

The contribution of local sources in recording the history of Algeria during the 17th century AD (trips as a model)

مساهمة المصادر المحلية في تدوين تاريخ الجزائر خلال القرن 17م (الرحلات أنموذجا)

Ouadah Aboubakr 1st, Bencherki Helili 2nd

1- Laboratory of Human History, Urbanism and Heritage in the Chlef Basin Region, University of Chlef, Chlef, Algeria

Email: ab.ouadah@univ-chlef.dz

 <https://orcid.org/0009-0007-2152-1429>

2-Laboratory of Human History, Urbanism and Heritage in the Chlef Basin Region, University of Chlef, Chlef, Algeria

Email: b.helili@univ-chlef.dz

 <https://orcid.org/0009-0007-6193-7760>

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Abstract

This article aims to highlight the importance of Algerian local sources in writing and recording the history of Algeria during the Ottoman period through the travels of Algerian scholars to the WEast and the Arab East, especially in the 11th century AH / 17 AD, and the extent to which they contribute to shedding light on an aspect of Algeria's cultural history in the modern period and activating the scientific movement and cultural communication between the Eyalet of Algeria and the Arab countries. As examples of these trips, I chose the journeys of Abu al-Abbas Ahmad al-Maqarri and Abu Zakaria al-Shawi Yahya al-Na'ili during the 11th century AH / 17 AD.

Keywords

Algerian local sources, The journey, Ottoman era, 17th century, Ahmed al-Maqarri; Yahya El-Chaoui.

المخلص

يهدف هذا المقال إلى إبراز أهمية المصادر المحلية الجزائرية في كتابة وتدوين تاريخ الجزائر خلال الفترة العثمانية من خلال رحلات علماء الجزائر إلى المغرب والمشرق العربي خاصة في القرن (11هـ/17م)، ومدى إسهامها في تسليط الضوء على جانب من جوانب تاريخ الجزائر

¹Corresponding author)

الثقافي في الفترة الحديثة وتنشيط الحركة العلمية والتواصل الثقافي بين إيالة الجزائر والبلدان العربية؛ وكنماذج من تلك الرحلات اخترت رحلتي "أبي العباس أحمد المقري" و"أبي زكرياء الشاوي يحيى النائي" خلال القرن 11 هـ/17م.

الكلمات المفتاحية

المصادر المحلية الجزائرية، الرحلة، العهد العثماني، القرن 17م، أحمد المقري، الشاوي يحيى.

1. Introduction

Algerian trips during the Ottoman era are among the main local sources in writing and recording the history of Algeria, as they are the real record of various aspects of life, the mirror reflecting the political and social reality, and an important element in promoting the language of communication between the Arab and Islamic peoples. These trips varied with a variety of goals and purposes, including Hijazi trips associated with performing Hajj, and scientific trips mainly related to seeking knowledge and meeting scientists... Through these trips, it is possible to form a clear idea and an accurate picture of the history of any region or city, and to discover human habitats and gatherings, because they include description at times, and narration of reality and events at other times.

2. Algerian trips during the 17th century AD

Trips means the movement of a person or people from one place to another, and this linguistic meaning of the word in Arabic (رحل) indicates the continuation of travel (Bin Faris, 1979, p. 497).

The journey is also considered a writing in which the traveler narrates events related to his travels and what he saw and experienced, and Imam al-Ghazali Abu Hamid (d. 505 AH/1111 CE) defined it as a kind of movement and contact (Al-Ghazali, 2005, p. 713).

2.1. The journey of Sheikh Abi Al-Abbas Ahmed Al-Maqarri

2.1.1. Traveler introduction

2.1.1.1. Lineage and birth

He is Ahmed bin Mohammed bin Yahya bin Abdul Rahman bin Abi Al-Aish, nicknamed Abu Al-Abbas and Shihab al-Din, born in 986 AH in Tlemcen (Noueihed, 2015, p. 487). The title of Al-Maqarri dates back to his grandfather Muhammad Al-Maqarri, who moved from Maqarra to Tlemcen (Al-Maqarri, 2008b, p. 34). He is one of the most famous figures of Algeria in his time, a writer, historian, Hafiz, and encyclopedic traveler (Al-Maqarri, 1939, p. 5; Noueihed, 2015, p. 482).

