

Algeria's Sufism and their role in spreading the Sufi orders in Morocco during the Ottoman era

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ABSTRACT: *This article discusses the significant role played by Algerian Sufis in spreading various Sufi paths in the farthest regions of Morocco. Among these paths, we find the Tijaniyya, the Issawiyya, the Hanisaliyya, the Karrzaziyya, and the Yusufiyya. The influence of these Sufis is evident through Sufi practices, social behaviors, and religious practices in the regions they visited or settled in. These Sufis have had a major impact on shaping various forms of expression and knowledge, which are considered part of intangible heritage. In this article, we will highlight the extent of Sufi communication between Algeria and the farthest regions of Morocco, and how this communication has contributed to enhancing cultural and religious relations between the two countries. This communication played a prominent role during the Ottoman era in Algeria and the Alawi state rule in the farthest regions of Morocco, helping to transmit Sufi knowledge and exchange spiritual ideas between the two countries.*

KEYWORDS: Algeria; Morocco; Sufi communication; Sufi roads; Sufism; Tijani.

RÉSUMÉ: *Cet article aborde le rôle important joué par les soufis algériens dans la propagation des différentes voies soufies au Maghreb. Parmi ces voies, nous trouvons le Tijaniyya, l'Aïssawiya, le Hansaliya, le Qadiriya et l'Yousfiya. L'influence de ces soufis s'est manifestée clairement à travers les pratiques soufies, les comportements sociaux et religieux dans les régions qu'ils ont visitées ou où ils se sont installés. Ces soufis ont grandement contribué à façonner diverses formes d'expression et de connaissances, qui font partie du patrimoine immatériel. Dans cet article, nous mettrons en lumière la profondeur de la communication soufie entre l'Algérie et le Maghreb lointain, et comment cette communication a contribué à renforcer les relations culturelles et religieuses entre les deux pays. Cette communication a joué un rôle important pendant la période de l'Empire ottoman en Algérie et sous le règne de la*

dynastie alaouite au Maghreb, aidant ainsi à la transmission des connaissances soufies et à l'échange d'idées spirituelles entre les deux pays.

MOTS-CLÉS: Algérie; Maroc; communication soufie; voies soufies; soufisme; Tijani.

الملخص: يتناول هذا المقال الدور الكبير الذي لعبه متصوفة الجزائر في نشر الطرق الصوفية المختلفة في المغرب الأقصى. من بين هذه الطرق، نجد التيجانية، العيساوية، الحنصالية، الكرزازية، واليوسفية، برز تأثير هؤلاء المتصوفة بشكل واضح من خلال الممارسات الصوفية والسلوكيات الاجتماعية والدينية في المناطق التي زاروها أو استوطنوا فيها. أثر هؤلاء المتصوفة بشكل كبير في تشكيل مختلف أشكال التعبير والمعارف، والتي تعتبر جزءاً من التراث غير المادي، سنسلط الضوء في هذا المقال على مدى التواصل الصوفي بين الجزائر والمغرب الأقصى، وكيف أسهم هذا التواصل في تعزيز العلاقات الثقافية والدينية بين البلدين، كان لهذا التواصل دور بارز خلال فترة العهد العثماني في الجزائر وحكم الدولة العلوية في المغرب الأقصى، مما ساعد على نقل المعرفة الصوفية وتبادل الأفكار الروحية بين البلدين.

الكلمات المفتاحية: الجزائر؛ المغرب؛ التواصل الصوفي؛ الطرق الصوفية؛ التصوف؛ الطريقة التيجانية.

Introduction

The first line of the first paragraph of each section is not indented, but the Cultural communication between Algeria and the farthest Morocco during the Ottoman era was subject to many factors that greatly contributed to the revitalization of the Sufi movement in both countries and their movement between the cities of the same country and cultural interaction within them, among these factors the spiritual and religious connection in its strong appearance and influence, which crystallized in the Sufi communication movement based on the common civilizational unity in language, religion, geography, and society.

The Sufi trend embodied the reality of cultural communication between Algeria and the farthest Morocco, because of the Sufi paths and their sheikhs of religious and social status in the Maghreb society in particular, where many sheikhs emerged who had a major role in spreading Sufi paths among the Moroccan society, and establishing zawiyas that represented a center of followers' meeting where it was considered a symbol of belonging to the

Sufi path regardless of its origin, it was a unifying factor in cultural and religious communication between Algeria and the farthest Morocco.

