

***Civilizational Relations Between the East and the West Throughout History***

العلاقات الحضارية بين الشرق والغرب عبر التاريخ

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**Abstract:**

The article examines the development of legitimate and non-legitimate sciences between the Islamic East and West, using the Central Maghreb as a case study. It highlights the vital role of scholarly journeys in this process, showcasing key religious and non-religious sciences that flourished as a result. It begins by defining scholarly travel and its benefits, outlines major evolving sciences, and presents biographies of notable scholars who contributed to this intellectual growth, along with references to their key works.

**Keywords:** Scientific Journey, Scientists, East, West.

**المخلص:**

تتناول هذه المقالة تطوّر العلوم المشروعة وغير المشروعة بين الشرق الإسلامي والغرب، باتخاذ المغرب الأوسط نموذجًا للدراسة. وتبرز الدور الحيوي للرحلات العلمية في هذا التطوّر، من خلال عرض أهم العلوم الدينية وغير الدينية التي ازدهرت بفضل تلك الرحلات. تبدأ المقالة بتعريف الرحلة العلمية وبيان فوائدها، ثم تستعرض أبرز العلوم التي تطوّرت، وتقدّم تراجم لعدد من العلماء الذين أسهموا في هذا النمو الفكري، مع الإشارة إلى أهم مؤلفاتهم.

**الكلمات المفتاحية:** الرحلة العلمية، العلماء، الشرق، الغرب.

**Introduction:**

Islam urged the seeking of knowledge and its teaching in many of its texts, and likewise made the great rank and abundant reward for the possessor of knowledge in this world and the Hereafter. The Messenger of Allah, peace be upon him, said: «Whoever treads a path seeking knowledge, Allah will make easy for him a path from the paths of Paradise. Indeed, the angels lower their wings in approval of the seeker of knowledge. Verily, the scholar is sought forgiveness for by those in the heavens and those on earth, even the fish in the depths of the water. And indeed the virtue of the scholar over the worshiper is like the virtue of the full moon over all other stars. And indeed the scholars are the heirs of the prophets, and the

prophets did not bequeath dinars or dirhams; rather they bequeathed knowledge, so whoever takes it has taken a great share.»<sup>1</sup>

And the journey in seeking knowledge is also considered a prominent feature of the development of sciences and the civilizational flourishing of nations, for Allah—Glorified and Exalted be He—made gold, silver, diamonds, and precious stones extremely rare and deposited them in the depths of the earth, attainable only through effort and persistence in excavation, and risking one's self to obtain the finest jewelry and adornment desired by all people. Similarly is the matter with the rarities of sciences and knowledge and the companionship of the people of knowledge, for they are not present in every land nor available to every person. Whoever wishes to obtain the rare of knowledge, to attain its virtue and honor, and to accompany the people of knowledge must endure hardship, risk one's self, and drive camel herds in order to achieve one's goal; and this is not possible for everyone. Whoever attains it has indeed attained a great share.

### **Research Problem:**

Many sciences and authored works became famous in the metropolises of the Central Maghreb due to the journeys of scholars and students to and from the Central Maghreb. To research this topic, we pose the following problems:

1. What types of sciences emerged and developed in the Central Maghreb as a result of scientific journeys?
2. To what extent did the scientific journey affect the dissemination of sciences in the metropolises of the Central Maghreb?
3. Which scholars and authored works became prominent and famous in the Central Maghreb due to the scientific journeys?

### **Importance of the Research:**

The research holds great importance in introducing the sciences that developed in the metropolises of the Central Maghreb due to the scientific journeys of scholars and students of knowledge between the regions of the world and the capitals of knowledge, and in studying examples of these sciences.

### **Methodology Followed in the Study:**

The methodology followed in the study is the historical method, whereby a historical overview of the sciences in the Central Maghreb and the most prominent scholars specialized in each discipline is examined.

### **First: Concept of the Scientific Journey:**

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<sup>1</sup> Abu Dawud, Sunan Abi Dawud, ed. Muhammad Abdul Aziz Al-Khalidi, Dar Al-Kutub Al-Ilmiyyah, Beirut, Lebanon, 1st ed., 1416 AH / 1996 AD, Vol, 2, Book of Knowledge, Chapter: Encouragement to Seek Knowledge, No. 3641, p. 523.

**A. Linguistically:** The word " journey " is derived from “. **Traveling** ” It appears in al-Mu‘jam al-Wasīṭ as :

**The journey:** the traveling (pl. raḥl) and in the Noble Revelation: {The journey of winter and summer} and a book in which the traveler describes what he saw, and a camel possessing raḥla — possessing strength for walking.

**The ruḥla:** what is traveled to, it is said: the Kaaba is the journey of the Muslims and you are my journey,

and a world of journey — one travels to it from the horizons, and is expressed: possessor of journey — strength for walking.<sup>2</sup>

**B. Terminologically:** Some general definitions state it is “a movement that results in the transition from one place to another for a particular goal.”

And among the objectives that the traveler may adopt from one land to another is the acquisition of knowledge.<sup>3</sup>

### **Second: Benefits of the Scientific Journey:**

Undoubtedly, journeys and travels in general have many and varied benefits, among them the acquisition of sciences and knowledge. Imam al-Shāfi‘ī summarizes them in the following verses:

Exile yourself from the homelands in pursuit of the high  
And travel — for in the travels are five benefits  
Relief of worry, and acquisition of livelihood  
And knowledge, and manners, and companionship of a noble one. <sup>4</sup>

### **Third: The most famous sciences that developed in the Central Maghreb thanks to the scientific journey:**

And sciences by their nature, origin, and method of acquisition divide into two parts: religious sciences and non-religious sciences. As for religious sciences, they are those acquired by way of the prophets—peace be upon them—through revelation, in which there is no room for calculation or intellectual creativity. As for non-religious sciences, they are those acquired through schooling, sitting with teachers, calculation, experimentation, and observation.

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<sup>2</sup> A group of linguists at the Arabic Language Academy in Cairo, Al-Mu‘jam Al-Wasit, Arabic Language Academy, Cairo, Egypt, ed.: 1972, Vol. 2, Vol. 1, p. 335.

<sup>3</sup> Abdullah bin Khudran Al-Harithi, The Journey in Pursuit of Knowledge among Some Muslim Educators in the Abbasid Era and Its Educational Applications, Master’s thesis, Umm Al-Qura University, Saudi Arabia, 1430–1431 AH, pp. 73–74.

<sup>4</sup> Al-Shafi’i, Diwan Al-Shafi’i, ed. Dr. Abdul Mun’im Khafaji, Library of Azhar Colleges, Cairo, Egypt, 2nd ed., 1405 AH / 1975 AD, p. 74.