2.1.1.2. His elders and the sciences he sought

Ahmed al-Maqarri received his education at the hands of his uncle al-Maqarri Saeed (d.

1025 AH / 1615 AD), one of the most famous scholars and jurists of Tlemcen, took the fatwa out, and sermons in its great East mosque forty-five years*, memorized the Holy Qur'an and studied the sciences of Shariaa, from jurisprudence, hadith, interpretation, linguistics, literature and rhetoric, studied by many scholars of Tlemcen (Zafer, 1324 AH, p. 29). This comprehensive education in Sharia, hadith, interpretation, and literature had a great impact on his scientific attainment.

2.1.1.3. His death

The scholar Sheikh Al-Maqarri Ahmed bin Muhammad died in Cairo in Jumada al-Akhira and was buried in the cemetery of El-Modjawirin (Al-Hamawi, n.d., p. 302). Al-Mohibbi reported that his death occurred in Jumada II of 1041 AH / 1634 AD (Noueihed, 2015, p. 489).

2.1.1.4. Compositions

The scholar Ahmed al-Maqarri left us a variety of books, which included various sciences such as books in history, translations, monotheism, jurisprudence and the biography of the Prophet, and in various topics, the most important of which we mention:

- The book *Azhar Al-Riyadh Fi Akhbar AL-Qadhi Aayadh*.
- The book *Rawdat Al-Ace*.
- The book *Nafh Al-Tybe*, in which its Minister Lisan al-Din al-Khatib is mentioned (Al-Maqarri, 2008b, p. 15).
- The book *Sharh Muqaddimah Ibn Khaldun*.
- The book *Illumination of the Elite in the Beliefs of the Sunnis* on monotheism (Hajji, 1964, p. 111).
- The book *Fath al-Muta'al fi madeh Al-Niaal* in the biography (Kettani, 1982, p. 572).
- The book *Al-Maqarri's Journey to the West and East* (Al-Maqarri, 2004, p. 9).

He also had many lost authorships, most notably: the book *A footnote to the explanation of um al-Burahein by Al-Senussi*, the book *Rawdat Al-Taalim*, and the book *Al-Ghath wa Samin wa Rath wa Thamin* (Saidouni, 1998, p. 327). The coming days may reveal to us manuscripts and compositions that have not yet been achieved.

2.1.2. Introduction of the book: The travel

This book was called *Al-Maqarri's Journey to the West and East*, and was investigated by Dr. Muhammad bin Muammar, and is a manuscript in one copy located in the National Library under No. 3191, and it is registered in the list of manuscripts developed by George Delphin, and it is considered one of the most important books recently issued in 2004, where he recorded his journey to the West and East, and what was included in the literary and cultural life of his time (Al-Shawaika, 2007, p. 30). The trip can be divided into two parts:

- **A- The first section:** The activity of Al-Maqarri in the Far West during his presence there, and his arrival in the cities of Algeria, then Tunis and Sousse and his meeting with its scholars.

- **B- Section II:** Included his intellectual and scientific activity in the countries of the East: Egypt, the Hijaz, Mecca, Medina, Damascus and Jerusalem (Guini, 2009, p. 71).

2.1.3. General content of Al-Maqarri's trip to the West and East

The book *Al-Maqarri's Journey to the West and East* is one of the most important books written by the scholar Al-Faqih Al-Maqarri Ahmed bin Muhammad, where he recorded everything he saw, and stood on it, regarding the literary and cultural life in his time, and it was mentioned in this book that after leaving Fez in 1027 AH, he descended in the city of Algiers, Tunisia and Sousse and contacted the scholars of those cities, and the most prominent of these scholars is "Muhammad Saeed Qaddoura" (d. 1066 AH), a scholar, mufti and jurist in the city of Algiers (Al-Maqarri, 2004, pp. 10–11).

