

**Aspects of the Manifestations of Scientific Exchange between Algeria and the Hijaz during the 12th Century AH / 18th Century CE** **Rabia Griza\*****University of Ghardaia (Algeria)**[rabia.griza@univ-ghardaia.dz](mailto:rabia.griza@univ-ghardaia.dz) **Rahima Bichi****University of Ghardaia (Algeria)**[bichi.rahima@univ-ghardaia.dz](mailto:bichi.rahima@univ-ghardaia.dz)**Abstract:**

This research paper aims to shed light on the activities of Algerian scholars and students in the Hijaz, a region unmatched in human history for the millions of people who have made pilgrimages to it in every generation. This paper also seeks to address certain aspects of scientific communication between Algeria and the Hijaz. Algerian pilgrimage journeys were motivated by both the pursuit of knowledge and the fulfillment of the Hajj obligation. Thus, scholars traveled between various countries in search of learning and to meet with other scholars. It was natural for the performance of the pilgrimage rites to be accompanied by the pursuit of knowledge, where this scientific interaction and communication between Algerians and the scholars in the Hijaz became evident. Some of these scholars even settled near the Holy Kaaba and the Prophet's Mosque, both receiving and imparting knowledge, resulting in the compilation of scholarly works and the granting of academic certifications (ijāzāt).

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### Introduction

In light of the existence and development of religious and scientific centers in both Algeria and the Hijaz, Algerian journeys to the Hijaz flourished during the Ottoman period. These journeys and the centers became two sides of the same coin in the points of Algerian-Hijazi interaction at that time. Mecca, with its religious significance in the heart of every Muslim, has always been a focal point of attention, and since the advent of Islam, it has transformed into a hub of Islamic culture. Every year, it gathers scholars like no other city in the Muslim world. Scholars from different corners of the Islamic world came to Mecca, not only to fulfill a pillar of Islam but also to seek knowledge and wisdom. Scholars traveled from the far east and west, and through this interaction, closeness, understanding, and knowledge exchange took place. This contributed to the expansion of knowledge sources and the spread of ideas across the Islamic world, making it one of the most significant and inclusive gatherings.

From here, several questions arise for researchers: What were the key factors that made the Hijaz a center of knowledge and culture in the modern era? Did Algerians have a strong and tangible presence that could be felt by those who frequented the Hijaz? And did the Algerians integrate into the Hijazi and Islamic society?

The aim of this research paper is to highlight the most important Algerian journeys to the Hijaz during the 18th century and the role Algerians played in the Hijaz in terms of intellectual and scientific contributions. Scholars and students of knowledge sought out prominent scholars and leaders there, engaging with their Eastern peers in scholarly assemblies, delivering lectures, and receiving certifications – *ijāzāt*- (See footnote 1).

### 1. Algerian Hijazi Journeys during the 12th Century AH / 18th Century CE and Their Role in Scientific Communication

The pilgrimage (**Hajj**) is one of the most significant factors that has motivated Muslims from all walks of life to embark on this journey. It has always been a quest that every person, not just scholars and jurists, longs to fulfill. This journey is conditioned by the ability to perform it and is based on both physical and financial capacity. The pilgrimage serves as a vital link between the East and the West, helping to unify cultures across the Islamic world despite the vast distances separating them from the Hijaz.

Pilgrims recorded their observations, emotions, the routes they traveled, and the events they encountered in works known as Hijazi travel accounts. Although they faced numerous travel hardships, they endured them with joy and satisfaction in pursuit of the pilgrimage and visiting the Prophet's grave (PBUH) (Saadallah Abu Al-Qasim, 1983: 203). Thus, the pilgrimage has attained the status of a cultural heritage.

