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The Tijaniya order and its role in developing spiritual tourism in Algeria

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Abstract :

Tijaniya The order has formed a fundamental pillar in strengthening the bonds of communication between the Algerian people and many other peoples. This is thanks to the attractive cultural and spiritual elements that this order possesses in Algeria, represented by the Tijaniya centers across the Algerian Sahara in Ain Madhi, Timacine, Guemar, Boussemgoun, and other centers, and the mother zawiyas they contain. It also has a close relationship with the various branches and zawiyas of the order in the African continent and beyond, which has facilitated building bridges of communication with different countries through these branches and the visits of the order's successors to them on various occasions, as well as the adoption of the principles of the order by scholars, jurists, and politicians in many countries of the aforementioned continent.

This connection has transformed Algeria, thanks to the Tijani heritage, into a destination for visitors, tourists, and followers seeking the Tijani centers of Ain Madhi (the seat of the Caliphate), Timacine, Guemar, and Boussemgoun. These places possess spiritual symbolism and religious landmarks (zawiyas, mosques, shrines, etc.), as well as immense cultural potential stemming from the ancient palaces that comprise these centers, scattered across beautiful desert oases. The zawiyas, sources of knowledge and learning, offer researchers and students rare manuscripts and valuable resources in various fields of knowledge.

The spiritual and cultural dimensions of the Tijaniya order can be invested in developing the spiritual tourism sector in Algeria.

Keywords: Tijaniya Method , Ain Madhi, Timacine, Guemar

Introduction

The Tijaniya order is regarded as one of the most significant Sufi orders that has played a prominent role in strengthening spiritual ties between the Algerian people and African societies. Scholars, jurists, and political figures in numerous African countries made this possible through the pivotal role of its central zawiyas in Ain Madhi and Timacine, which established bridges of communication with various regions through their affiliated branches, the regular visits of the order's caliphs to these branches on different occasions, and the adoption of Tijani principles.

Owing to the Tijani heritage, Algeria has become a destination for visitors, tourists, and disciples heading toward the principal Tijani centres in Ain Madhi (the General Seat of the Caliphate), Timacine, Guemar, and Boussemghoun

. These locations possess profound spiritual symbolism and important religious landmarks (zawiyas, mosques, and mausoleums), in addition to substantial cultural potential rooted in the ancient ksour that form these urban centers, scattered across picturesque Saharan oases. Furthermore, the zawiyas constitute enduring sources of knowledge and scholarship, owing to the precious manuscript collections, rare sources, and valuable references preserved in their libraries across various fields of learning.

The spiritual and cultural dimensions embodied by the Tijaniya order can thus be strategically invested in stimulating and promoting religious tourism in Algeria.

1. The Tijaniya Order:

It is attributed to its founder, Sidi Ahmed ben al-Mukhtar al-Tijani ¹ He was born in the year 1150 AH / 1737 AD in Ain Madhi, located behind the slopes of the Amour Mountains, about 70 km from the city of Laghouat. It is renowned throughout the Sahara for its zawiya, which is visited by scholars and esteemed saints from various parts of North Africa ² Ahmed al-Tijani is considered a great Sufi who studied many Sufi orders, such as the Qadiriya, Khalwatiya, Taybiya, and Rahmaniya, before eventually establishing his own order following his journey to the Hijaz and Cairo, where a large number of followers and disciples gathered around him.

After traveling through the Touat region in the Sahara and North Africa, he went to Fez, where he established a zawiya that became a center for spreading his order, until his passing in 1239 AH / 1815 AD, after he entrusted the leadership of the order to Sidi al-Haj Ali Timacini.³

What is notable about this Algerian-founded order is twofold. First, it did not gain much acceptance among the Algerians and, consequently, did not achieve widespread influence in Algeria, limiting its religious impact mainly to the Sahara. This may be attributed to the founder's strictness, as he declared that he had been commanded by the Prophet to abandon all other orders and that forgiveness was granted only to those who saw him or those who saw those who saw him, which alienated people. Additionally, al-Tijani's self-endorsement and

the possible opposition of the Ottomans toward this order further restricted its reach.

