



Sufism in Algeria and Their Global Presence through Spiritual Education and Teaching

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Abstract:

Sufism is a fundamental human component that satisfies the needs of the soul and envelops it with tranquility and serenity. It has established a cognitive and ethical foundation based on mysticism, with its basis being the sacred text - the Book of God (the Quran) - and the noble traditions of His Prophet (Prophetic Hadith) - in understanding and practice. The pinnacle of its essence lies in morality. Since its ethical demand focuses on investing in human beings as the foundation for any construction and civilizational change, it has been embraced in specialized institutions known as "Zawiyas," which are framed by the Sufi Al-Tariqah. In the crucible of this triad - the approach (Sufism) + the institution (Sufi Al-Tariqah + Zawiya) + the individual (the seeker and recipient) - Algeria has had a strong and influential Sufi presence on a global scale through its Sufi luminaries, such as Sheikh "Mohammed Ali Al-Sanusi," Sheikh "Ahmed Al-Tijani," Emir "Abdul Qadir," Sheikh "Al-Hajj Mohammed Ben Yelles," and Sheikh "Ahmed Ben Mustapha Al-Alawi." They operated according to two complementary approaches: spiritual education and teaching, relying on elements inherent in this movement, represented by "the displacement of pilgrims" (geographical displacement) and "the displacement of the mystics" (existential displacement).

Keywords: Sufism, Algeria, global presence, spiritual education, teaching

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861

Introduction

Algeria is a country that abounds with all the civilizational elements economically, socially, and culturally, enabling it to play significant civilizational roles. Firstly, it served as the cradle for the establishment of Pharaonic civilization due to the presence of ancient humans on its land and their primitive life as evidenced by the caves, caverns, artifacts, and drawings scattered here and there, indicating the emergence of a civilization. With their movement and migration, civilization settled in the land of the Nile, where a civilization was built whose achievements are still counted in history. Moreover, Algeria is a country that has witnessed the succession of several cultures, including Phoenician,

Roman, Vandal, Byzantine, and Arab-Islamic cultures. The latter has portrayed the true image of Algeria as a homeland capable of playing a prominent role in the global civilization arena, based on the principles of influence and interdependence. One of the most prominent and influential roles is manifested through the figures of Algeria, transcending other nations, civilizations, and cultures, through their Islamic behavior and their divine, prophetic outlook towards fellow human beings, considering them as signs of God that should be recognized and where His power can be perceived. This is in accordance with the divine statement: "We will show them Our signs in the horizons and within themselves until it becomes



clear to them that it is the truth" (Quran, 41:53). This has been achieved through the Sufi movement experienced in Algeria.

To get to know some aspects of the Sufi movement and its prominent figures, we can explore the following problem statement: "What are the manifestations and characteristics of the Algerian Sufi movement and its global influences?" This can be done by using several investigative questions:

1. When did Sufism enter Algeria, and who was its pioneer?
2. Who are the notable figures of Sufism, and what are the most important Sufi orders in Algeria?
3. What are the defining elements of Algerian Sufism?
4. What are the effects of this Sufism on other nations?

Firstly: Algeria and the Emergence of the Sufi Movement:

In the early 6th century AH/12th century CE, which witnessed political unrest, vast areas of the Greater Maghreb were affected. The call of "Al-Mahdi ibn Tumart" (1) emerged during this time. It was a religious and reformist call with political and intellectual dimensions. Through this call, the balance of power in the Maghreb was overturned, leading to the collapse of the Almoravid dynasty and the rise of the Almohad state. With the establishment of the Almohad state, the Arab Maghreb and the Andalusian lands, along with some Mediterranean islands, were unified. Its borders extended from Fatimid Egypt to the ocean, and from the depths of the Sahara to the north of Andalusia. During the reign of its first three caliphs, namely "Abd al-Mu'min ibn Ali,"(2) "Yusuf ibn Abd al-Mu'min," (3) and the third caliph, "Al-Mansur ibn Yusuf," Sidi "(4) Abu Madyan Shuayb"(5) witnessed this state. He is the originator and founder of the Sufi movement, establishing its foundations in the lands of the Maghreb, including Algeria (6).

The turbulent political climate, characterized by fierce wars in the East and the suffering caused by conspiracies and targeted campaigns to seize its military and economic spheres, had a negative impact on the lands of the Maghreb. This resulted in

serious repercussions on the living conditions of individuals and communities. However, with the stabilization of the governance system in the Almohad state, security was restored, and the wheels of the economy began to move steadily. Urbanization spread, and its infrastructure expanded. Civilization flourished, and its institutions diversified. New horizons for scientific and cultural renaissance began to emerge in various segments of the population due to the mandatory education imposed on every responsible man and woman. All of this can be attributed to the embrace of the Almohad kings and sultans for this endeavor, as they possessed a high level of culture and knowledge (7).

The seeds of the scientific and cultural renaissance began to grow and flourish gradually until their roots were firmly established, and their branches spread and bore fruit. They contributed to pushing people towards the love of research and reading, and opened their minds to the avenues of civilization and its development. This led to an expansion in various intellectual and transmitted sciences and a renewal of religious concepts, allowing them to keep pace with the demands of the era. In the midst of this battle, a group of ascetics and Sufis emerged, who had a significant influence on the intellectual life throughout the lands of the Maghreb, thanks to their valuable contributions in establishing simple principles of ethics and Sufism. These principles were made accessible to their fellow believers as formulated and propagated by the ascetics and Sufis in the East (8). This is evident in the influence of the ideas of "Imam al-Ghazali" (9) and his Sufi teachings on the scholars of Al-Andalus and the Maghreb, particularly in the domain of jurisprudence. One example is the famous scholar "Abu Bakr ibn al-Arabi" (d. 543 AH), the judge of Seville, who had encountered Imam al-Ghazali during his long journey to study in the East in his youth. He was given a patch of cloth as a sign of his initiation into Sufism, which he received from "Ali ibn Harzaham," who had studied under Abu Madyan (8).

Despite the spirit of exclusion and opposition that Sufism faced in the lands of the Maghreb since the time of the Almoravids, who banned the books of Al-



Ghazali, to the era of the Almohads, who did not openly acknowledge it, its roots, based on the foundations of the ascetic movement (10), reached deep into the hearts of the people. Sufism attracted their religious sentiments, leading them to establish institutes and educational centers, known as "zawiyas," which spread across various cities of Al-Andalus and the Maghreb, such as Kairouan, Cordoba, Seville, Fes, Marrakech, Bejaia, and Tlemcen, where Sultan Abu al-Hassan Ali established a zawiya (11).

Following this pattern, the activities of the Sufi movement continued, resulting in scholarly centers in the northern region of the Central Maghreb (Algeria), such as Constantine, Annaba, Bejaia, Algiers, Mazouna, and Mascara (Sahl Gries). In the south, we find the city of Sidi Okba, the neighborhood of Sidi Naji, the city of Wadi Mezab, and the Ouargla region. These cities gave rise to scholarly families, including the Qadoura family, the Ben Ali family in Algiers, the Fekoun family in Constantine, the Ibn Al-Gharbi family, the Warthilan family, and the Ibn Msbah family in the Zawaya region - Kabylia. There are also the Kutrosi family and the Ibn Al-Sharaf family in Mazouna, the Abdul Qadir bin Al-Mukhtar family and the Ibn Zarafa family in Mascara, the Makri family and the Yabderi family in Tlemcen, the Ibn Azouz family in Biskra, and other scholarly households that, in turn, became centers of knowledge and Sufism (12). Figures such as Imam Abderrahmane Al-Waghlissi (13), Sheikh Sidi Abderrahmane Tha'alibi (14), Sheikh Sidi Mohamed Ben Abdelkarim Al-Maghili Al-Tlemsani (15), Sheikh Sidi Mohamed Ben Ali Al-Sharafi Al-Mazouni (16), Al-Alim Abderrahmane Al-Akhdari (17), Sheikh Sidi Ahmed Al-Tijani (18), Sheikh Sidi Mohamed Ali Al-Sanousi (19), and others had a significant impact on the pursuit of knowledge of the hereafter and the focus on spiritual upbringing, as it is the foundation for individual reform (20).

These symbols and figures had an extraordinary ability to detach themselves for the sake of Allah, exalted be He, to the extent that they became divinely inspired schools that called people to Allah and directed human beings towards Him. They

actively engaged in Sufi paths and became the foremost pillars of those paths. Among them were those who established Sufi orders bearing their names, with the aim of guiding creation to the truth, blessed and exalted, based on the teachings of the pristine religion. Their fundamental principle is the purification of the human soul, enabling it to ascend to the heights of perfection. Therefore, we can ask the question: What are the most important Sufi paths (Al-Tariqah) in Algeria?

Secondly, the most important Sufi paths (Al-Tariqah) in Algeria:

1. *Al-Tariqah Al-Qadiriyya:*

This path emerged in Algeria through the efforts of Sheikh Abu Madyan Shuayb ibn al-Hasan al-Andalusi (21), who received the Sufi cloak from Sheikh Abdul Qadir al-Jilani (22), its founder, during their meeting on Mount Arafat between the years 551/556 AH (7), as mentioned earlier. He brought it back to Algeria, and since then, it began to spread, establishing zawiyas (Sufi lodges), shrines, domes, and mosques in cities such as Algiers, Tlemcen, Constantine, Bejaia, and others (21).