In the same year, he went to the Hijaz with the intention of performing Hajj, with his return he settled in Egypt for the first time in 1028 AH / 1619 AD, where he admired it, especially the coast of Alexandria (Al-Maqarri, 2008b, p. 26). Then he went to Cairo, where Al-Azhar Mosque and sat in the gallery of the Moroccans, so students gathered around him dictating to them to talk and teaching them beliefs (Kettani, 1982, p. 13). In the year 1037 AH / 1628 AD, he moved to the East, studied at Al-Aqsa Mosque, performed Hajj, moved to Damascus and stayed there for forty days, met with demand and welcome, and gave his lessons at the Umayyad Mosque in beliefs and hadith (Saidouni, 1998, pp. 328–329). Then he returned to Egypt in the same year, and remained a lieutenant to teach at Al-Azhar gathering his ideas and information (Saadallah, 2011, p. 104), and remained in constant contact with his friends, sheikhs and students in the East, Algeria, Morocco and Hijaz (Qurayza, 2022, p. 84).

Among the most prominent of these brotherhood messages is his letter to his Sheikh Muhammad bin AbouBakr Al-Dala'i, whom he did not forget despite his estrangement, which included his complaint from the age, and what he reached in his scientific activity, and what he wrote *Fath Al-Muta'al fi Madeh Niaal*, and *Azhar EL-kimama fi Akhbar EL-iimama*, each of them a large volume, including amber and aroma (Al-Qadri, 1982, p. 267). He also mentioned in this trip the most important sheikhs and scholars from whom knowledge was taken, whether in the West or the Arab East, such as Sheikh Abi Al-Hassan bin Abdul Rahman bin Ahmed bin Imran Al-Selassi (d. 1018 AH / 1609 AD), mufti and judge during the reign of Al-Mansur (Hassan, n.d., p. 107), and in the East, Abu Al-Irshad Nur al-Din Ali bin Zain al-Din al-Abidin bin Muhammad bin Abdul Rahman al-Ajhourii mentioned to us the Maliki jurist and teacher at the small mosque in Damascus (Qurayza, 2022, p. 78), as well as Abdul Raouf bin Taj al-Arefin bin Ali al-Haddadi al-Manawi in Egypt (d. 1031 AH) (Kettani, 1982, p. 650). He also included his praise of poems to rulers and ministers, including his praise of Mustafa Pasha, ruler of Egypt in 1029 AH / 1619 AD in two poems (Al-Maqarri, 2004, p. 107), hence his talent in poetry is evident to us through the book of the journey.

2.2. The journey of Sheikh Abu Zakaria Al-Shawi Yahya Al-Naeli

2.2.1. Lineage and birth

He is Abu Zakaria Yahya bin Faqih Muhammad bin Abdullah bin Issa Al-Naeli Al-Meliani (Al-Hamawi, n.d., p. 486; Al-Baghdadi, 1955, p. 533). He is famous by Al-Shawi, a title not a lineage, and was called "Al-Shawi Yahya" blessed by one of the righteous sheikhs who were hosted by the family on the night of his birth (Jilali, 1980, p. 173). Al-Naeli is relative to the tribe of Awlad Nael, and historical sources indicate that he was born in Miliana in the early eleventh century AH, and there is consensus that he was born in 1030 AH / 1619 AD, where we find that Yahya Al-Shawi was educated in Tlemcen by al-Maqarri Saeed, who died in (1019 AH or 1025 AH) according to different accounts (Rabouh, 2018, p. 297), so it is likely that he was born several years before the date of 1030 AH.

2.2.2. Factors of genius

He received his initial education in his hometown in Miliana in Katateeb, so he memorized the Holy Qur'an at the age of eight, then took from his father, the jurist Abu Abdullah Muhammad Al-Nayli, some texts in jurisprudence and the Arabic language, then moved to the Zawiya of Abhloul Al-Majaji near Tennis, and received several sciences, such as interpretation, hadith, grammar, theology and logic by Sheikh Muhammad Abhloul Sheikh of Zawiya, and his son Muhammad Al-Saadi bin Muhammad Abhloul, and he won their license in Al-Muwatta, and Sahih Al-Bukhari and Muslim (Saadallah, 2011, p. 44).