Sufi paths played a significant role in strengthening the spiritual relationships between the countries of the Arab Maghreb not only during the Ottoman period, but long before it since the beginning of the earliest Sufism in the sixth century AH. Despite the political factor being the influential and clear element in defining these relationships, it did not control them, considering that Sufis have a spiritual connection to the Sufi path and its behavior. Therefore, we find that almost all paths had communication among their followers, especially in western Algeria and the farthest regions of Morocco, through all their branches regardless of the region of origin and spread.

In our research, we will review examples of these Sufi paths and the role of Sufis in Algeria in spreading them in the farthest regions of the Maghreb, despite difficulties in determining the origin of the paths, whether in the east, west or in Qatar, due to the branching out of many paths, their overlap, and their spread between heritage and origin. Among the Sufi paths that spread in the farthest regions of the Maghreb starting from Algeria, we mention the Tijaniyya, Alawiyya, Hansaliyya, Karzaziyya, and Youssefiyya paths.

The importance of the topic lies in recognizing the various Sufi paths that have spread in Algeria, which played a role in creating a common spiritual connection between the countries of the Arab Maghreb in general, and in Algeria and the far Maghreb in particular, and the factors that assisted in this.

The question raised here is: What is the role of Algerian Sufis in spreading the virtues of Algerian Sufi paths in the Maghreb, and to what extent have their contributions supported the spiritual connection between the two countries.

We sought to answer the questions extensively and implicitly in the subject of our intervention, and of course, this required following the historical approach to presenting events and biographies. It also required us to use and employ the analytical approach to provide more clarification and interpretation of information objectively.

1. Factors that made Algeria a central hub for the spread of Sufism:

1-1 Shrines and tombs:

Sufi paths have abolished the political borders between Algeria and Morocco through the continuous movement of their followers across their various zawiyas spread in both countries in different cultural cities, as well as in cities, rural areas, and remote villages. This spontaneous movement, stemming from the spiritual feeling of the disciples towards the saints and poles, ignores geographical barriers and political obstacles (Zouanat, 2000, 15).

Visiting saints and shrines has played a significant role in communication processes, creating wild paths and desert trails traversed by scholars and forming centers for meetings and communication, leaving us with a cultural and civilizational heritage, similar to what Moroccan and Algerian travelers have done on the paths passing through the Central and Southern Algerian oases, such as Omar al-Marabet al-Dila'i, Ahmed al-Qadiri, Abd al-Qadir al-Is'haki, Hassan al-Yousi, and others (BouSaleem, 2015, 268).

These visits had a great impact among the Sufis, Algerian and Moroccan scholars, and the places they visited, representing true sacred bridges of constant and distinctive communication. Shrines and tombs played an important role in fueling nationalistic sentiments, reviving memories of glories and achievements in society's memory symbols and meanings, serving as tools for communication and acquaintance, promoting unity and harmony not only among different components within the same tribe, regardless of their locations and residences, but also among different tribes within the same country or those living in different countries, such as those scattered in Algeria and the farthest regions of Morocco (Fathi, 2018, 305).

Sufi paths, on the religious side, carry the rooted spirit of faith and, from the social aspect, work to promote solidarity, cooperation, assistance, and charity as well as politically resisting the common enemy of the disbelievers, especially during the European colonial invasion, by strengthening the fortifications and defending against the Crusader threat intellectually and spiritually, promoting faith in jihad and protecting the

country, culture, and identity in terms of language and religion (yassiri and Ajja, 2012, 171).

1.2 The Zawiyas

The association of the Zawiyas with Sufism and Sufi paths that preceded the Ottoman presence in Algeria for centuries, where the system of zawiyas emerged during the Almohad period in the fifth century AH (Shahbi, 2000, 14). Then it spread and expanded significantly during the Ottoman era. This is because Ottoman policy in Algeria was based on getting closer to religious men, Sufi sheikhs, and warriors, and including them through various means, such as building zawiyas, supporting maqams, exempting them from taxes, and showering them with gifts, grants, and privileges, as the benefits were mutual with them (Belghith, 2004, 17).