- Its Adhkar (supplications): These are the daily remembrances recited by the disciples. The prescribed formula includes the following recitations after each obligatory prayer:

"Hasbunallah wa ni'mal wakil" (200 times).

"Astaghfirullah al-'Azim" (200 times).

"La ilaha illa Allah al-Malik al-Haqq al-Mubin" (200 times).

"Allahumma salli 'ala sayyidina Muhammadin wa 'ala alihi wa sallim" (200 times).

In addition to the pre-dawn and sunset (fadjer) prayers, the following is recommended:

"None has the right to be worshipped except You. Glorified are You. Surely, I have been among the wrongdoers." (7 times).

"O Allah, I ask You for gentleness in what has been decreed." (7 times).

"O Allah, O One, O Unique, O Everlasting, O Generous, grant me a breath of goodness from You that will suffice me over anyone else." (7 times).



"O Allah, bless me in life and after death." (24 times) along with other supplications (23).

There are alternative versions of these invocations, including the remembrance of Allah alone and increasing prayers. Some people also add: "I seek forgiveness from Allah, and O Allah, send blessings upon our Prophet Muhammad, the unlettered Prophet..." They also recite Surah Al-Fatihah after the five daily prayers and collectively send blessings upon the Prophet 121 صلى الله عليه وسلم times. Additionally, they mention the phrases "SubhanAllah, Alhamdulillah, La ilaha illallah, Allahu Akbar" 121 times. They recite Surah Yasin and engage in other supplications and recitations (21).

2. *Al-Tariqah Shadhiliyya:*

Its founder is Sheikh Sidi Abu al-Hasan al-Shadhili (24). This order represented numerous other Sufi orders in Algeria that emerged from it, which have many or few followers, including: Jazouliyya, Zeroukiyya, Yousfiyya, Aissawiyya, Baka'iyya, Karzaziyya, Sheikhyya, Nasseriyya, Tayyibiyya, Zayaniyya, Hanssaliyya, Habibiyya, Madaniyya, Rahmaniyya, Darqawiyya, Alawiyya, and Senoussiyya (21).

His invocations (awrad) are what the disciple recites morning and evening daily according to Imam al-Shadhili. They are as follows:

The disciple says:

"I seek refuge in Allah from Satan the accursed."

"In the name of Allah, the Most Gracious, the Most Merciful" (three times).

Then the disciple recites the following verse:

"And whatever good you put forward for yourselves - you will find it with Allah. It is better and greater in reward. And seek forgiveness of Allah. Indeed, Allah is Forgiving and Merciful." (Once)

Then the disciple says: "I seek forgiveness from Allah" (99 times). And to complete the hundred: "I seek forgiveness from Allah, the Almighty, there is no deity except Him, the Ever-Living, the Sustainer of existence, and I repent to Him."

Then the disciple recites the following verse:

"Indeed, Allah and His angels send blessings upon the Prophet. O you who have believed, ask [Allah to

confer] blessing upon him and ask [Allah to grant him] peace." (Once)

Then the disciple says: "O Allah, send blessings upon our master Muhammad, Your servant and Messenger, the unlettered Prophet, and upon his family and companions, and grant him peace" (99 times). And to complete the hundred: "O Allah, send blessings upon our master Muhammad, Your servant and Messenger, the unlettered Prophet, and upon his family and companions, and grant him peace in proportion to the greatness of Your essence at all times and in every circumstance."

Then the disciple recites the following verse: "So know, [O Muhammad], that there is no deity except Allah" (Once). Then the disciple says: "There is no deity except Allah alone, without any partner. His is the sovereignty, and His is the praise, and He is over all things competent" (99 times).

It is also permissible to limit it to "There is no deity except Allah" (99 times). And to complete the hundred: "There is no deity except Allah, our master Muhammad is the Messenger of Allah, may Allah bless him and his family and companions."

Then the disciple recites Surah Al-Ikhlâs with Bismillah (three times) and concludes it with Al-Fatiha. Then the disciple supplicates for themselves, their parents, their sheikh, their brothers, and all Muslims (25).

3. *Al-Tariqah al-Rahmaniyyah:*

It is the most famous branch of the Shadhiliyyah in Algeria, which played a prominent role in confronting French colonization. It was founded by Sheikh Sidi "Mohammed bin Abdul Rahman al-Azhari" (26) in the year 1177 AH/1764 CE in his village of "Ait Ismail." It played a significant role in spreading knowledge and the Rahmaniyyah path. His preaching lessons were crowned with success, which led students from nearby zawiyas to leave their places to attend his lessons. As a result, his village, "Ait Ismail," became a destination for students of knowledge. His reputation spread to all places, reaching the capital city of Algeria and its suburbs. Afterward, his followers and disciples spread across the desert, mountains, east, and west, to the point where it competed with the Tayyibiyyah path in western Algeria.



Its daily wirds (remembrances) are as follows:

After the Fajr prayer, it is mentioned: "Ya Hayyu Ya Qayyum, La ilaha illa anta, bi rahmatika astaghith." (40 times). Then, "Subhan Allah wa bihamdihi, Subhan Allah al-Azim, astaghfirullah." (100 times). Then, perform the complete prayer, saying: "Allahumma salli wa sallim 'ala sayyidina Muhammad wa alihi, salatan ahl al-samawati wa al-ardayn 'alayh wa ajr ya rabb lutfika al-khafi fi umuri." (3 times).

Then, say: "Allahumma rabbi Jibril wa Mika'il wa Israfil wa 'Azra'il wa Muhammad, ajirni min al-nar." (3 times).

After the Fajr prayer, after the Sunnah prayers, mention: "La ilaha illa Allah." (300 times). The same is done after the Asr prayer.

As for after the Asr prayer on Thursdays, the murid leaves "Al-Hilala" and moves on to send blessings upon the Prophet Muhammad by saying: "Allahumma salli wa sallim 'ala sayyidina Muhammad wa 'ala alihi wa sahbihi wa sallam." (300 times).

After the Friday prayer, the murid prays with this formula: "Allahumma salli wa sallim 'ala sayyidina Muhammad al-nabi al-ummi wa 'ala alihi wa sahbihi wa sallam." (80 times). Then, recite the Sunnah prayers and say "La ilaha illa Allah."

After every prayer, after the Sunnah prayers, send blessings upon the Prophet Muhammad with the formula: "Allahumma salli wa sallim 'ala sayyidina Muhammad wa 'ala aali sayyidina Muhammad wa sallam." (10 times) (27).

4. ***Al-Tariqah Tijaniyyah:***

It is one of the original and structured Sunni Sufi paths in Algeria, attributed to its founder, Sheikh Sidi Ahmed Ben Mohamed Ben Al-Mokhtar Ben Salem Al-Tijani Al-Jazairi. He announced its establishment from the town of "Boussemgoun," currently belonging to the "El Bayadh" province, which is approximately 220 kilometers away from his birthplace, the city of "Ain Madhi." This announcement took place in the year 1196 AH / 1782 CE. From there, it spread to various Arab countries such as Tunisia, Morocco, Egypt, Syria, and Palestine, as well as African countries like Sudan,

Senegal, Niger, Nigeria, and so on. It has also reached countries around the world (28).

Its daily litany (awrad) starts with the recitation of the Quran, which is obligatory for every capable and educated disciple to recite two portions of the Holy Quran every day. As for what the disciples of this method mention daily in the morning and evening, it is as follows:

Al-Ma'lum: Also known as the necessary or obligatory remembrance. It is mentioned once in the morning and once in the evening, and it is as follows:

Recitation of Surah Al-Fatiha (The Opening).

Recitation of "Salat Al-Fatiha Li Ma Ughliq" (The Prayer of Al-Fatiha When It is Closed) once.

Then the disciple glorifies by saying:

"Astaghfirullah" (I seek forgiveness from Allah) (100 times).

"Salat Al-Fatiha Li Ma Ughliq" (The Prayer of Al-Fatiha When It is Closed) (100 times).

"La ilaha illa Allah" (There is no god but Allah) (100 times).

The remembrance concludes with reciting "Salat Al-Fatiha Li Ma Ughliq" (The Prayer of Al-Fatiha When It is Closed) once, followed by supplications for oneself, the sheikh, and all Muslims.

The function "Wazifa" (litany) is mentioned once a day at a time that is convenient for the disciple, and it is as follows:

First, recite Surah Al-Fatiha (The Opening) and then recite "Salat Al-Fatiha Li Ma Ughliq" (The Prayer of Al-Fatiha When It is Closed) once. After that, the disciple glorifies by saying:

"Astaghfirullah al-'Adheem alladhi la ilaha illa Huwa al-Hayy al-Qayyum" (I seek forgiveness from Allah, the Mighty, the One, the Living, the Sustainer) (30 times).

Then recite "Salat Al-Fatiha Li Ma Ughliq" (The Prayer of Al-Fatiha When It is Closed) (50 times).

After that, recite "La ilaha illa Allah" (There is no god but Allah) (100 times).

Then send blessings upon the Prophet in the form of "Jawharat al-Kamal" (The Jewel of Perfection) (12 times).