## A. Religious Sciences:

After the conquerors entered the lands of the Central Maghreb, they carried with them many of the fundamental sciences upon which the religion is established in the new land, because the people of the Central Maghreb embraced the new religion and had no idea of its teachings and rulings. Thus they practiced what the Muslim conquerors brought of sciences that are individual obligations such as jurisprudence, monotheism, and recitation rulings... As for the remaining sciences considered collective obligations, they were not pursued in depth, for there were no authored works or treatises during the early centuries following the Islamic conquest of the region until much later, after the concept of the journey in pursuit of knowledge became widespread, and scholars sought to increase in knowledge and obtain ijāzahs from various scholars across all parts of the world.

### 1. Qur'ānic Sciences

#### a. Science of Recitations ('Ilm al-Qirā'āt):

Writings in Qur'ānic sciences were negligible, despite the presence of many reciters among the inhabitants of the Central Maghreb. The people of that region limited themselves to transmission and explanation, relying on what was transmitted of the Andalusian compositions such as *al-Taysīr fī al-Qirā'āt al-Sab'* by Imām Abū 'Amr 'Uthmān al-Qurṭubī (ت 444 هـ, 1052 م), and *Ḥirz al-Amānī wa Wajh al-Tahānī fī al-Qirā'āt al-Sab' al-Mathānī* (al-Shāṭibiyyah) by Imām Abū al-Qāsim Aḥmad al-Shāṭibī al-Ra'īnī al-Andalusī (ت 590 هـ, 1193 م), and *al-Muqni' fī Ma'rifat Marsūm Muṣḥaf Ahl al-Amṣār* by Imām Abū 'Amr al-Dānī (ت 444 هـ), and the *Mawrid al-Zumān fī Rasm Aḥruf al-Qur'ān* by Muḥammad ibn Muḥammad al-Sharrīshī known as Ibn al-Kharrāz (718 هـ, 1318 م), and the *Durr al-Lawāmi' fī Aṣl Qirā'at al-Imām Nāfi'* by Imām Abū al-Ḥasan 'Alī ibn Muḥammad ibn 'Alī ibn Buray al-Tāzī (731 هـ, 1330 م), known as *Urjūzat Ibn Buray*, which met with great popularity in the Central Maghreb...

#### Development of the Science of Recitations after the Scientific Journeys:

Not until much later did some writings on Qur'ānic sciences appear among Central Maghreb scholars... until Imām Ibn Marzūq al-Ḥafīd (842 هـ, 1438 م) came, who mastered many sciences, among them the science of recitations. He contributed with an *Urjūzah* he called *Rajz Ḥirz al-Amānī*.

As for Abū al-Raḥmān al-Tha'ālibī (842 هـ, 1438 م), he explained Ibn Buray al-Tāzī's *Urjūzah* and called it *al-Mukhtār min al-Jawāmi' fī Muḥādāt al-Durr al-Lawāmi' fī Aṣl Maqrā' al-Imām Nāfi'*, and he also authored a book he named *al-Tiqāṭ al-Durr*. Likewise Imām Muḥammad ibn Yūsuf al-Sanūsī (895 هـ, 1490 م) explained *al-Shāṭibiyyah al-Kubrā* and abridged the book *al-Mukhtaṣar fī al-Qirā'āt al-Sab'*. Imām Muḥammad ibn 'Abd Allāh al-Tūnisī (899 هـ, 1494 م) is famed for the book *al-Ṭirāz fī Dabt al-Kharrāz*.

#### b. Science of Tafsīr (Exegesis):

The state of tafsīr in the Central Maghreb was like that of recitations, for Central Maghreb scholars did not engage much in it, limiting themselves to what was transmitted to them of Eastern and Andalusian works such as *al-Kashshāf ‘an Ḥaqā’iq al-Tanzīl* by Imām al-Mu‘tazilī Abū al-Qāsim ‘Umar al-Zamakhsharī (ت 538 هـ), and *al-Muḥarrer al-Wajīz fī Sharḥ al-Kitāb al-‘Azīz* by Imām Abū Muḥammad ibn ‘Abd al-Ḥaqq ibn ‘Atṭīyah al-Andalusī (ت 541 هـ), and *Jāmi‘ al-Bayān fī Ta’wīl Āy al-Qur’ān* by Imām Abū al-Ḥasan ‘Alī ibn Muḥammad al-Ṭabarī (ت 310 هـ, 922 م), and *Mafātīḥ al-Ghayb* or *al-Tafsīr al-Kabīr* by Imām Fakhr al-Dīn al-Rāzī (ت 604 هـ, 1207 م), and *al-Jāmi‘ li Ahkām al-Qur’ān wal-Mubīn limā Tadammanatuhu min al-Sunnah wa Āy al-Furqān* by Imām al-Qurṭubī... and other works of the mufasssirūn.

### **Development of the Science of Tafsīr after the Scientific Journeys:**

Studies by Central Maghreb scholars in tafsīr remained somewhat delayed until the eighth/fourteenth century, when Imām al-Baḥr Abū Abd Allāh al-Sharīf al-Tilmīsānī (ت 771 هـ, 1369 م) made abundant contributions and had a strong presence in the science of tafsīr. He was knowledgeable in its recitations and narrations and in its various sciences of explanation, rulings, abrogating and abrogated, and others; he exegised the Qur’ān for twenty-five years, every day a quarter of a juz’, in the presence of the greatest kings, scholars, and righteous people.<sup>5</sup>

Sheikh al-Bashīr al-Ibrāhīmī said of him: «No scholar in the history of the scholars of this homeland is recorded to have completed teaching the entire Qur’ān except what is mentioned about al-Sharīf al-Tilmīsānī, that he completed it in the ninth century.»<sup>6</sup>

Yet unfortunately his tafsīr was not recorded by his students, and thereby they lost for the Ummah a significant knowledge. Sheikh al-Bashīr al-Ibrāhīmī laments: «...but nothing was transmitted from him, because his students were negligent like the students of Ibn Bādīs; had they been diligent and careful, we would have received something of it.»<sup>7</sup>

Also among the commentators was Sheikh Sa‘īd al-‘Uqbānī al-Tilmīsānī (ت 811 هـ, 1408 م), who contributed to the Sharia sciences including tafsīr, addressing several sūras of the Noble Book such as “Sūrat al-Fātiḥah,” “Sūrat al-An‘ām,” and “Sūrat al-Fath,” bringing valuable benefits. Likewise Imām Ibn Marzūq al-Ḥafīd (ت 842 هـ, 1438 م) whose most famous tafsīr writings include *Baḥr al-Muḥīṭ wa Kashshāf Daqā’iqih...*, *Āyāt al-Wāḍiḥāt fī Wajh Dalālāt al-Mu‘jizāt*, and his distinction in Qur’ānic syntax.<sup>8</sup>

<sup>5</sup> Al-Tanbakti, Nayl Al-Ibtihaj Bitatriz Al-Dibaj, ed. Abdul Hamid Abdullah Al-Haramah, Faculty of Islamic Preaching, Tripoli, Libya, 1st ed., date: 1989, p. 436; Ibn Maryam, Al-Bustan fī Dhikr Awliya’ Tlemcen, ed. Muhammad bin Abi Shanab, Algeria, University Publications Bureau, n.ed., date: 1908, p. 172 (Reference).