Kabylian Region is considered one of the areas where the zawiyas have spread the most, with an estimated number of more than forty zawiyas. The most famous among them are the zawiyas of Tizi Rashid, Ibn Sahnoon, Sidi Abdel Rahman Yaluli, Sidi Mohammed Bouqbrine, Sidi Ahmed Ben Idriss, and Sidi Ali Ben Sharif. The latter used to have more than three hundred students and is visited by several times that number annually (Daumas, 1847, 64).

The capital was filled with zawiyas and shrines, including the mausoleums of Sidi Abdel Rahman Tha'labi, Zawiya Mohammed Ben Abdullah Algerian, and Zawiya Abdel Qadir Gilani (Saad Allah, 1998, 1/263).

In Constantine, zawiyas of prestigious families like the children of Fekoun, the children of Ben Nmaoun, Sidi Alkutani were famous. In the west, there was the zawiya of Majaji and Meshrefi, in Oran, there was the zawiya of Sidi El Hwari, and in Tlemcen, there were the zawiyas of Sidi Boumedienne and Sidi Mohammed al-Senussi. In the south, there were zawiyas of the desert such as Alhamel, Sidi Khaled, Sidi Aqaba, Toulga, Ain Madi, Tawat, and others (Al-Aqbi, 2002, 809).

1.3 Religious and scientific centers:

Most of the Sufi paths were connected to the religious cities in Algeria and the farthest Morocco, such as the city of Tlemcen, considering its geographical location which connects Algeria to the farthest Morocco (Al-

Humairy, 1980, 1/ 135) and remained a shining beacon and a genuine center for intellectual life in the land of Morocco as a whole. Therefore, consecutive journeys were made to Tlemcen to acquire knowledge from its scholars in various sciences, and it was a comfortable station for writing and composing (Al-Abdari, 2007, p. 54).

This is why Tlemcen received many scholars and Sufis from the farthest Morocco permanently or temporarily, either passing through on their pilgrimage journeys. It inspired everyone who visited or lived in it, including the poet Abu Abdullah ibn Abdul Rahman ibn Khamees (Al-Maqri, 1968, 1/131).

One of the most important Moroccan visitors who came to Tlemcen were those who passed through it on their Hajj trips or came to seek knowledge and meet its scholars. We recall the famous traveler Abu Saleem Al-Ayashi in his journey titled "Al-Ayashi's Journey: The Minor Hajj, Counting the Homes of the Hijazi" (Al-Ayashi, 2003, p. 63), as well as the traveler Ahmad ibn Muhammad Al-Hishthuki who visited Tlemcen and sought knowledge from its scholars (Al-Zarkali, 2006, p. 240). Tlemcen was also a destination for Sufi trips to seek blessings from its saints and the shrines located there, including the shrine of Abu Medin Al-Ghawth. Among them was the traveler from Meknes who said: "We reached Tlemcen after twelve days from Algeria, and we visited the righteous saint called upon in all regions, Abu Medin Al-Ghawth, may Allah benefit us with his blessings, and the blessed soil of the exemplary Sheikh, Sidi Muhammad Al-Sanousi, may Allah benefit us with him." (Al-Maqnasi, 2003, p. 331).

The city of Algiers was also known for its scholars in various fields of knowledge and Islamic sciences such as jurisprudence and literature. They were sought after by scholars from the far Maghreb to acquire knowledge and obtain licenses. The most famous of them were the scholars of the Qadura family, including Saeed Qadura (Lazghem, 2014, p. 47), from whom many scholars from the far Maghreb acquired knowledge (Al-Hifnawi, 1985, p. 62). Also, the Moroccan traveler, Muhammad ibn Abdul Wahhab al-Meknasi, passed through its borders, but did not enter due to the outbreak of the epidemic in 1785. He contented himself with visiting the shrine of the righteous Wali Abdurrahman Tha'alibi, where he said: "When we reached Algiers, we camped at its outskirts and did not enter it as we

found an epidemic, may God protect us from it. ...We stayed at its outskirts for two days and visited the grave of the blessed teacher Sidi Abdurrahman Tha'alibi." (Al-Maqrnasi, 2003, p. 330).