The sources also mention that he saved in his childhood forty-eight authorships, and dozens of jurisprudential explanations, and his portfolio was what eliminates the wonder (Al-Hamawi, n.d., p. 484), then moved to Tlemcen and took various sciences at the hands of its scientists, most notably Said Al-Maqarri, then moved to the city of Algiers, and read to its sheikhs and authorized him, such as Sheikh Muhammad Saeed Kaddoura, Mufti of Algeria (d. 1066 AH), Sheikh Ali bin Abdul Wahid Al-Ansari (d. 1057 AH), Issa Al-Thaalbi and others, as narrated by jurisprudence, hadith, grammar and logic (Saadallah, 2011, p. 102), all of which contributed factors in the emergence of the character of Yahya Al-Shawi later.

2.2.3. Death

Al-Mohibbi mentioned the story of his death that he died on board the ship while heading to perform Hajj across the Red Sea in the month of Rabi I in 1096 AH, as the sources mention that the navigators wanted to throw him into the sea for the distance of land from them, but a strong wind blew and broke the sail of the ship, so they were forced to go out to land and repair it in a place called "Ras Abu Muhammad", and there was buried Sheikh Al-Shawi Yahya, and after the news reached his son Issa moved there and transferred his body to The Great Cemetery of Qarafa in the soil of the Maliki masters in Egypt (Al-Hamawi, n.d., p. 488; Noueihed, 2015, p. 290).

2.2.4. His writings and works

We count him among the brilliant Algerian scholars of that period, and Sheikh Abu... left many books and works, including:

- The manuscript *Lamiya in the expression of the name of the majesty* in which he

- collected the sayings of grammarians and explained them well, and called them *Al-Durr Al-Nadeed in the expression of the word monotheism* (Makhlouf, 2003, p. 458).
- A footnote to the explanation of the mother of proofs of the minor creed by Sheikh Muhammad Al-Senussi in twenty pamphlets (Saadallah, 2011, p. 114).
 - The book *Trials between Abu Hayyan and Al-Zamakhshari in linguistic and rhetorical interpretation* (Ismail, 1955, p. 533; Al-Hamawi, n.d., p. 488; Saadallah, 2011, p. 109).
 - The book *Al-Nable Rakik fi holkoum Al-Sab Al-zendik* (Responses and Discussions) (Ismail, 1955, p. 533).
 - The book *Fath Al-Mannan in the Eight Answers* (Al-Shawi, 2015, p. 284).
 - A footnote to the explanation of Al-Muradi called *Clarification of the purposes of the millennium*.
 - *Explanation of the facilitation of Ibn Malik* in grammar.
 - *Divine artifacts in the answer to the questions of the Madani*.
 - A treatise on the origins of grammar called *The rise of the increase of Hazrat Shahzadeh*, and composed in the name of Sultan Muhammad bin Sultan Ibrahim Khan Othmani (Al-Hamawi, n.d., p. 488; Noueihed, 2015, p. 290).

2.3. The general content of the journey of Abu Zakaria Yahya Al-Shawi Al-Naeli

The journey of Sheikh Yahya Al-Shawi Al-Naeli began in seeking knowledge since he moved from his hometown in Miliana towards Zawiya of Abhloul Al-Majaji - near Tennis - which was famous for its science and scientists, and the students used to go to it for secondary reading (Al-Hamawi, n.d., p. 485), where he took science at the hands of its sheikhs who authorized him with two authorizations by Sheikh Muhammad Abhloul (Saadallah, 2011, p. 44), then moved to the city of Algiers, and took science on its sheikhs, most notably: Abu Muhammad Saeed Qaddoura, from whom he took the science of jurisprudence and hadith (Al-Hamawi, n.d., p. 486), and after he appeared to them from his scientific abilities, and testified to his ingenuity in interpretation and hadith, novel and knowledgeable, and after they introduced him to teaching (Al-Qadri, 1982, p. 267).

