



The Scientific Journey Towards the Farthest Almaghrib:

Abd El Razzaq Ibn Hamadouch as a Model

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Abstract ;

The scientific journey is considered an important source for understanding the cultural, political, and social aspects of life. Algerian scholars have embarked on various journeys towards the East and the West. In this article, we focus on the journey of Abd El Razzaq Ibn Hamadouch to the Farthest Almaghrib, which played a significant role for him. The traveler encountered numerous scholars, obtained their licenses after reciting various books to them, copied and purchased books, and taught students. Throughout his journey, he documented all the historical events he witnessed, specifying the time and place. This journey had a profound impact on the traveler as he directly acquired knowledge from the learned elders, attended their gatherings, and became acquainted with the customs and traditions of the inhabitants of the Farthest Almaghrib, comparing them to those of Algeria, such as the celebration of the Prophet's birthday. This journey contributed to enriching the library of travel accounts, which holds great importance in documenting the history of Algeria during the Ottoman era, as well as the history of the Farthest Almaghrib. The scientific journey is distinct in that the traveler relied on direct observation and documentation of events.

Article info

Received 22 June 2023
Accepted 04 September 2023

Keyword:

- ✓ scientific journey,
- ✓ Ottoman era,
- ✓ Farthest Almaghrib,
- ✓ cultural life

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1. Introduction

During the Ottoman era, Algeria witnessed the emergence of numerous journeys towards the East and the Maghreb, through which their owners contributed to the transfer of knowledge and sciences through their memoirs and journals. As a result, their writings became an important source in documenting the history of Algeria during the modern period. The significance of these journeys lies in the fact that the explorers documented the events and places they visited through direct observation. As a result, they played a major role in writing the history of Algeria, particularly during the Ottoman period, elevating the cultural level and promoting knowledge dissemination. One notable example is : Abd El Razzaq Ibn Hamadouch and his journey to the Farthest Maghreb. This journey holds immense importance, both in terms of its content and its historical context. Hence, we raise the research question: How was : Abd El Razzaq Ibn Hamadouch's journey to the Far Maghreb, and what role does the journey represent? From this question, we derive the sub-questions: What is the concept of scientific journey, and who is : Abd El Razzaq Ibn Hamadouch?

The Scientific Journey Towards the Farthest Almaghrib: Abd El Razzaq Ibn Hamadouch as a Model

The concept of scientific journey:

The scientific journey is a journey from a place to another place it. It involves traveling through different countries, and exploring them. It is a means of understanding and documenting the various cultures and human aspects, observing and documenting certain aspects of people's daily lives in a specific society and within a given time period. Through scientific journeys, travelers obtain valuable information derived from direct observation and personal examination of the political, economic, and social conditions of countries. It represents a civilizational aspect in various Islamic¹ eras. It is a clear and well-defined act of traveling to a distant place, often with thorough preparation².

As known, the journey is defined as the movement of an individual, a group, a family, a tribe, or a nation from one place to another for various purposes and multiple reasons. Whether it is the journey of an individual or a group to uncover scientific, historical, or geographical matters, it is called an journey³. It is undeniable that what drives scientific journeys for scholars, students, or seekers of knowledge is the passion for seeking knowledge and the quest for new

discoveries. It is an intense desire to explore other worlds beyond the country of origin and beyond familiar territories.

It is worth noting that both the linguistic and terminological concepts of the journey share the notion of movement as a literary genre with a narrative character that carries benefits for historians. It is a description of everything that is imprinted in the traveler's mind throughout the course of their journey and their interaction with the surroundings.⁴

The definition of Abd El Razzaq Ibn Hamadouch:

Abd El Razzaq Ibn Hamadouch, also known as Abu Al-Hasan Ibn Al-Hajj Muhammad Ibn Muhammad, is an Algerian scholar who followed the Ash'ari creed and the Maliki school of thought.⁵

