

The Darqawiyyah Order and its Jihadi Role in Algeria

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Abstract:

For the social and political prominence of contemporary Sufi groups, French historians, military experts, and orientalist were interested in studying them, either to defeat the Sufi orders' resistance or to win over their followers. The DarqawiShadhiliyya order originated in Morocco, but it quickly migrated to Algeria. It was particularly active during times of crises, tribulations, and local unrest. It organized local uprisings and revolutions against the local Ottoman authority, such as the revolutions of Ibn al-Ahrash and Abd al-Qadir ibn al-Sharif at the beginning of the nineteenth century, and helped Bey Muhammad al-Kabir free the city of Oran from the Spaniards in 1792 AD. It persisted during the French occupation, notably after 1830 AD. As a result, it took a variety of positions, including military resistance during the uprisings led by Musa al-Darqawi (1830–1849), the Zaatasha (1849–1849) in Algeria, and Al-Zubushi al-Rahmani (1848–1850) in Mila. In line with the civic approach, it even advocated moving from Dar al-Harb to Dar al-Islam and further called for Muslim unification inside the walls of the Islamic University.

Key words: Darqawiyyah- Algeria- Za'atasha- French- revolutions

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1. INTRODUCTION

Since the fall of the Almohad Caliphate, Sufi methods have had great importance in social life until the arrival of Spanish and French colonialism, and the Zaouïas rose to confront the enemy, at a time when some political parties and associations were unable.

For centuries, orders Zawiyas (al-torokiya) have remained the most general, popular and vital form in the Islamic Maghreb, since Tariqa thought was fermented in the Maghreb countries and took root in its popular circles, through several tariqas, most notably the Shadhiliyya, Qadiriyya, Rahmaniyya, Tijaniyya and others.

Despite the origin of the DarqawiShadhliyya order in northern Morocco, it spread throughout all the countries of the Maghreb. It gained disciples who responded to its directives, especially in times of crises and tribulations, increasing local unrest, and people's dissatisfaction with local policies, especially in Algeria and Morocco. The latter paved the way for the emergence of local uprisings and revolutions against local Makhzen authorities, such as the revolutions of Ibn al-Ahrash and Abd al-Qadir ibn al-Sharif at the beginning of the nineteenth century in Algeria. In the era of French occupation, also it continued, especially during the Zaatasha Revolution in Algeria.

What is the Darqwiya method? Who are its most prominent sheikhs? How did it spread in the countries of the Arab Maghreb? What is its position on foreign occupation, especially in Algeria through the Zaatasha Revolution of 1849?

1- Definition of the Al-Darqawiyyah Order

Al-Darqawiyyah is a Sunni Shadhili Sufi order that appeared in Morocco, and the first to call for its doctrine was "Sharif Idris" Ali bin Abdul Rahman Al-Fassi, called Al-Jamal (Al-Darqawi), who called for the teachings of Shadhiliyyah and a return to its authentic sources (Xavier, 1897). Shortly before his death, he left his spiritual blessing to his student Muhammad Al-Arabi Al-Darqawi (Rinn, Marabouts et Khouans, Etude sur l'Islam in Algérie, 1884). The name Al-Darqawi is attributed to the Darqa tribe from which the first grandfather, Abu Abdullah, descends. Muhammad bin Youssef Abu

The Darqawiyyah Order and its Jihadi Role in Algeria

Darqa (Al-Banani, 1324 AH). The name Darqawa was given to the followers of Moulay Al-Arabi Al-Darqawi (1159-1239 / 1737-1823) who belonged to the sons of Abd al-Nabi, such as the Souss al-Aqsa and Souss al-dna on the coast of Doukkala (Al-Miskari), (Al-A'ashashi).) And a third group in the city of Safi, many of them in the Olive Mountains, such as the Beni Zarwal tribe, the origin of Moulay Al-Arabi Al-Derqawi (Al-Fassi, 1962). The Derqawi zawiyas, spread in Morocco, Algeria, Tunisia, Libya, Egypt, and Senegal, are considered branches of the mother zawiya in "Boubrih" in the Upper Qourara Valley of the Beni Zerwal tribe. North of the city of Fez, all the founders of those zawiyas followed the teachings of Al-Arabi Al-Darqawi (ANOM93).