Algerian travelers had a significant share of these Hijazi journeys due to the revered status of the Hijaz in their hearts. This devotion led some travelers to undertake more than one

pilgrimage. The earliest documented Algerian pilgrimage to the Hijaz mentioned in historical

sources is "**Al-Rawdah Al-Shahiya fi Al-Rihlah Al-Hijaziyya**" by Ahmad Al-Buni. (See footnote 2) This work is considered lost (Abu Al-Qasim Saadallah, 1998: 390). Among the most significant journeys during the 12th century AH / 18th century CE, we mention:

### 1.1. The Journey of Al-Hussein Al-Warthilani

The Delight of the Eyes in the Virtue of History and Narratives: ( See footnote 3)

Al-Warthilani traveled through North Africa to reach the Hijaz. Initially, he arrived in Tunisia, followed by Tripoli and Egypt, ultimately reaching the Hijaz, particularly Mecca. His motivations for this journey included tourism and the pursuit of knowledge in Egypt and the Hijaz, along with fulfilling the pilgrimage. Although he spent considerable time in Egypt, his attention extended to the Hijaz, where he resided for a period before returning to his homeland to engage in teaching (Rashid Asbagh, 2016: 63).

### 1.2. The Journey of Abu Ras Al-Nasir Al-‘Askari

Opening the Mind and Concluding in Speaking of My Lord's Favor and Blessing:

This journey significantly contributed to intellectual communication between the Hijaz and Algeria. Abu Ras was dedicated to learning the Quran and jurisprudence, and later to teaching. He also engaged in domestic travels within Algeria before embarking on his journeys to the Hijaz. He made two pilgrimages in his lifetime, documenting his experiences. Notably, although the primary purpose of his journey was to fulfill the pilgrimage, it was characterized more by its scholarly focus than its religious aspects. Upon entering Mecca, he remarked, "**I gathered with its scholars and jurists, such as the renowned Darak, and I read to him excerpts from hadith and something from the interpretation of Surah An-Nur, and he granted me permission regarding the rest**" (Abu Ras Al-Nasir, 1986).

### 1.3. The Journey of Al-Mas’abi Sheikh Ibn Buhain: "The Journey of Al-Mas’abi"

This journey, characterized by its systematic approach, is among the most beautiful and creative of that period. It is considered a journey of an Ibadi scholar who traversed the desert from M'zab to Laghouat, passing through Biskra, Gabès, Libya, and Egypt, before entering the Hijaz. His journey took approximately 120 days one way (Al-Mas’abi Ibrahim, 2006: 43). The return journey was shorter. This indicates that during his outward journey, Sheikh Ibn Buhain frequently stopped to meet with scholars. He insisted on documenting his journey meticulously, recording dates and events, stating: "**My sincere intention urged me to document some of what I encountered in my travels, to serve as a reminder for myself and for anyone who wishes to follow this path after me**" (Al-Mas’abi Ibrahim, 2006: 44).

### 1.4. The Journey of Ibn Hamadoush "The Tongue of Discourse on Lineage, Nobility, and Condition"

Abd al-Razzaq Ibn Muhammad, known as **Ibn Hamadoush**, undertook his journey in the month of Rajab 1107 AH (August 8, 1695 CE). He witnessed significant events in Algeria during a period marked by a near independence from the Ottoman state, known as the Deylic rule. He acquired knowledge through reading rather than by permission and listening. He memorized the Quran and learned according to the established method of memorizing texts

(Ibn Hamadoush Abd al-Rahman, 2011: 09). His journey included a visit to the Arabian Peninsula, where he performed the pilgrimage and visited Medina, later traveling to regions in Persia and Turkey (Saadallah Abu Al-Qasim, 2005: 16).

### 1.5. The Journey of Ahmad Ibn Ammar "The Delight of the Discerning in the News of the Journey to the Beloved"

He traveled to the Hijaz in 1172 AH (1759 CE) and resided in Mecca, spending the remainder of his life in Medina, where he passed away after 1205 AH (1790 CE) (Abu Omran Sheikh et al., 1995, 381-383). He was a scholar and historian involved in hadith and history

from Algeria, serving as a mufti and imam of the Maliki school, which is prevalent in Algeria. He was one of the few distinguished scholars who contributed significantly to the intellectual and scholarly heritage, blending literature and jurisprudence. He traveled to various regions of the Arab East multiple times, residing in the holy places for some time. Historical sources indicate that in his later years, he settled in the vicinity of the holy sites until he passed away there (Saadallah Abu Al-Qasim, 1983: 65).