It also suggests that he moved to eastern Algeria (Constantine, Annaba and Bejaia) in order to take knowledge from its scholars, the most prominent of whom at that stage: its sheikh Al-Fakoun (Saadallah, 2011, p. 109). From the intensity of his love for high support and his passion for seeking knowledge, it made him leave Algeria, so his trips increased; he visited Egypt, Hijaz, Baghdad, the capital of the Ottoman Caliphate Istanbul, and other countries (Al-Ayashi, 1996, p. 135). The motives and reasons for the migration of our Sheikh Yahya Al-Shawi Al-Na'ili have varied, including religious, which is the performance of Hajj, and studying in order to interact with the sheikhs, and taking knowledge about them, including some political factors (Mekhalfia, 2024, p. 794), especially the conditions that Algeria has known at this stage, "the stage of the Aghas", including the large number of unrest and revolutions (Al-Boni, 2001, p. 36), and he traveled in 1077 AH / 1663 AD to the Arab East - as we mentioned above - going to the Sacred House of God, so he performed the obligation, and after his return he settled in Egypt with the aim of

studying, and taking from its sheikhs and scholars, and he was blessed with the shrine settled there as a teacher (Kettani, 1982, p. 134; Saadallah, 2011, p. 105), and it is the kinana of Allah on earth, as the Messenger of Allah (peace and blessings of Allah be upon him) said.

He also mentioned to us the reasons that led him to emigrate and travel, as well as his possession of the appreciation of scholars and the owners of the Sultan in the East, especially in the House of the Caliphate "Constantinople" (Al-Hamawi, n.d., p. 487). He also held many jobs especially in Egypt, such as the Maliki district, and the Emirate of the Moroccan pilgrimage twice (Al-Ayashi, 1996, p. 368). The sources also mention that he visited the East on his way to the headquarters of the Sublime Porte, most notably: the second visit 1089 AH / 1678 AD, and he had a majestic scientific council in the Umayyad Mosque, where he met with the scholars of Damascus and testified to him with full gratitude (Al-Munajjid, 1960, p. 91), and praised by its poets, and its nobles were pleased with him, and he had many debates with its scholars, through which he showed the superiority of his thought and his superior ability to argue and persuade (Mogadish, 1988, p. 381). Then he returned to Egypt and settled there, and took over the task of education and teaching until the year 1096 AH, where he went to perform Hajj across the Red Sea, and died on board the ship in the month of Rabi the 1st of the same year (Kettani, 1982, p. 134) shows us that the life of Yahya Al-Shawi was full of great scientific stations and great study situations that we explore through his journey.

3. Contributions of Algerian scholars through trips in the Ottoman period

The Arab East is considered the destination of all scholars of the Islamic West in general, and the scholars of Algeria in particular, due to the presence of the center of the Islamic Caliphate and sanctities, and many major scientific cities, such as Al-Azhar Mosque, the Two Holy Mosques and the Umayyad Mosque, so the scholars intended it in order to perform the rituals of Hajj or Umrah or to seek knowledge, and therefore there were many motives and factors of their travel, so they benefited, permitted, and among the manifestations and forms of their contribution we mention: Licensing, teaching and exchange of works as models.

3.1. License (Al-ijaza)

Intellectuals defined it as an Arab-Islamic creativity based on permission provided by the Sheikh or the scientist to the seeker of knowledge, to allow him to teach or narrate about the Sheikh (Saadallah, 2011, p. 49), and based on this definition be the license permission and license includes the scientific material issued by the Sheikh to those who allowed him to narrate (Fayyad, 1967, p. 21), and among the most important Algerian scientists who played a prominent role in this area we mention:

- **The License of Sheikh Abi al-Abbas Ahmad al-Maqarri** granted permission to many scholars and students in the East, especially at Al-Azhar Mosque in Egypt,

including his license to Sheikh Ahmed al-Qadi Shihab al-Din al-Ajmi twice (Al-Maqarri, 2004, p. 82), and his license to Sheikh Muhammad bin Nur al-Din al-Rashidi twice (Lazzam, 2009, p. 281), as well as his license to Sheikh Nur al-Din Ali bin Zain al-Abidin al-Ajhourri (Al-Maqarri, 2004, p. 83), and perhaps there are other licenses that have not been mentioned.

