ABU AL-QASIM SAADULLAH'S CONTRIBUTIONS TO ASCERTAIN THE MANUSCRIPT HERITAGE -THE JOURNEY OF IBN HAMADOUCH ALJAZAIRI AS A MODAL-



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Abstract:

The manuscript heritage can only be used if researchers publish it and verify it, allowing scholars to benefit from it in their research and employ it to revive the image of predecessors.The study discusses the significance of manuscripts in preserving Islamic intellectual heritage, particularly through the contributions of Dr. Abū al-Qāsim Saʿd Allāh, an Algerian historian dedicated to studying and preserving local manuscripts. It highlights his efforts to counter colonial narratives and promote Algerian intellectual contributions, alongside the work of Abdul Razak bin Muhammad bin Hamadoush Al-Jazaeri, an 18th-century traveler and writer whose observations provide valuable insights into Algeria's social and political history.

key words*:* manuscript; heritage; journey of Ibn-Hamadouch; Abu alqasim Sadallah; contributions.

Introduction:

Manuscripts are the historical depository of the Islamic intellectual heritage, the authentic register of all historical events experienced by the Arab peoples, and the best evidence of the Arab Islamic nation's personality, as these manuscripts left to us by the Arab civilisation are the cultural heritage of the Arabs. The manuscripts received great attention, and were characterized by a great deal of study

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and analysis by historians, scientists and researchers who dived into their field, because of their scientific, knowledge and artistic value.

Interest in the local manuscript heritage has increased in recent years, especially thanks to the efforts of the Algerian Manuscripts Network and a number of professors and researchers, in a serious effort to protect this important cultural heritage from loss, looting, theft, wear and tear, and even from trading in the treasures of civilization.

It is indisputable that the most effective and beneficial way to safeguard and conserve this invaluable heritage is to pursue a comprehensive scientific investigation of its texts, in accordance with the scientific and methodological approaches established by scientists and specialists. This manuscript heritage is of great importance in the field of scientific writing and affected Algerian civilisation throughout its eras and historical periods. It is also essential to highlight the efforts of its scientific elites in enriching the religious, linguistic and literary aspects of that civilisation. Furthermore, it is the memory of the Algerian nation, which includes its identity and the components of its existence, expressing its personality, conscience and the great factor for the preservation of its heritage and its continued survival.

Based on this, we present the following questions:

- What were the main contributions of Dr. Abū al-Qāsim Sa‘d Allāh to the preservation of Algerian manuscripts, especially the journey of Ibn Hamadouche Aljazairi ?

-How did Abdul Razak bin Hamadoush's writings reflect the social and political conditions of 18th-century Algeria ?

From here, we will try to present the efforts of this great thinker (Abū al-Qāsim Sa‘d Allāh) with a description and analysis highlighting his opinions and observations about this manuscript.

1- On the concept of manuscript and its verification

The word manuscript can be defined linguistically from the verb ‘khat, ykhat’, which means to write or depict the word in alphabetic letters (Al-Bustani, 1870, p. 563), while in terminology it is a handwritten book to distinguish it from a letter, parchment or any other document written by hand, especially those books written before the era of printing (Al-Shami & Hasab Allah, 1988, p. 703).

It is also handwritten in any kind of literature, whether on paper or on any other material such as leather, old clay tablets, stones, etc. (Al-Shami & Hasab Allah, 1988, p. 704). Hence, it can be said that a manuscript is any scientific or artistic trace, written in handwriting, whether it is a letter or a book, or a picture on parchment or similar

stones, clay tablets ... which were not copied in multiple copies before the era of printing with different spreads according to time and place.

The purpose of verifying manuscripts is to bring them out in the form intended by their authors, it also means taking special care of the manuscripts so that it can be verified that they fulfil certain conditions (Haroun, 1998, p. 42). A verified book is one whose title, author's name, and attribution are correct, and whose content is as close as possible to the original form left by its author (Haroun, 1998, p. 42). Thus, this is the goal of the verification process.