Through the journeys undertaken by these Algerian scholars, it is evident that their purposes extended beyond mere pilgrimage; they sought to meet scholars, engage in scholarly discussions, and exchange academic insights. This contributed to cultural influence and intellectual communication between the scholars of Algeria and the Hijaz.

The Hijazi journey is viewed as a narrative art form describing the features and attributes of the journey and its participants. A review of the history of Algerian Hijazi journeys during the Ottoman era, particularly between 1700 and 1825, reveals that these journeys played a crucial role in disseminating knowledge and benefiting from the scholarly efforts in the East while also fulfilling religious obligations, particularly the pilgrimage. Thus, the scientific movement is a fundamental and distinctive phenomenon in the discourse of Algerian Hijazi journeys, reflecting the cultural history of the Arab world and serving as a means to document scientific connections and ties between the East and West. The interest of travelers in recording this scholarly exchange has unveiled the mechanisms of cultural interaction, scientific dynamism, and cultural engagement through a vibrant community represented by the pilgrimage (Labissir Saad, 2017: 96).

The journey for the purpose of seeking knowledge was one of the available options for Algerians to compensate for the limited cultural sources resulting from the dominance of a single cultural source in Central Maghreb, represented by the presence of Ottoman rulers and their scholars at that time. Therefore, the Algerian community and its scholars were keen on undertaking pilgrimage journeys, which often included scientific activities. Frequently, Algerian Hijazi journeys are described with phrases highlighting their dual purpose. Historian Saadallah Abu Al-Qasim emphasizes the importance of religious, scientific, and intellectual pilgrimage journeys and their value in the hearts of Algerian scholars. He notes that the

pilgrimage is not merely the fulfillment of a religious obligation; it encompasses elements of learning, education, cultural influence, and exchanges between the regions of Maghreb, Algeria, and the Hijaz. Such journeys are seen as a global conference for Islamic thought (Saadallah Abu Al-Qasim, 1998: 382).

### 2. The Role of Scholars and Travelers in Intellectual and Scientific Communication between Hijaz and Algeria during the 18th Century

Saadallah notes that during the 12th century AH / 18th century CE, journeys were at their peak, with Algerian scholars meeting many scholars in the Arab Mashreq. Starting from Tunisian regions, passing through Libya and Egypt, and reaching Hijaz, the institutions in the holy places were open to pilgrims, allowing them to benefit from books and literature and to exchange scientific expertise,

which included letters and permits, as well as various scientific activities among scholars from Algeria and Hijaz (Abu al-Qasim Saadallah, ...).

Traveler Al-Warthilani states in his journey: “**Upon our return, we gathered in this town with the scholars of the time, such as the jurist and literati Sidi Salim and his brothers and students, who occupied their time teaching science in jurisprudence**” (Al-Warthilani Hussein, 2011: 359). Among those scholars who had a significant impact on communication, we mention:

### 2.1. Hajj Abd al-Rahman al-Jentouri (d. 1160 AH / 1747 CE)

A prominent scholar known for his extensive knowledge, Sheikh Abd al-Rahman ibn Abu Ishaq Ibrahim, known as al-Jentouri al-Qarari, originally from the Kasr Tafat of Tawāt, with his ancestors having moved to Ain Salah (Ahmed Jafari, 2009: 44). Through his journeys in Hijaz, he encountered many scholars, influencing and being influenced by their knowledge. When asked by traveler Abd al-Rahman al-Tinlani (see footnote 4) about the scholars in the Mashreq, especially in the holy places, al-Jentouri replied: “**I have tested the scholars of Cairo and the holy places and found none who could compare to the smallest part of our teacher Abu Hafs, except for one in hadith whom I met in Mecca**” (Bay Belalam Muhammad, 2005: 160).