The second notable aspect is that it is an order with an aristocratic character, as it was followed by the elite, including prominent merchants, some sultans of Morocco such as Sultan Abdelhafid, and several Beys of Tunisia. The order also spread beyond the borders of Algeria, particularly in the lands of Western Sudan, where it played a significant role in spreading Islam among the African pagans.⁴ Louis Rinn estimates the number of the order's *zawiyas* at seventeen, with one hundred *muqaddams* and 11,082 *ahbab* distributed across the provinces of Algiers, Oran, and Constantine.⁵

Followers of the Tijaniya are known as the *Ikhwan* or *Ahbab*, and they are recognized by their prayer beads (*subhah*), which are made of sandalwood. The beads are divided into six groups, separated by five red silk beads, with ten flat rings on top, each the same size as the beads. These beads aid in reciting the order's litanies, which include: 100 repetitions of *Al-Latif*, 100 repetitions of *Astaghfirullah*, 100 repetitions of *La ilaha illa Allah*, 100 repetitions of *Salat al-Fatih*, and 12 repetitions of *Salat Jawharat al-Kamal*..⁶

Today, the Tijaniya order is considered one of the most widely spread Sufi orders across all continents and countries of the world through its *zawiya* branches and *muqaddams*. It is estimated to have around 400 million *ahbab* and affiliates who are spiritually connected to the order by following its educational method in receiving the litanies and instilling the values of our noble religion.⁷

2. The Tijani Heritage and Its Role in Tourist Attraction:

The Tijaniya order emerged in the southern Saharan Atlas, in the oasis regions, which are considered the cradle of civilization due to their centers of urban life such as mosques, markets, and shops, as well as agricultural production. These areas also served as meeting points for the exchange of goods, news, and ideas between nomads and settled communities.⁸

The emergence of the Tijaniya order in the Saharan *ksars* (fortified settlements) gave it strength, as the desert inhabitants enjoyed greater freedom due to their distance from central authority and lack of direct ties to it. Additionally, their economic activity, mainly based on agriculture and trade, provided the order with significant material support, not to mention moral backing. The *ksars* of southwestern Oran and the southeastern regions in Oued Righ and OuedSouf are considered the main strongholds of the Tijaniya in its birthplace and continue to hold this role today. Notable historical and architectural

sites such as Ain Madhi, Bousmaghoun, Timacine, and Guemar contain Tijani heritage with religious, cultural, and civilizational dimensions, which could potentially be developed into centers for tourist attraction, particularly under the framework of religious or spiritual tourism⁹.

In order to gain an understanding of these important Tijani sites in the context of tourism marketing in Algeria, we will provide an overview of each landmark individually, presenting a brief introduction and then highlighting its main components and attractive tourism features.

1- Ain Madhi:

Ain Madhi, administratively affiliated with the province of Laghouat, is located north of the provincial capital at a distance of 60 km. It is bordered to the northeast by Tadjemout, to the north by El-Ghicha and Oued Mzi, with the western boundaries adjoining El-Ghicha and Tadjrouna, to the southwest lies the province of El Bayadh, and to the east are El-Houaita and Hassi R'mel.

Ain Madhi is renowned as the global capital of the Tijaniya, as it hosts the General Caliphate (Khilafah) headquarters of the order. This status grants it great importance for the followers and admirers of the order worldwide, including tribal leaders from various regions, especially in West Africa.

The significance of Ain Madhi stems from its character as a religious city possessing the necessary assets for this type of tourism, which can be highlighted in the following elements:

• Mausoleums and Graves:

Ain Madhi is the resting place of prominent figures and renowned shaykhs within the chain of the Tijaniya order. Their graves and mausoleums are therefore considered pilgrimage sites for the *ahbab* and followers of the order, as well as for many visitors seeking blessings from different parts of the world. Among the most notable are the mausoleum of Sidi Muhammad al-Habib al-Tijani, son of the founding pole, along with some members of his family; his descendants such as Sidi Abdeljabbar al-Tijani; and the cemetery of Ahmed Ammar al-Tijani, where his shrine is located, as well as the grave of his wife,¹⁰ Aurélie Bikkar, and his son, Sidi Muhammad al-Taher al-Tijani, among others¹¹.