There are traces of some Moroccans in the names of neighborhoods and corners, Ibn Al-Mufti mentions in his annotations describing the city of Algiers in the location of the corner of Sidi Ali Al-Fassi (and in the place where the Grand Mosque and Sidi Ali Al-Fassi stand today...) (Al-Mufti, 2009, p. 75). The city of Constantine is a destination for many students and scholars from various regions of Algeria and beyond, seeking knowledge and meeting with their teachers. The city was also a starting point for the Algerian pilgrims, and an important stop in the journey of Hajj and Maghrebian trips for its prosperity and security (Fais, 2010, p. 46).

The beys of Constantine took care of the cultural aspects, especially Salah Bey, who carried out noble works in serving mosques and schools, supporting and administratively organizing corners (Saidouni, 2009, p. 248).

Constantine is considered a resting place for men of knowledge and Moroccan travelers, including the traveler Al-Meknassi, who passed through it during his embassy from Tunisia, where he admired its prosperity and economic activity, saying: "We stayed in Constantine ... and it has a large valley and excessive buildings ... and the market is bustling outside its gate on all days, I have not seen a town more abundant than it..." (Al-Maqrnasi, 2003, p. 228).

Constantine was the last Algerian city that the Moroccan minister Abu al-Qasim al-Ziyani resorted to before returning to faraway Morocco (Al-Zayani, 1991, p. 153). His residence in Constantine, and his interaction with scholars, politicians, and Sufis, represents a manifestation of cultural exchange in all its dimensions between Constantine as a cultural and scientific center, and faraway Morocco during the late Ottoman era. (Bounabi, 2015, p. 17).

Among those who also visited it was the scholar Abu Abdullah Ibn Muzayan Al-Tawati, the famous grammarian who studied in Constantine. One of his most famous students was Sheikh Abdul Karim Al-Fakoun, as well as Ahmed Al-Fasi and Ahmed Al-Sunusi Al-Fasi (Al-Faqoun, 1987, p. 18). The city became during the 17th century one of the most important scientific beacons that attracted scholars and students. It was radiating with its scientific and Sufi councils and centers, similar to the zawiyas and

mosques, spreading culture and sciences, and the activity of educational institutions, making it a country attracting scientific migration (Filali, 2018, p. 17).

2. Some Sufi paths that spread in the far west from Algeria:

The migration of senior Sufi sheikhs to the far west of Morocco is considered a key factor in spreading their principles and virtues. Sufi orders in Morocco are characterized by their openness to the public and their connection to social and cultural aspects as much as they are connected to religious aspects. In contrast, Sufi orders in the East tended to be more isolated and focused on worship and spiritual guidance, leading them to distance themselves from modern teachings and sciences. In Morocco, Sufi orders focused on following the teachings of the Prophet Muhammad, peace be upon him, their love for his family, social interaction, spreading knowledge, and jihad for the sake of Allah. It is worth mentioning that most Arab countries in Morocco were founded thanks to these reformist Sufi orders and their defense of Islamic values (Al-Fasi, n d, p. 19).

And the Maghreb Sufism was distinguished in its early stages by scientific Sufism. Sheikh Mubarak Al-Mili says: "Then the believing state came and spread knowledge and supported philosophy; so men of Sufism appeared whose reputation soared in the horizons." (Mili, 1963, p. 347).

One of the most important Sufi paths that spread in the farthest Morocco starting from Algeria include:

2.1. The Qadiriyya method:

which originated with Sheikh Abdul Qadir Al-Jilani who died in Baghdad in the year 561 AH - 1066 AD (Al-Qadiri, 1300 AH, p. 03), is the first Sufi path that spread in the lands of the Maghreb through Sheikh Abu Madyan Al-Ghawth (Mahmoud, 1958, p. 53). Abu Madyan Al-Ghawth received the method and Sufism from several teachers, where he received practical Sufism from Sheikh Abu Yazeel Al-Ilani and Sheikh Abu Al-Hasan bin Harzahm (AL-tadli, 1996, p. 131), who are credited with establishing the Sufi school in the lands of the Maghreb.

Abu Medin Al-Ghawth took the scientific Sufism from Sheikh Abdul Qadir Al-Jilani and from Sheikh Al-Junaid Al-Baghdadi, and he spread the principles of the Tariqah to his disciples and followers in Morocco (Ibn Al-Zayyat, 1984, p. 320). Some studies suggest that Abu Medin Al-Ghawth

established an independent Sufi path known as Al-Madiniyya with a Maghrebi dimension, diverse practices, and chains of authority, which spread in the regions of Morocco and the East thanks to his disciples (Shaou. Kala, 2021, p. 417).