2- Abū al-Qāsim Sa'd Allāh and the Achievement of Manuscripts

2.1 Who is Abū al-Qāsim Sa'd Allāh ?

Dr. Abu al-Qasim Saadallah was born in 1930 in the outskirts of Gemmar, in the wilaya of El Oued in southeastern Algeria. He was a researcher and historian who memorized the Quran and received his early education in language, jurisprudence, and religion. He is recognized as one of the prominent intellectual figures and a leading scholar in social and religious reform. He has an impressive academic record filled with achievements, including various positions, publications, and translations.

He studied at the Zaytuna University in Tunisia from 1947 to 1954, where he graduated second in his class. In 1954, he began writing for the newspaper "Al-Basair," which served as the voice of the Algerian Muslim Scholars Association, earning him the nickname "the young critic." He also studied at the Faculty of Arts and Humanities in Cairo, obtaining a Master's degree in history and political science in 1962.

In 1962, he moved to the United States, where he studied at the University of Minnesota, earning a Ph.D. in modern and contemporary history in English in 1965 (Bou Souf Saf, 2005, p. 150). In addition to Arabic, he is proficient in French and English, he has studied Persian and German also, which opened many doors for research and exploration for him.

2.2 His writings

The historian Abulgasim Saadallah lived for science and knowledge throughout his life, leaving a rich heritage, and his writings varied from political history to cultural and research on social issues, zawaya, poets, Sufi sheikhs and scholars, resulting in dozens of books and works, including :

- Encyclopaedia of Algerian Cultural History (9 volumes), Dar al-Gharb al-Islami, Beirut, 1998.

- Research and Opinions in the History of Algeria (5 volumes), Dar al-Gharb al-Islami, Beirut, 1993-1996-2004.

- The Algerian National Movement (4 volumes), Dar al-Gharb al-Islami, Beirut, 1969.

- Lectures on the Modern History of Algeria (the beginning of the occupation), 1st edition, Egypt, 1970, 3rd edition, Algiers, 1982.

- Research in Arab-Islamic History, Dar al-Gharb al-Islami, Beirut, 2003.

-Green Time, Diwan Saadallah, Algeria, 1985.

-The Green palm, National Foundation, Algeria, 1986.

- Studies in Modern Algerian Literature, Dar al-Adab, Beirut, 1966.

-Experiments in Literature and Journey, National Foundation, Algeria, 1982.

-Mantalaqat al-fikriya, 2nd edition, Arabic Book House, Tunisia-Libya, 1982.

-Unbridled Ideas, Algeria, National Book Foundation, 1988.

-Cases of Thorns, Dar al-Gharb al-Islami, Beirut, 1989.

-In the Cultural Controversy, Dar al-Maarif, Tunisia, 1993.

-Civilisational Concerns, Dar al-Umma, Algeria, 1993.

2.3 Investigation

- The tale of lovers in love and longing, Prince Mustafa bin Ibrahim Pasha, Algeria, 1982.

- The Journey of Ibn Hamadoush the Algerian, Abdel Razzaq bin Hamadoush the Algerian, Algeria, 1982.

- Al-Hidaya publication in revealing the status of those who claim knowledge and guardianship, Abdul Karim Al-Fakoun, Ammar, Dar Al-Gharb Al-Islami, Beirut, 1987.

- Selections from Arabic Poetry, Collected by Mufti Ahmed bin Ammar, Dar Al-Gharb Al-Islami, Beirut, 2nd Edition ,1991.

- History of Al Adwani, Muhammad bin Omar Al Adwani, Dar Al Gharb Al Islami, Beirut, 1996.

- The Letter of the Stranger to the Beloved, by Ahmed bin Abi Asida Al-Bajai, Dar Al-Gharb Al-Islami, 1991.

- Notables from the orientals and the Maghrebins (History of Abdul Hamid Bey), Dar Al-Gharb Al-Islami, Beirut, 2000.

2.4 Translation

- Peoples and Nationalities, Algeria, 1958

- Algeria and Europe, John B. Wolff, Algiers, 1986

- The Life of Prince Abdelkader, Charles-Henri Churchill, Algiers-Tunisia, 1982.

2.5 Scientific and Administrative Functions :

- Professor of History, Aal al-Bayt University, Jordan, 1996–2002.

-Professor of History, University of Algiers since 1971

- Associated Professor of History, University of Algiers 1967-1971.