<sup>6</sup> Ahmad Talib Al-Ibrahimi, Athar Al-Imam Muhammad Al-Bashir Al-Ibrahimi, Dar Al-Gharb Al-Islami, Beirut, Lebanon, 1st ed., date: 1997, Vol. 5, p. 314. (Reference)

<sup>7</sup> Ahmad Talib Al-Ibrahimi, Athar Al-Imam Muhammad Al-Bashir Al-Ibrahimi, Vol. 5, p. 314. (Reference)

<sup>8</sup> Al-Qalasadi, Tamheed Al-Talib wa Muntaha Al-Raghib ila A’la Al-Manazil wa Al-Manaqib, ed. Muhammad Abu Al-Ajfan, Tunisian Distribution Company, Tunisia, 1978, p. 97. (Reference).

There is also the mufassir Abū al-‘Abbās Aḥmad ibn Zāghū al-Tilmīsānī (ت 845 هـ، 1441 م)، one of the most knowledgeable in tafsīr in his time, whose works in this field include Muqaddimah fī al-Tafsīr, Tafsīr al-Fātiḥah, and al-Tadhyīl fī Khatm al-Tafsīr.

As for Sheikh Abū al-Raḥmān al-Tha‘ālibī (ت 875 هـ، 1490 م)، he participated in many tafsīr compositions, perhaps the most famous being *al-Jawāhir al-Ḥasan fī Tafsīr al-Qur’ān*, the only tafsīr that has reached us from the ninth century, which is an abridgment of Ibn ‘Atṭīyah’s *al-Muḥarrer al-Wajīz fī Tafsīr al-Kitāb al-‘Azīz*, and he also has another book in Qur’ānic syntax called *Nafā’is al-Marjān fī Qiṣaṣ al-Qur’ān*, and *al-Dhahab al-Ibrīz fī Gharā’ib al-Qur’ān al-‘Azīz*, and *Tuḥfat al-Ikhwān fī I’rāb Ba‘ḍ Āy al-Qur’ān*.

## 2. Science of Ḥadīth:

The condition of the science of ḥadīth in the Central Maghreb was like that of the sciences of recitations and tafsīr, as they relied in this science on circulating the famous ḥadīth books such as: *Ṣaḥīḥ al-Bukhārī* by Imām Muḥammad ibn Ismā‘īl al-Bukhārī (d. 256 H / 869 CE), *al-Musnad al-Ṣaḥīḥ* by Imām Muslim ibn al-Ḥajjāj al-Qushayrī al-Naysābūrī (d. 261 H / 874 CE), *al-Muwatta’* of Imām Mālik ibn Anas (d. 179 H / 796 CE), *Sunan Abī Dāwūd al-Sijistānī* (d. 275 H / 888 CE), *Sunan al-Tirmidhī* (d. 279 H / 892 CE), *Sunan Abī ‘Abd al-Raḥmān al-Nasa’ī* (d. 303 H / 915 CE), *al-Mu‘allim bi Fawā’id Muslim* of Imām al-Māzarī (d. 536 H), *al-Shifā’ bi Ta’rīf Ḥuqūq al-Muṣṭafā* of Qādī ‘Iyāḍ (d. 544 H / 1149 CE), also the *Sīrah* of Ibn Ishāq (edited by Ibn Hishām), *‘Ulūm al-Ḥadīth* of Ibn al-Ṣalāḥ (d. 643 H / 1245 CE), *al-Arba‘īn al-Nawawīyyah* of Imām al-Nawawī (d. 677 H / 1275 CE), *Umdat al-Aḥkām* of Taqī al-Dīn al-Muqaddasī al-Ḥanbalī (d. 600 H / 1204 CE), and other works...

## Development of the Science of Ḥadīth after the Scientific Journeys:

Writings appeared late in the science of ḥadīth, and perhaps the most famous among those who wrote in this science is Imām Abū Ishāq ibn Yakhlaḥf al-Nansī (d. 680 H), who had a high isnād in Tlemcen, Mecca, and Fes. He concentrated on a section of *Aḥādīth al-Aḥkām* in his work *‘Amal min Ṭibb liman ḥabb...* He says in his introduction:

«Praise be to Allah, this is a book ‘Amal min Ṭibb liman ḥabb’, in which I have included from ḥadīths of rulings the most authentic, from its general principles the most sound, from its foundations the clearest, and from its ordinances the most eloquent.»<sup>9</sup>

Imām Ibn Marzūq al-Khaṭīb also excelled in this art. He recited *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, Qādī ‘Iyāḍ’s *al-Shifā’*, Imām Mālik’s *al-Muwatta’*, *Sīrat Ibn Hishām*, and *Umdat al-Aḥkām*. Among his compositions: *Burj al-Khaḥfā’ fī Sharḥ al-Shifā’*—a commentary on

<sup>9</sup> Al-Maqri (the grandfather), *‘Amal man Tab Liman Hab*, ed. Badr Al-‘Amrani, Dar Al-Kutub Al-Ilmiyyah, Beirut, Lebanon, ed.: 2002, Vol. 1, p. 35.

Qāḍī 'Iyād's *al-Shifā'*; *Tahrīr Asānīd al-Bukhārī*; *Sharḥ al-Aḥkām al-Ṣuḡhrā* by 'Abd al-Ḥaq al-Ishbīlī; and *Janā al-Jannatayn fī Faḍl al-Laylatayn, Laylat al-Mawlid wa Laylat al-Qadr*.

Regarding Imām Ibn Marzūq al-Ḥafīd (d. 842 H / 1438 CE), al-Timbuktī says:

«He had encompassing knowledge of ḥadīth and its arts, he memorized its narrations, knew its texts, organized its classifications. Scholars sought him to learn narrations, entrusted him with resolving his problems, and unlocking their difficulties.»<sup>10</sup>

He taught ḥadīth, and among his foremost students was Sheikh Imām Abū al-Raḥmān al-Tha'ālibī. His notable works include *Nūr al-Yaqīn fī Sharḥ Awliyā' Allāh al-Muttaqīn* and *al-Mutajir al-Rabī'*, *al-Mas'ā al-Rajīh*, *al-Marḥab al-Fasīh fī Sharḥ al-Jāmi' al-Ṣaḥīh*, which he unfortunately did not complete. He also composed an *Urjūzah* titled *al-Rawḍah fī 'Ilm al-Ḥadīth* combining Ibn al-'Irāqī's and Ibn Layūn's *Alfiyyāt* in 1,700 couplets, later abridged into a rajz called *al-Ḥadīqah*.

Imām al-Muḥaddith al-Ḥasan ibn Makhlūf (868 H / 1464 CE) authored *al-Rund al-Wārī fī Ḍabṭ Rijāl al-Bukhārī* and *Fath al-Mubham fī Ḍabṭ Rijāl Muslim*, and wrote three commentaries on *al-Shifā'*, the largest in two volumes titled *al-Ghaniyah*.