### 2.2. Hajj Abu al-Abbas al-Sahrawi (d. 1202 AH / 1788 CE)

One of the key Algerian scholars in the Mashreq. Although he is known as al-Maghribi, his origins are from the Algerian desert. During his pilgrimage, he spent a year in the holy places and met with scholars in Mecca, including Sheikh Abu al-Hasan al-Sindi, while attending his lessons and research (Al-Jabarti Abdul Rahman, 1998: 257).

### 2.3. Ahmad ibn Qasim ibn Muhammad Sasi al-Tamimi al-Buni (d. 1139 AH / 1726 CE)

An Algerian historian and traveler who visited Medina. His notable works include “**The Prophet's Attributes**,” “**The Journey to Hijaz**,” and “**The Jewel of Knowledge in Scholars and Notables of Būna**,” among others in a compilation titled “**The Introduction to What the Poor Author Wrote**.”

### 2.4. Al-Hussein al-Warthilani (d. 1193 AH / 1779 CE)

One of the most influential scholars in the communication processes between Algeria and Hijaz, known for his travels. He performed Hajj three times in three consecutive decades, with the first in 1153 AH / 1741 CE, the second in 1168 AH / 1755 CE, and the third in 1179 AH / 1766 CE. While his primary purpose was to fulfill the Hajj obligation, he also used these trips to establish scientific connections with the regions he visited, particularly Egypt and Hijaz. Each time he set foot on the paths leading to Hijaz, he recorded his observations and experiences, which later took form as publications in 1182 AH / 1768 CE (Nuihid Adel, 340). Al-Warthilani's travels included accounts of the writings of scholars and travelers like Nasir al-Dar'i (see footnote 5) and al-Ayashi (see footnote 6), detailing the relationships and connections of Algerian travelers with Hijaz during that period (Azzi Abdul Rahman, 2011: 09).

He noted that whenever he entered a village or city where the Hajj caravan settled, his fame spread, and students sought him out in his tent (Al-Warthilani Hussein, 2011: 307). He met many scholars in Mecca, including Sheikh Akram ibn Sheikh Abd al-Rahman. Furthermore, al-Warthilani's journey highlighted many connections within and outside his homeland, given his frequent travels to various countries and regions, visiting Tunisia, Tripoli, Egypt, and Hijaz either for tourism or for the exchange of knowledge with scholars from those areas. He navigated both challenging and easy routes to Hijaz and engaged with scholars in Mecca and Medina, attending their councils and lessons. Despite his long connection with scholars in Egypt, he also established

ties with scholars in Hijaz, ultimately being buried in his homeland near his zawiya in Bani Warthilan (Al-Warthilani Hussein, 2011: 285-307).

Upon entering Mecca, al-Warthilani described the regions of Hijaz, stating: “**We entered Mecca... as if souls were in a profound joy that only God knows, with spirits reflecting the grace of their Lord, falling in a state of ecstasy.**” This description indicates al-Warthilani's deep love for Mecca and emphasizes his role in fostering affection for the city among Algerians, thereby highlighting the significance of the journey to Mecca. He also described his farewell to the Prophet Muhammad (peace be upon him), saying: “**The matter of saying**

**goodbye weighed heavily upon me, my voice rose, and I nearly cried out as if I were mourning a mother who lost her child. How could it not be so, when separation from him is the greatest of calamities?”** (Al-Warthilani Hussein, 2008: ...).

### 2.5. Traveler Abu Ras al-Nasiri (d. 1238 AH / 1823 CE)

Known for posing provocative questions that led to the resolution of many complex issues, he engaged in debates with scholars from the Mashreq, especially in Egypt and Hijaz, earning the admiration of several scholars during his pilgrimage. He remarked, “**I went for Hajj, and the scholars of the Mashreq welcomed me**” (Abu Ras al-Nasiri, 1986: 24).

