. He died of the plague on Tuesday, Rabi' āl-Thani, 1089 AH/July 1678 AD (Al-Fessi, Al-I'lam, 2008: 251).

These are the most important members of this venerable family which marked the history of the city of Fes, and remained linked to its origin, the city of Tlemcen. Unfortunately, the lineage of this family ceased to continue. Abd āl-Kabir āl-Katani (died 1350 AH/1932 AD) told us in his book "Zahrat āl-Aas" that the members of this family went extinct from the city of Fes (Najmi A., Ma'lamat, 1998: 3051).

5. What this family left behind:

This family was so dedicated to teaching and upbringing of men that did not find time for writing books of their own because we find no manuscript written by any of them only descriptions written by their students. They inherited knowledge in their family and spread the monotheism doctrines of Sheikh al-Senouci, and they preserved the Rashidi order.

Mohamed ben Djelal, founder of this family, studied in Tlemcen and taught and educated many scholars in Tlemcen, Fes and Taroudant. He revived and spread various sciences to all corners of the world. Countless scholars had emerged under his guidance that could not be enumerated in this modest work. Nevertheless, we shall mention only a few of them (Figure 3-1): Said āl-Muqri, Yousef āl-Fessi, Ahmed āl-Manjur, Radwan āl-Janwi, Mohamed āl-Kassar, Ahmed Ibn āl-Qadi.

5-1. Abu Othman Said āl-Muqri:

He is Said ben Ahmed ben Abi Yahya ben Abd āl-Rahman ben Belaish āl-Muqri, the jurist of Tlemcen, its scholar, mufti and preacher at the Grand Mosque for forty-five years. He learned jurisprudence, principles and logic of Mohamed ben Djelal and was involved in many disciplines of science, mainly monotheism. He taught and educated many people (Al-tlemcani, Bostan, 2014 : 217-218).

5-2. Yousef ben Mohamed āl-Fessi (died 1013 AH / 1604 AD)

He is Abu āl-Mahasin Yousef ben Mohamed āl-Fessi, a jurist and virtuous Sufi. He left the Grand Palace and moved to Fes in 988 AH / 1580 AD. There he built "Al-Zawia āl-Fessiya" in 1004 AH / 1595 AD and organized scholarly councils for students and others for the Murids to recite the supplications of Shadhiliya and left a number of scholar sons (Hadji, The intellectual, 1976:364-365). He learned from Ibn Djelal and was his companion, and took from him the interpretation, principles, jurisprudence and "Al-Kubra and āl-Sughra" of āl-Senouci (Al-Kattani A. K., Zahrat āl-Aas, 2015: 285). In the book "Ibtihaj Al-Kolob" āl-Naiji said: "Sheikh Abu āl-Mahasin learned the doctrines of monotheism from him, and he was competent in this field, according to the public and private testimony such as āl-Yustini and others" (Al-Kattani M. b., Salwat āl-Anfas, 2014: 41).

5-3. Ahmed Al-Manjur (died 995 AH/1584 AD),

He is Ahmed ben Ali Al-Manjur Al-Meknessi, the Imam of Fes and its eminent scholar in philosophy, mathematics and readings, as well as interpretation, to hadiths,

**Algerian Family Ben Djelal āl-Tlemceni:
One hundred years of scientific contribution in Fes
(10th-11th Century Hijri / 16th -17th Century)**

jurisprudence and doctrines. He learned from Ibn Djelal and spent half a century moving between Al-Qaraween and his home and traveling to Marrakech. He was good at teaching and speaking (Hadji, *The intellectual*, 1976: 360). His chair was full of students at Al-Qaraween due to the eloquence of his expressions and the elegance of his language. When his fame reached the Sultan Ahmed Al-Mansur, he summoned him to be his personal teacher. He had several chairs and councils in Al-Qaraween and others, such as the interpretation chair and the hadith chair for Sahih Muslim between the two evening prayers (Al-Kattani A. K., *Zahrat āl-Aas*, 2015: 224).

5-4. Mohamed ben Qasim Al-Qassar (d. 1012 AH / 1604 AD)

He is Mohamed ben Qasim Al-Qaisi, famous for Al-Qassar. Al-Kadri described him by saying: «The Sheikh, the Imam, the model of Al-Anam, Hujjat Al-Islam, the scholar, the genealogical scholar, the memorizer of evidence, the narrator, the inquirer, the overseers, Abu Abdullah Sidi Mohamed ben Qasim ben Mohamed ben Ali, nicknamed Al-Qassar, the Andalusī Al-Gharnati Al-Qaisi, originally from Fes » (Kadiri, Mathani, 1977: 86). He learned from his Sheikh Mohamed ben Djelal, and was famous for the accuracy of his thinking and extensive research. The chairs of interpretation, hadith and jurisprudence were awarded to him at Al-Qaraween, and he was the sheikh of hadith scholars in his time (Hadji, *Jawalat Tarikhiya*, 1995: 270-271).