Abū al-Raḥmān al-Tha'ālibī (895 H / 1490 CE) had great interest in ḥadīth and *Ṣaḥīh al-Bukhārī* specifically. He said of himself:

«No one in Tunis surpassed me in the science of ḥadīth. When I spoke, they listened; they accepted what I narrated with humility and justice. Some Maghrebī scholars said to me when I returned from the East: 'You were a marvel in the science of ḥadīth.'»<sup>11</sup>

Among his most famous contributions in the science of ḥadīth: *al-Anwār al-Muḍī'ah*—forty selected ḥadīths; *al-Mukhtār min al-Jawāmi'*, known as *Nubdhah min Wā'il al-Kitāb al-Jāmi' al-Kabīr* (40 pages, ed. Dr. Bashīr Ḍayf).<sup>12</sup>

*Al-Durr al-Fā'iq fī al-Adhkār wa al-Du'awāt* by Imām Muḥammad ibn Yūsuf al-Sanūsī (895 H / 1490 CE), also a major figure in ḥadīth. His notable works include *Mukammal Ikmal al-Kamāl*—an abridgment of *Ikmal al-Kamāl* by Abū 'Abd Allāh Muḥammad ibn Khalfah al-Wushtānī (827 H / 1425 CE)—and *Sharḥ Mushkilāt al-Bukhārī* in its final part, plus *Mukhtaṣar al-Zarkashī 'alā al-Bukhārī*.

### 3. Science of Fiqh:

When discussing fiqh in the Central Maghreb, one must speak of Maliki fiqh as the prevailing school, and due to the people's need for fiqh and knowing the religion's stance on life events and new issues. Many scholars of the Central Maghreb devoted attention to

<sup>10</sup> Al-Tanbakti, Nayl Al-Ibtihaj, p. 500.

<sup>11</sup> Ibn Maryam Al-Tilimsani, Al-Bustan fi Nazm Awliya' Tlemcen, p. 220. 'Adil Nuwayhid, Mu'jam A'lam Al-Jaza'ir, p. 14.

<sup>12</sup> From forty pages, and it was edited by Dr. Bashir Daif.

the most famous Maliki fiqh books by explanation, teaching, and instruction... Among the most circulated books of that time: al-Muwatta' of Imām Mālik ibn Anas (179 H / 796 CE), al-Mudawwana of Sahnūn ibn 'Abd al-Salām al-Tannūkhī (d. 240 H / 854 CE), al-Tahdhīb and Mukhtaṣar al-Mudawwana by Abū Sa'īd al-Barādhī, works of Abū Zayd al-Qayrawānī (d. 346 H / 957 CE) such as al-Risālah, Mukhtaṣar al-Mudawwana, and al-Nawādir, Taqrīn al-Mubtadi' wa Tadhkirat al-Muntaḥī of Imām Muḥammad ibn 'Abd al-Wahhāb (d. 422 H / 1030 CE), Mukhtaṣar Ibn al-Ḥājjib al-Fur'ī of 'Uthmān ibn 'Umar Jamāl al-Dīn al-Miṣrī known as Ibn al-Ḥājjib (d. 646 H), and Mukhtaṣar Khalīl of Imām Khalīl ibn Ishāq.

### Development of Fiqh after the Scientific Journeys:

Among the fiqh scholars and works in the Central Maghreb: Imām Abū Ishāq Ibrāhīm ibn Yakhlaḥ al-Tūnisī (d. 680 H / 1281 CE), who wrote a commentary on *al-Mubtadi' wa Tadhkirat al-Muntaḥī* by Qāḍī 'Abd al-Wahhāb. Imām al-Bāhilī al-Bijā'ī known as al-Musaffar (d. 744 H / 1343 CE), jurist of Bijā'ah, authored *Ajwibat fī al-Fatāwa*. Imām Abū al-Lāh al-Muqrī (d. 758 H / 1357 CE) wrote *al-Qawā'id* containing 1,200 fiqhī principles, described by Imām al-Wansharīsī as “a book abundant in knowledge and benefits, unmatched, though lacking a scholar to explain it.”<sup>13</sup>

He also authored 'Amal min Ṭibb liman ḥabb containing numerous fiqh principles, and Ḥāshīyah Badī'ah 'alā al-Mukhtaṣar al-Fur'ī li Ibn al-Ḥājjib, about which he said: “It includes research and precisions not found elsewhere.”<sup>14</sup>

Compiled by Imām al-Wansharīsī as *Durar al-Qalā'id wa Ghurar al-Ṭurar wa al-Qawā'id*. Imām Abū al-Lāh al-Sharīf al-Wansharīsī (d. 771 H / 1369 CE) named his fiqh book *al-Mathal al-'Aqlīyah al-Fiqhīyah* and also *Ajwibat li Masā'il Fiqhīyah* responding to queries from various regions.

Imām Ibn Marzūq al-Khaṭīb (the Elder) (d. 871 H / 1380 CE) wrote *Izālat al-Ḥājjib 'an Furū'* Ibn al-Ḥājjib. Imām Ibn Qunfudh al-Qusanṭīnī (d. 810 H / 1407 CE) authored *Tuḥfat al-Wārid fī Ikhtīṣāṣ al-Sharḥ min qibal al-Wālid* and *Taqrīb al-Dalālah fī Sharḥ al-Risālah*. He also wrote *al-Lubāb fī Ikhtīṣār al-Jallāb*, a commentary on *al-Tafrīgh* by al-Jallāb, and explained the *Freā'id Tilmīsānīyah* in a book titled *Mi'ūnat al-Rā'id fī Mabādī' al-Farā'id*. The jurist Sa'īd Abū Zakariyyā' Yaḥyā al-Māzūnī (d. 833 H / 1478 CE), judge of Māzūnah, left the great work *al-Durar al-Maknūnah fī Nawāzil Māzūnah*, comprising fiqh dilemmas from the *fatāwā* of later jurists of Tunis, Bijā'ah, Tlemcen, and their environs.

Imām Ibn Marzūq al-Ḥafīd (d. 842 H / 1438 CE), ascetic jurist with many writings in fiqh, most notably: *Rawḍat al-Adīb fī Sharḥ al-Tahdhīb*, *al-Manz' al-Nabīl fī Sharḥ Khalīl* (on

<sup>13</sup> Al-Maqri, *Nafh Al-Tib min Ghusn Al-Andalus Al-Ratib*, ed. Ihsan 'Abbas, Dar Sader, Beirut, Lebanon, n.ed., 1988, Vol. 5, p. 284.