He was born in the city of Algiers in 1107 AH (1695 CE) and passed away after approximately 90 years in an unknown place and date. His family was involved in the tanning trade, as he described his father and his work⁶ His father was known as Al-Hajj Muhammad Al-Dabbagh. As for Ibn Hamadouch, he practiced bookbinding⁷ as his profession. He received his initial education in his homeland and acquired a significant amount of religious knowledge from his contemporaries through reading and obtaining licenses in jurisprudence, literature, history, and Sufism. However,

he had an inclination towards the scientific field⁸, especially medicine and industries. He was interested in books on jurisprudence and logic, and he used to engage with scholars and embark on journeys in pursuit of knowledge. He authored numerous books that covered various fields of knowledge, such as his work "*Kashf al-Rumuz*", in which he presented a collection of remedies⁹.

He authored "*Al-Durar 'ala al-Mukhtasar*" in logic and "*Al-Saneh*" in grammar, which is an explanation of Ibn Malik's "*Alfiyyah*." He also compiled a collection of love poetry called "*Diwan*," and wrote works on various subjects such as "*Al-Mizaj*" (The Mood), "*Al-Ta'un*"¹⁰ (The Plague), "*Al-Jawhar al-Maknun fi Bahr al-Qanun*" (The Hidden Jewel in the Sea of Law), "*Bughyat al-Adib fi 'Ilm al-Tak'iib*" (The Writer's Desire in the Science of Cubes), and "*Lisan al-Maqal fi al-Naba' 'an al-Nasab wal-Hisab wal-Hal*" (The Tongue of Discourse on Genealogy, Lineage, and Status) in his journey (Al-Rihla).

Abdul Razzaq Ibn Hamadouch's journey to the Farthest Almaghrib:

A significant number of scholars from the Central Morocco traveled to the Farthest Almaghrib, either to enhance their knowledge or as part of their quest for education. Some took on teaching positions in educational institutions, centers, and schools. Among them were

jurists and scholars who excelled in the fields of judiciary and fatwa¹¹. They played a role in stimulating the cultural and scientific movement in the Farthest Almaghrib, which contributed to fostering connections between the scholarly centers of the Far and Central Almaghrib¹².

It is worth mentioning that it is widely believed that travel is necessary in the pursuit of knowledge to acquire benefits and excellence by meeting scholars and engaging directly with knowledgeable individuals. This is what has made travel almost a prerequisite for acquiring knowledge, reaching a high level of understanding, and excelling. Biographical entries sometimes suffice to define scholars with a phrase such as "he traveled" or "he embarked on a journey in the pursuit of knowledge," indicating their scholarly status and intellectual level.¹³

Regarding the important motivations that contributed to Ibn Hamadouch 's journey to Almaghrib, they include getting acquainted with scholars and mentors who helped him develop his knowledge, as well as commercial motivations resulting from his poverty. However, the primary and main motivation was the pursuit of knowledge, as that was his ultimate goal.¹⁴

It is mentioned Ibn Hamadouch traveled to Almaghrib on board a French ship that was chartered by three Algerian merchants in the year 1743. It is also mentioned that the first city he visited was Tetouan, where

he met one of its scholars, Ahmed Al-Warzazi¹⁵.

Ibn Hamadouch described the social customs and traditions in the Far Almaghrib, such as the tradition of "Makous" in the port of Tetouan, which he considered a bad practice involving the consumption of people's money. He also observed the differences in customs and traditions compared to the Algerians, particularly in the way they celebrated the noble birth of the Prophet (Mawlid al-Nabi).¹⁶

This journey enabled Ibn Hamadouch to familiarize himself with the general conditions of the Far Almaghrib and its scholarly state. It also allowed him to acquire books, make copies of them, and get acquainted with scholars. He documented his experiences during the journey, where he engaged in teaching and mentioned that he read the Maqamat of al-Hariri¹⁷. The nature of his journey was primarily a scholarly one, focused on seeking knowledge, and his deep interest in scientific matters is clearly evident throughout his travels.¹⁸