5-5. Ahmed ben Al-Haj (1042-1109 AH / 1632-1697 AD):

He is Abu Al-Abbas Ahmed ben Al-ʿrabi ben Mohamed ben Ali ben Mohamed ben Al-Haj Al-Fessi Al-Harithi Al-Mardassi Al-Sulami, one of the famous scholars of Islamic sciences. He was born in Fes and studied there under the guidance of Abu Zaid ibn Al-Qadi, and attended the chair of Sheikh Abd al-Kader al-Fessi (Al-Kattani A. K., 2015: 285).

5-6. Mohamed ben Abd āl-Kader āl-Fessi:

Al-Kaderi described him by saying: “The great imam, the scholar, the famous knowledgeable, the imam of scholars, the leader of the hadith scholars, the jurist, and the master of understanding, master investigator” (Kadiri, Mathani, 1977: 151). He took knowledge from the jurist Mohamed āl-Murabit ben Djelal.

We couldn't find any books for this family, so we just cited some of those who studied it.

Conclusion:

In summary, we traced back the origin of this scholarly family through what historian stated about them and we found that it started originally from Tlemcen, an Algerian city, but their fame and impacts resonated in the city of Fes. The respect and reverence that this family received was so prestigious that they took custody of all scientific positions and education for over a Century.

Since Sheikh Mohamed ben Djelal and his family captured the hearts of the public and private people, the Saadi Sultans appointed them at the head of imamate, preaching and teaching in both Al-Qaraween and Al-Andalus Mosques and spread the knowledge all over the world. Many distinguished and eminent scholars graduated under their guidance and inspired them in both scientific and Sufi sides.

They stood for testimony in "Smat al-Adul", next to the Al-Qaraween Mosque and they were responsible for monitoring the earnings of the waqfs and distributing charity on the poor. They revived the doctrines of Al-Senouci and introduced the appearance of comfort in the life of scholars instead of austerity.

Although the founder of this family is considered a high authority in the Rashidi order belonging to the Shadhiliya, they did not create a Zawiya in the city of Fes. Unlike their student Abu al-Mahasin al-Fessi, who created a Zawiya which then expanded and gave status to his family. Mohamed al-Tijani would also come from Ain Madi and establish a Zawiya for himself during the reign of Sultan Suleiman Al-Alawi, and these Zawayas are still mentioned today. As soon as the lineage of Ben Djelal family ceased to continue, all their privileges went to Al-Fessi Family. Such is the rule of God in his kingdom.

Bibliographi:

Sources :