• The Tijani Zawiya:

The zawiya represents the headquarters of the General Caliphate of the Tijaniya order and serves as a major center of attraction for Tijani followers

spread across the world, whose number is estimated at around 400 million adherents representing various continents and countries.

The zawiya includes a recently established Qur'anic school, inaugurated during the 2008/2009 academic season. It also contains the residence of the General Caliph of the order, as well as a guesthouse for visitors¹².

• Archaeological and Historical Sites:

Ain Madhi is considered an ancient city that was chosen as a place of residence by the Tijajana (Tijani ancestors) who came from al-Andalus. They established the city's *ksar* (fortified settlement), which later became a subject of praise by visiting scholars and Arab travelers. These visitors unanimously described Ain Madhi as a center of learning and culture due to its abundance of scholars and its inhabitants' dedication to various religious sciences, particularly Maliki jurisprudence. It is reported that most of the town's residents memorized *Mukhtasar Khalil*. This was mentioned in both the *al-Rihla al-Nasiriya* and *al-Rihla al-Ayashiya*, nearly a century before the emergence of Ahmad al-Tijani.

• The Old Ksar:

The old ksar represents the earliest nucleus of urban settlement in the region, upon which the city was founded around 500 AH. It is surrounded by a wall with three gates: Bab al-Saqiya, the Eastern Gate, and the Grand Gate. Outside the walls lie the gardens that provide sustenance for the inhabitants of the ksar.

The old ksar contains significant Tijani historical and archaeological landmarks, foremost among them the house where Ahmed al-Tijani was born and spent his childhood. This site is of particular symbolic importance, as it represents a central point of attraction for followers and visitors due to its profound spiritual and historical significance for all Tijanis.

The ksar also includes three Tijani zawiyas: Zawiyat Sidi Muhammad al-Habib, Zawiyat Sidi al-Bashir, and Zawiyat Sidi Ben Ammar. In addition, it houses the Ancient Mosque, built at its center by the inhabitants of Ain Madhi in 1700 CE and restored over different periods. The mosque holds special importance for the city's residents, as part of it contains the resting place of one of the most prominent figures of the order, Sidi Muhammad al-Habib, alongside members of his family.

Many distinguished figures frequented this mosque, including Ahmed al-Tijani, Sidi al-Haj Ali al-Timacini, the traveler al-Nasiri, and Sheikh Mubarak al-Mili, among others. Adjacent to it is the Quranic school from which numerous scholars, imams, and preachers graduated¹³.

• **Kourdane Ksar:**

Kourdane Ksar is considered the second most important Tijani landmark in Ain Madhi. The ksar possesses a unique charm thanks to its strategic geographical location, the elegance of its architectural design, and the historical significance of its construction. It was built in 1870 by Ahmed Ammar al-Tijani (1850–1897), the fourth Caliph of the Tijaniya order, to serve as a residence for his wife Aurélie Bikkar, whom he married after being transferred to the French capital, Paris.

The ksar includes beautiful gardens, as well as the cemetery of Ahmed Ammar al-Tijani, his wife, and his son, in addition to several prominent Tijani figures. It also houses valuable historical items, such as the carriage that the Caliph used to travel to the old ksar. All these features make K¹⁴ a destination for visitors from various parts of the world, whether devoted followers or tourists.

2• **Boussemghoun Ksar:**

Boussemghoun Ksar is located in the south western part of ElBayadh Province, approximately 160 km from the provincial capital, and is administratively affiliated with the district of Boussemghoun. It lies on the south eastern side of the district's residential area. The surrounding region is predominantly mountainous in character.