Ibn Hamadouch portrayed the Far Almaghrib in both positive and negative aspects. He received knowledge and licences¹⁹ from numerous scholars. However, he also highlighted the social corruption prevalent in the city of Meknes, stating that when he arrived there, he stayed in a khan (inn) that resembled fiery

verses or monastic churches. He considered it a symbol of rebellion, causing unease and distress to those who come to it.²⁰

He described the "khan" in which he stayed, as well as describing the immoral situation within it and the extent of its negative impact on him and his well-being. He left it, prepared for his journey, mounted his mount, and headed to Fez in search of knowledge and scholars.²¹

Ibn Hamadouch mentions that he obtained permission from the scholars Al-Banani and Al-Warzzi to teach Al-Muqni' to students, and he received numerous licenses (ijazah) from scholars. He also describes their roles, characteristics, and the knowledge he acquired from them.²²

As examples, but not limited to, we mention some of the scholars.²³

Ibn Hamadouch narrated that he received from him the six books: Al-Bukhari, Muslim, Abu Dawood, At-Tirmidhi, An-Nasa'i, Ahmad ibn Hanbal, and ibn Majah. He also narrated from him what is mentioned in the indexing of Imam Ibn Ghazi Al-Meknassi, then Al-Fassi, and the indexing of Sheikh Ibrahim Al-Kurdi and Al-Madani²⁴.

The license of Al-Banani Sheikh:

Ibn Hamadouch describes him as the foremost among them and the most esteemed. He mentions that he nourished

him with the precious treasures of his knowledge and the intricate depths of his understanding.²⁵

The license of Muhammad Al-Fasi:

He read to him some of the interpretation of the Quran, "Nasihah al-Kafiyyah," "Dala'il al-Khayrat," some portions of Sahih Muslim, "Mukhtasar al-Sheikh al-Jalil," "Al-Fiyyat al-'Iraqi," supplications and invocations, and the explanation of "Tuhfat al-Mukhlisin" on the summary of Ibn al-Jazari, with recitation and verification.²⁶

The license of Ahmad bin Al-Arabi bin Al-Hajj:

Ibn Hamadouch mentions that he recited to him "Al-Mukhtasar al-Khalili" four times, as well as "Al-Alfiyyah" and "Al-Tasheel" twice each. He also read to him "Sahih Muslim" once, "Al-Shama'il" four times, "Al-Muwatta'" of Imam Malik, and all of "Jami' al-Usul fi al-Hadith" by Ibn Al-Badi', "Al-Hikam al-Ata'iyyah," the explanation by Sheikh Zaruq, the narration by Sheikh Ibn Abbas, and all of "Nasihah al-Kafiyyah."²⁷

The license of Ibn Ahmad Al-Qsamtini (Al-Kamad):

Ibn Hamadouch recited to him "Al-Mukhtasar" twice, as well as "Al-Kubra," "Al-Sughra," and all the introductions by Sheikh Al-Sanusi. He also recited to him "Tahdhib al-Saad" by Al-Shamsi in the

field of logic, and "Sahih al-Bukhari." He also heard from him many recorded notes on numerous issues.²⁸

The license of Al-Arabi bin Ahmad Bardala:

Ibn Hamadouch recited to him "Tahsil" by Ibn Malik, "Talkhis al-Miftah," "Sharh al-Asr" on the summary of Ibn Al-Hajib al-Asli, half of Sahih al-Bukhari, the treatise of Sheikh Ibn Abi Zaid, and the "Mudawwanah" with the commentary of Ibn Naji.²⁹

The license of Al-Hasan bin Mas'ud Al-Yousi:

Ibn Hamadouch mentioned that he read to him Sahih al-Bukhari, the explanation of the poem "Al-Daliyah," and taught him the remembrance (adhkar) and gave him several books such as "Al-'Ata" and "Al-Shifa" and "Jami' al-Usul" by Ibn Al-Athir³⁰.