<sup>14</sup> Al-Maqri, *Nafh Al-Tib*, Vol. 5, p. 310.

the chapter of purification, in two volumes), *Mukhtaṣar al-Ḥawī fī al-Fatāwā* by Ibn ‘Abd al-Nūr al-Tūnisī, *al-Rawḍ al-Bahīj fī Mas’alat al-Khalīj*, *al-Dalīl al-Mūmī fī Tarjīḥ Ṭahārah al-Kāghad al-Rūmī*, and *al-Dalīl al-Wāḍiḥ al-Ma’lūm ‘alā Ṭahārat Warāq al-Rūm*, plus two-volume *Sharḥ al-Aqḍiyah*. He wrote *Ismā’ al-Ṣumm fī Ithbāt al-Sharaf min qibal al-Umm*, *Ighṭinām al-Furṣah fī Muḥādathat ‘Ālim Qafṣah*—answers to fiqh questions from the scholar of Qafṣah, *Abū Yahyā ibn ‘Uqbā*, *Imām Ibrāhīm ibn Fā’id al-Zawwāwī* (d. 857 H / 1457 CE). He commented on *Mukhtaṣar Khalīl* in eight volumes called *Tashīl al-Sabīl li Muqtaṭaf Azhar Rawḍ al-Khalīl*, a second commentary in two volumes called *Fayḍ al-Nīl*, and a third called *Tuḥfat al-Mushtāq fī Sharḥ Khalīl ibn Ishāq*.

*Abū al-Raḥmān al-Tha’alibī* (d. 875 H / 1490 CE) had numerous fiqh works: *Rawḍat al-Anwār wa Nuzhat al-Akhiyār*, *Jāmi’ al-Ummuhāt fī Iḥkām al-‘Ibādāt*, *Sharḥ ‘alā Mukhtaṣar Khalīl ibn Ishāq*, *al-Irshād fī Maṣāliḥ al-‘Ibād*, etc.

#### **4. Science of Uṣūl al-Fiqh (Principles of Jurisprudence):**

Its status in the Maghreb, despite the flourishing study of Qur’ān, ḥadīth, and their sciences, was not widespread before the Almohads, especially during the Almoravid era that inundated branches over branches without returning to principles, leading to the decline of *ijtihād* and predominance of stagnation.<sup>15</sup>

Among the most famous *uṣūl* books studied and cared for in the Central Maghreb: *al-Burhān* of *Imām al-Ḥaramayn Abū al-Ma’ālī al-Juwainī* (d. 478 H / 1056 CE), *al-Insafā min ‘Ilm Uṣūl al-Fiqh* of *al-Ghazālī* (d. 505 H / 1111 CE), *al-Iḥkām fī Uṣūl al-Aḥkām* of *al-Amadī* (d. 631 H), *al-Maḥṣūl* of *Imām Fakhr al-Dīn al-Rāzī* (d. 606 H), its abridgment by *Imām Sirāj al-Dīn al-Amwī*, *Tanqīḥ al-Fuṣūl min ‘Ilm al-Uṣūl* of *Shihāb al-Dīn al-Qarāfī* (684 H), *Minḥāj al-Wusūl ilā ‘Ilm al-Uṣūl* of *al-Bayḍāwī* (800 H), and *al-Mukhtaṣar al-Kabīr* of *Ibn al-Ḥājj* (d. 646 H).

#### **Development of Uṣūl al-Fiqh after the Scientific Journeys:**

Among the major works and scholars in this science in the Central Maghreb: *Miftāḥ al-Wusūl ilā Binā’ al-Furū’ ‘alā al-Uṣūl* by *al-Sharīf al-Tilmīsānī* (d. 771 H / 1396 CE). *Imām Ibn Qunfudh al-Qusanṭīnī* (d. 810 H / 1407 CE) explained *Ibn al-Ḥājj*’s abridgment as *Tafhīm al-Ṭālib li Masā’il Uṣūl Ibn al-Ḥājj*. *Sheikh Sa’īd al-‘Uqbānī* (811 H / 1480 CE) left a valuable commentary on *Mukhtaṣar Ibn al-Ḥājj* (*uṣūl*). *Imām Aḥmad ibn Muḥammad ibn Zakariyyā* (d. 899 H / 1442 CE) explained *al-Waraqāt* of *Imām al-Juwainī* in a book titled *Ghayat al-Marām fī Sharḥ Muqaddimat al-Imām*, a comprehensive commentary.

#### **B. Non-Religious Sciences:**

As for non-religious sciences like medicine, pharmacy, astronomy, history... logic, arithmetic in the Central Maghreb, they existed before Islam but were minimal, especially under the rule of the Kahina, whose policy did not encourage learning and intellectual prosperity but sought power for herself and her progeny. In contrast, Islam always calls for

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<sup>15</sup> Zaynab Raziwi, *Sciences and Cultural Knowledge in the Central Maghreb between the 7th and 9th Hijri Centuries*, Doctoral Dissertation, Sidi Bel Abbes University, Algeria, 2016, p. 220.

learning and using intellect for the benefit of individuals and society, bringing benefit to others.

As a result of the Islamic conquest of the Central Maghreb, the conquerors left a cultural imprint, bringing with them sciences and authored works—both religious and non-religious. Among the rational sciences prevalent then:

### 1. Science of Medicine:

« Medicine is a science by which one understands the states of the human body regarding what is sound and what departs from health, to preserve prevailing health and restore that which has departed. »<sup>16</sup>

It is a necessary science to maintain the safety of bodies, and medicine in North Africa was very weak, dominated by magic, witchcraft, and superficial experimentation... But with the advent of Islam, many sound doctrinal teachings were brought, calling to abandon magic and witchcraft, replacing them with legitimate *ruqyā*, advocating prophetic medicine—often faith-based and preventive—herbal treatments and medical consultation. Islam called for learning and repudiating ignorance and deception in many texts, even promising great reward for whoever benefits his brothers or revives a soul from destruction.

The region often suffered deadly epidemics taking many lives, so the pharmaceutical industry flourished mainly in major cities and metropolises. Ibn Khaldūn says:

« The craft of medicine is more necessary in cities than in the desert, because the origin of diseases is heavy foods and processed foods with spices, then corrupt airs from crowded people in cities, accumulation of waste, and lack of exercise. »<sup>17</sup>

Among the most famous medical books at the beginning of the conquest was *al-Qānūn* of Ibn Sīnā, one of the earliest medical works in the Islamic world, used by the inhabitants of the Central Maghreb. He also composed a medical *Urjūzah* called *al-Alfiyyah* or *al-Manẓūmah*, an abridgment of *al-Qānūn*. Other widespread works include *al-Mujaz fī al-Ṭibb* by Ibn al-Nafīs (687 H / 1288 CE), *al-Taṣrīf liman 'Ajiz 'an al-Ta'līf* by Abū al-Qāsim Khalaf al-Zahrāwī (d. 400 H / 109 CE), and *al-Manṣūrī* by Abū Bakr Zakariyyā' al-Rāzī (d. 313 H / 965 CE).