The ksar is enclosed by a continuous wall on all sides, to which houses are attached—particularly on the northern side—reaching a height of up to 4 meters toward the oasis. The ksar has three gates and six alleys connected to the main square. The houses of Boussemghoun Ksar share open communal spaces and generally consist of two stories, sometimes with a rooftop terrace¹⁵.

Boussemghoun Ksar holds great significance for the Tijaniyya, as it witnessed the birth of the order in 1782 at the hands of its founder, Ahmad al-Tijani, after he received divine inspirations calling him to establish his own path. He remained there for seven years before leaving for Fez¹⁶.

Today, the main tourist asset of the ksar is the Tijani zawiya located in its northwestern part, whose balconies overlook the oasis. It is situated in the

neighborhood known as “Aghrem Aqdim,” one of the oldest and most historic quarters of the ksar¹⁷.

The zawiya has remained the primary driver of economic activity in the ksar town, as it attracts large numbers of visitors and followers of the order. This, in turn, stimulates trade, buying and selling, and revitalizes various vital sectors within the town.¹⁸

3• Timacine:

Timacine is a municipality and the seat of a district within Touggourt Province, located about 7 km from the provincial capital. It contains the old ksar, considered one of the most beautiful Saharan ksars, representing the creativity of Islamic Saharan architecture. The ksar is situated north of the city center of Timacine and south of the Bahour neighborhood, along National Road No. 309, and is surrounded on all sides.

The ksar was built on a hill rising 8 meters above the surrounding area, with a length of approximately 400 meters and a width of 300 meters. Its importance lies in housing significant historical landmarks such as narrow alleys, mosques, mausoleums, and the minaret of the ancient mosque. The minaret, reaching a height of 21 meters, is a masterpiece in the Moroccan Fassi architectural style¹⁹.

Timacine is considered the second most important city in the world for the Tijaniya, as it preserves a diverse Tijani heritage of great spiritual value, represented by:

• The Tijani Zawiya:

This is one of the major zawiyas of the Tijaniya order worldwide. It is located south of Timacine, in the outskirts of an area called Tamlahat, and was established by the Grand Caliph, Sidi al-Haj Ali al- Timacini.²⁰

It was established in 1217 AH / 1803 AD with the permission of the founding sheikh, Ahmad al-Tijani, and was later relocated in 1230 AH / 1805 AD to Tamlahat.²¹

The Tijani Zawiya in Timacine has experienced expansion since its establishment due to circumstantial and historical needs, whether in terms of building materials, architectural design, or adapting to contemporary standards. Each caliph has left his mark on its development, with Caliph Muhammad al-Bashir II being particularly notable in this regard. ²² He is one of the most important caliphs who renovated the zawiya, having built and refurbished the first

section of the Timacine Zawiya, which he inaugurated on May 6, 1993²³. The current caliph, Dr. Sidi Muhammad al-‘Id al-Tijani, renovated the main headquarters of the zawiya, transforming it to include a modern cultural wing. It now serves as a center of intellectual and civilizational influence. He has also added aesthetic touches, such as a covered corridor adorned with decorative domes²⁴.

- **Mausoleum of the Grand Caliph:**

The dome of the mausoleum was built by Caliph Sidi Muhammad al-‘Id I in 1284 AH / 1868 CE and has been renovated several times, most recently under Muhammad al-Bashir II in 1997/1998. It houses the tombs of Caliph Sidi Ali al-Tamacinei, his successors, and some members of his family. The mausoleum is adorned with beautiful inscriptions that captivate visitors from far and wide. Several buildings were also constructed around the mausoleum over different periods²⁵.

- **The Zawiya Cemetery:**

The cemetery is one of the main pilgrimage sites, as it contains the mausoleums and graves of the sons of the zawiya and some notable scholars from Algeria and abroad, such as the esteemed scholar Sidi Ali al-Sudani.