When Algerian scholars and travelers planned their departure to Hijaz, they followed known internal and external routes, termed the “**Hajj routes**” primarily used for pilgrimage between Algeria and Hijaz. The internal routes of North Africa began in Tlemcen, moving through Algiers and reaching Constantine in the east, with pilgrims or travelers attempting to head to Tunisia. In this regard, Ibn Masayib al-Tlemcani organized his journey to Hijaz following those paths (Mohamed Ben Cheneb, 1900: 276-278). Pilgrims also traveled through desert routes from Tawāt, and despite the challenges of these journeys, they were often safer for scholars, pilgrims, and travelers, known as “**al-‘Aliya**” routes, beginning in Tawāt and reaching the southwestern areas of Tunisia, where travelers would gather in Tripoli for several days before heading to Misrata to rest and visit the graves of previous notable travelers (Makman Muhammad, 2014: 146).

Pilgrims traveled to Libya through the regions of Kufan and Mafaza of Barqa, with Barqa being the dividing area between Egyptian and Libyan territories (Al-Hadiki Muhammad, 2011: 89), where they would wait before proceeding to Egypt in groups.

Once the Algerian Hajj caravan—along with Moroccans and Libyans—gathered in Egypt, they would set off in a grand procession towards Hijaz, feeling joy upon arriving in Egyptian territory, as it indicated they had covered a significant distance in their journey. The pilgrims often gathered in coastal and inland areas in Alexandria, but that was optional, and in Mansoura and Siwa Oasis (a desert land route), before reaching Cairo. Their stay in Egypt could last up to a month (Betis Joseph, 1995: 22) to arrange their affairs before heading to Hijaz via maritime, desert, and mountainous routes between Egypt and Hijaz.

### 2.6. Debates, Dialogues, and Licenses as a Form of Scientific Communication among Scholars in Hijaz

Scientific debates and dialogues are a cornerstone of intellectual communication between scholars from Algeria and Hijaz. The Hijazi journeys led to debates between Algerian scholars and those from the Arab East, particularly Egypt and Hijaz. Abu Rass al-Nasiri mentioned many of his debates with Hijazi scholars in his travels, stating: “**When I went for pilgrimage in the year twenty-six, I met the scholars of the Wahhabi movement—nine prominent scholars, the best of whom was Sheikh Ali, the ninth among them—and I had a debate, discussions, objections,**

questions, and outstanding answers, along with decisive evidence and hadiths narrated by the great imams from the foundational texts..." (Abu Rass al-Nasiri, 1986: 119).

Upon his arrival in the city, he notes: "Then I traveled to Taiba... and we met esteemed scholars from every region and Egypt, and we engaged in research and debates with the scholars on multiple occasions..." (Abu Rass al-Nasiri, 1986: 119).

The debates that took place between the travelers and Algerian scholars and their Hijazi counterparts during the Ottoman period, especially in the eighteenth century, reflect various aspects of their intellectual and scientific communication. During these debates, significant issues concerning the conditions of Muslims and Sharia were discussed. Al-Nasiri states in this regard: "We debated after the afternoon prayer in front of the stone during the afternoon prayer, reading the *Dala'il al-Khayrat* and the sheikh with the prayer beads, witnessing the elders, and discussing the demolition of the buildings of saints with miraculous powers. They retreated on some points after being guided by profound texts. I thought they were Hanbali in their school, so I discussed the shortening of prayers with them and said: 'Imam Ahmad ibn Hanbal has the intention of leading for four full days, which terminates the travel ruling.' They replied: 'Our shortening does not cease as long as travel continues,' which made me realize they were deviating from the four schools in the branches, while in beliefs, they adhered to what Imam Ahmad taught, noting that al-Hafiz al-Dhahabi and al-Murabi and al-Barzali were Shafi'i in branches and beliefs..." (Abu Rass al-Nasiri, 1986: 119).