Among the immigrants who contributed to the spread of the Qadiriya Sufi order were immigrants from Tuat (Hassan, 1984, p. 43). Despite the spread of the Qadiriya order in Algeria, Sheikh Mustafa bin Al-Mukhtar Al-Gharissi is considered one of the most important scholars who established a branch of the order in Algeria in the year 1200 AH, the principles of the order spread to the farthest regions of Morocco after the migration of its scholars who spread its virtues there(Saad Allah, 1998, 4/42).

The Qadiriya method is considered the origin of all other Sufi paths that branched out from it in Algeria, where there are zawiyas in Zmora, Chlef, Tiaret, El Oued, Ouargla, the Aurès, Kounta, and other regions (Filali, n d, p. 03) Among its main branches are the Madiniya method named after Abu Madin Al-Ghawth and the Jilidiya method named after Jilid Al-Baghdadi who passed away in the year 296 AH (Ammiraoui, 2017, p. 27).

2.2.The Shadhili method:

Attributed to Sheikh Abul Hassan Al-Shadhili who died in 656 AH / 1258 AD (Al-Maghribi, 2005, p. 19). It is a Qadiriyya order attributed to Sheikh Al-Shadhili Abdulsalam ben Mishish who took the Madiniyya order from Sheikh Abu Medin Al-Ghawth (Mahmoud A. H., 1997, p. 115). Although its origin is from the far Maghreb, it has several branches founded in Algeria. It is one of the main branches of the Qadiriyya order, as it was the destination of Algerians who migrated to the far Maghreb to get to know it. It spread in Algeria through them. Among the branches of the Shadhili order that originated in Algeria and moved to the far Maghreb is the Isawiyya order, named after Sheikh Abu Abdullah Muhammad bin Isa Al-Sufi, who is also known as Al-Jazuli, who died in Meknes, Morocco (Dermenghem, 1951, p. 310).

2.3.The Isawiya method:

The Isawiya-Jazzouliya method spread in the far west of Morocco, where people gathered around it. The disciples would meet to discuss its principles, recite its invocations, and litany. This tradition continues to this day. The Isawiya method also spread to Algeria through the Zawiya Wadrazza in the city of Medea since the sixteenth century AD. It spread

through the Hanbali Zawiya, founded by Saeed bin Yusuf al-Hanbali, who established the Hanbali method by combining the teachings he had learned from various Sufis with some enhancements (BELARBI, 2015, p. 80). This method gained great popularity in Morocco and beyond, especially after the death of Abu Othman and the leadership of his son Yusuf in the Zawiya. Sa'doun al-Farjioui, a disciple of Sheikh Yusuf al-Hanbali, brought the method to Algeria, where he became a leader. He was succeeded by Ma'mar, whose tomb is in Tlalaghma, followed by Ahmed al-Zawi.

Ahmed al-Zawi brought fame to the Hanbali method due to his Murabit family background and his favorable stance towards Salah Bey. Al-Zawi became known for miracles among the public, such as the mythical journey in the sea to see Christians during their attack on Algeria (Aurelian campaign (BELARBI, 2015, p. 102)).

2.4. The Kerzaziyya method:

It is one of the Sufi orders that spread in the far Maghreb starting from Algeria, which originally dates back to the knowledgeable Sheikh Ahmed Ben Moussa Al-Kerzazi Al-Fassi who was born in the Saoura region. It is a branch of the Shadhiliyya Order with some changes in practices. It spread in the Maghreb and its sheikhs had connections with the Alawi Sultans. Their descendants, including Prince Abu Al-Hasan Ali Bin Abdul Wahid Bin Sultan Mohammed Bin Abdullah Al-Alawi, adopted this order, and he used to grant it to his students (Majdoub, 2013, p. 90).