- **The Zawiya Library:**

The Timacinee Zawiya library houses precious works across various fields of knowledge, including numerous manuscripts, historical sources, and reference materials. It also contains international journals and periodicals collected by the caliphs over different periods, such as *Al-Zahra al-Tunisiyya*, *Al-Najah*, *Al-Shihab*, *Wadi Mzab*, *Al-Majalla al-Zaytouniya*, *Al-Hilal*, *Al-Hidaya al-Islamiya*, *Majallat al-Islam*, *Al-Sabah*, *Al-Islam*, *Al-Kawakib*, as well as various European magazines and newspapers.²⁶

The library serves as a major attraction for researchers and students from various national and international universities.

- **The Library:**

It houses a collection of books, scholarly theses, encyclopedias, and periodicals, classified according to the Universal Decimal Classification system. The library's holdings cover a wide range of knowledge in the humanities, social sciences, medical sciences, exact sciences, and the arts, as well as topics related to Sufism in general and the Tijaniya order in particular. The library consists of three wings, all equipped with the latest communication and information technologies²⁷.

This naturally attracts students and researchers seeking to benefit from the knowledge it contains.

• The Quranic School:

Established alongside the founding of the zawiya, the school was fully renovated by Caliph Sidi Muhammad al-Bashir and inaugurated by the current Caliph, Sidi Muhammad al'Aid, on October 3, 2000. The school currently accommodates 444 students and has been expanded to include three sections: two dedicated to Quranic memorization and one for teaching Islamic sciences²⁸.

This also serves to attract local youth, students from across Algeria, and even from abroad, for Quranic memorization and the study of Islamic sciences, making it a highly important center of attraction today.

4• Guemar:

Guemar is a municipality and the seat of a district within El Oued Province, located 14 km north of the provincial capital. Its inhabitants rely primarily on agriculture as their main economic activity. Guemar is an ancient city whose importance stems from its strategic location, agricultural resources, and cultural and religious significance²⁹.

Guemar has historically experienced development in both urban planning and social fabric. The old city forms its vibrant heart and was built in the shape of a large fortress with several gates: three main gates—Bab al-Zharawi to the north, the Eastern Gate to the east, and the Western Gate to the west. In addition, there is a small northern gate called Bab al-Buiba and another gate on the eastern side, known as Al-Faj, used for drawing water. To the south lay the market. The city is distinguished by its arches, domes, and narrow alleys³⁰.

• Religious and Cultural Significance of Guemar:

Guemar became a prominent religious and cultural center since the establishment of the first Tijani Zawiya in the world there in 1204 AH / 1789 CE.³¹

It became a spiritual center visited by all followers of the order, both from the local area and beyond, which strengthened its social, cultural, and economic role. The main tourist attractions of Tijani Guemar include:

- **The Zawiya:**

This is one of the most important historical landmarks in Algeria, as it is the first Tijani Zawiya in the world. It is a masterpiece of Islamic architecture and ornamentation³².

The zawiya is connected to a range of essential facilities, including houses, mosques, domes, and guesthouses, the most notable being the *Dar al-Khadra*, which was also used for teaching various religious sciences. Additionally, there is the Eastern Courtyard, an annex to the zawiya, and later the urban complex known as *Buhuth Sayidna* was added. The most recent renovation of the zawiya took place under the current Caliph, Dr. Muhammad al-Aid II, who inaugurated a cultural complex for the zawiya, including a Quranic school, a modern library, and halls for receiving guests³³.

- **Mosque of Sidi Ahmed Ammar:**

This mosque was built by Caliph Muhammad alAid al-Timacini in 1286 AH / 1870 CE. It follows the same architectural style and layout as the Timacini Mosque. It is a beautiful architectural masterpiece, with the founder adding an artistic touch by decorating the interior dome with the Names of Allah (*Asma' al-Husna*), selected Quranic verses, and celestial motifs³⁴. Thus, it attracts admiration from all its visitors from various regions.