### Development of the Science of Medicine after the Scientific Journeys:

After the expansion of sciences in the Central Maghreb and the spread of schools and educational institutions of various types, many scholars and students traveled to increase their knowledge, as known in other sciences. New names and works in medicine emerged, such as:

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<sup>16</sup> Ibn Sina, *Al-Qanun fi Al-Tibb*, ed. Muhammad Amin Al-Dannawi, Dar Al-Kutub Al-Ilmiyyah, Beirut, Lebanon, 1st ed., 1420 AH / 1999 AD, Vol. 1, p. 13.

<sup>17</sup> Ibn Khaldun, *Al-Muqaddimah*, ed. Haitham Ja'mah Hilal, Al-Ma'arif Foundation, Beirut, Lebanon, ed.: 2007, Vol. 1, pp. 452–453.

Abū Abd Allāh Muḥammad ibn Yaḥyā ibn ‘Abd al-Salām: « Originally from Tādilas, settled in Bijā’ah, met shuyūkh and excelled in literature... He had a share in both theoretical and practical medicine, practicing and treating. »<sup>18</sup>

Abū al-Qāsim al-Amwī known as Ibn Andrās (d. 674 CE / 7274 H): « A skilled physician specializing in women’s and obstetric medicine, pharmaceutical manufacture, and treating patients from Murcia. He settled in Bijā’ah (660 CE / 1260 H) and led the specialized physicians. »<sup>19</sup>

He authored a medical book titled *Rajz fī Tanzīm al-Adwiyah wa Ṣinā’atihā*. Ibn Qunfudh al-Qusanṭīnī (d. 810 H) wrote *Anīs al-Ḥabīb ‘Inda ‘Ajz al-Ṭabīb* and many works in medicine and pharmacy.

## 2. Science of Astronomy:

Known by several names: science of the stars, celestial spheres, astrology, and astronomy. The inhabitants of the Central Maghreb often practiced it claiming knowledge of the unseen and divination, without a foundation or systematic principles as later developed...

After the conquerors arrived, Islamic creed held that celestial bodies are creations of Allah, neither benefiting nor harming, and it is forbidden to practice divination by them or claim knowledge of the unseen. Rather, one is called to reflect upon them to recognize the wondrous creation of Allah and His perfection. Many scholars thus embarked on studying astronomy to understand its phenomena, components, and types.

Among the earliest widely circulated astronomy books was *al-Majisṭī* of Ptolemy, considered one of the best treatises in astronomy, which gained great acceptance among Muslim scholars who studied its commentary.<sup>20</sup>

And *Nihājat al-Ṭālib li Ta’dīl al-Kawākib* by Abū al-‘Abbās Aḥmad ibn ‘Uthmān al-Marākushī (d. 721 H / 1321 CE) was beloved for its ease of use and thus received much commentary and study in the Maghreb.<sup>21</sup>

Development of Astronomy after the Scientific Journeys:

Like other sciences, with scholars’ migrations to the East and West, they acquired more knowledge. Notable Central Maghreb astronomers and works include:

- Ibn Qunfudh al-Qusanṭīnī: wrote *Tashīl al-Maṭālib fī Ta’dīl al-Kawākib*.
- Muḥammad ibn Yūsuf al-Sanūsī: authored *‘Umdat Dhawī al-Albāb wa Nuzhat al-Ḥisāb fī Sharḥ Bughīyat al-Ṭullāb fī ‘Ilm al-Iṣṭurlāb*.
- Ibn al-Ḥabbāk al-Tilmīsānī (d. 867 H): composed an *Urjūzah* titled *Bughīyat al-Ṭālib fī ‘Ilm al-Iṣṭurlāb* (171 couplets on the construction and use of the astrolabe). He

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<sup>18</sup> Al-Ghubrini, ‘Unwan Al-Dirayah, ed. ‘Adil Nuwayhid, Dar Al-Afaq, Beirut, Lebanon, ed.: 1979, Vol. 2, p. 341.

<sup>19</sup> Zaynab Raziyyi, Sciences and Cultural Knowledge in the Central Maghreb between the 9th–7th AH / 15th–13th AD Centuries, Sidi Bel Abbes University, Algeria, 2016, p. 329.

<sup>20</sup> Ibn Khaldun, Al-Muqaddimah, p. 256.

<sup>21</sup> Ibn Khaldun, Al-Muqaddimah, p. 527.

also wrote *Nayl al-Maṭlūb fī al-‘Amal bi Rub‘ al-Juyūb* and *Tuḥfat al-Albāb fī ‘Adad al-Sinīn wa al-Ḥisāb*.

- Ibn Marzūq al-Khaṭīb (the Elder) (d. 871 H) wrote *Kitāb fī al-Tanjīm*.
- Ibn Marzūq al-Ḥafīd composed the poetic *al-Muqni‘ al-Shāfi*—about 1,700 verses on astronomy.
- al-Qalasādī also composed an *Urjūzah* titled *Ibn Futūḥ fī al-Nujūm*.

### 3. Science of History:

There was no systematic recording of events or biographies in the Central Maghreb before the conquerors, since the previous Byzantine rule was chaotic, relying on force and brutality, far from civilization and urbanity... With the conquerors came this science like other sciences, including the history of the Prophetic biography, the era of the Rightly Guided Caliphs, and the lives of the Companions... Over time, recording events in the Central Maghreb became part of general Islamic history, and translations of many prominent figures such as kings and scholars were compiled.

#### Development of History after the Scientific Migrations:

As with other sciences, scholars and students' migrations to other lands fertilized ideas and broadened horizons. This manifested in many Central Maghreb historians specializing in history, biographies, and recording numerous scholarly works in this field. Examples include:

- Yaḥyā ibn Khaldūn (d. 780 H / 1378 CE), a leading Zayyanid era historian, knowledgeable of official documents and royal correspondence, authored *Bughīyat al-Ruwād fī Dhikr Mulūk Banī ‘Abd al-Wād*.
- Abū al-‘Abbās Aḥmad al-Ghbarīnī (d. 704 H / 12304 CE), a famed Maghreb historian, wrote the invaluable *‘Unwān al-Dirāyah fī Man ‘Arifa min al-‘Ulamā’ fī al-Mi‘ah al-Sābi‘ah bi Bijā’ah*.
- ‘Abd al-Raḥmān ibn Khaldūn (d. 808 H / 1406 CE), the father of historiography and founder of the science of *‘Umrān*, wrote *al-‘Ibar wa Dīwān al-Mubtada’ wa al-Khabar fī Ayyām al-‘Arab wa al-‘Ajam wa al-Barbar wa Man ‘Āṣarahum min Dhawī al-Sulṭān al-Akbar*.
- Ibn Marzūq al-Khaṭīb (d. 781 H / 1380 CE) left several works, including *‘Ajālat al-Mustawfīr al-Mustajāz fī Dhikr Man Sami‘a min al-Shuyūkh dūna Man Ajāza min A’immat al-Maghrib wa al-Ḥijāz*, a book of *sīrah* and biographies, and *al-Musnad al-Ṣaḥīḥ al-Ḥasan fī Ma’āthir Maulānā Abī al-Ḥasan*, among many others.