- Conclude the remembrance by reciting "Salat Al-Fatiha Li Ma Ughliq" (The Prayer of Al-Fatiha When It is Closed) once, followed by supplications for oneself, the sheikh, and all Muslims.
"Hilullah": Mentioned once a week on Friday afternoon after the Asr prayer and should not be made up if the time has passed. It is as follows:
 - Recite Surah Al-Fatiha (The Opening) and then recite "Salat Al-Fatiha Li Ma Ughliq" (The Prayer of Al-Fatiha When It is Closed) once. After that, the disciple glorifies by saying: "La ilaha illa Allah" (There is no god but Allah) (1200 times).
 - Conclude the remembrance by reciting "Salat Al-Fatiha Li Ma Ughliq" (The Prayer of Al-Fatiha When It is Closed) three times and reciting Surah Al-Fatiha (The Opening) three times. Then supplicate for oneself, the sheikh, and all Muslims (29).
- Tahlil: Reciting "La ilaha illa Allah Muhammadun Rasul Allah" (There is no god but Allah, Muhammad is the Messenger of Allah) at every moment, as many times as Allah's knowledge encompasses (300 times, 3000 times, 12000 times, or 24000 times). The number of repetitions depends on the ability of the disciple.
 - Sending blessings upon the Prophet (salawat): In any form, whether it is the Ummiyya prayer or the Fatihiyya (Salat al-Fatiha Li Ma Ughliq) or the Adhimiyya prayer - 50 times (31).

It has been mentioned the litanies of Sufi paths that presented as examples to clarify that the foundations of these litanies are all subject to the Book and the Prophetic Sunnah. They have their roots in the Islamic Sharia. They also rely on the same principles regarding the invocations - the noble phrase (La ilaha illa Allah), seeking forgiveness (istighfar), and sending blessings upon the Prophet. The only difference lies in the numbers mentioned. Their goal is the same, which is the elevation of the individual and guiding them towards Allah, the Exalted.

These Sufi paths, which later became schools and formed an Algerian experience, were based on elements that allowed their influence to transcend the borders of Algeria and reach a global level of impact. So, what are the components of this movement?

5. *Al-Tariqah Sanusiyya:*

It is a Sunni Islamic Sufi order that adopted a reformist approach as its method and objective. It exists in Libya and Sudan, and has spread to several other African countries. It was founded in Mecca in the year 1240 AH/1825 CE and established in Libya in the city of Al Bayda in the year 1260 AH/1843 CE. It distinguished itself through its effectiveness and activity in terms of its means and goals. It purified souls, eradicated ignorance, fought against oppression, and instilled justice in hearts. It produced scholars who continued the mission of calling people to Allah and reforming the human self (30).

Its daily wirds (liturgical practices) include:

- Reciting a portion of the Quran.
- Seeking forgiveness (istighfar), glorification of Allah (tahlil), and sending blessings upon the Prophet Muhammad.
- Istighfar: If recited as "Astaghfirullah" (I seek forgiveness from Allah) - 100 times. If recited as the greater istighfar, which is "Astaghfirullah al-'Adheem alladhi la ilaha illa Huwa al-Hayy al-Qayyum" (I seek forgiveness from Allah, the Mighty, the One, the Living, the Sustainer) - 70 times.

Thirdly, the components of the Algerian Sufi movement

The Algerian Sufi movement relied on two main components that supported several practical behaviors: moderation, balance, and having good opinions about Allah's creations. These concepts were initially conceptualized and then implemented in the practical realm of nurturing and guiding individuals. These two components are: the estrangement of the travelers (sa'ihin) and the estrangement of the knowers (arifin). So, what is the definition of estrangement according to Sufism?



Sheikh Ibn Arabi (32) defines estrangement as follows: "Know that estrangement, according to the sect (33), refers to separating oneself from the homeland in the pursuit of the desired objective. They also use it to describe estrangement from the current state, saying that estrangement is to distance oneself from the influence of one's circumstances and estrangement from the truth is estrangement from knowledge due to astonishment".(34)

1- Exile of Tourists (Geographical Exile):

The exile of tourists aligns in its concept with the meanings of tourism, travel, and journey. It is a form of isolation from what the Sufi has become accustomed to in life. However, the goal of this isolation always remains ethical, which is repentance from sins and a desire to embody divine virtues. Therefore, this type of exile is associated with the annihilation of qualities. However, this desire was associated with some early Sufis, such as "Abu Yazid Al-Bistami," with the inclination to search for the divine truth beyond the boundaries of ordinary life.

Exile from the homeland takes on the character of travel or geographical tourism, which Imam "Al-Junayd Al-Baghdadi" (35) considered to be among the most important components of the Sufi movement. He said about it: "Sufism is based on eight qualities: generosity, contentment, patience, allusion, exile, wearing wool, tourism, and poverty." (36) Imam "Al-Qushayri" (37) sees that tourism and travel have a dual aspect for Sufis: physical tourism or travel and spiritual tourism or travel of the heart. The aim of both travelers is to strengthen the sense of annihilation and achieve the position of proximity to the divine truth, witnessing it in a comprehensive, not partial, scene. Imam "Al-Qushayri" says: "Know that travel is of two types: physical travel, which is the transition from one place to another, and travel of the heart, which is the ascent from one attribute to another." (38) The two travels are interconnected because geographical travel aims to search for the manifestations and effects of the divine. As for spiritual travel (of the heart), its goal is the Sufi's transition from one attribute to another (exile in states). It is in this travel that "the Sufi travels away from his desires with his heart and awakens to

rectify himself by moving from blameworthy qualities to praiseworthy ones, striving with his own self until he reaches the station of monotheism and the perfection of human companionship by his nearness to his Lord and his continuous observation of Him." (39)

The general concept of estrangement from homelands among tourists is primarily associated with Sufis who have linked the concept of estrangement with travel and geographical tourism. It is driven by a spiritual motive and a moral objective, which is the struggle of the self and the cultivation of divine virtues, as well as observing their manifestations in the world to influence others (40).

2. Estrangement of the knowers (existential estrangement):

This type of estrangement corresponds to estrangement from the truth. It refers to the movement of existence through which the realities of beings emerged, whose essence was eternally present in divine knowledge, due to the divine command of creation. They then assumed visible forms and existential determinations. Ibn Arabi says, "As for the estrangement of the knowers from their homelands, it is their departure from their possibilities. The possible has its homeland in possibility. So, when the possible departs from its possibility, guided by what it heard from the truth's saying 'Be,' it rushes into existence and perceives its own existence. It becomes estranged from its homeland, which is nonexistence, in the desire to witness the one who said 'Be.' When its eye opened, the truth witnessed its created forms, but it did not witness the truth that rushed into existence for its sake." (41)

The intensity of the feeling of exile and separation will lead the Sufi to project this feeling onto the entire world. Every being that moves and yearns to return to its eternal origin is akin to the Sufi. Ibn Arabi states, "Since existence has its origin in movement, it cannot remain still, for if it were to be still, it would return to its origin, which is non-existence. Thus, the journey continues perpetually in the celestial and terrestrial worlds. Similarly, the



divine realities continue their journey, emitting a fragrant scent." (42) This principle explains all the travels of the Sufis, where geographic and spiritual journeys intertwine: the journey of Isra and Mi'raj of the Sufis. This interconnection reveals the presence of a thread that binds them together, which is divine love.

The journey arises from the feeling of original alienation that penetrates the existence of the Sufi and their life. Similarly, the sense of fragmentation is what explains the connection between the movement of the journey and the movement of love and divine passion. On one hand, we must pay attention to the correlation between geographical and spiritual journeys. The geographical journey not only enables the Sufi to observe the manifestations of divine beauty within nature and witness them, but it also, on the other hand, allows them to discover the depths of the real human society and the secrets of the human realm. The spiritual journey often places us in front of ideal kingdoms that contrast with the real ones. The convergence of the geographical and spiritual journeys conceals a convergence between two realities: the actual historical reality of humanity, and the reality of dreams and utopias. The first is governed by the principle of dispersion, the dominance of power, and the ideological and political struggle that the Sufi observes in their spatial journey. As for the second, it represents absolute reality and perfection, where the principle of power and ideology disappear. The duality of the journey pursues the Sufi every moment of their existence. They "attempt to transcend the framework of direct sensory reality with all its contradictions, conflicts, and concerns, seeking the constant, timeless absolute that surpasses the framework of conflict, anxiety, and tension." However, the solutions adopted by the Sufi always carry within them the germ of reality. Therefore, we should not perceive the spiritual journey as a deviation from reality, but as an attempt to surpass the deviation that reality represents for the Sufi in terms of life and relationships between individuals. The Sufi, like any thinker, has remained facing human reality and society, while at the same time yearning for another world where all authority and every relationship to

authority vanish. Where does this lie? It can be seen in their perspective, in creating a relationship with everything: with language, society, humans, and nature. It is an artistic relationship in which they worked to create their own language, precisely the language of creativity and writing, the language of love and divine passion that made them the principle of the unity of faith, humanity, and divinity. (43):

My heart has become capable of embracing every form,
A pasture for deer and a monastery for monks.
And a house for idols and the Kaaba of sects,
And tablets of the Torah and the Qur'an's pages.
I follow the religion of love, wherever its caravans turn,
For love is my religion and my faith (44).

Following this path and based on these mentioned factors and their influences, the Algerian Sufi movement has progressed towards influencing other nations. How did it impact, and who are its symbols?