- Assistant Professor of History, University of Wisconsin, Auclair (America) 1960 – 1976.

- Procurator in the Faculty of literature, University of Algiers, 1968 – 1972.

- Head of the Department of History, Faculty of literature, University of Algiers 1969 – 1971.

The Sheikh of Algerian historians, Dr. Abu al-Qasim Saadallah,
died at Ain Naaja Military Hospital in the capital on Saturday 14/12/2013 at the age of 86 years after suffering from the disease.

3. The efforts of Saadallah in achieving the manuscript heritage :

Mr. Saadallah, may God have mercy on him, spent his life taking care of the manuscripts of Algerian scientists, either studying, investigating or commenting on them. His serious attempts resulted in the realization of a set of precious manuscripts by Algerian scientists who made their contribution to the scientific and political life of their country. For reference, these investigations were published in separate periods, and were issued by either national or Arab publishing houses.

Dr. Abu al-Qasim Saadallah's efforts in achieving manuscripts stand out, and we may have no doubt that our professor has suffered a lot while searching for copies of these manuscripts, adjusting their text, achieving them, and then taking them out as the last stage. The historian Saadallah's various forms of writing were characterised by seriousness, rigour and scientificity, and the adoption of precise methods in the field of historical research, by digging up sources rich in heritage, literature and thought, and investigating the manuscripts of Algerian scholars in modern and contemporary periods in order to prove the historical truth that the Algerian people produced an intellectual elite in the various sciences in response to the lies of the proponents of the colonial school. In order to prove the historical truth that the Algerian people produced an intellectual elite in various sciences, in response to the lies of the proponents of the colonialist school, Dr Saadallah turned strongly to historical writing to uncover the cultural and literary balance of the Algerians under the occupation, highlighting the genius of the Algerians

who challenged the French colonial machine and raising various questions about it.

3.1 His contribution to the realization of Ibn Hammadoush Aljazaairi's journey :

3.1.1 Who is Abdul Razak bin Muhammad bin Hamadoush Al-Jazaeri :

Before addressing the subject of the journey's investigation, we first attempt to learn about the author of this journey and some of its contents.**Abdul Razak bin Muhammad bin Hamadoush Al-Jazaeri** lived during the eighteenth century. He was born in the city of Algiers in 1695 and died about ninety years later. He belonged to a family of merchants and craftsmen and dedicated himself to knowledge. However, his share of it was a life of hardship, poverty, and marginalization. He lived a life filled with destitution and attempted to combine knowledge and trade, but he was unsuccessful, as he stated that he could never part from books (Ibn Hamadoush Al-Jazaeri, 1983, p. 9). He was described as an observant traveler, deeply interested in the nature of people and the peculiarities of things (Ibn Qina, 1999, p. 12).

Abdul Razak bin Muhammad bin Hamadoush Al-Jazaeri is known for several significant works that reflect his literary and historical interests. Here are the translations of his notable writings :

- **« Lisan al-Maqal fi al-Naba' 'an al-Nasab wa al-Hasab wa al-Hal» :** This work is considered one of his most important contributions, where he discusses details about his life experiences and includes poetry that reflects the culture and society of his time.
- **The Journey** : This journey includes a documentation of his observations regarding the communities he visited, making it an important source for understanding the social and political history of Algeria during the twelfth century Hijri.
- **Diverse Poetry** : His poetry encompasses various themes related to love, pride, and nationalism, reflecting the depth of his personal experience and his reflections on life.
- **Contributions to Sciences** : He also had a keen interest in sciences, addressing topics related to healing and medicine in his writings, which demonstrates his passion for knowledge.

These works are part of the cultural and literary heritage of Algeria and contribute to the understanding of ancient Maghreb literature.

Abdul Razak bin Hamadoush had profound influences on his life due to his diverse interests. Here's how these interests affected his career :

-**Development of Literary Skills** : His interest in literature and poetry contributed to honing his writing skills, making him a well-known poet in his time. His poetry was not merely an expression of emotions ; it also served as a means to document social and political events, adding historical value to his works.

-**Historical Documentation** : Through his journey "Lisan al-Maqal fi al-Naba' 'an al-Nasab wa al-Hasab wa al-Hal," he was able to document the details of daily life and culture in Algeria during the twelfth century Hijri. This documentation was not only for his community but also contributed to shaping the cultural awareness of subsequent generations.