2.5. AlShikhiyyah method :

which is attributed to the righteous saint Sayyidi al-Shaikh Abdul Qadir Bousmahah who gathered the principles of the Tariqah from the transition between the Qadiriyya and Shadhiliyya (Saad Allah, 1998, 4/104), after his study and training under the knowledgeable and virtuous Sheikh Muhammad bin Abdul Rahman al-Sahli, who was described by the righteous saint Sayyid Ahmed bin Musa, the Sheikh of the Karzazia Sufi Order, as "...this is a great sheikh of high rank, possessor of unveiling and truths...". Al-Shaikh Abdul Qadir al-Samahi continued to accompany his sheikh in Fajj until he asked him to leave and spread the principles of the Tariqah (Al-Boushiki, 2013, 29). it was said in popular poetry about that:

إذا بغيت العز والكز وركوب الأعياد

If you want glory, treasure, and to ride the holidays.

سر من بجيج غادي

Exit from the Fajij

وإذا بغيت العنس والطفس وضرب الزناد

And if you want to stay in injustice, contempt, and war.

اقعد في بلادي

Stay in my country.

Permission was given to establish several zawiyas in the region of Fegig, including the Zawiya of Al-Abbad in the valley without cultivation, named after the garden of Abu Madin Al-Ghawth in Tlemcen. Other zawiyas in Ajdal also branched out and spread in areas of farthest Morocco and Algeria, attracting many followers from all directions. The radiance of his Sufi path spread across west and south Algeria, and east and north Morocco, due to the strong personality of Sheikh Abdul Qadir Al-Samahi. He was fond of knowledge and scholars, holding scholarly gatherings in his zawiya, and organizing discussion and remembrance circles (Al-Boushiki, 2013, p. 29).

Sheikh Abdul Qadir Al-Samahi was eager to collect and teach books, welcoming visiting scholars. Among the most famous scholars he hosted were Ibn Abi Mahalli, who was called to teach his children, and the traveler Yusuf ibn Aabid ibn Muhammad Al-Hassani Al-Fasi (Lali, 2019, p. 54). Yusuf mentioned in his journey: "The news of this sheikh reached me while I was in Fez, so I stayed with him for days in a good state, enjoying the presence of students of knowledge and the poor, reading Sahih Al-Bukhari in front of him after the Asr prayer." (al-Fassi, 1993, p. 120).

The zawiyah played social, religious, political, and jihadist roles, extending its influence in eastern Morocco and western Algeria as we mentioned. It had a great impact and a strong popular following, known for its hospitality and generosity. Gifts and visits flowed to it from all directions. The Sheikh followed the path of calling and traveling, becoming a traveler with his zawiyah from one area to another, preaching and teaching, proving to opponents and followers that "There is no sufism without knowledge, and no path without understanding." (Lali, 2019, p. 54).

2.6.The Yousfiya Method :

named after Sheikh Ahmed bin Yousuf Al-Melliani (died in 1525 AD), who founded his zawiyah in Tlemcen. His way spread in Algeria and the farthest regions of Morocco during his lifetime and afterwards, in contrast to other Sufi paths that usually spread after the death of their founders. Al-

Melliani established the foundations of his Sufi path for himself, even though he was a student of Ahmed bin Zrouq Al-Barnesi, a Shadhili. According to his followers, he reached higher levels than his predecessors. He used to say about them: "Anyone who eats with me, drinks with me, sits with me, or looks at me, and does not become a believer in me on Judgment Day. (Saad Allah, 1998, 1/496)".

Like Abu Al-Hasan Al-Shadhili, who, when asked about his sheikh, replied: "I used to belong to Sheikh Abdul Salam bin Mushish, but today I do not belong to anyone. I roam in ten seas, five of them are human and five are spiritual." Sheikh Al-Melliani was characterized by his intelligence, cleverness, and audacity, which contributed to his influence on people (Al-Hamdi, 2009, 8). They were influenced by him and his path in the farthest regions of Morocco, despite the criticism directed at them for using singing and music excessively during remembrance rituals (Saad Allah, 1998, 1/496).

2.7 The Tijaniyya Method:

which is considered the clear and actual model about the role of the Sufi shaykhs in Algeria who migrated to Morocco in spreading the Sufi virtues, and the founder of the Tijaniyya method is Sheikh Sidi Ahmed Tijani Abu al-Abbas, as described: "(from the scholars who are diligent and the hardworking imams, and those who combine the honor of knowledge and religion, and the honor of knowledge, action, and noble spiritual states, and the lofty scientific levels, and the heavenly worldly aspirations and the merciful ethical morals, and the Sunnite method and the profound knowledge...)", (Bardah, 2018, p. 23) who established his Tijaniyya method in Abu Smagoun in Ain Madi which was the first nucleus in gathering the disciples around him before heading to Fez, where he laid the foundations of his physical and spiritual monastery (Sekirj, 1390 AH, p. 20), and from there it spread and gathered special individuals and the general public, until it reached the doors of the Sultan, including Moulay Ali Slimane and his successor Abdul Rahman ibn Hisham (al-Nasseri, 1956, p. 105).