Fourthly: The effects of the Algerian Sufi movement on other nations:

The Algerian Sufi movement strengthened and expanded its network of connections thanks to the flourishing trade that linked the lands of Sudan to the Mediterranean Sea through vast routes. It extended from the Sahara Desert to Lake Chad and Timbuktu. Additionally, the massive Algerian fleet roamed the seas between Europe, Africa, and India. Moreover, more passes and ribāṭs were opened, securing the coasts and establishing the bases of the ascetic Sufi movement. From it, various Sufi paths emerged, allocating sacred spaces for contemplation and heartfelt prayer known as zawiya. These zawiya regained the function of the greater jihad, where they taught the teachings of the noble Sharia. They also trained their disciples and devotees in seclusion and spiritual practices, using techniques of self-observation, restraining the ghosts of instinct through asceticism, silence, and detachment to the presence of God, reciting His greatest and most revered name. They abstained from everything else, seeking to achieve the equation of negation and



affirmation that Islam brought and is summarized in the testimony, "There is no deity except Allah," meaning that nothing truly exists except Allah, whose name is sanctified (45).

According to these practical equations, the Sufi paths in Algeria operated, and their pioneers, including sheikhs, leaders, and disciples, worked to achieve two forms of jihad. The first is the lesser jihad, which involves resisting any occupier regardless of their gender, color, number, or weaponry. The second is the greater jihad, which pertains to the diseases of the soul and the hidden flaws within it. With this elevated spirituality, the Algerian Sufis transcended the geographic boundaries of their homeland to encompass all lands of Islam and Muslims, from North Africa and the Middle East to the southern regions of the Sahara. Their influence extended from the eastern coasts of Somalia to the western shores of Senegal, nurturing and impacting people and captivating hearts with their love (46).

Among those who had a significant impact on the places they traversed, we find Sheikh Sidi "Mohammed Ali Al-Senussi" and his followers who focused on central Africa. They would adopt young children, providing them with food, clothing, and education. Once they completed their studies and acquired knowledge, they would set them free for the sake of God, sending them back to their respective countries to guide their fellow people who remained adherents of fetishism (pagan religion). As a result, a large number of people from these regions embraced Islam (47).

After his passing, Sheikh "Al-Senussi" left behind a global network of well-disciplined zawiyas (Sufi spiritual centers) spread across many parts of the Islamic world, particularly in his homeland, Algeria, as well as Libya, Tunisia, Morocco, East and West Sudan, Egypt, the Hijaz, Yemen, Turkey, and India (48).

Similarly, Sheikh Sidi "Ahmed Tijani" had a tremendous indirect global influence in shaping human values through his Tijaniyya path, which contributed to the spread of Islam in Central and West Africa, from the Nile Valley to the borders of

Abyssinia. This Algerian-born and globally nourished path currently encompasses zawiyas not only in its original homeland, Algeria, but also in other continents. In addition to recently established zawiyas by African communities residing in Western Europe and North America, the Tijaniyya path has historical roots in southeastern Europe, where it is one of the twelve Sufi orders that survived and continued their organized and structured activities after World War I. Despite the devastation caused by the Greek and Bulgarian armies against Muslims in the Balkans, the Tijaniyya path managed to absorb the shock and redirect its focus towards influencing individuals, making them proactive and effective through its constant presence in spreading Islam and reinforcing its values. Its disciples primarily reside in the region of Kosovo and Albania, where the leaders of the Tijaniyya path maintained strong connections with the main zawiya in Algeria until the 1940s. Albanian scholar Sheikh "Ibrahim Rubishti" visited the Tijaniyya zawiyas in the Maghreb region in 1949, including the "Qamar" zawiya (49).

The presence of Tijaniyya is also noted in the Arab and non-Arab Middle East, particularly in Egypt, the Levant, Palestine, and Anatolia (50). It has been represented by several influential scholarly and jihadi figures (51). Starting from the Arabian Peninsula, Tijaniyya and its followers reached Malaysia and Indonesia, eventually spreading to Southeast Asia. Today, Tijaniyya is considered one of the most global Sufi paths. According to unofficial statistics, it is present in more than 140 countries and has over 350 million members worldwide (52).

As for the Qadiriyya path and its global influence, one of its faces and exemplars was the personality of Prince Abdul Qadir. He suspended the lesser jihad and defended his homeland with arms, dedicating himself to a new mission. He declared the greater jihad, which he practiced in the cities of the Arab Levant, particularly in the city of Damascus. There, he conducted a series of daily activities, starting with the first circle, where he would talk to a group of his special disciples about the book "Al-Futuhat al-Makkiyya" (The Meccan Openings). Then he would take a tour of his properties, inspecting their conditions and the well-being of the workers. After



returning in the afternoon, he would go to the Umayyad Mosque and answer people's questions, most of whom were students or residents of the city. He also owned a literary salon for literary discussions and scientific debates. With this influential behavior, he became a member of the Municipal Council of Damascus. Moreover, he carried out several charitable works, including funding the road connecting Damascus and Beirut (53, 54).

As for his notable actions after resisting the French occupation, one of his significant contributions was his response to the sectarian strife that erupted between the Muslim and Christian inhabitants of Damascus in 1860 AD (55). The Prince raised his weapon among the Algerian refugees and protected thousands of Christians (56).

Through this Islamic and spiritual behavior of the active Sufi man, Emir Abdul Qadir al-Jazairi influenced those around him, his companions, and those who read about his life after his spiritual journey. They would find in him a unifier of humanity after attempts to tear it apart, based on true love that transcends all religions (56).

In the geography of the Levant and Anatolia, we can mention the migration of the esteemed Algerian Sheikh, Sidi "El-Hajj Mohammed Ben Yelles," (57) from the city of "Tlemcen" to the Levant following the imposition of compulsory conscription by the French occupation. He settled in the neighborhood of "Ash-Shaghour" where he spread the Darqawiya Sufi order and incited resistance against the mandate. Assisting him during his lifetime and after his death was his loyal and devoted disciple, Sheikh "Mohammed Ben Al-Hashimi," (58) who actively engaged in preaching and guidance. His house became a gathering place for scholars, learners, and visitors. He organized regular circles for knowledge and remembrance in mosques and homes, and he would tour the mosques of Damascus, gathering people for knowledge and the remembrance of God. Thus, a select and righteous group of scholars and students of knowledge from various segments of society were nurtured under his guidance, and as a result, this spiritual path spread in the city of

Damascus, Aleppo, and other Syrian cities, as well as in some Islamic countries (58).

As for one of the branches of the Darqawiyya and Shadhiliyya paths, represented by the Alawiyya path established by Sheikh Sidi Ahmed Ben Mustapha Al-Alawi, (59) it had a national presence within Algeria and extended beyond its borders to several countries, including Britain, the Netherlands, France, Abyssinia, the Hijaz, Palestine, Syria, and the farthest region of Morocco. Many European intellectuals, such as Eugene Tailliar, who served as a translator at the Tunisian court, and the more famous Gustave Henri Jossot, also known as Abdul Karim in Islam, joined this path. Jossot, who died in 1951, was a visual artist and writer and was among the bold pioneers who embraced Islam. Augustin Barruel speaks about Abdul Karim Jossot's Islam and says, "His Islam is a reaction of the soul against artificial civilization." He also states, "This Sufi Islam embraced Europeans aspiring to transcend the natural world. They did not find in certain aspects of Catholic sentiment, and I say this before my Christian brethren, a true spiritual nourishment. It must also be added that Christianity, presenting itself as a message of love and righteousness, drew its influence from colonialism." Mr. Delille Abu Bakr, the first official in the Paris Mosque, recently wrote, "The number of converts to Islam who have registered responded to the call of Sufism, thanks to the work carried out by the Mustaghanem Zawiya." (60) This development in the influence of Sufism on the Alawiyya path began during the life of Sheikh Al-Alawi but continued afterward in the life of his successor, Sheikh Ad-Dada Ben Tunis (61).

Conclusion:

Through this reading and approach, it becomes clear to us that the Algerian Sufi movement has not received its due share of writing, study, and research. This movement has made significant contributions to enlightening minds and souls through the preservation and teaching of the Book of Allah Almighty and its sciences, as well as striving to meet the needs of people and guide them towards Allah, without seeking reward or gratitude from any authority or researcher. The following



points can summarize what has been reached regarding this movement:

The foundations of the Algerian Sufi movement are based on three pillars: the Maliki school of jurisprudence, the Ash'ari creed, and Sufism.

The intellectual environment in Algeria that embraces Sufism since the 6th century AH/12th century CE is a moderate environment that respects and coexists with Sufism, as long as it does not violate the laws of Allah.

Algerian Sufism is characterized by its practical and knowledge-based nature, inclined towards action based on the Quranic verse: "And say, 'Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the believers.'" It rejects the love of display because a true Sufi denies it based on the Sufi saying, "The love of display divides appearances."

The Sufi movement has acquired a tool for communication and interaction with others, which is divine love that motivates sincere worship for the sake of Allah alone, without any other purpose than seeking closeness to Allah.

Algerian Sufism has been able to open up to the world and connect with others regardless of their gender, color, or culture, not through force but through moderation, tolerance, and good assumptions about creatures. It has played an important role in enriching various global cultures and blending them with Algerian cultural and civilizational heritage. This is evident through the role of Algerian Sufi shaykhs as sources of reference that can be relied upon and sought during difficulties and hardships, due to the exemplary qualities they embody. This has been recognized by African, Asian, and even non-arrogant European peoples in the Sufism of Algeria.