In his writings, Abu Rass praises Mecca and lists its scholars. He mentions that he met the scholar Abdul Malik, who granted him a license, and he also met the Mufti of the Maliki school at the time, Al-Hussein Al-Maghribi, and Sheikh Abdul Rahman Al-Tadli. This occurred during his pilgrimage in 1790 and again in 1811, when he debated various issues with the scholars of the Wahhabi movement, including the rulings on glorification and the demolition of the tombs of saints. Although Abu Rass did not specifically mention this, he referred to the Wahhabi Sheikh Ibn Taymiyyah, describing him as having been of the Hanafi school. He also expressed his interest in visiting Medina and the graves of the companions, such as Umar and Abu Bakr (Abu Rass al-Nasiri, 1986: 119).

This highlights the significant intellectual and scholarly communication in the debates between Algerian scholars and the Wahhabis in Hijaz, with Algerian scholars relying on the texts and religious references from the Quran and Sunnah during these discussions.

Al-Warthilani, who is considered one of the most important scholars contributing to the intellectual exchange between Algeria and Hijaz through debates, dedicated a chapter in his travel notes to the imams he met in the Holy Mosque in Mecca, along with their discussions. He also described the conditions of Medina, Mecca, and their people (Al-Warthilani, 1908: 553). Al-Warthilani informs us about the scholars he encountered in the Grand Mosque and nearby, including prominent figures such as Sheikh Mustafa ibn Fathallah Al-Hamawi, Muhammad Abdul Baqi, and Sheikh Idris Ahmad (Sahrawi Muhammad, 2018: 49).

Moreover, Al-Warthilani mentions the scholars from Hijaz from whom he learned, studied, and discussed various scientific issues. He met one of the scholars from Bahrain on his way to Arafat, where he learned jurisprudence and explanations from him. He established a religious and scholarly relationship in Medina with scholars like Al-Samman Al-Qurashi Al-Madani, from whom he acquired divine knowledge and sciences. Other scholars who had arrived in Hijaz also taught during their stay, whether in Mecca or Medina, after completing their pilgrimage. Among these was

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Sheikh Muhammad ibn Isa Al-Atfich, known as the Pole of Imams, who was referred to as the Pole of the Maghreb by people in the East. During his

time in Hijaz, he taught "**Al-Sanusiyya in Maliki Beliefs**" and engaged in teaching in both the Grand Mosque and Medina, attracting students from diverse backgrounds (Hafnaoui Baali, 2018: 455).

There was also scholarly activity by the Sufi scholar Al-Sanusi, who, upon his arrival in the Grand Mosque, encountered many scholars teaching jurisprudence, monotheism, and grammar. Among them was one who taught Al-Baydawi's *Tafsir*, attended by esteemed scholars. His teaching method followed the Sanusi style, fostering scholarly exchange among these scholars from both the Maghreb and Mashriq (Al-Sanusi, 2009 : 59).

In Medina, the relationship between Algerians and the scholars there was remarkably strong and robust. Algerians not only received licenses (*ijazat*) but also taught in various scholarly circles. Scholars in Medina acquired knowledge from Algerian scholars, with the head of the Hanafi scholars in Medina receiving Islamic and Arabic sciences from them (Al-Bayoumi Ali Fahim, 2006 : 131-132). Among the notable figures was Sheikh Muhammad Al-Bilidi, who passed away in 1176 AH/1762 CE, granting his student an *ijazah* in the book "**Sharh Al-Tahdhib**" on logic (Al-Bayoumi Ali Fahim, 2007: 185).

Some scholars, when granting an *ijazah*, imposed an ethical and religious condition: "**And I hope you do not forget me in your good prayers**" Additionally, there was a scholarly condition. Sheikh Al-Bilidi, while granting his student an *ijazah* for everything he read from Al-Muwatta of Malik, the treatise of Abu Zayd Al-Qayrawani, and the Mukhtasar of Khalil from the commentary of Sheikh Al-Kharashi, stated: "**And I condition him to be very careful in transmission, and not to treat knowledge lightly, and I also condition him not to engage in issuing fatwas in any way**" (Al-Bayoumi Ali Fahim, 2007: 186-187).