-**Interaction with Society** : His interests in sciences and knowledge made him a pivotal figure in his community. He interacted with many scholars and poets, which helped him exchange ideas and broaden his cultural horizons. This interaction enriched his personal experience and gave greater depth to his writings.

-**Impact of Thought and Philosophy** : Through his interest in thought and philosophy, he was able to address complex topics in his poetry and prose, making him one of the prominent thinkers of his time. This interest helped him understand the social and political changes around him, which reflected in his writings.

-**Cultural Legacy** : His multiple interests made him an influential figure in the history of Algerian literature. His works are still studied and analyzed, highlighting his ongoing impact on Algerian culture.

In summary, Abdul Razak bin Hamadoush's interests served as the driving force that shaped his life and works, making him one of the most prominent literary and cultural figures in the history of Algeria.

3.1.2 The Journey of Ibn Hamadoush Al-Jazaeri, Its Importance and Principles of Authentication

The journey of Ibn Hamadoush Al-Jazaeri, known as "Lisan al-Maqal fi al-Naba' 'an al-Nasab wa al-Hasab wa al-Hal," is considered one of the significant literary and historical works that reflect rich personal and cultural experiences in the 18th century. The importance of this journey lies in its ability to shed light on the cultural, social, and political diversity that Algeria experienced during that period, as it addresses various topics including geography, customs, and traditions, making it a valuable source for researchers in Algerian history and culture.

In his journey titled "Lisan al-Maqal fi al-Naba' 'an al-Nasab wa al-Hasab wa al-Hal," known briefly as the journey of Ibn Hamadoush Al-Jazaeri, he depicted his own condition and that of others like him, who could not elevate their status through knowledge to achieve their aspirations. These individuals were compelled by their difficult circumstances to migrate in search of knowledge and to seek a livelihood through trade and the practice of traditional medicine.

This journey is considered one of the important sources for the political, social, economic and cultural history of Algeria, the Far Maghreb and elsewhere, as evidenced by the interest of many European historians such as Lucien Leclerc and Gabriel Colin, as well as Joaquim de Gonzalez, who mentioned it among his primary sources in his treatise known as ‘Famous Muslims of Algiers’ ; some historians have also paid attention to the figure of Ibn Hammadouche. Moroccan historians, such as Al-Kattani in Fihrij al-Fiharis (Al-Kattani, 1982, p. 703) and Mohamed Ben Daoud in the History of Tetouan. Despite the great interest of European, Moroccan and some Algerian historians (Ahmida Amali), Ibn Hammadouche's journey remained buried in the shelves of manuscripts, and strangely enough, his journey remained unknown by his countrymen (Ibn Hamadoush Al-Jazaeri, 1983, p. 11).

Despite his frequent travels to the East and the Far Maghreb and his relations with the rulers of the regions he visited and their scholars, some of whom authorised him in recognition of his knowledge and virtue, Ibn Hamadouche remained unknown. According to Abulkasem Saadallah, who edited his journey and dedicated a book to him, the translators of his contemporaries or those who came after him did not pay attention to him because he was not a famous writer or mystic, and moreover, ‘he did not hold administrative or religious positions such as fatwa, judiciary and official teaching, nor did he approach the governors and ministers (Abu Al-Qasim, The Traveler Physician Ibn Hamadoush Al-Jazaeri - His Life and Works-, 1982, p. 18).

It seems that the man, despite his distress, find an interest in science, surpassing all material difficulties and family harassment. He write several books in medical and mathematical sciences, and a group of other books such as revealing symbols, modifying mood, and two works on logic and monotheism (Abu Al-Qasim, Research and Opinions on the History of Algeria, 2007, p. 225).

Ibn Hamadush is an example of working Algerian scholars who prefer a life of shadow in the margins, rather than groveling and approaching the dominant group of Turks.