- **Mausoleums and Graves:**

The Tijani Zawiya in Guemar contains numerous mausoleums and graves of the Tijani family, foremost among them the tomb of Caliph Ahmed Ammar al-Tijani, son of Muhammad al-Habib al-Tijani, who passed away at the zawiya in 1897 CE. Adjacent to it are graves of other prominent figures of the order. These mausoleums and graves serve as pilgrimage sites for followers of the order from both within Algeria and abroad.

Conclusion:

The Tijaniya order is considered one of the most famous Sufi orders in the world in terms of its spread and the large number of followers. Its spiritual and cultural aspects make it a source of attraction for followers and tourists from different countries around the world within the framework of what is called spiritual tourism.

Spiritual tourism and its development in Algeria is mainly linked to religious landmarks. Perhaps what the Tijaniya has of centers serves this purpose. Ain Madhi is the cradle and headquarters of the general caliphate of the order in Africa and the world at large, and it can become a destination for this type of tourism, with the existence of other fortresses no less important than the center of the caliphate in Timacine, Boussemghoun, Guemar, and others. These are centers that contain a huge Tijani heritage represented in the beautiful and ancient desert palaces with civilizational and religious dimensions through mosques, zawiyas, shrines, tombs, and other tourist attractions.

Appendix No. 01



Kourdane Ksar



The Tijani Zawiya of Ain Madhi – Headquarters of the General Caliphate

Appendix No. 02

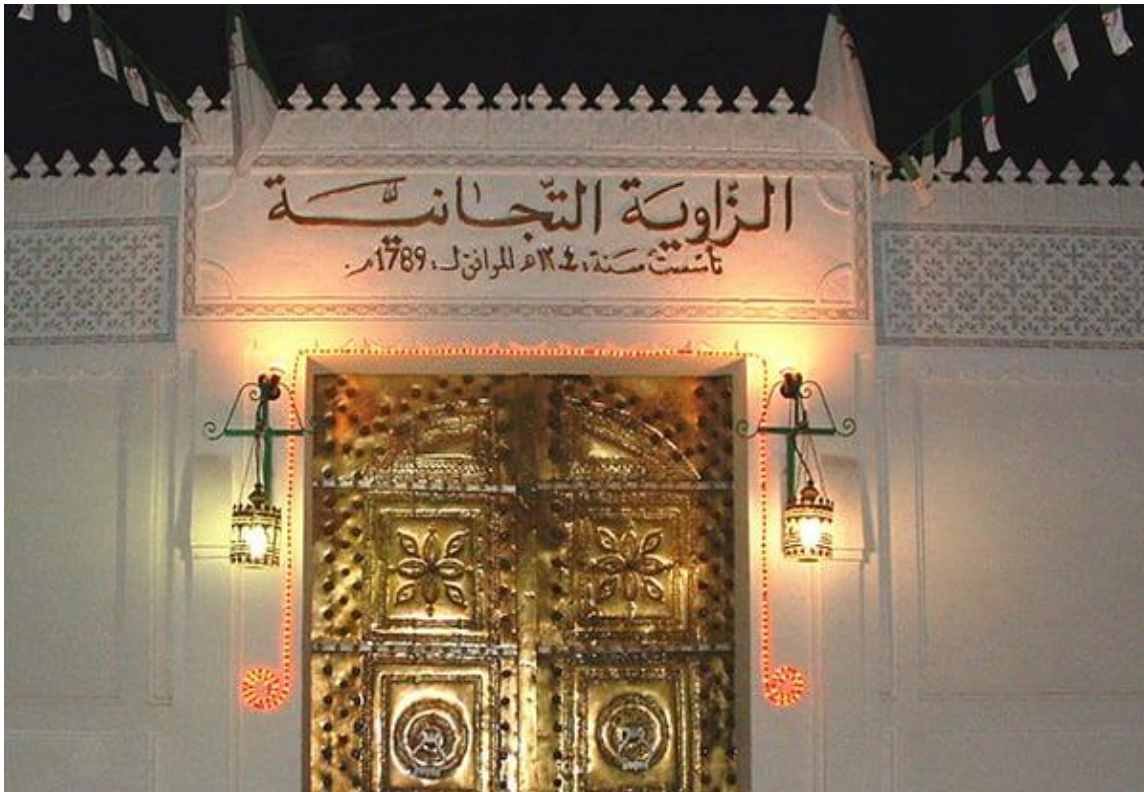


Timacine Zawiya



Mausoleum of the Grand Caliph Sidi Ali al-Timacini

Appendix No. 03



The Tijani Zawiya of Guemar

Appendix No. 04



The Retreat (Khalwa) of the Concealed Pole, Sidi Ahmed al-Tijani, in Boussemghoun