The spiritual and cultural presence of Algeria has exceeded the boundaries of Algeria and the Maghreb, becoming a global presence in a civilizational context. Its unique Sufi experience, in terms of its path and influence, wherever you go in the world, you will find a Sufi center where the sheikhs of Algeria express themselves, thanks to their abundant knowledge, spiritual elevation, noble character, and abundant contributions in terms of

Islam, faith, and behavior. As a result, Algeria has been referred to in the world in general and among Africans in particular, by one of their prominent scholars, Sheikh Ibrahim Saleh Al-Husseini, the Mufti of Nigeria, as an icon of divine radiation and everlasting giving.

References:

1- Ibn Tumart: His name is Muhammad bin Abdullah bin Abdul Rahman. His lineage can be traced back to our master Al-Hasan bin Imam Ali, may Allah honor his face in Paradise. He was known from a young age for his piety and righteousness. He excelled in his dedication to study and prayer to the extent that he became renowned among his tribe by the name "Asfou," meaning "the torch." He embarked on a journey to the lands of the East to pursue his education and deepen his knowledge in the most important scientific centers there. He performed the pilgrimage and in the year 510 AH/1116 CE, he returned to North Africa and met with Abd al-Mu'min bin Ali al-Koumi along with 10 of his men. They pledged allegiance to him as the awaited Mahdi. His writings played a significant role in spreading Ash'arism in the Maghreb region. He emphasized the necessity of knowledge of monotheism and prioritized it over worship. He also concluded that proving knowledge of monotheism can only be achieved through reason.

He established the concept of Imamate and acknowledged the leadership of Muhammad ibn Tumart, which became one of the pillars of the Almohad Da'wah itself. He began his call in the year 515 AH/1121 CE, based on the idea of Mahdi ibn Tumart. He called upon steadfast tribes to pledge allegiance to him and formed a strong army with Abd al-Mu'min bin Ali at its head to eliminate the Murabitun and his followers were called the Almohads.

He passed away on the 13th of Ramadan, 524 AH/19th of August, 1130 CE. One of his most important works is the book "A'z Ma Yutlab" (The Most Desirable Thing). References: Muhammad bin Ahmed bin Othman al-Dhahabi: Siyar A'lam al-Nubala, edited by



Shuayb al-Arnaut, Vol. 19, Ed. 3, Dar al-Risalah, Beirut, 1985, p. 539. Also, refer to: Moroccan Association of Authorship, Translation, and Publishing: Mu'allimat al-Maghrib, Vol. 8, Sala Printing Press, Kingdom of Morocco, 2001, p. 2639. Additionally, refer to: Ibn Abi Zar: Al-Anis al-Mutrib bi-Rawd al-Qurtas fi Akhbar Muluk al-Maghrib wa Tarikh Madinat Fas, Vol. 1, Sowar Printing and Publishing Press, Kingdom of Morocco, 1972, p. 181.

- 2- Abd al-Mu'min bin Ali: His full name is Abd al-Mu'min bin Ali bin Makhlof bin Ya'la bin Marwan bin Nasr bin Ali bin Amer bin al-Asr bin Musa bin Abdullah bin Yahya bin Warigh from the Banu Sitfur bin Yaqur bin Matmat bin Hudj. He is also known as Abu Muhammad al-Koumi. He was born in the city of "Tajra" near the city of "Tlemcen," which was part of the Almoravid state. He grew up and learned there, acquiring the fundamentals of reading, writing, and studying some jurisprudence and the Prophetic biography.

Later, he traveled to the city of "Tlemcen," which was a center of knowledge at that time, where he received knowledge from prominent scholars, most notably Sheikh "Abd al-Salam al-Tunsi," the leading scholar of his time in jurisprudence, hadith, and interpretation. He then prepared for a journey to the East in search of more knowledge. Before his departure, he heard about a distinguished jurist whose abundant knowledge was talked about among the people. He longed to meet him and headed towards him, residing in the town of "Mellala," near the city of "Bejaia."

During this meeting, Abd al-Mu'min admired the personality of "Mahdi bin Tumart" and his extensive knowledge, as well as his ability to gather supporters and followers. He abandoned the idea of traveling to the East and attached himself to Ibn Tumart, studying under his guidance. The relationship between the two men became strong, and they left Mellala and headed to the city of "Fez" and then to the city of "Marrakech," the capital of the Almoravids. They settled there in the month of Rabi' al-Awwal, 515 AH/1121 CE.

After the death of Ibn Tumart in the year 524 AH/1130 CE, the leadership passed to Abd al-Mu'min bin Ali, under whose leadership the Almoravid dynasty fell on 18 Shawwal, 541 AH/March 22, 1147 CE. It was replaced by the Almohad dynasty, which ruled for thirty-four years and represented one of the most prosperous eras in the entire "Maghreb" region and what remained of "Al-Andalus." Abd al-Mu'min established the foundations and administrative systems that enabled the governance and management of state affairs.

Abd al-Mu'min bin Ali passed away on the 27th of Jumada al-Thani, 558 AH/June 1, 1163 CE, and was buried next to the tomb of Mahdi in the city of "Tinmel." He left behind a work titled "Al-Aghdhiya" (The Foods). References: Abu Muhammad Abd al-Wahid al-Marrakushi: Al-Mu'jab fi Takhassus Akhbar al-Maghrib, edited by Salah al-Din al-Hawari, Vol. 1, Al-Maktaba al-Asriya, Beirut, 2006, p. 97. Also, refer to: Saleh bin Qurba: Abd al-Mu'min bin Ali, Founder of the Almohad Dynasty, Vol. 1, National Institution for Publishing, Algeria, 1991, pp. 5-44.

- 3- Yusuf bin Abd al-Mu'min: He is Abu Ya'qub Yusuf bin Abd al-Mu'min bin Ali al-Qaisi al-Koumi. He was born in the month of Rajab, 533 AH/March 1139 CE, in the city of "Tinmel." He was appointed as the caliph while he was in the city of "Seville" immediately after his father's death in the year 558 AH. Then he received a general oath of allegiance in the year 560 AH/1165 CE.

Yusuf had a good reputation, being just, decisive, knowledgeable in matters of governance and kingship. He cared about the affairs and conditions of his subjects, was strict against sinners and corrupt individuals, and had lofty aspirations. He was known for his generosity, charity, and compassion. He had knowledge of jurisprudence and had a great interest in wisdom and philosophy. He brought some scholars to his court, including "Abu al-Walid ibn Rushd" (Averroes).



He built the Mosque of "Seville" and completed its construction in the year 567 AH/1172 CE. His distinctive mark in his writings was "Alhamdulillah waḥdahu" (Praise be to Allah alone). He had a great love for jihad and faced many trials in it, to the extent that he died in the famous battle of "Shantaran" in Al-Andalus on the 18th of Rabi' al-Thani, 580 AH/July 28, 1184 CE, and was buried beside his father.

References: Khayr al-Din al-Zirikli: Al-A'lam, Vol. 8, 5th edition, Dar al-Ilm lil-Malayin, Beirut, 1980, p. 241.

- 4- Al-Mansur Ya'qub bin Yusuf: He is Ya'qub bin Yusuf bin Abd al-Mu'min bin Ali al-Koumi al-Muwahhid. He was born in his grandfather's palace, "Abd al-Mu'min," in the year 554 AH/1160 CE. He was appointed as the caliph immediately after his father's death in the year 580 AH, as he was with him during the Battle of "Shantaran." He focused on reform, and during his reign, conditions improved and conquests expanded.

Among his achievements were the construction of numerous schools and mosques in Africa, the Maghreb, and Al-Andalus. He also built many hospitals for the sick and provided salaries for scholars and students of knowledge. He was a brave and just king who adhered to the pure Sharia. He commanded what is right and forbade what is wrong without favoritism. He performed the five daily prayers with the people, wore woolen garments, stood up for women and the weak, and upheld their rights. He emphasized the obligation of his subjects to establish the five daily prayers.

During his reign, Ibn Ghaniya revolted against him, and he welcomed Ibn Rushd (Averroes) in his court and protected him. He defeated Alfonso VIII of Castile in the Battle of "Al-Ark" on 9 Sha'ban 591 AH/July 18, 1195 CE. After this victory, he adopted the title "Al-Mansur Billah" (The Victorious by the Will of Allah).

He passed away on the 24th of Rabi' al-Thani, 595 AH/January 23, 1199 CE, and he instructed to be buried on the roadside so that those passing by would pray for him.

References: Al-Zirikli: The previous reference, Vol. 8, p. 203.

- 5- Shaykh Sidi Abu Madin Shuayb: He is Abu Madin Shuayb bin Al-Husayn Al-Ansari, Al-Andalusi, Al-Ishbili, Al-Maliki, Al-Sufi, Al-Faqih, Al-Muhaddith. His kunya is "Abu Madin," and he was given the nickname "Madin" due to his son, known for his virtues, buried in Egypt. Abu Madin was born in the fortress of "Qatnianah," northeast of the city of "Ishbiliya" (Seville). Historians differ regarding his birth year. Some say it was in the year 509 AH/1116 CE, while others say it was in the year 514 AH. The most likely scenario is that he was born in the year 509 AH, based on the narration of "Muhammad bin Hamdun al-Banani" when he mentioned his death and said, "My master Abu Madin passed away in the year 594 AH at the age of around 85 years," indicating that his birth was in the year 509 AH.