The journey of Ibn Hammadouche, called ‘Sanan al-Maqal in al-Nabi'a al-Hasab, al-Nasab al-Hal, contains very important information about the difficult life conditions that this scholar lived, which made him reach the lowest levels of marginalization in Algiers. He traveled to Morocco for trading in order to improve his deteriorating family situation. He explained the reason for his journey as a love for worldly gains, as stated in some verses of his poem :

« *Against my will, I do not boast among you.*

it is for a world that vanity leads me,
And my love for it, as you know, is like debauchery;
For it, the fool has sailed the seas ».

Through these verses and through the news of the same trip, it is the state of poverty that he was suffering from in Algeria, forced him to travel to Morocco in search of livelihood through trade, and, as scientists always do, he used that trip to increase knowledge, meet scholars, and taking licenses from them.

We can also see from the journey that the author was writing his diary, recording his observations, and he mentions the scholars and writers he met, whether those he intended or those he heard about. We also note that he was striving to contact them and take advantage of them, to benefit from their experiences and expertise.

Among the descriptions and observations that our professor also mentioned in this journey are the following :

- Ibn Hamadoush witnessed political events and developments. He also witnessed the reign of the pashas who ruled Algeria. On his trip, he mentioned some internal revolutions such as the revolt of the people of Zouaoua against the leader (Spaw), as well as the revolution of Ahmed al-Rifi, the ruler of Tetouan in Morocco. He described the effects of this revolution on Moroccan life politically and economically.

- Ibn Hamadouche also experienced social and cultural developments that undoubtedly affected the course of his life, and his trip also included news about the customs and traditions of the people of Morocco, comparing them with those Algeria.

- Ibn Hamadush was educated on the sheikhs of his country and the scholars of Morocco, Tunisia, and the East. He also read a large number of books in various sciences and arts. Although he studied in the manner of his time, his interest was

especially focused on scientific books. This interest made his works more scientific than jurisprudential or literary.

- The general content of the journey can be divided into three sections: The Morocco section, from page (2) to page (75), and this section is what we can call a 'journey', then a section about the author himself in Algeria, in which there are scattered news in stories, digressions, and daily incidents about his readings, observations, and activities, then a final section that includes many quotes from books and documents of advanced and contemporary authors (Abu Al-Qasim, Research and Opinions on the History of Algeria, 2007, pp. 230-231).

In terms of form and approach, Dr. Saadallah lists them in the following points :

- Manuscript (Lisan El Maqal...) Written in clear handwriting and black ink, with the exception of some titles and names, they were written in red ink. It is in the form of notes or diaries in which the author often recorded events and observations, often in the past tense. It is believed that the journey is still in the author's handwriting, and in draft form as well as some comments indicate that the manuscript was then in Algeria before moving to Morocco (Abu Al-Qasim, Research and Opinions on the History of Algeria, 2007, p. 230).

- Ibn Hamadush wrote in an easy and simple style that is almost close to our style today, rarely resorting to artificiality, with weaknesses in the methodology and a lot of padding and digression in the journey, which made this work inconsistent and incoherent (Abu Al-Qasim, Research and Opinions on the History of Algeria, 2007, pp. 231-240).

- The social, political and scientific developments that Ibn Hamadoush talked about in Algeria and Morocco were primarily based on personal experience, while transportation was taken orally, by hearing or by relying on written documents.