1- The most prominent sheikh of Al-Darqawi Sufism

1-1: Ali Al-Jamal (d. 1193 AH / 1779 AD)

He is Abu Al-Hasan Ali bin Abd al-Rahman bin Muhammad bin Ali bin Ibrahim, from the Omrani group in northwest Fez (Rabati, Rabat). Nasser Moulay Muhammad bin Moulay Ismail, until the year (1151 AH / 1738 AD). He studied Sufism in Fez, called for the Shadhili school of thought, and was one of His disciples, Moulay Larbi Darqawi, who accompanied him for about 16 years (Boukari, 2006)

1-2: Moulay Al-Arabi Al-Darqawi (1159-1239 AH / 1737-1823 AD)

He is Molay Al-Arabi bin Ahmed bin Al-Hussein bin Ali bin Muhammad bin Youssef bin Ahmed Al-Hasani Al-Idrisi Al-Zarwali, known as Al-Darqawi (Al-Tamsani, 2007), nicknamed Abu Darqa, one of Al-Jamal's most famous students. He is credited with renewing, organizing and spreading the teachings of the order from Zawiya of "Bubrih", known for his virtuous morals, and his combination of law and truth, science and education. He was a student of several sheikhs, including Sheikh Moulay Al-Tayeb bin Moulay Muhammad Bouziane, Sheikh Abu Abdullah bin Muhammad bin Ali Al-Hassani, and the saint Sidi Al-Arabi Al-Baghal. He was buried in his corner in Jabal Boubrih, in the Beni Zarwal tribe (Harkat, 1985). About forty

thousand students graduated at his hands, including Muhammad bin al-Habib al-Bouzidi, Ibn Ajiba, and Muhammad al-Harrak.

-3: Muhammad bin Ahmed Al-Buzaidi (d. 1299 AH / 1813 AD)

Muhammad bin Ahmad al-Buzaidi al-Ghumari (d. 1299 AH/1813 AD). He accompanied Sheikh al-Darqawi for sixteen years. He donated his money to support his sheikh's call. He was the first guide to his sheikh's zawiya. He wrote a book on Sufism that he called "The Message."

1-4: Ahmed bin Ajiba (1160-1224 AH / 1747-1809 AD)

Abu Al-Abbas Ahmad bin Muhammad bin Al-Mahdi bin Al-Hussein bin Muhammad bin Ajiba "Al-Hajuji" bin Abdullah bin Ajiba "Al-Hassani", from the family of Al-Bayt, was born in Ahvaz, Tetouan. His family was famous for piety and righteousness, and in Tetouan, he obtained interpretation, hadith, jurisprudence, language, monotheism, and logic. He studied Sufism at the hands of Sheikh Muhammad bin Al-Hasan Al-Janawi (Al-Saghir, 1988) and Sheikh Bin Sawda Al-Tawdi.

He was invited to it in Tetouan, and its scholars confronted him until he was imprisoned. He wrote several books, including "Interpretation of the Noble Qur'an," "Explanation of "Al-Ajrumiyya," and "Al-Hikam Al-Attiya," and he died in 1224 AH.

-5: Sheikh Muhammad Al-Harraq (1186-1261 AH / 1772-1845 AD)

He is Muhammad ibn Muhammad al-Harrak, ibn Abd al-Wahid ibn Yahya ibn Omar ibn al-Hassan ibn al-Hussein ibn Ali ibn Muhammad ibn Hamdoun ibn Musa ibn Mishish (Al-Zirkli, 1979). He was born in the city of Chefchaouen and studied Sharia sciences, combining jurisprudence and literature, and became academically affiliated with Abd Salam bin Mishish. He studied at the Mosque of Tetouan and gained the approval of the authorities, which revived the corners of Darqawiyya in Morocco. He left many books, including "Explanation of Al-Ajrumiyya" (Harakat, Morocco Throughout History, 1985), and was buried in his zawiya in Tetouan (Al-Saghir, The Problem of Reforming Sufi Thought in the 18th/19th Centuries. Ahmed Ibn Ajiba and Muhammad Al-Harrak, 1988.)

- The spread of the Darqawi order in Morocco

The Darqawi order spread among the various tribes of Maghreb Al-Aqsa (Morocco) (A.N.O.M, série H, sous série 31H/1.) It began to have branches such as Al-Badawiyyah by Ahmed Al-Badawi, Al-Buzidiyyah by Muhammad Al-Buzidi, Al-Harraqiyyah by Muhammad Al-Harraq, Al-Dabarhiyyah by Abdel-Wahid Al-Dabarhih, Al-Ghamariyyah by Hajj Muhammad Al-Ghumari, Al-Fassiyah by Muhammad Al-Fassi, Al-Zarhouni by Malik Al-Zarhouni and Al-Mahajiya by Bouazza Al-Mahaji and others, which gave it a great position and great prestige in popular and political circles. this position made the Makhzen seek to appease and contain it, especially during the reign of Mawla Suleiman (1792-1822 AD) during internal and external crises (Baghough, 2006) (Al-Salawi, 1956,) (Al-Jazairi, 1903).