#### Third: Scholars who became famous thanks to the scientific journey

##### 1. Muḥammad ibn Marzūq al-Ḥafīd:

###### A. His lineage:

«Muḥammad ibn Aḥmad ibn Muḥammad ibn Aḥmad ibn Muḥammad ibn Abū Bakr ibn Marzūq al-‘Ajīsī al-Tilmīsānī Abū ‘Abd Allāh known as al-Ḥafīd, jurist of authority in the

Mālikī school, grammarian, scholar of uṣūl, preserver of ḥadīth, mufasssīr, poet. He was born in Tlemcen and there he took from his father and his uncle and Sa'īd al-'Uqbānī and others.»<sup>22</sup>

B. His journey in pursuit of knowledge:

«He journeyed to Tunis and Fes and entered Cairo, where he met the scholar Ibn Khaldūn and al-Fīrūzābādī and al-Nuwairī, author of al-Nihāyah, and he took knowledge from them. He performed Ḥajj in the year 790 H in company with Imām Ibn 'Arafa, and performed Ḥajj a second time in the year 819 H, where he met Imām Ibn Ḥajar and took from him. He died in Tlemcen.»<sup>23</sup>

C. His authored works after the journey:

- al-Mafātīḥ al-Marzūqīyah li Ḥall al-Aqfāl wa Istikhraj al-Khabāyā al-Khuzrajīyah in the science of 'arūd and rhymes
- Ismā' al-Ṣumm fī Ithbāt al-Sharaf min Jihat al-Umm
- al-Mafātīḥ al-Qurtāsīyah fī Sharḥ al-Shuqraṭīsīyah
- al-Mi'rāj fī Istimtār Fawā'id al-Ustādh Ibn Sirāj, in response by Ibn Sirāj on grammatical and logical issues
- al-Rawḍah, a rajz in the science of ḥadīth
- Mukhtaṣar al-Ḥadīqah, a rajz in the science of ḥadīth, abridged Alfīyyat al-'Irāqī
- al-Muqni' al-Shāfi, an urjūzah in al-Mīqāt (1,700 verses)
- An urjūzah of the Alfīyyah in juxtaposition with the Shāṭibiyyah
- An urjūzah organizing the summary of al-Miftāḥ
- An urjūzah organizing the summary of Ibn al-Bunā'
- An urjūzah organizing the Jumal of Ibn al-Khūnajjā
- Nihāyat al-Amal fī Sharḥ al-Jumal in logic
- An urjūzah abridging Alfīyyat Ibn Mālik
- Ightinām al-Furṣah fī Muḥādathat 'Ālim Qafṣah in fiqh and tafsīr
- Nour al-Yaqīn fī Sharḥ Awliyā' Allāh al-Muttaqīn
- al-Dalīl al-Mūfi fī Tarjīḥ Ṭahārah al-Kāghad al-Rūmī
- al-Naṣḥ al-Khālīṣ fī al-Radd 'alā al-Mudda'ī Rutbat al-Kamāl lil-Nāqīṣ in seven notebooks, in response to a fatwā by Imām Qāsim al-'Uqbānī, addressing acts and sayings of some Sufis
- Mukhtaṣar al-Ḥāwī fī al-Fatāwā by Ibn 'Abd al-Barr al-Tūnisī
- al-I'tirāf fī Dhikr mā Lafza Abū Hurayrah min al-Inṣirāf
- al-Rawḍ al-Bahīj fī Mas'alat al-Khalīj, in half-notebook leaves
- Anwār al-Durār fī Mukarrarāt al-Bukhārī
- Risālah in the biography of his sheikh Ibrāhīm al-Maṣmūdī

<sup>22</sup> 'Adil Nuwayhid, Mu'jam A'lam Al-Jaza'ir, Nuwayhid Publishing and Distribution Foundation, Beirut, Lebanon, ed.: 1970, Vol. 2, p. 290.

<sup>23</sup> Same reference, pp. 290–291.

- Barnāmiy al-Shawārid and Tafsīr Sūrat al-Ikhlāṣ in the style of the Ḥukamā'
- Sharḥ 'alā Ibn al-Ḥājib
- Sharḥ 'alā al-Tashīl
- Three commentaries on the Burdah: the largest called Izhār Ṣidq al-Mawaddah fī Sharḥ al-Burdah with seven arts in each verse; the middle; and the smallest called al-Istī'āb limā Fīhā min al-Bayān wa al-I'rāb

His unfinished works include:

- Rawḍat al-Arīb fī Sharḥ al-Tahdhīb
- al-Manza' al-Nabīl fī Sharḥ Mukhtaṣar Khalīl
- Iyḍāḥ al-Masālīk fī Sharḥ Alfīyyat Ibn Mālīk
- 'Aqīdat Ahl al-Tawḥīd al-Mukhrijah min Ḍulmat al-Taqlīd
- al-Āyāt al-Wāḍiḥāt fī Wajh Dalālāt al-Mu'jizāt
- al-Dalīl al-Wāḍiḥ al-Ma'lūm fī Ṭahārat Kāghad al-Rūm
- Commentary on Ṣaḥīḥ al-Bukhārī titled al-Mutajar al-Rabīḥ wa al-Mas'ā al-Rajīḥ wa al-Marḥab al-Fasīḥ wa al-Wajh al-Ṣabīḥ wa al-Khulq al-Samīḥ fī Sharḥ al-Jāmi' al-Ṣaḥīḥ in two volumes

## 2. Abū al-Raḥmān al-Tha'ālibī:

### A. His lineage:

«Abū al-Raḥmān 'Abd al-Raḥmān ibn Muḥammad ibn Makhlūf al-Tha'ālibī, Sufī of the great mufasssirūn and notables and scholars of Algeria. He was born and raised near Wādī Yusr in the southeast of the city of Algiers. He studied in Bijāyah, Tunis, and Egypt, entered Turkey, then performed Ḥajj, and returned to Tunis in the year 819 H, then to Algiers, where he was appointed judge against his will before resigning.»<sup>24</sup>

### B. His journey in pursuit of knowledge:

He began his early learning in his birthplace, then journeyed to the city of Bijāyah to seek knowledge, staying there a year, then returned to his birthplace in Yusr after his father's death. He then returned a second time to Bijāyah in 802 H (1399 CE), staying about seven years, learning from its shuyūkh in the Masjid of 'Ayn al-Burayr and the Grand Mosque of Bijāyah with some companions such as his colleagues Yaḥyā al-'Aydī and Bū Shu'ayqī and others. Then he journeyed to Tunis and thereafter to Egypt.