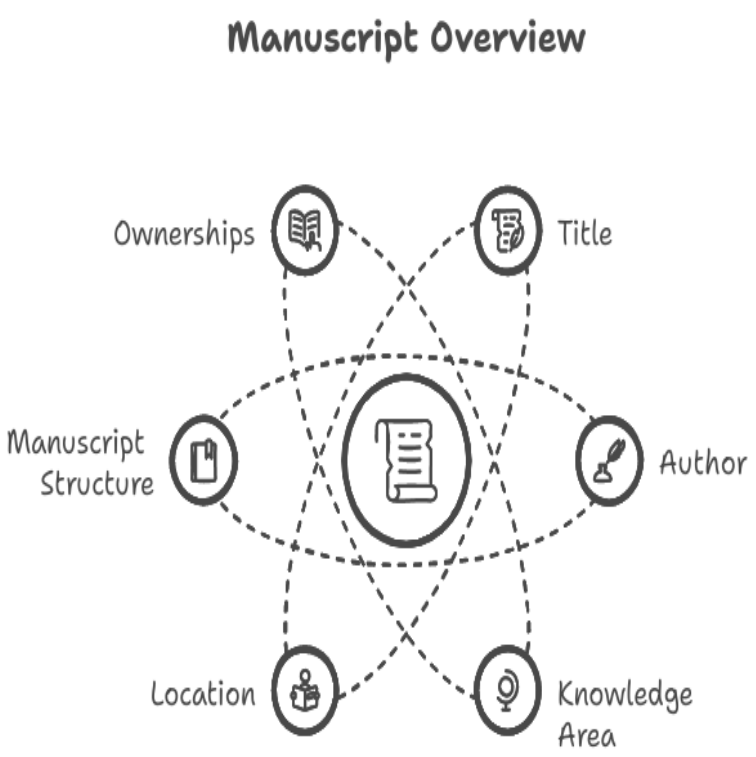
Dr. Abu al-Qasim Saadallah has published Ibn Hamadouche's journey as it is, as a matter of historical integrity, but he put many footnotes to it. No page of the book is without footnotes that clarify the meaning or alert to an idea or a mistake made by the author of the journey. There are many errors that are easy to detect from grammar, spelling, etc. Due to the poor style in which Ibn Hamadush wrote his journey, It is very simple and not subject to the rules of Arabic, but

sometimes falls into the so-called " **The Language of Akluni Al-Baraghith"** [1]

Table -1- **: Manuscript Index Technical Card**

<table>
<tr><td colspan="3">Title : Lisan al-Maqāl fī al-Nabā' fī al-Nasāb fī al-Nas</td></tr>
<tr><td colspan="3">-Author : Abdul Razzaq bin Mohammed bin Hammadoush Al-Jazairi</td></tr>
<tr><td colspan="3">-Knowledge Area : Travel Literature</td></tr>
<tr><td colspan="3">- Location : It is located in the Public Library (Treasury) in Rabat under No. (463)</td></tr>
<tr><td colspan="3">-The first manuscript : It begins after al-Hamadlah, al-Basmalah, and al-Tasaliyyah, and the author's name is mentioned like this : "The second part of his journey..." Considering that the manuscript represents the beginning of the second part.</td></tr>
<tr><td colspan="3">-The last of which is : (I wrote this Thursday and Friday, the second and third of Jumada Al-Awwal (1160AH), corresponding to the end of April and the first day of May (1747AD). May Allah grant us guidance in what remains, forgiveness and pardon in what has passed.)</td></tr>
<tr><td colspan="3">-The name of the transcriber : In any case, the trip is truncated, so we do not know the name of its author or transcriber nor the location of the scribe.</td></tr>
<tr><td colspan="3">-Ownerships : Ahmed Al-Omali Al-Jazairi, Abdelhay El Kettani, Ali Ibn Al-Haj Said.</td></tr>
<tr><td>-Font : Clear</td><td>type of ink : using black and red colours,</td><td>paper size : 16x12</td></tr>
<tr><td colspan="3">-Number of pages : 387 pages of average size, each page contains about 22 lines</td></tr>
<tr><td colspan="3">-Other notes : The name of the journey does not appear in the body of the text but is added in the footnote. It is believed to be still in the author's handwriting in the form of a draft, and there are comments on the manuscript, some of which date back to the middle of the last century.</td></tr>
</table>

[1] is a phrase used in the Arabic language to refer to a linguistic phenomenon related to dialects. This expression serves as an example of incorrect linguistic usage that may appear in some dialects, and it has been viewed by classical grammarians as a flaw in language use. Maysa Saeb Rafi', **The Language of Akluni Al-Baraghith** Between classical Arabic and the dialects of the Arabian Peninsula, Annals of Heritage Magazine, Issue 18, 2018, p 199.



3.1.3 Difficulties :

In this context, Dr Abulgasim Saadallah's main concern was to investigate this journey, despite the availability of only the second part of it in a unique copy, which took him the best days of his life in Algeria and the United States of America. The result was ten years of research, excavation and investigation, which may have made his strength falter in the face of the difficulty and magnitude of the process, as he openly declared when the book was first printed in 1983: 'If I had been told about the fatigue that I would encounter as a result of the investigation of this manuscript before I embarked on it, I would not have believed it or I would not have embarked on it at all. In any case, I no longer envy those who investigate ancient texts scientifically, because they undoubtedly suffer much and gain little, and their reward seems to be self-satisfaction, loyalty to the owner of the text and the comfort of generations (Ibn Hamadoush Al-Jazaeri, 1983).