He traveled to Morocco and settled in the city of "Fes," where he acquired knowledge from its prominent scholars, such as "Ibn Harazem" and "Abu al-Hasan Ali bin Ghaleb." He then journeyed to the Mashriq (the eastern lands) and met with Shaykh "Abd al-Qadir al-Jilani," from whom he received the Sufi mantle. Abu Madin returned to "Béjaïa" and stayed there for a long time until he was appointed by Sultan Ya'qub Al-Mansur Al-Muwahhid. The Sultan sent for him to test him, and when he was brought to Tlemcen, he passed away there in the year 594 AH/1198 CE.

Abu Ya'qub Yusuf bin Yahya Al-Tadili: "Al-Tashawwuf ila Rijal al-Tasawwuf," edited by Ahmed Tawfik, 2nd edition, Al-Najah Al-Jadida Printing Press, 1997, p. 319.



Abd al-Hamid Hamidou Al-Tilimsani: "Al-Sa'adah Al-Abadiyah," 3rd edition, Al-Jadida Printing Press, Fes, Morocco, 1996, p. 38.

Diwan Sidi Abu Madin, edited by Al-Arabi bin Mustafa Al-Shawar, 4th edition, Dar Al-Qalam, Damascus, 1994, p. 44.

- 6- Tariq Al-Alami: Moroccan Sufism. Please refer to the website: [_a1162.html](#) for Moroccan Sufism: <http://www.aktab.ma/>
 - 7- Muhammad Al-Tahir Alawa: The Spiritual Scholar Abu Madin Shuayb Al-Tilimsani, 1st Edition, Dar Al-Ummah, Algeria, 2011, p. 14.
 - 8- Alfred Bel: Islamic Sects in North Africa from the Arab Conquest to the Present Day, translated by Abdul Rahman Badawi, 1st Edition, Dar Al-Gharb Al-Islami, Beirut, 1987, p. 378.
 - 9- Sheikh Sidi Abu Hamid Al-Ghazali: He is Abu Hamid Muhammad ibn Ahmad Al-Ghazali Al-Tusi Al-Naysaburi, the Sufi, Shafi'i, and Ash'ari scholar, one of the most famous Muslim scholars. He was born in the year 450 AH/1058 CE in "Tabaran" in the fortress of "Tus," which is now known as the city of "Mashhad" in Iran. His family was poor, as his father worked in spinning wool and selling it. When his father passed away, he entrusted him to a friend to raise him, and the friend fulfilled the trust. Abu Hamid began his pursuit of knowledge in his youth in the year 465 AH, studying jurisprudence in "Tus" under the guidance of Sheikh Ahmad Al-Radhakani. He also sought knowledge from Sheikh Ismail ibn Sa'da Al-Isma'ili. In the year 473 AH, he traveled to Nishapur and joined Imam Al-Haramayn Al-Juwayni, studying various sciences under his guidance. Imam Al-Juwayni described him as "a vast ocean." Al-Juwayni held Abu Hamid in high regard and appointed him as his teaching assistant. When Al-Ghazali authored his book "Al-Munqidh min al-Dalal" (Deliverance from Error), Al-Juwayni said to him, "You have buried me while I am
- still alive. Could you not have waited until after my death?" Al-Ghazali passed away on Monday, 14 Jumada al-Akhirah 505 AH/19 December 1111 CE in "Tabaran" and was buried there, leaving behind numerous works, the most famous of which is "Ihya Ulum al-Din" (The Revival of the Religious Sciences). Reference: Ismail ibn Kathir: Al-Bidayah wa al-Nihayah, edited by Ahmed ibn Shaban ibn Ahmed and Mohammed ibn Ayadi ibn Abdul Halim, Vol. 6, Vol. 12, 1st Edition, Maktabat Al-Safa, Cairo, 2003, p. 149. Also, refer to: Farid Jaha et al.: Al-Imam Abu Hamid Al-Ghazali, the Sufi, Theologian, and Jurist, 1st Edition, Dar Al-Taqrīb Bayn Al-Madhaheb Al-Islamiyyah, Beirut, 2001, p. 204.
- 10- Tahir Bounabi: Sufism in Algeria during the 6th and 7th centuries AH / 12th and 13th centuries AD, Vol. 1, Dar Al-Huda Printing Press, Ain M'lila, Algeria, 2004, p. 48.
 - 11- Muhammad ibn Marzuq Al-Tilimsani: Al-Musnad Al-Sahih Al-Hasan fi Ma'athir wa Mahasin Mawlana Abi Al-Hasan, edited by Maria Jesus Biegra, Vol. 1, Mawwaf Publishing, Algeria, 2011, p. 409.
 - 12- Lazghem Fouzia: Al-Bayutat wa al-Usar al-'Ilmiyya bi al-Jaza'ir khilal al-'ahd al-'Uthmani wa Dawruha al-Thaqafi wa al-Siyasi 925-1246 H/1520-1830 M, a doctoral thesis submitted for the degree of Doctorate (Ph.D.), specializing in Islamic History and Civilization, Faculty of Humanities and Islamic Civilization, University of Oran, Algeria, 2014, pp. 22-338.
 - 13- Imam Sheikh Sidi Abdul Rahman Al-WaghliSi: His full name is Abu Zaid Abdul Rahman Al-WaghliSi, belonging to the "Bani WaghliS" tribe located south of the city of "Béjaïa". The mention of his birth date is absent from all sources. He was a jurist, a scholar of Islamic jurisprudence and principles, a scholar of hadith, and an interpreter of the Quran. He was considered a prominent figure in his time



and was the leader of the community in Béjaïa and its surroundings. He studied in Béjaïa and later became a teacher there. He issued fatwas and addressed various issues in his rulings. He left behind a work titled "Al-Muqaddimah Al-WaghliSiyyah fi al-Fiqh." He passed away in the year 786 AH/1384 AD. See: Hafiza Balmihoub: Al-Imam Abu Zaid Abdul Rahman Al-WaghliSi, His Works and Jurisprudential Views, Vol. 1, Imam Al-Tha'labi Center for Studies and Heritage Publishing, Algeria, 2007, pp. 73-89. Also refer to: Abi Al-Qasim Al-Hafnaoui: Ta'rif Al-Khalaf bi Rijal Al-Salaf, edited by Khair Al-Din Chetra, Vol. 1, Dar Kurdada for Publishing and Distribution, Boussaada, Algeria, 2012, p. 564.

- 14- Sheikh Abdul Rahman Al-Tha'labi: His full name is Abdul Rahman ibn Muhammad ibn Makhloof Al-Tha'labi. He was a Sufi and one of the eminent scholars of Algeria and its interpreters. He was born in the year 786 AH/1384 AD in the village of "Wadi Yassar" in southeastern Algeria. He sought knowledge in Tlemcen, Béjaïa, Tunis, Cairo, and Turkey. He performed Hajj and returned to Tunis in the year 819 AH/1416 AD, then to Algeria, where he was appointed as a judge against his will. He eventually resigned from the position. He authored more than 90 works, including "Al-Jawahir Al-Hasan fi Tafsir al-Quran" and the book "Qutb Al-Arifin fi al-Tasawwuf." He passed away on the 23rd of Ramadan, 875 AH/14th of March, 1471 AD. See: Adel Nouiheud: Mu'jam A'lam Al-Jaza'ir min Sadr al-Islam hatta al-'Asr al-Hadir, Vol. 2, Nouiheud Cultural Foundation for Authoring, Translation, and Publishing, Beirut, 1980, p. 90.
- 15- Sheikh Sidi Abdelkrim Al-Maghili: He is Muhammad bin Abdelkrim bin Muhammad Al-Maghili Al-Tilimsani. He was born in the city of "Tlemcen" in 790 AH/1425 CE. Muhammad Al-Maghili's lineage can be traced back to his father to Imam Al-Hasan Al-Muthanna, the son of

Al-Hasan Al-Sabbah, the son of Lady Fatimah Al-Zahra, the daughter of the Messenger of Allah. He studied his primary sciences in his hometown and then moved to the city of Algiers, where he studied under Sheikh "Abdul Rahman Al-Tha'alibi." From there, he moved to the city of "Béjaïa" and later settled in Tuat, where he fought against the Jews. He then left for the land of West Sudan, where he spread Islam. Among his works is "Musbah Al-Arwah wa Usul Al-Falah fi Al-Aqeedah." He passed away in Tuat in 909 AH/1504 CE. Refer to: Abdul Rahman Al-Jilali: History of Algeria, Vol. 3, Ed. 7, University Publications, Algeria, 1994, p. 71. Also refer to: Yahya Bouaziz: Figures of Thought and Culture in Protected Algeria, Vol. 2, Special Edition, Dar Al-Basa'ir, Algeria, 2009, p. 143. Additionally, refer to: Mabrouk Maqdam: Imam Al-Maghili Through Historical Sources and Documents, Vol. 1, Tlemcen Books Foundation, Algeria, 2002, p. 92.