References

¹ It is named after the Banū Tujin or Tijāna (the inhabitants of Ain Madhi), whom Sidi Muhammed ibn Salim (the fourth-generation ancestor of al-Tijani) visited from Asfi in Morocco, married, and whose descendants became known as the Tijaniya. (Al-Tijani, by Sheikh al-Hadi ibn Sidi Mouloud Fal, Tawali‘ al-Su‘ud, Publications of the Ministry of Islamic Affairs, Kingdom of Morocco, Dar Abi al-Raqq, 1st edition, 2008, p. 25.)

² Louis Rinn, **Marabouts and khouan**, Study on Islam in Algeria, Adolphe Jourdan, bookseller, publisher, Algiers, 1884 p: 416.,

³ Arnaud(L), **Histoire de l'ouali sidi Ahmed et-tedjani**, R A ,n°5, ,Alger , 1861 p :470 .

⁴ Mas‘ud al-‘Id, The Murabitun and Sufi Orders in Algeria during the Ottoman Era, Sirta, Issue 10, 1988, pp. 12–13.

⁵ Louis Rinn, **Opcit.** p 451.

⁶ **Ibid**, p :441-442.

⁷ Press release, Algerian News Agency, May 14, 2014.

⁸ Ismail Al-Arabi, The Great Sahara and Its Shores, National Book Foundation, Algiers, 1983, p. 199.

⁹ **Religious (Spiritual) Tourism:** Religious or spiritual tourism refers to visiting sites that attract tourists of various kinds due to the presence of religious landmarks such as zawiyas, mosques, mausoleums, and graves—especially those associated with practices of dhikr (remembrance) and seeking forgiveness. It also involves the organized flow of tourists from within the country and abroad, aiming to learn about religious sites, their history, and the spiritual values they represent for a particular faith or belief. Visiting sacred sites, essentially a form of spiritual tourism, has been a long-standing practice among nations and peoples. (Muhammad ‘Ubaydat, Tourism Marketing: A Behavioral Approach, Wael Printing and Publishing, 1st edition, Amman, 2000, p. 141.)

¹⁰ Ahmed Ammar passed away in 1897 in the outskirts of Qomar and was initially buried in the cemetery of the Tijani Zawiya. Seven months later, at the request of his wife and by order of the Governor-General, his body was transferred and reburied in Ain Madhi. For this reason, he is known as “the one with two graves.”

¹¹ We visited these landmarks last year and observed the old cemeteries as well as the most important mausoleums and graves they contain

¹² See Appendix 1.

¹³ Samira Jerraoui, Tourism Planning as a Tool for Developing Religious Tourism: The Tijani Zawiya as a Model, Journal of Financial, Banking, and Business Management, Vol. 10, No. 2, 2021, p. 455.

¹⁴ Jerraoui, Samira, **Ibid.**, p. 456.

¹⁵ Labter Qada, The Effect of Climatic Factors on the Composition of Brick Material in Boussemghoun Qsar in Southwestern Algeria, Al-Mawaqif Journal for Research and Studies in Society and History, Vol. 18, No. 11, August 2022, pp. 342–344.

¹⁶ Abdelkader Allal, The Importance of Communication in Developing Religious Tourism (The Nature of Communication in the Tijani Zawiya), Journal of Humanities and Civilization, Laghouat University, Issue 2, June 2019, p. 54.