### C. His scientific works:

- His Tafsīr al-Jawāhir al-Ḥasan fī Tafsīr al-Qur'ān, in four volumes
- Ḥaqā'iq al-Tawḥīd, in one volume, concerning the science of monotheism
- al-Dhahab al-Ibrīz fī Tafsīr wa I'rāb Ba'd Āy al-Kitāb al-'Azīz, concerning tafsīr and Qur'ānic syntax

<sup>24</sup> 'Adil Nuwayhid, Mu'jam A'lam Al-Jaza'ir, p. 90.

- Riyāḍ al-Ṣāliḥīn wa Tuḥfat al-Muttaqīn, including many ḥadīths of the Prophet ﷺ on the virtue of remembrance and states of the Hereafter, with a preface on reminder of death and the grave; the Imām describes it as “a book gathering the arts of sciences and abundant benefits for one who seeks to till the Hereafter.”

- al-Anwār fī Āyāt al-Nabī al-Mukhtār, in three volumes, concerning Sufism
- al-Anwār al-Muḍī‘ah al-Jāmi‘ah bayn al-Ḥaqīqah wa al-Sharī‘ah, in one volume, concerning spiritual training and Sufism

- al-Durr al-Fā‘iq al-Mushtamil ‘alā Anwā‘ al-Khayrāt fī al-Adhkār wa al-Du‘ā‘wāt, in one volume, concerning Sufism

- al-Irshād limā Fīhi min Maṣāliḥ al-‘Ibād, in one volume, concerning Sufism and ḥadīth

- al-‘Ulūm al-Fākhīrah fī al-Nazar fī Umūr al-Ākhirah, in one volume, concerning Sufism

- al-Mukhtār min al-Jawāmi‘ fī Muḥādāt al-Durr al-Lawāmi‘ fī Aṣl Maqrā‘ al-Imām Nāfi‘

- Rawḍat al-Anwār wa Nuzhat al-Akhiyār, concerning Mālikī fiqh
- Jāmi‘ al-Humam fī Akhbār al-Umam, in two parts, concerning history
- Ḥaqīqat al-Dhikr
- Jāmi‘ al-Ummuhāt fī Aḥkām al-‘Ibādāt, in one part, concerning Mālikī fiqh
- al-Arba‘īn Ḥadīthan fī al-Wa‘z
- Jāmi‘ al-Ummuhāt lil-Masā’il al-Muhimmāt, manuscript in the National Library of Algiers, in fiqh

- al-Dhahab al-Ibrīz fī Gharā’ib al-Qur’ān al-‘Azīz
- Irshād al-Sālik, in one volume, concerning Sufism
- al-Naṣā’ih
- al-Mu‘jam al-Mukhtaṣar fī Gharīb al-Qur’ān
- Ghanīmat al-Wāfid wa Bughīyat al-Ṭālib al-Mājid
- al-Tiqāṭ al-Durr
- Riyāḍ al-Ans fī ‘Ilm al-Daqā’iq wa Siyar Ahl al-Ḥaqā’iq in one part, concerning Sufism

- Jāmi‘ al-Khayrāt al-Muṣannaf bi Qurb al-Mamāt, Tawr al-Anwār wa Miṣbāḥ al-Zalām, al-Jāmi‘ al-Kabīr, Kitāb al-Irshād, Kitāb al-Naṣā’ih wa Jāmi‘ al-Fawā’id, Tuḥfat al-Ikhwān fī I‘rāb Ba‘ḍ Āy al-Qur’ān, Sharḥ ‘alā Mukhtaṣar Khalīl ibn Ishāq, Sharḥ ‘alā Mukhtaṣar Ibn al-Ḥājib al-Fur‘ī, al-Durr al-Lawāmi‘ fī Qirā’at Nāfi‘, Quṭb al-‘Ārifīn wa Maqāmāt al-Abrār wa al-Aṣfiyā’ wa al-Ṣiddīqīn, Tafā’is al-Marjān fī Qiṣaṣ al-Qur’ān, Kitāb al-Ru‘ā wa al-Manāmāt.

### 3. Sheikh Sa‘īd al-‘Uqbanī al-Tilmīsānī:

#### A. His lineage:

«Sa‘īd ibn Muḥammad ibn Muḥammad ibn Muḥammad al-Tujaybī al-‘Uqbanī al-Tilmīsānī (720 CE – 1360 H / 811 CE – 1408 H), Imām of Tlemcen and its notable scholar in his era, a judge from the senior Mālikī jurists. He was from Tlemcen, took knowledge from Ibn

al-Imām and al-Āblī, served as judge in Bijāyah during the days of Sultan Abū 'Inān al-Marīnī—when scholars are available—and also served as judge of Tlemcen, Oran, Marrakesh, and Salé for forty-two years.»<sup>25</sup>

#### B. His journey in pursuit of knowledge:

At the beginning of his scholarly pursuit he benefited from the scholarly movement known in the Zayyanid state, learning and memorizing the Qur'ān in the mosque of Tlemcen, and studying other core sciences such as grammar, language, tafsīr, and fiqh. He sat with the scholars of his era, transmitting from them figures such as al-Āblī and al-Mushaddalī, and traveled to al-Andalus, widening his horizons and diversifying his fields of knowledge there, taking from its scholars.

#### C. His scientific works:

- Sharḥ al-Hūfiyah in inheritance on the Madhhab of Imām Mālik
- Tafsīr Sūrat al-An'ām wa al-Faḥ
- Sharḥ al-Burdah
- Sharḥ Jumal al-Khūnajjī
- Sharḥ 'alā Ibn al-Ḥājib al-Aṣlī
- Sharḥ al-Talkhīṣ by Ibn al-Bunā'
- Sharḥ Urjūzat Ibn al-Yāsamin in algebra and reduction
- Sharḥ al-'Aqīdah al-Burhāniyyah in the principles of religion

#### Conclusion:

From all that has preceded regarding the above examples of sciences in their types, we conclude that some sciences did not exist before the Islamic conquest and were brought by the conquerors; and some sciences existed before the conquest but in a poor, stagnant state with no development even at the early beginnings of the Islamic conquest... We also conclude that these sciences witnessed remarkable development thanks to the migrations and scientific journeys between East and West, whether by Central Maghreb scholars who traveled far from their homes in pursuit of knowledge and then returned to their homelands, or by scholars who migrated from the West and East, settled in the Central Maghreb, and brought and disseminated their sciences in it and authored their works there.

Indeed, migration or journey in pursuit of knowledge is like the wind that pollinates trees and flowers, leaving behind fruits and crops. Were it not for the journey of scholars and students, knowledge would not have spread and ignorance would have remained dominant in minds. Were it not for the conquests undertaken by the Companions of the Messenger of Allah, peace be upon him, to North Africa, the region would have remained in ignorance, polytheism, and idolatry...

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<sup>25</sup> 'Adil Nuwayhid, Mu'jam A'lam Al-Jaza'ir, p. 236.

Thus it became a commendable Sunnah transmitted by scholars and students generation after generation, and on that commendable Sunnah and good method many universities across the world still send student delegations to other lands for the sake of acquiring sciences and enhancing the level of awareness and civilization of their peoples.

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