3-The spread of Darqawiya in the Maghreb

The Darqawi order represented a means of spiritual communication between Morocco and the rest of the Muslim countries, especially the Arab Maghreb. Al-Arabi Al-Darqawi's letters were not without mentioning the Maghrebis and the Orientals as evidence that his method went beyond the borders of Morocco. He said, "To all our brothers and loved ones, the poor masters of the Maghrebis and the Orientals..."

The Darqawi order was able to benefit from the legacy of the Shadhili order, to spread within Islamic countries, calling for Sufi renewal, and its followers increased, especially in the countries of the Arab Maghreb.

It branched off from Al-Darqawiyyah in many ways and zawiyas, and often bore new names for those who were responsible for spreading its teachings. In general, it maintained - in its essence - the principles of Al-Darqawiyyah Al-Shadhiliyyah, becoming known by the names: Al-Alawiyya, Al-Buabdalia, Al-Habriyyah, Al-Budlamiyah, in Algeria, and Al-Madaniyya in both Libya and Tunisia.

Al-Darqawi's position on central authority and European colonialism

4-1 In Morocco:

The Darqawi order resisted foreign invasion in the Maghreb countries (Lothrop). In Morocco, resistance and revolts appeared, led by the sheikhs of Sufi orders - including the Darqawis - throughout the nineteenth century. The historian "Drag" described it as the century of the Darqawi order (Drague, (s-d). Some of them were against the Spanish, such as the uprising of Marsa Martell (Tétouan) in February 1794 AD, and against the French, such as Muhammad al-Hashimi bin al-Arabi (Bel Arabi) al-Madghari since 1888, Maa al-Ainin (1246-1328 AH / 1830-1910 AD) (Paul Marty, 1915-1916). Also, Morocco witnessed the resistance of Muhammad bin Al-Siddiq Al-Darqawi against French Education (1295-1354 AH / 1877-1935 AD), the resistance of Muhammad bin Abdul Kabir Al-Kattani (1290-1327 AH / 1873-1909 AD) (Al-Kattani, translated by Sheikh Muhammad Al-Kattani Al-Shaheed, 1380 AH / 1960 AD), and Muhammad Al-Hajjami (1232 -1361 AH / 1816 AD - 1941 AD) (Murad Ouaed, 1995.)

4-2 In Algeria:

Even though the Darqawis had revolted against Ottoman rule, their positions on the Spanish and French foreign occupation varied. Some of them confronted them through local resistance and uprisings, while others preferred to immigrate to Islamic countries.

4-1: Revolutionary positions

4-2-1-1-: Against the Spaniards:

When Muhammad al-Akhal bin Othman bin Ibrahim al-Kurdi al-Karghli (1788-1799 AD) assumed command of the Beylik of Oran, he succeeded in liberating the city from the Spanish according to the agreement of December 9, 1791 AD (Al-Madani, (D-T)) He officially entered it on February 24, 1792 AD (Bouaziz, 1985). Scholars and students, especially the followers of Al-Darqawiya, contributed with him, as their number reached hundreds, with four hundred men in

each group, led by Sheikh Muhammad bin Ali Boutaleb Al-Mazouni with his students.

4-2-1-2-: Against the French

1- Sheikh Abdul Rahman Al-Amiri Al-Touti Al-Darqawi

Lieutenant Colonel of the Darqawiyya in Sidi Bel Abbas, he recruited sixty-six members of the Beni Amer tribe, and on January 30, 1845 AD, he attacked the headquarters of the French garrison in Sidi Bel Abbas surprisingly. Fifty-eight Darqawiyya were martyred, six Frenchmen were killed, and twenty-six others were wounded (Rinn, Marabouts et Khouans, Etude sur l' Islam in Algeria, 1884,).

2-: The Zaghaya (Zawagha) revolt in the district of Ferdjioua, Constantine, in 1864.

The “Zaghaya Revolution” broke out in the district of Ferdjioua, Constantine, due to the behaviour of the French occupation army (Bouaziz, Algeria’s Revolutions in the Nineteenth and Twentieth Centuries, 1996). The policy of Christianization, the unjust taxes imposed on Algerians, the confiscation of lands (Amiraoui, 2005), and the encouragement of settlement all led to the Zaghaya revolution (Féraud,1878).