- 16- Sheikh Sidi Mohammed bin Ali Al-Charif Al-Mazouni: He is the long-lived scholar and righteous saint Sidi "Abu Talib Mohammed bin Ali bin Abdul Rahman bin Mohammed," known as Ibn Al-Charif. We do not have an exact date of birth for him, except by examining historical events that may provide us with an approximate date of birth. It is possible that he was born in 1000 AH/1592 CE because he established his school in 1029 AH/1620 CE when he was a fully mature young man, intellectually, spiritually, and emotionally, seeking to serve Islam and promote his community. He devoted himself to the service of knowledge by building the school. As for the date of his death mentioned by Dr. Yahya Bouaziz, 1164 AH/1751 CE, we exclude this possibility because it is not possible for a person to live for a century and sixty years. Allah knows best. Refer to: Yahya Bouaziz: Ancient Mosques in Western Algeria,



- Special Edition, Dar Al-Basa'ir, Algeria, 2009, p. 196.
- 17- Sheikh Abdul Rahman Al-Akhdari: He is Abu Zaid Abdul Rahman bin Muhammad Al-Saghir bin Muhammad bin Amer Al-Akhdari, from a famous scholarly family descended from the Banu Sulaym tribe, an Arab tribe that migrated with the Hilalian Arabs to the Islamic Maghreb in the 11th century CE. He was born in the year 920 AH / 1514 CE and acquired his knowledge from his father at a young age, studying literature, grammar, Ibn Malik's *Alfiya*, and other religious and scientific disciplines such as astronomy, mathematics, and inheritance law. He also studied under many scholars, including Sheikh Muhammad bin Ali Al-Kharroubi, a student of Sheikh "Ahmed Zerouk Al-Fassi," who taught him the practices of the Shadhili Sufi order. Sheikh Al-Akhdari left behind 34 scientific works, including "Al-Silm Al-Maroon fi 'Ilm Al-Mantiq." He passed away in the year 983 AH / 1575 CE. References: Kheir al-Din al-Zarkali: previous reference, Vol. 3, p. 331. Fawzi Mesmoudi: *The Encyclopedic Scholar Abdul Rahman Al-Akhdari (1514 - 1575 CE) His Personality, Positions, and Influence*, 1st ed., Mawfum Publishing, Algeria, 2008, p. 53.
- 18- Sheikh Sidi Ahmed Al-Tijani: Sheikh Ahmed was born in the year 1150 AH / 1737 CE in the village of Ain Madi in the "El Oued" province in Algeria. He memorized the Quran at the age of seven under the guidance of the scholar reciter Sidi Muhammad bin Al-Tijani Al-Madawi. He then studied Khalil's *Mukhtasar*, Ibn Rushd's *Introduction*, *Al-Risala*, and various sciences including jurisprudence, language, grammar, logic, and eloquence. He embarked on a scientific journey to the centers of knowledge at that time, including Tlemcen and Al-Qarawiyyin University in Fes, where he studied under several scholars such as Sheikh Al-Daqqaq, Al-Sijilmassi, and Al-Jamal. He delved into both rational and transmitted sciences. Sheikh Al-Tijani traveled to perform the pilgrimage to the Holy Kaaba and the Prophet's grave in the year 1186 AH / 1772 CE, where he met Sheikh Abdul Samad Al-Rahawi and gained knowledge and secrets from him. He also visited Cairo and met Sheikh Sidi Mahmoud Al-Kurdi, and in Mecca, he met Abu Abdullah Al-Hindi, and he was also in contact with Sheikh Abdul Karim Al-Saman. Afterward, he returned to Algeria. He went to Tuat to meet Sheikh Muhammad bin Al-Fadhil, and then he settled in the palace of Abu Samghoun in the year 1196 AH / 1782 CE, where he achieved his greatest success. The Turkish rulers became envious of his reputation and tried to control him, but he resisted their attempts, which led to his departure to the city of Fes, where he achieved what he desired in the year 1213 AH / 1799 CE. He passed away on Thursday, 17th of Shawwal, 1230 AH / September 21, 1815 CE, leaving behind a book titled "Jawahir al-Ma'ani." For further information, refer to: Harazem Ali bin Arabi Berad: *Jawahir al-Ma'ani*, Vol. 1, 1st ed
- 19- Sheikh Sidi Muhammad Ali As-Sanusi: He is Abu Abdullah Muhammad bin Ali As-Sanusi Al-Khattabi Al-Hasani Al-Idrisi. His lineage traces back to our master Al-Hasan, the grandson of the Messenger of Allah (peace be upon him), and he is the founder of the Sanusiya Sufi order. He was born in the city of Mostaganem on the 12th of Rabi al-Awwal, 1202 AH (December 21, 1787 AD). He studied in his hometown and then traveled to the city of Mazouna, where he acquired knowledge from its scholars. He then moved to the city of Fes, where he furthered his studies and immersed himself in Sufism under the guidance of Sheikh Abdulwahab At-Tazi. He visited Tunis, Tripoli, Benghazi, Egypt, and Mecca, and it was there in Mecca that he established a *zawiyah* (spiritual retreat)



on Mount Qubais. Afterwards, he returned to Morocco and settled in the city of Benghazi. In 1255 AH (1839 AD), he founded a zawiya there, and his fame spread, and his popularity and number of disciples increased. This drew the attention of the Ottoman authorities, who became wary of him. He then moved to the oasis of Jaghbub, where he established another zawiya and remained there until his passing on the 10th of Safar, 1276 AH (September 7, 1859 AD).

He left behind 40 authored works, including "Ad-Durru As-Suniyyah fi Akhbar As-Sulalah Al-Idrisiyyah" (The Sunna Pearls in the History of the Idrisid Dynasty). For further reference, see Khayr al-Din az-Zarkali: the previous source, Vol. 6, p. 299.

- 20- Hafidhah Belmihoub: Imam Abu Zaid Abdul Rahman Al-Wughlisi, his works and jurisprudential opinions, 1st edition, Imam Ath-Tha'labi Center for Studies and Heritage Publishing, Algeria, 2007 AD.
- 21- Abu Al-Qasim Saad Allah: The Cultural History of Algeria, Vol. 4, 6th edition, Dar Al-Basa'ir, Algeria, 2009 AD, p. 64.
- 22- Sheikh Abdul Qadir Al-Jilani: He is Abdul Qadir bin Musa bin Abdullah bin Janki Dost Al-Jilani, also known as Al-Kilani or Al-Jili. He is the founder of the Qadiriyya Sufi order and is among the great Sufi scholars. He was born in Jilan (behind Tabaristan) in the year 471 AH/1078 AD. He went to Baghdad, where he studied under Abu Saeed Al-Makhrami, learned Hadith, and narrated from a group of prominent scholars. He used to earn his livelihood with his own hands. He began teaching and issuing fatwas in Baghdad in the year 528 AH/1133 AD. Among his works is "Al-Ghuniyah li Talibi Tariq al-Haqq" (Sufficient Provision for Seekers of the Path of Truth). He passed away in the year 561 AH/1165 AD. Refer to: Khairuddin Az-Zarkali: Al-A'lam, Vol. 4, 5th edition, Dar Al-Ilm Lil-Malayin, Beirut, 1980 AD, p. 47.

23- Please note: Website: <http://alkadriaalalia.com/play-5176.html>

- 24- Sheikh Sidi Abu al-Hasan al-Shadhili: He is Abu al-Hasan Ali bin Abdullah bin Abd al-Jabbar bin Yusuf. His lineage traces back to Idris bin Abdullah bin al-Hasan bin Hasan bin Ali bin Abi Talib, the Idrissi al-Hasani al-Shadhili, originally from Morocco, known in Tunisia for his travels and in Egypt as a place of residence. He was born in 571 AH / 1175 CE in the Akhmās al-Ghumāriyya tribe in Morocco. Abu al-Hasan al-Shadhili studied under Imam Sidi "Abd al-Salam bin Mashish" in his youth in Morocco, and he had a significant influence on his scholarly and Sufi life. He gained knowledge of jurisprudence and Sufism in Tunisia under Sidi "Abu Said al-Baji" and settled in the city of "Shadhiliyya," from which he took his name. He traveled to Egypt and settled in Alexandria, where he married and established his Sufi order. He gained followers and disciples, and his order spread in Egypt and beyond. He became renowned as one of the spiritual poles of Sufism worldwide, and many well-known Sufi paths trace their origins back to his teachings. He passed away while intending to perform the Hajj in the month of Shawwal in 656 AH / October 1258 CE in Upper Egypt.

Shihab al-Din bin Fadl Allah al-'Amri: Masalik al-Abasar fi Mamalik al-Amsar, edited by Basam Muhammad Baroud, Vol. 8, Al-Majma' al-Thaqafi, Abu Dhabi, United Arab Emirates, 2001, p. 341.

Muhammad bin Mukhlaf: Shajarat al-Nur al-Zakiyah fi Tabqaat al-Malikiyah, edited by Abdul Majid Khayyali, Vol. 1, 2nd edition, Dar al-Kutub al-Ilmiyyah, Beirut, 2010, p. 267.

- 25- Noah Hameem Kallar: Awrad al-Tariqah al-Shadhiliyah, Vol. 1, Dar al-Zahid Publishing and Distribution, Cairo, 1997, pp. 11-13.
- 26- Sheikh Sidi Muhammad bin Abd al-Rahman al-Azhari, known as Abu Abdullah, Muhammad bin Ahmed bin Yusuf bin Abi



al-Qasim, whose lineage traces back to our master al-Hasan bin Imam Ali, may Allah honor his face in Paradise, and Lady Fatimah al-Zahra, may Allah be pleased with her and bless her. His ancestors migrated long ago from "East Morocco" to the lands of the tribes and settled there within the Qashtula confederation. He was given the epithet "al-Azhari" due to his proximity to al-Azhar al-Sharif for a period of twenty years.