The license of Abu Madin bin Al-Hasan Al-Meknasi:

He recited to him "Al-Shama'il" (a book describing the physical and moral attributes of the Prophet Muhammad), and he attended his scholarly gatherings and benefited from him in poetry and religious matters. He also gave him a written work on the virtues of some prophetic adhkar (remembrances).³¹

The license of Abdul Salam Al-Qadiri:

He read to him "Al-Alfiyyah" (a thousand-line poem on Arabic grammar), "Talqis Al-Miftah" (a concise summary of the Miftah Al-Ulum, a classical Arabic grammar book), and "Al-Khazrajiah" (a book on Arabic grammar). He also listened to his poems and verses.³²

The license of Ali Muhammad Baraka Al-Tetouani:

He read to him all of the "Arba'in al-Nawawiyyah" (the Forty Hadiths of Imam al-Nawawi), some of the authentic Hadith collections of Bukhari and Muslim, Al-Muwatta, and Al-Shama'il.³³

The license of Said Al-Hamiri:

Ibn Hamadouch read to Sheikh Said Al-Hamiri the "Alfiyyah" and "Talqis al-Miftah" by Ibn As-Sabbaki, "Sharh al-'Adad" on the summary of Ibn Al-Hajib Al-Asli. They also discussed jurisprudential issues and scientific principles, attended his sessions on Quranic interpretation, and read to him the six canonical Hadith books, as well as the "Alfiyyah" of Al-Iraqi, Hadith collections, biographies, some portions of "Al-Iktifad," "Ayoun Al-Athar," and "Noor Al-Nibras."³⁴

The license of Mohammed bin Ahmed Al-Dallai:

It is mentioned that Ibn Hamadouch was consistently in the company of Mohammed bin Ahmed Al-Minawi Al-Dalai, studying together "Al-Alfiyah," "Al-Talkhis Al-Bayani," "Mukhtasar Khalil," as well as reading "Al-Sughra" and "Al-Muqaddimah" by Sheikh Al-Sanbousi.

The license of Abd al-Malik Al-Tajammouti:

Ibn Hamadouch studied ten hadiths from Al-Muwatta, ten from Sahih Al-Bukhari, ten from Sahih Muslim, Sunan Ibn Dawood, Jami' Al-Tirmidhi, and the major collections of Sunan Al-Nasa'i and Sunan Al-Daraqutni. He also studied sixty books on various sciences.³⁵

The license of Ahmed bin Muhammad bin Nasser Al-Darki:

It is mentioned that he studied under him three hadiths from the beginnings of each of the six major hadith books, as well as Al-Muwatta, Al-Shama'il, Jami' Al-Usul, Mashariq Al-Anwar, the biography of Ibn Hisham, Al-Kalam, Awwal Al-Risalah, Al-Talqeen, Al-Tahdhib, Ibn Rushd's introductions, Al-Bayan, Al-Tahsil, Mu'alim Al-Mazari, Al-Ikmaal Al-Qadi, and its supplements and completions, the summary by Sheikh Al-Sanusi, Al-Tadhkirah by Al-Qurtubi, the original and subsidiary abridgments by Ibn Al-Hajib,

Ibn Athir's interpretation, Al-Kashaf by Al-Baydawi, Ibn Juzayy, Abu Al-Sa'ud, Ibn 'Adil, Al-Qurtubi, Qashiriyyah treatise, and other scholarly books and contemporary issues.³⁶

The license of Ahmed bin Ya'qub:

Ibn Hamadouch attended his scholarly gatherings on the science of discourse, including Al-Sughra and Al-Kubra, and Al-Mawaqif and Al-Maqasid. He also studied from him a portion of Al-Maraasid by Sheikh Sidi Al-Arabi Al-Fakhir, as well as the entirety of the six major hadith books.³⁷

The license of Ibn Abdul Rahman Al-Tazi:

Ibn Hamadouch mentioned that he studied with him the early portions of the six major books and portions of Al-Muwatta, Al-Shama'il, Al-Shifa, and the summary of Ibn Al-Hajib and Khalil.³⁸

The license of Muhammad Al-Tayyib ibn Muhammad Al-Fassi:

Ibn Hamadouch mentioned that he studied with him al-Kubra and al-Sughra, Al-Muqaddimat, Qawaid Azzeddine Ibn Abdul Salam, Sharh al-Mahalli, Jawahir Al-adhud, the summary of Ibn Al-Hajib, Sharh Al-adhud, Hawashi As-Sayyid, Jami' Al-Bukhari, Sahih Muslim, Al-Shama'il, and a wide range of the remaining books of the six collections.³⁹

The license of Muhammad bin Al-Saghir:

He studied with him Al-Kubra by Sheikh Al-Sanusi, Al-Mukhtasar Al-Saad on Al-Talkhis, and Jamaa' Al-Jawami' by As-sbki with his commentary Al-Mahalli. ⁴⁰

The license of Al-Sarati:

He completed the Al-Fiya of Al-Iraqi and its commentary. It is worth noting that Ibn Hamadouch met a large number of scholars in Meknes and other places. ⁴¹

Additionally, Ibn Hamadouch narrates that during his return to Algeria, he found that his wife had given birth to twins, Al-Hasan and Al-Hussein, and he rejoiced in their arrival. He also mentioned that upon his return, his mother reproached him for his poverty, saying, "I wish I hadn't given birth to male children because of your misfortune." ⁴²

He further states, "I had experienced fatigue, illness, loss, and hardship during the past year in Almaghrib, and I did not see her (his mother) rejoicing at my arrival. It became clear to me that most of my wealth had been wasted, and she had no interest in me or in the knowledge I possessed." ⁴³

Conclusion:

In conclusion, the scholarly journey of Abd El Razzaq Ibn Hamadouch represents an important historical source, particularly

in terms of documenting the history of Algeria, especially during the Ottoman era. This is evident through his detailed description of the political, economic, social, and cultural conditions of Algeria and the farthest regions of Almaghrib. Therefore, his work is a valuable treasure of information and an indispensable historical source that cannot be overlooked.

- Abd El Razzaq Ibn Hamadouch's contributions to history are evident in various fields of knowledge. Economists, sociologists, political scientists, and historians can benefit from his journey.

- Abd El Razzaq Ibn Hamadouch's journey was characterized by its purely scholarly nature. It was a quest for knowledge, not for trade, seeking prestige, or obtaining a job position in the farthest regions of Almaghrib.

- Abd El Razzaq Ibn Hamadouch focused his attention on intellectual sciences and showed great interest in jurisprudential studies.

- Abd El Razzaq Ibn Hamadouch distinguished himself in the cultural field among the scholars of his time with his scientific specialization, particularly in mathematics and medicine.

- His journey was characterized by a balanced evaluation of both positive and negative aspects of his experiences in the

farthest regions of Almaghrib. He also compared the Algerian heritage with the Moroccan heritage, highlighting their similarities and differences.

- Ibn Hamadouch directly acquired knowledge from the scholars through their scholarly gatherings, as well as through their authorization and permission.

- Ibn Hamadouch's journey is considered an important piece of Algerian heritage during the Ottoman era.

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37. Ibid., p.50.

38. Abd El Razzaq Ibn Hamadouch,
ibid., p.53.

39. Ibid., p.55.

40. Abd El Razzaq Ibn Hamadouch,
ibid., p. 55.

41. Abd El Razzaq Ibn Hamadouch,
ibid., p.56.

42. Abd El Razzaq Ibn Hamadouch,
ibid., p.58.

* This indicates that the journey of
Abd El Razzaq Ibn Hamadouch
was a scientific journey in search of
knowledge, and not a pursuit of
livelihood or wealth.

43. Ibid., p.69.