The *ijazah* in sciences was closely linked to the Sufi path at that time, as the sheikh would grant *ijazah* in books of hadith, jurisprudence, and others, in addition to the works of Sufism. Among the notable Algerian scholars in Medina during the 18th century was Sheikh Muhammad ibn Muhammad ibn Abdullah Al-Maghribi Al-Zawawi, who was greatly

benefited by the people of knowledge in Medina. He learned hadith from Sayyid Shakir Al-Aqqad Al-Makki, who granted him permission to narrate from his esteemed teachers. He passed away in 1201 AH/1796 CE and was buried in Al-Baqi (Al-Bayoumi Ali Fahim, 2007: 191).

Sheikh Al-Bitar noted that he became a prominent figure in hadith in Medina: "**He became the light of the city, its beacon, and the sun of those regions and its day**" (Ibn Al-Bitar, 1993: 124).

Sheikh Ali Al-Anabi also taught in the elementary schools (*katatib*) in Hijaz, one of which was a Quran memorization school at the rear of the Prophet's Mosque. According to Al-Ansari, he arrived in Medina in 1115 AH/1753 CE and was a righteous man who taught

children the Quran, remaining at the mosque until his death in 1140 AH/1727 CE (Al-Bayoumi Ali Fahim, 2007: 171).

Among the Algerian jurists in Medina was Sheikh Muhammad Al-Amir, as well as Sheikh Muhammad Al-Qusantini, who granted Sheikh Nour Al-Din Al-Saqat an *ijazah* for the treatise of

Abu Zayd at the Maghrebis' corner in Cairo. He traveled to Hijaz, performed Hajj, visited Medina, and then returned to Egypt, passing away at the end of Jumada Al-Awwal in 1183 AH/1769 CE, buried near Al-Fahamin (Al-Jabarti, 1: 383-384).

Additionally, Sheikh Ahmad ibn Qasim ibn Muhammad Sasi Al-Tamimi Al-Bouni, who visited Medina and played a role in scholarly communication, authored several works there, including "**The Prophetic Attributes**," "**The Poetry of the Attributes**," "**The Hijaz Journey**," and "**The Preserved Pearl on the Scholars and Righteous of Bounah**" (Al-Kattani Abdul Hayy, 1982: 1: 169).

### Conclusion

The intellectual ties between Algeria and Hijaz manifested in several key aspects:

The Haram Mosque in Mecca served as a religious, scientific, and civilizational hub, attracting the hearts of believers and bustling with scholars and virtuous individuals. This sacred site, where divine mercy descends and good deeds are multiplied, became a focal point for scholars and a destination for Algerian students of Islamic sciences seeking to enrich their knowledge. The light of faith and knowledge illuminated their hearts, guiding them toward happiness in both worlds.

Algerian scholars played a crucial role in fostering intellectual communication between the two regions, primarily through their pilgrimage journeys. Renowned jurists and scholars traveled to Hijaz to acquire knowledge from the religious centers they encountered en route to Hajj. Furthermore, scholarly debates and exchanges of ijazah (licenses) occurred, benefiting scholars in Hijaz who sought knowledge in Algeria. Without these pilgrimage

journeys and the historical, social, and geographical writings that emerged from them, we might not have recognized the names of prominent Algerian scholars and travelers who enriched the scientific landscape during the Ottoman era, linking their travels to Hijaz and neighboring regions.

While the predominant focus of these journeys was religious, they also encompassed scientific dimensions, including discussions and the exchange of scholarly licenses. The regular and continuous Algerian Hajj caravans, whether organized by the Ottoman authorities or through grassroots efforts, rejuvenated the intellectual and civilizational bloodlines connecting the Arab East and the Maghreb. Despite the general disinterest from the East towards the Maghreb, particularly Algeria and Morocco, and the challenging religious, natural, and geographical conditions that characterized Hijaz, the Algerian community remained committed to maintaining the activities of Hajj and its scientific components.