This revolution was led by the founder of the Rahmaniyya order, Sheikh Si Ahmed bin Moulay Muhammad, who called for jihad at the head of six hundred members of the Ansar, supported by volunteers from the disciples and followers of the Darqawi, Qadiriyya and Sanusi Sufi orders in Algeria and even from Tunisia and Tripoli (Goldzeigue, 1977).

3-: The revolution of Sheikh Abdel Baqi in Mostaganem (1857-1927 AD)

He is Sheikh Abdel-Baqi bin Ahmed bin Zian Al-Ashaashi Al-Derqawi. During the period (1890-1899) he declared the revolution against French colonialism in the Sidi Ali Kassal region in Mostaganem, and the Falita and Achacha tribes helped him until an arrest warrant was issued against him in 1899, and he was thrown into the prison of Bokhrevis, where he spent several years. After his

release, he immigrated to Palestine and studied under its senior sheikhs. When he returned to his homeland, he opened several zawiyas in Oran, Relizane, and Mostaganem to teach knowledge to students. The sheikh remained under the surveillance of French spies until he died in 1927 (Belil, 2007).

-Hajj Musa Al-Darqawi and his role in the Zaatasha revolution

1-5 biography:

Musa bin Al-Hassan Al-Masry Al-Darqawi (Rinn, Marabouts et Khouans, Etude sur l'Islam in Algeria, 1884), was born near the city of Damietta in Egypt in 1796 AD. He travelled to Syria and Constantinople and from there to western Algeria. he was recruited among the Ottoman military divisions, which he soon fled from towards Constantine and then Tunisia. He then moved to Tripoli in the year 1826 AD, and then to Misrata, where he met the Sheikh of the Madani Order, Muhammad bin Hamza Dhafer al-Madani, in 1829 AD, where he learned the Sharia sciences and the basic principles of the Order and became one of its followers. Then he travelled to Morocco, and upon his return, the Ottomans arrested him in a camp (Al-Qasim, -, Cultural History of Algeria, 2009).

2-5 His activity in Laghouat

Musa bin Al-Hasan Al-Masry settled in (1245 AH/1829-1830 AD) in the city of Laghouat, in an attempt to promote the Madaniyya order. He was received by its residents as conquerors, because of their thirst for knowledge and scholars, and their belief in its dignity. The tribe of the "Ahlaf" in the region joined him, built a zawiya for him, and gave him lands and gardens known today as "Pilgrims' Alley." He stayed in the area for two years, frequenting the city, and riding a donkey with some of his followers, and he became known as "Abi Himar" (Al-Jazairi, Tuhfat Al-Za'ir fi the Exploits of Emir Abdelkader and Akhbar Al-Jazair, 1903).

The public approached him, gathered around him, and admired his oriental melody which he used to lead the call to prayer. This caused him resentment from the Tijaniya zawiya in Ain Madi, which saw him

The Darqawiyyah Order and its Jihadi Role in Algeria

as a great competitor to it (Rinn, *Marabouts et Khouans, Etude sur l'Islam in Algérie*, 1884).

His travel to Massad and the continuation of his activity

After Laghouat, Musa bin Al-Hassan Al-Masry moved to the city of Massad (Djelfa), where Ouled Naïl tribe welcomed him, founded a zawiya for him, and gained many disciples. Then his activity extended northward to the cities of Qasr al-Bukhari, Medea, and Ain Muqadim in the Titari region. Among the most important of them were Sheikh Boulnoir, Sheikh Qwaider bin Muhammad, Hajj Muhammad bin Abdul Qadir, Si al-Tayeb al-Carbouni, and Hajj al-Bashir in al-Barwaqiya (Gorguos, 1856, 1873).

Hajj Musa contacted Sheikh Al-Arabi Bin Attia, the leader of the Darqawi order in Al-Wanshiris, trying to convince him to support jihad and call the Brotherhood to it (Gorguos, “Biographie of Haj Moussa oul’homme de l’âne (Bou Hamar) et l’Emir Abdelkader”, 1856- 1873), but he did not succeed.

To consult about confronting the French in the city of Algiers, Ibn al-Hasan al-Masry visited the city of Blida in 1833 AD and spoke with some of its notables, such as Hajj al-Saghir bin Issa al-Barakani, who urged him to recruit desert Arabs to strengthen the lines of the mujahideen.