¹⁷ Labter Qada, **Ibid.**, p. 345.

¹⁸ Sirta Bouhafs, Economic Activity through the Market in Southwestern Algeria: Boussemghoun Qsar as a Model, Tanmwir Journal, Issue 2, June 2017, p. 193.

¹⁹ Bilal Sara, Cultural Heritage and Its Role in Achieving Sustainable Tourism in Algeria: Tamasine Qsar as a Model, Manbar al-Turath al-Athari Journal, Vol. 11, No. 1, 2022, p. 208.

²⁰ Al-Haj Ali al-Timacini (1180 AH / 1766 CE – 1260 AH / 1844 CE): Al-Haj Ali al-Timacini al-Yanbou‘i was one of the most prominent figures of Sufism in Algeria and the world, a standard-bearer of the Tijaniyya order, and the successor of the pole, Ahmad al-Tijani. He contributed significantly to consolidating and spreading the order in Algeria and beyond and

achieved numerous accomplishments across various fields. Sheikh Ali left behind several sons, including Muhammad al-‘Aid, Muhammad al-Saghir, al-Akhdar, and Mu‘ammar.

(Ali bin Khalifa, *Al-‘Irf al-Shudhi fi al-Ta‘rif bi al-Shaykh Sidi Ali al-Timacini*, Dar al-Ja‘iza, El Qubba, Algeria, 1st edition, 2015, pp. 32–54.)

²¹ **Timacine Tijani Zawiya**, *The Tijani Zawiya of Timacine: Between Yesterday and Today*, Quinin Press, El Oued, Algeria, 2008, p. 9.

²² **Muhammad al-Bashir II** (1918–2000): Son of Sheikh Sidi Muhammad al-‘Id, he assumed the caliphate of the zawiya in 1978, succeeding Ahmed al-Tijani al-Timacini. His period of leadership was marked by urban and architectural reforms affecting the Timacine Zawiya between 1993 and 1997, as well as other Tijani zawiyas in Biskra and El Oued.

(Ali Ghrissi, *A‘lam wa Akhtam*, Vol. 1, Quinin Press, El Oued, Algeria, 2013, pp. 77–80.)

²³ **Timacine Tijani Zawiya**, *Ibid.*, p. 15.

²⁴ *Ibid.*, p. 16.

²⁵ Al-Sadiq Al-‘Arusi, Sheikh Sidi Muhammad I, *Dar al-Ja‘iza*, El Qubba, Algeria, 2021, pp. 54–55.

²⁶ Ghrissi, Ali, *Ibid.*, pp. 49, 63.

²⁷ **Timacine Tijani Zawiya**, *Ibid.*, p. 21.

²⁸ *Ibid.*, p. 21.

²⁹ [Ar.wikipedia.org/wiki/Qomar,_El_Oued_Province](https://ar.wikipedia.org/wiki/Qomar,_El_Oued_Province), accessed on May 12, 2025, at 8:30.

³⁰ For more details about the city, see: Abdelaziz Hassouna, *Urban Architecture in the Wadi Souf Region: Qomar as a Model*, *Journal of Humanities and Social Sciences*, Special Issue, n.d., pp. 132–134.

³¹ **Guemar Tijani Zawiya**: Established in 1204 AH / 1789 CE by the muqaddam of the order, Muhammad al-Sassi al-Qamari, under the instruction of the founder, Sheikh Sidi Ahmed al-Tijani. It is the first zawiya in the history of the order and has undergone multiple expansions over different periods. The zawiya has played very important social, cultural, and religious roles and today stands as a beacon and architectural masterpiece, with its distinctive design serving as a major attraction for tourists and visitors from various regions.

(Aqba al-Saeed, *Scientific and Cultural Activity of the Tijani Zawiya in Guemar during the 19th and 20th Centuries*, pp. 2–3.)

³² See Appendix 2.

³³ Ghrissi, Ali, *Ibid.*, p. 84.

³⁴ Al-Sadiq Al-‘Arusi, *Ibid.*, p. 56.