Sheikh Ahmed Tajani spent 17 years preaching his path in the Fassi zawiyah, where delegations from various parts of Morocco and beyond flocked to him, and his followers multiplied in the thousands. The Tajani path distinguished itself from other paths, although Sheikh Ahmed Tajani initially studied the sciences of the Qadiriya path, then turned to the Nasiriya

path under Sheikh Mohammed ben Abdelah Al-Tizani, and learned the principles of the Sidiqiya path from Sheikh Abu al-Abbas Ahmed Al-Habib Al-Ghumari Al-Sijilmasi, and frequented the zawiyah of Sidi Sheikh al-Abyad and took from it the Sheikh path (Al-Kattani, 2004, 1/198).

This uniqueness and independence is reflected in the words of Sheikh Ahmed Tajani: "All paths lead to the path of Imam Ash-Shadhili, except our path. It is independent in itself and because it is Muhammadan, Ibrahimic, Hanafi, given to him by the Messenger of Allah." (Al-Fouti, N D, 81).

This distinction includes all the remembrances, litanies, and practices, the most prominent of which is the prayer of Al-Fatihah, due to the great reward and benefit in it, which cannot be estimated. The followers mention it in their prayers, especially on Friday afternoons (Bardah, 2018, 108). All of these characteristics contributed to its spread and expansion, starting from the first official corner in Fez, where its foundation was laid and its calling to Allah in guidance and direction was established. From there, the Tajaniyya path and its virtues spread throughout the far Maghreb, Algeria, and across Africa (al-Nasseri, 1956, 4/108). It continued until his death in 1230 AH, and he was buried in his famous dazzling your zawia. (Al-Qasimi, 2005, p. 98)

Sheikh Ahmed Tajani did not leave behind a specific composition, but he left some traces, including: "The Astonishing Secret in the Litanies of the Great Pole" and "The Jewel of Realities in Sending Blessings upon the Best of Creation" and "The Essence of Perfection in Sending Blessings upon the Leader of Messengers." All of these are established litanies and invocations for the followers of the path, the most famous of which is "Jawahir Al-Ma'ani," which is a biography of Tajani and his virtues, as well as narratives about him, collected by his companion Ali Harrazam Bardah.

Al- zawia for the Tijaniyya was established in Marrakech eight years after his death by Sheikh Mohamed ben Ahmed al-Kasnous in 1877, which was in the year 1871. Marrakech became the headquarters for the Tijaniyya and its zawiyas multiplied to reach 12 zawiyas that worked on spreading the call and increasing the followers. Its students and sheikhs continued the path of their sheikh, including Sheikh Ali Harras al-Fassi, Abdulwahid al-Aali al-Muqaddam, the scholar Skirj Belqasim al-Basri, Mohamed al-Kasnous, the

scholar Hajj Ali Harras, the families of Aal al-Safiyyani and Aal Bennani, and others ...

Conclusions

The large number of Sufis from Algeria who traveled to the farthest regions of Morocco during the Ottoman era and beyond has left a significant impact on the cities they passed through and settled in. These intangible effects have remained widespread and followed to this day, despite the political and economic crises that both countries have experienced.

Sufi communication between Algeria and Morocco has established a strong path that was not disrupted by borders, even during the colonization. Sufi ways played a major role in popular resistance, acting as a strong barrier against missionary campaigns, preserving linguistic and religious unity, and contributing to stopping foreign influences in the region.

Sufi paths played an effective role in establishing social connections among the residents through the zawiyas they founded and the network led by the Sufi masters. Their descendants inherited them, establishing zawiyas in various areas in Algeria and Morocco, and continued to play their role in education, upbringing, and various scientific activities.

In addition to its educational and pedagogical role, some corners have become involved in the political field as an active element in society. This involvement has helped strengthen the ties between the residents and contribute to maintaining social and political stability in the region.

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