Hajj Musa returned to the desert, and was able to mobilize some of the tribes of southern Titari and the tribe of Djelfa, forming an army numbering about 3,000 knights and 2,000 infantry in April 1834 AD, and marched with them towards Medea (Rinn, *Marabouts et Khouans, Etude sur l'Islam in Algérie*, 1884). He camped there and asked its residents for support to liberate the city of Algiers, but they used the excuse of a lack of supplies, so he advanced towards the walls of the city and the residents confronted him with old cannon that malfunctioned at the first shot. The residents considered this a miracle for Hajj Musa (Al-Jazairi, *The Visitor’s Masterpiece in the Exploits of Emir Abdelkader And Algeria News*, 1903).

In these circumstances, Emir Abdelkader saw that France had refrained from Musa Al-Derqawi's movements. Hence, he mobilized his regular armies and headed to Al-Taytari - after his residents sought help from the Emir and Ahmed Bey - to confront Musa Al-Derqawi, who in turn took advantage of Emir Abdelkader's signing of the "De Michel" Treaty on February 26, 1834 AD (Churchill, 1974) and considered this an abandonment of jihad.

Therefore, al-Emir headed towards the Medea region, and camped in the foothills of the "Awamri" mountains (Al-Jazairi, *The Visitor's Masterpiece in the Exploits of Emir Abdul Qadir and the News of Algeria*, 1903.) - near Jandal west of Medea - in (Shaban 1250 AH / April 1835 AD) (Al-Jilani, 1980), where a battle took place between the forces of both sides. It lasted about four hours, in which Emir was victorious (Churchill, *The Life of Prince Abdul Qadr*, 1974), and Al-Darqawi was defeated, who fled with his remnants, leaving two hundred and eighty dead and a large number of wounded and ammunition (Bouaziz, *Algeria's Revolutions in the Nineteenth and Twentieth Centuries*, 1996). Then Musa withdrew to the city of Massad, accompanied by a few of his followers, and began to organize his lines to continue the jihad. As for its leader, Qwaider bin Ahmed, he surrendered before some French collaborators, which influenced the resistance of Musa Al-Masry (Rinn, *Marabouts et Khouans, Etude sur l'Islam in Algérie*, 1884), who became pursued by the French general "Youssef." (1809-1866); He fled from the city of Massaad, towards the Bani Ya'la tribes in the Kabylie region, where he stayed for three years, then headed south to MatliliChaanba in 1848 AD (Al-Qasim, *Cultural History of Algeria*, 2009,).

His role in the Zaatasha revolution

When Ahmed Bouzian, Sheikh of the Eastern Zab (1799-1849) (Cherfa, 2007,) decided to explode the revolution in the Zaatasha region in 1849 AD, he gave it a religious and national dimension. Thereafter, he contacted various tribes and sheikhs of orders and zawiyas, including Ibn al-Hasan al-Masri al-Darqawi, who welcomed jihad. Therefore, he stopped by the city of Massad, and he took with

The Darqawiyyah Order and its Jihadi Role in Algeria

him about eighty fighters from Ouled Nail (Bouaziz, 1996), they braved jihad until martyrdom and were part of the number of mujahideen who numbered 476 mujahideen on the day of the raid, November 26, 1849 AD. Hajj Musa al-Darqawi's battalion consisted of five tribes from the country of Ouled Nael: The sons of Saad bin Salem, the sons of Issa, the sons of Si Ahmed, and the sons of Sidi Abdel Aziz (and others, 2017).

Father Duvillari reports that Hajj Musa's companions were from the tribe of Ouled Issa only, and all of them were martyred except one (François, 1995).

Sheikh Al-Derqawi resisted valiantly, along with the Mujahideen of Ould Nael, Bou Saada, and M'Sila, who joined their brothers in the Zaatasha Oasis, west of the city of Biskra, and tried to break the siege imposed on the oasis, until orders were given by the French commander, General Herbion (1791-1866), to exterminate the inhabitants of the oasis, including women. Elderly people and children, vandalizing and burning homes, and cutting down palm trees (Mayasi, 2007).

De Baril mentions that Bozian and his son Si Musa, who were followed from one house to another, resisted the resistance of the lions, and after bombs were used against them, they were eliminated, and their heads were transferred to General Herbion, who left them for several days in full view of the people ((General, 1987).

The acts of repression damaged the reputation of the French army and raised the status of the Mujahideen, to the point that "Belsie Raymond" declared: "I am not afraid to say that the glory of the vanquished exceeded and overshadowed the glory of the victors" (Al-Alawi, 1992).