- **The License of Sheikh Abu Zakaria Al-Shawi Yahya Al-Naeli** for scholars and students of knowledge in the East, such as the license of Sheikh bin Muhammad bin Taj Al-Din Al-Ramli (Al-Hamawi, n.d., p. 412), his license of Sheikh Muhammad bin Zaid Al-Kafiri (Saadallah, 2011, p. 48), as well as his license of Sheikh Suleiman Al-Mahasni on his way to Istanbul (Al-Munajjid, 1960, p. 91), and this is within the limits of our knowledge.

3.2. Teaching

Among the Algerian scholars who practiced teaching tasks in the major Islamic cities, West and the East during the Ottoman period, especially in the 17th century AD, and who proved their scientific competence and intellectual genius and imposed themselves such as: Ahmed Al-Maqarri and Yahya Al-Shawi, making it a tool for spreading their knowledge and various sciences, so students of science flocked to them and their councils were attended by the most famous scientists, so they had various scientific seminars and fixed councils, especially in Al-Azhar Mosque and its four corridors, including a gallery Moroccans, as well as the Umayyad Mosque in Damascus, and the two holy mosques "the Grand Mosque, and the Prophet's Mosque in Medina", and among these we mention:

- The exercise of both Abu al-Abbas Ahmad al-Maqarri and Abu Zakaria al-Shawi Yahya al-Naeli for teaching duties during the 17th century at Al-Azhar Mosque, after their return from performing Hajj, and he provided lessons that included multiple sciences that reflected the abundance of knowledge that they excelled, including: the science of beliefs, the science of hadith, and the science of jurisprudence, especially on the summary of Khalil, and Kettani Abdul Hai quoted us as saying Abdul Baqi al-Hanbali: "I entered Egypt in the year 1028 AH / 1619 AD and found him in the courtyard of Al-Azhar Mosque reading beliefs in the people of Morocco, and he has a great council" and he means here Sheikh Ahmed Al-Maqarri (Kettani, 1982, p. 574).
- As Mogadish Mahmoud mentioned to us in his book *Excursion of Attention in the Wonders of Dates and News* that Abu Zakaria Al-Shawi Yahya Al-Naeli gave lessons and debates at the Umayyad Mosque in Damascus, through which he showed the superiority of his thought and his ability to argue and persuade (Mogadish, 1988, p. 381), as well as we find Abu Al-Abbas Ahmed Al-Jazaeri, the author of the book *Nihlet Al-Labib in telling the trip to Habib Muhammad*, may God bless him and grant him peace, who read to his students different sciences in the Moroccans gallery and at the Qanqabani school (Mubarak, 1887, p. 19).
- Ahmed Al-Maqarri also studied at the Grand Mosque during his performance of Hajj alongside Sheikh Isa Al-Thaalbi, where he reminded us that Issa Al-Thaalibi, after his

migration to the Arab East, worked teaching in the Grand Mosque, as well as gave lessons in the Prophet's Mosque, where people met him and listened to his chains (Al-Hamawi, n.d., p. 242), and among those lessons are *Al-Tabarani's Small Dictionary*, and the book *Al-Shama'il Al-Muhammadiyah and Al-Khasal Al-Mustafawiyya*. Al-Ayashi also told us that he studied at the honorable kindergarten *Al-Sahih wa Al-Ghara'ib*, which consists of twenty parts, and the attendees heard a part of it every day (Al-Ayashi, 1996, p. 197).