This dedication highlights the enduring significance of these connections, illustrating how cultural and intellectual exchanges during the Hajj not only fostered individual growth but also enriched the broader Islamic scholarly tradition.

### The footnote

1. **Ijazah:** Ijazah is akin to a certificate granted today; it is one of the methods of transmission and narration from hadith scholars. Its meanings and expressions vary based on contexts that do not detract from its core meaning of knowledge transmission from teachers. Linguistically, ijazah in hadith terminology signifies permission and allowance and can also mean news. In a technical

sense, it refers to a scholar permitting a student to narrate from books of hadith or jurisprudence without having to hear or read from him directly (Thiab bin Saad Al-Ghamdi, 1428 AH: 21).

**2. Ahmad bin Qasim Al-Buni:** Born in 1063 AH (1653 CE) and died in 1139 AH (1726 CE), he was one of the prominent Maliki jurists and hadith scholars. He traveled to the Arab East and studied under several teachers, authoring a diwan of poetry and more than one hundred books, the most notable being **"The Preserved Pearl in the Lives of the Saints and Scholars of Bouna"** (Ahmad Qasim Al-Buni, 2013: 7-8).

**3. Hussein bin Muhammad Al-Warthalani:** He was born in 1125 AH (1713 CE) and died in 1193 AH (1779 CE) at the age of approximately sixty-eight. He was buried in his hometown, the village of Anou. He gained significant knowledge in jurisprudence, grammar, Sufism, theology, literature, and prosody. In Tunisia, he studied under Muhammad bin Abdul Aziz, Abdullah Al-Susi, and Yahya bin Hamza. He met various scholars in Egypt, including the Hanafi Sheikh who granted him an ijazah, describing him as **"the knowledgeable, complete, and pious teacher"** (Ruqayyah Sharaf, 2007: 65; Muhammad Al-Hanafawi, 2015: 826).

**4. Abdul Rahman Al-Tilanani:** Born in Tinelan from a family known for knowledge and piety, he began his academic journey in his birthplace, studying under several scholars in Tuat and Sigilmassa. He was one of the prominent Maliki jurists of his time and left

numerous works, the most famous being his pilgrimage account (1188 AH/1774 CE). He died on 29 Safar 1189 AH (1775 CE) in Egypt while returning from his pilgrimage (Zuhair Qazan, 2011: 76).

**5. Nasser Al-Dar'i:** Muhammad bin Abdul Salam bin Muhammad Al-Kir bin Sheikh Muhammad bin Nasser Al-Dar'i Al-Tamkaruti, was born in Tamkarut in 1145 AH (1732 CE) (Al-Nasiri Abdul Salam, 2013: 10). He studied in his hometown of Draa before moving to Fez, where he learned from prominent scholars like Sheikh Muhammad bin Qasim Al-Jasous, Sheikh Muhammad Al-Taudi bin Suda, and Abu Abbas Al-Shurbini, who granted him a general ijazah (Al-Ghashi Mustafa, 229). Sheikh Abu Abdullah was the last of the prominent scholars of the Nasiri order, which was affiliated with the Zuroqiya Shadhiliyyah order.

**6. Abdullah bin Muhammad Al-Ayashi:** Known as Abu Salim (Ali Hafnawi, 2018: 128), he belonged to the Berber Ait Ayash tribe residing near Sigilmassa in southwestern Morocco. He was born in 1037 AH (1627 CE) (Sharf Musa, 2007: 84). His father was a Sheikh of a zawiya who supervised his early studies. Al-Ayashi later moved to the Zawiya of Draa, studying under Muhammad bin Nasser before returning to Fez to complete his education with scholars like Abdul Rahman bin Al-Qadi and Abdul Qadir Al-Fasi, completing his studies around 1063 AH (1653 CE). He died of the plague in 1090 AH (1679 CE) (Musa Sharaf, 2007: 84).

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