6: Appeasement positions towards the occupation

During the outbreak of some revolutions and uprisings against the French occupation, some Sufi orders sheikhs issued jurisprudential rulings loyal to the occupation, which the French administration exploited to direct public opinion in its favour, including the famous

publication of Muhammad El-Mossoum (1820-1883 AD). The latter appeared at a time when the colonial authorities were tyrannical and revolutions intensified such as the activity of Darqawi sheikhs and Hajj Musa al-Darqawi.

El-Mossoum appeared as a calmer of the situation and a farewell to peace - either on his initiative or at the request of the occupation authorities. he used his influence in 1864 AD when the revolt of the sons of Sidi Sheikh and the revolt of Sheikh Al-Haddad and Al-Maqrani broke out in 1871 AD (Drague, Cahiers de L'Afrique et L'Asie . in Algeria, 1884,).

Following Margaret's Revolution (the Miliana Revolution) in 1901 AD, which was launched by a follower of the Darqawi order in the Miliana region against the French (Agron, 2007), Mr. Ghulam Allah, Sheikh of Darqawi, intervened in the region, to calm the rebellious souls (Yunus) (Drague, Cahiers de L'Afrique et L'Asie, Esquisse d'Histoire Religieuse du Maroc, (s-d).

7: Immigration to Islamic countries

Sheikh Muhammad bin Yallus (1854-1927 AD) was a presenter of the Hebraic Dirqawi order in Tlemcen, along with another presenter called “Kazbour”. They tried to protest against the census of Algerian youth, with the intention of compulsory conscription in 1908 AD. When Ibn Yalus was unable to incite the members of his tribe to speak out in the revolution, he and his companion, the Lieutenant Colonel, called on people to emigrate towards Syria and Turkey. Ibn Yalus applied for a large number of passports, but he faced many threats (Yunus, Islamic Encyclopedia), so he fled and took refuge in Damascus in October 1911 AD (Bardin, 1979). Then his companion Sheikh Kazpour applied for fifty passports from the occupation administration, but his request was rejected. Despite this, groups of Darqawis left towards Damascus, the first group included seventy-five individuals and the second forty people, and then a group of twenty-five migrants (Tarshun, 1984-1985 AD) followed them.

Thus, the positions continued until World War I broke out, and France asked the representatives of the Sufi orders in the Maghreb in general

The Darqawiyyah Order and its Jihadi Role in Algeria

to support it against Germany and the Turks. Therefore, Sheikh Ahmed Al-Mabkhout (Al-Qasim, 2009), the presenter of the Darqawi order in Al-Mishriyya - through the Al-Alam Al-Islami newspaper for December 1914 AD - issued a message to the followers of the order. In it, he praised France and asked for its support on the one hand, and disparaged and criticized Germany on the other hand.

Conclusion

Sufi orders were a characteristic of Moroccan history. Since the fourteenth century, the orders, with their various branches, have remained more popular and vibrant in popular circles, due to the weakness of the local central authorities in the face of foreign Christian attacks. The Darqawi order is considered a model for jihad in Morocco and Algeria, which made local and foreign authorities give them special attention.

Al-Darqawiyyah inspired its principles from the Shadhili order, and from its pioneers (Al-Arabi Al-Darqawi, Ibn Ajiba, Muhammad Al-Harraq...) who renewed the Shadhili Sufi doctrine with varying methods, ranging from confrontation to flexibility and appeasement, and their role went beyond the religious and social sphere, to the political sphere in particular. During the 19th century AD/13AH; they sparked several revolutions in Algeria and helped Bey Muhammad the Great liberate the city of Oran from the Spanish in 1792 AD. At the beginning of the nineteenth century, they supported the population in Algeria to revolt against the local authority because of high taxes. Thus, widespread rebellions emerged in the countryside, in which the revolutionary Zaboushi Rahmani Bamila allied with the Darqawis.

The Darqawis confronted the Spanish and then French occupation in Morocco and Algeria, just as they supported popular resistance since 1830 AD in Algeria. Their positions varied between military resistance and economic, cultural and social boycott, and migration from the land of war to the land of Islam. Rather, they went beyond that to calling on Muslims to unite in the framework of the Islamic University, just as the Madaniya order did.

In conclusion, it can be said that the Darqawi order influenced the social, political, military and intellectual reality of the countries of the Arab Maghreb, especially Algeria and Morocco.

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