Despite the difficulty of the investigation process, he added to the investigator other factors that made the task more difficult, and more determined than him to complete it (Sharaf, 2014) :

- The first is the multiplicity of topics in the text of the journey, as the journey of Ibn Hamadush contained many unrelated topics.This necessitates the investigator to be knowledgeable in history, jurisprudence, tawhid, mysticism, mathematics, fairy tales, attribution, and so on. This was one of the greatest difficulties for the investigator, as he expressed this frankly, saying : "This was actually the source of my extreme fatigue; I had to return to many books, write on multiple issues some scholars from inside and outside Algeria, and repeat the scrutiny and investigation" (Ibn Hamadoush Al-Jazaeri, 1983)
- As for the second factor : The only copy of the journey is another obstacle added to the series of obstacles and burdens borne by the investigator, as the process of investigation requires obtaining more than one copy to avoid misrepresentation, distortion and other requirements of academic scientific investigation.

The realisation of a journey like Ibn Hammadoush's, with the lack of a second copy and the multiplicity of the journey's themes and ideas, is undoubtedly very difficult, but the investigator's hard work has paid off, and he has rightly taken the top position among the investigators of the national heritage. Although such a work is neither available nor easy, the investigator also acknowledged the nobility of the process, saying : "This work, which took nearly ten years, has consumed enormous energy from me and other people, and if my effort is left to readers, then appreciating the efforts of those who contributed with me to accomplish this work is my task" (Ibn Hamadoush Al-Jazaeri, 1983, p. 25) .

Conclusion:

Manuscripts are one of the most important sources through which we can learn about the history and heritage of any nation. From the above, we reach some conclusions that show us the importance of the manuscript heritage for the historian Abulkasem Saadallah :

- The study and investigation of manuscripts is one of the areas that have not done justice to studies and research through interest and care, but we find few efforts in this regard, most

notably Dr Saadallah, who worked in silence to provide the Algerian and Arab library with mature scientific studies based on scientific foundations and methodological approaches in research and study.

- Excavating for personalities and showing their efforts, such as scholars, their thought and writings, the biographies of rulers or the heroes of resistance in this country, is a call for self-knowledge to recognise reality, overcome the existing intellectual and cultural blockade, and aspire to civilisational contribution like other peoples, and not to limit our knowledge to the flags of the East and the West and forgetting our local treasures as if we were ignoring ourselves. Abolghasem Saadallah expressed his hope that a group of researchers would emerge to write our history in order to 'reveal the Algerian self, define its dimensions and highlight its contribution to human civilisation in general and Arab-Islamic civilisation in particular.' He also expressed his hope that a group of researchers would emerge to write our history in order to 'reveal the Algerian self, define its dimensions and highlight its contribution to human civilisation in general and Arab-Islamic civilisation in particular.

- We find that Saadallah's writings were generally characterized by objective and scientific presentation due to their reliance on authentic scientific methods developed by specialists in the field of methodological work to retrieve historical events and analyze them in an objective manner

- So Saadallah wrote all the cultural and literary heritage in order to highlight to subsequent generations their fathers' successes and failures, trying to advise them to reflect and read the history of building a future vision with few mistakes, by adhering to the principles and ideas that past generations held.

- Dr. Abu al-Qasim Saadallah was a lover and interested in the manuscript heritage, so he embodied this deep love in achieving several precious manuscripts.

- There is no doubt that the journey of Ibn Hamadush is an important source for Maghreb in that era because of the importance of the texts he mentioned in it and his eyewitness observations of the revolutions, social traditions, the activity of scholars, and so on, all of which motivated its study and investigation.

- The manuscript is one of the rare archives that must be preserved and taken care of, because it is one of the pillars of heritage and history as well as the preservation of the manuscripts is in fact a memorial to the efforts of scholars, writers and travelers... They cared about science and worked to immortalise it for subsequent generations.

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