- *. achi, A. d.-b.-w. (1983). Thabt Abi dja'fer Ahmed al-balwi Al-wad achi (1 ed.). beyrouth: Dar al-Gharb al-Islami.
- *. Al-Fessi, A. (2008). Al-'alam bi men ghobira men ahli al-karn el-hadi acher (1 ed.). Beyrouth: Dar Ibn Hazm.
- * Al-fessi, M. a.-a. (2002). Miraat el-Mahacen. morocco: Publications of the Abu Al-Mahasin Ibn Al-Jed Association.
- *. Al-Hafnawi, A. A.-Q. (2013). Taarif al-khalaf biridjal El-salaf (3 ed., Vol. 3). boussada: Dar Kardada for Publishing and Distribution.
- *. Al-hydaki, A. b. (2006). Tabakat Al-hydaki (1 ed., Vol. 1). Casablanca: Nouvelle presse à succès.
- *. Al-Ifrani, M. (2004). Safwat men Intachar (1 ed.). casablonca: Cultural Heritage Centre.
- *. Al-kadiri, M. B. (1983). Iltikat al-Durar (1 ed.). beyrouth: Dar eL-afak El-Djadida.
- *. Al-Katani, M. B. (2002). Fes, the capital of the Idrisids (2 ed.). casablanca: Nadjah Al-Djadida.
- *. Al-Kattani, A. K. (2015). Zahro El-ass fi boutate ahli fes (Vol. 1). morocco: Culture Library.
- *. Al-Kattani, M. b. (2014). salmat El-anfass (2 ed., Vol. 2). Ribat: Dar Al-Aman for Publishing and Distribution.
- *. Al-Manjor, A. (1976). Fehras Ahmed Al-Manjor. ribat: Dar Al-Maghrib for Writing, Translation and Publishing.
- *. Al-Qadi, A. I. (1971). Durrat Al-Hajjal fi asmai al-rijal (1 ed., Vol. 2). cair: Al Jazeera Press.
- *. Al-Qadi, A. I. (1973). Jadhwat Al-Iktibas (Vol. 1). Ribat: Dar Al-Mansour litbaa.
- *. Al-tlemcani, I. M.-m. (2014). Al-bostan fi dekri ulamaïy tlemcen (1 ed.). beyrouth: Dar Al-Kutub Al-Ilmiyyah.
- Al-Wazzan, A.-H. (1983). wasf Ifricia (2 ed., Vol. 1). beyrouth: Dar al-Gharb al-Islami.
- *. BenZaydan, A. e.-r. (1962). Al-Aizo w sawlat (Vol. 2). Ribat: Royal Printing Press.
- *. IbnAsakir, M. (1977). Dawhat El-nachir (2 ed.). Ribat: Dar Al-Maghrib Publications for Authoring, Translation and Publishing.
- *. Ibn khldoun, A. E. (2000). Kitab Ibar (Vol. 7). beyrouth: Dar Al-Fikr.
- *. Kadiri, M. b. (1977). nachr mathani li-ahle el-karne hadi achar w thani (1 ed., Vol. 1). ribat: Dar Al-Maghrib pour l'écriture, la traduction et l'édition.
- *. Khalifa, H. (1941). Kachf el-dhnoune (Vol. 1). beyrouth: House of Arab Heritage Revival.
- *. Makhoulouf, M. B. (2003). chadjarat nour al-zakia fi tabakat Al-malikia (1 ed., Vol. 1). beyrouth: Dar Al-Kutub Al-Ilmiyyaha.
- *. Marmol, C. (1989). Africa (Vol. 2). Ribat: Dar Al-Maarifa for Publishing and Distribution.

**Algerian Family Ben Djelal āl-Tlemceni:
One hundred years of scientific contribution in Fes
(10th-11th Century Hijri / 16th -17th Century)**

Reverence:

- *. Benabdallah, A. (2001). Fez is a source of radiation on the African continent (Vol. 2). Ribat: Royal Printing Press.
- *. Benala, M. (2007). History of Islamic Endowments (1 ed., Vol. 2). morocco: Publications of the Ministry of Endowments and Religious Affairs.
- *. El-omrani, A. a.-a. (1996). The jurisprudential movement during the reign of Sultan Muhammad bin Abdullah (Vol. 1). El-Mohamadia: Fadala Press
- *. Filali, A. a.-a. (2002). Tlemcen in the Zayani era (Vol. 1). Alger: Movm Publishing and Distribution.
- *. Hadji, M. (1995). Jawalat Tarikhiya (1 ed.). Beyrouth: Dar al-Gharb al-Islami.
- *. Hadji, M. (2008). Mawsouat Aalem maghrib (2 ed.). Beyrouth: Dar al-Gharb al-Islami.
- *. Hadji, M. (1976). The intellectual movement in Morocco during the Saadian era (Vol. 2). morocco: Publications of Dar Al-Maghrib for Authoring, Translation and Publishing.
- *. Khrouf, O. B. (2006). Political relations between Algeria and Morocco in the 10th century AH/16AD (Vol. 1). Alger: Al Amal for printing, publishing and distribution
- * Najmi, A. (1998). Ma'lamt El-Maghib Al Aqsa (Vol. 9). salla: Moroccan Association for Writing, Translation and Publishing.
- *. Najmi, A. (2000). Sufism and heresy in Morocco, the Al-Akaza sect (1 ed.). ribat: Publications of the College of Arts and Humanities.
- 11. Nwihed, A. (1980). Dictionary of Algerian media (2 ed.). beyrouth: Nuwayhid Cultural Foundation for Writing, Translation and Publishing.

Articles :

- *. Al-fessi, M. (1988, mai). hissab kalem fassi. Arabic Language Academy , 62.
- *.Berque, J. (1949). Ville et Université. Aperçu sur l'histoire de l'Ecole de Fes. Revue Historique de droit français et étranger
- *. Gagne, J., & Said, N. (1982-83). Le Maroc saadite a travers une étude récente. R.H.T , xx-xxi,