3.3. Exchange of works and literature

The scholars of Algeria during the 11th century AH / 17 AD to transport books during their trips from Algeria to the West and the East, in order to refer to them or to read or to gift them to the sheikhs or to stop them in the public cabinets of the Al-Azhar Mosque and the Umayyad Mosque as well as the libraries of the Grand Mosque and the Prophet's Mosque, and among the books that admired the scholars of Algeria in the East in general and the Al-Azhar Mosque in particular the book of Minister Judge Jamal al-Din, called *Bada'i al-Bedayah*, where Ahmed al-Maqarri said that he did not see in the books of literature in his category who is better than him (Al-Maqarri, 2008a, p. 134).

The exchange of books and works between Algerian scholars and scholars of Arab countries also constituted the most prominent features of cultural communication, especially with Egyptian scholars, and among those books we mention *Mukhtasar Ibn al-Hajib fi Branches of Maliki Jurisprudence* by Abu Amr Othman Ibn al-Hajib, who was the first to collect Maliki jurisprudence in Egypt and the West, as well as *Mukhtasar Khalil* by Sheikh Khalil Isaq bin Musa bin Shuaib al-Maliki al-Masri, and in the rules of the science of assets Alfiate bin Malik *His Millennium in Grammar*, and the book *Al-Burda* by Sharaf al-Din al-Busairi (Qurayza, 2022, pp. 216–217).

Among the Algerian books that occupied a great place among the teaching materials in the institutes and major cities in the Arab countries during the Ottoman period, we find: Imam Muhammad bin Yusuf Al-Senussi wrote on beliefs, Abd al-Rahman al-Akhdari wrote on logic, rhetoric, arithmetic, astronomy and others. Among the most important works and writings enriched by Algerian scholars are the library of the Grand Mosque and the library of the Prophet's Mosque during the 18th century, we mention: the books of Sheikh Ahmed bin Ammar (d. 1206 AH / 1791 AD), the most important of which are *His Hijazi Journey* and *The Victory Brigade in the Scholars of Egypt* (Saadallah, 2011, p. 231), and without a doubt there are other works and books that were the subject of exchange and gifting. Sheikh Abu al-Hasan ibn 'Umar ibn 'Ali al-Qala'i (d. 1199 AH / 1785 AD) wrote, including: *A Footnote on the Peace of Al-Akhdari*, *A Footnote on the Treatise of Muhammad Effendi Al-Kirmani* in theology, and *Commentary on the Preamble of um Al-Burahin and the Book of Thoughts of Surat Yasin* (Makhlouf, 2003, p. 343), and these are examples only, it is certain that there are many books and works that were of interest to scholars from this angle, and from another angle there are books that need research and exploration for those who wanted it.

4. Conclusion

At the end of this research paper, we reached a set of results and observations, which can be summarized as follows:

1. There are many Algerian trips, which are considered one of the most important local sources in writing the cultural history of Algeria during the Ottoman era, including domestic trips and foreign trips, which have many reasons and motives for their writing, and it is noticeable that they overlap with each other in conjunction with the performance of Hajj by seeking knowledge (Saadallah, 2011).
2. The books of Algerian travelers in the Ottoman era are considered one of the most important local sources that helped researchers and historians write the history of Algeria, by describing social life and mentioning some customs and traditions of Algerian society, and Arab society in general (Al-Maqarri, 2004).
3. Algerian trips during the Ottoman era are of great historical significance due to their important parts in mentioning the itinerary and the geographical locations of the topography of those countries, as well as the description of the political, social, economic and cultural aspects of the various Western and Eastern stations (Al-Ayashi, 1996).
4. The trips of Algerian scholars to the West and the Arab East contributed to the revival and revitalization of the process of cultural communication between Algeria and the Arab countries during the Ottoman era, especially in the field of exchange of licenses, teaching, exchange of works and literature and enrichment of libraries (Rabouh, 2018).
5. The Algerian trips in the Ottoman period contributed to mentioning the most important sciences and knowledge spread in the Arab countries in general and Algeria in particular, with mention of the most important scholars and writers who became famous in the Islamic world during that era (Al-Hamawi, n.d.).

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