He was born in the village of "Boualaoua" near "Ait Ismail" in the year 1133 AH/1721 CE. He grew up in the Zawaya region in a family known for their knowledge and understanding. He memorized the Holy Quran and began his initial education at the Zawiya of Sheikh Al-Hussein Ait Aarab in "Aith Irathen" in the lands of the tribes. He traveled for Hajj, and upon his return, he stayed in al-Azhar al-Sharif in "Egypt" in the year 1152 AH/39 - 1740 CE to continue his education. He studied under Sheikh al-Dardiri and other scholars and acquired his desired knowledge in the sciences of Sharia. He then inclined towards the pursuit of the sciences of reality and found his guide in Sheikh Muhammad bin Salim al-Hafnawi al-Khalwati. He was raised under his guidance and progressed until he reached the rank of tarbiyya (spiritual education).

He traveled to "Darfour" and there he engaged in teaching and nurturing individuals until he received absolute authorization in tarbiyya from his sheikh. Upon his return to "Cairo," his sheikh commanded him to return to his homeland and spread the path there. He authored many works, including "Dafatir al-Dafatir." He passed away on 1208 AH/93 - 1794 CE.

Abdul Baqi Miftah: "Adwa' 'ala al-Tariqah al-Rahmaniyah al-Khalwatiyah," 1st

edition, Al-Walid Printing Press, El Oued, Algeria, 2004, pp. 61-63.

Abdul-Mun'im al-Qasimi al-Hasani: "Al-Tariqah al-Rahmaniyah: Al-Asul wal Athar," 1st edition, Dar al-Khalil for Publishing and Distribution, Bou Saada, Algeria, 2013, pp. 304-324.

27- Muhammad Fuad bin al-Khalil al-Qasimi al-Hasani: "Warid al-Tariqah al-Rahmaniyah al-Khalwatiyah min al-Kitab wa al-Sunnah," 1st edition, Dar al-Khalil for Publishing and Distribution, Bou Saada, Algeria, 2006 CE. See also: Abdul-Mun'im al-Qasimi, the previous reference, p. 342.

28- Abdelbaqi Miftah: Highlights on Sheikh Ahmed Tijani and his Followers," 1st Edition, Al-Walid Printing Press, El Oued, Algeria, 2007, p. 212.

29- Haramzam Ali bin Al-Arabi Barad: "Jawahir al-Ma'ani," the previous source mentioned, Vol. 1, pp. 74-75. For further information, please refer to the website: <http://www.tidjaniya.com/ar/tariqa-tidjaniya-oraisons.php>.

30- Mohammed Ali Al-Salabi: "Al-Thamar Al-Zakiyah Lil-Harakah Al-Sanusiyah Bil-Libya," Vol. 1, 1st edition, Sahaba Library, Sharjah, United Arab Emirates, 2001, pp. 40-82.

31- Ahmed Siddiqi Al-Djani: "Al-Harakah Al-Sanusiyah Nash'atuha wa Namuha Fi Al-Qarn Al-Tasi' Ashar," 1st edition, Dar Lebanon for Printing and Publishing, Beirut, 1967, pp. 249-251.

32- Sheikh Muhyiddin Ibn Arabi: He is Muhyiddin Muhammad bin Ali bin Muhammad bin Arabi al-Hatimi al-Ta'i al-Andalusi. He was born in the city of "Murcia" in Al-Andalus, from a father of Marsi descent and an Amazigh mother, on the 17th of Ramadan, 560 AH (July 27, 1165 CE). He was raised in a pious and righteous family and received an excellent upbringing. His father sent him to "Abu Bakr ibn Khallaf," the dean of jurists in the city of "Seville," where he recited the Quran with the seven readings from the



book "Al-Kafi" at the age of ten. He excelled in recitation, inspiring in meanings and indications. Later, his father introduced him to a group of scholars of Hadith and jurisprudence, and he traveled between different regions until he finally settled in "Damascus" for the rest of his life. He became one of its prominent figures until his death on the 28th of Rabi al-Thani, 638 AH (November 16, 1240 CE). He left behind a vast wealth of knowledge, including "Al-Futuh al-Makkiyah" and the book "Fusus al-Hikam." Among his titles are "Al-Sheikh al-Akbar" and "Al-Kibrat al-Ahmar." Refer to: Shihab al-Din bin Fadlullah al-Amri: the previous source, Vol. 8, p. 327.

- 33- The term "Tariqah" refers to the Sufi group or those affiliated with Sufism.
- 34- Muhyiddin Ibn Arabi: "Al-Futuh al-Makkiyah," Vol. 2, 1st edition, Dar Sader, Beirut, 1981, p. 527.
- 35- Sheikh Imam Al-Junayd: His name is Abu Al-Qasim Al-Junayd ibn Muhammad. He is known as the master and imam of his sect. His exact date of birth is unknown. He originated from Nishapur and was born in Iraq. He was a jurist following the school of Abu Thawr, and he issued fatwas (legal opinions) in his circle when he was twenty years old. He was accompanied by his uncle Al-Sari, Al-Harith Al-Muhasibi, and Muhammad ibn Ali Al-Qassab. Al-Junayd was asked, "Who is the knower?" and he replied, "The one who speaks about your secret while you remain silent." It was said to him, "Do you, with your honor, hold a rosary in your hand?" He said, "It is a path by which I reached my Lord, and I do not part from Him." He passed away in the year 297 AH / 910 CE.7
Abu Al-Qasim Abdul Karim Al-Qushayri, "Al-Risalah Al-Qushayriyyah fi Ilm al-Tasawwuf," edited by Ma'ruf Mustafa Zariq, 1st edition, Al-Asriyah Library, Beirut, 2003, p. 430.

Shihab al-Din ibn Fadl Allah al-'Umari, "Kashf al-Mahjub," translated by Is'ad Qandil Abdul Hadi, 1st edition, Dar al-Nahda al-Arabiyyah, Beirut, 1980, p. 235.

- 36- Ali bin Othman Al Hajwiri: Kashf al-Mahjoob, Translated by Is'ad Qandil Abdul Hadi, 1st Edition, Dar Al-Nahda Al-Arabiyya, Beirut, 1980, p. 235.
- 37- Sheikh Abu al-Qasim Abdul Karim Al-Qushayri: A jurist of the Shafi'i school, he was a scholar in jurisprudence, interpretation of the Quran, hadith, principles of Islamic jurisprudence, literature, poetry, calligraphy, and Sufism. He combined both the Sharia (Islamic law) and spiritual reality. He originated from the region of "Ustawa" (a region near Nishapur with many villages), from the Arabs who migrated to Khorasan. He studied under the guidance of Sheikh Al-Husayn ibn Ali Al-Naysaburi, known as "Al-Daqqaq," as well as Sheikh Al-Baqillani and learned from Sheikh Abu Muhammad Al-Juwayni. He held a council for preaching and admonition and another council for transmitting hadiths in the year 437 AH/1045 CE in Baghdad. He is known for his notable work in Sufism, titled "Al-Risalah al-Qushayriyyah." He passed away in the year 465 AH/1072 CE in the city of Nishapur. See: Shihab al-Din ibn Fadlullah al-'Umari: The aforementioned source, Vol. 8, p. 172.
- 38- Abu al-Qasim Abdul Karim Al-Qushayri: "Al-Risalah al-Qushayriyyah" in the science of Sufism, Edited by Abdul Halim Mahmoud and Mahmoud ibn al-Sharif, Vol. 2, 1st Edition, Dar Al-Kotob Al-Haditha, Cairo, 1974, p. 566.
- 39- Zakariya ibn Muhammad Al-Ansari: "Nata'ij al-Afkar al-Qudsiyyah fi Bayan Ma'ani Sharh al-Risalah al-Qushayriyyah," Edited by Abdul Warith Muhammad Ali, Vol. 4, 2nd Edition, Dar Al-Kutub Al-Ilmiyyah, Beirut, 2007, pp. 40-41.
- 40- Abdul-Hakim Mansaf: Dimensions of the Sufi Experience. Love - Listening -



- Narrative, 1st edition, Afriqya al-Sharq Publishers, Casablanca, 2007, p. 51.
- 41- Muhyiddin Ibn Arabi: *Al-Futuhat al-Makkiyah*, Vol. 2, p. 528.
- 42- Muhyiddin Ibn Arabi: *Letters of Ibn Arabi*, edited by Muhammad Abdul Karim Al-Namari, 2nd edition, Dar Al-Kutub Al-Ilmiyya, Beirut, 2004, p. 352.
- 43- Utopia: Elevated ideas that surpass the realm of material existence, containing unrealized goals and aspirations of the era, and having a transformative effect on the existing social system. Refer to: *A group of professors: The Reference in Social Science Terminology*, Vol. 1, Dar Al-Ma'arifah Al-Jami'iyah, Alexandria, 1986, p. 501.
- 44- Muhyiddin Ibn Arabi: *Diwan Tarjuman Al-Ashwaq*, trans. Omar Attaba, Vol. 1, Dar Al-Arqam Bin Abi Al-Arqam for Printing, Publishing, and Distribution, Beirut, 1997, p. 150.
- 45- Fahd Salim Khalil Al-Rashid: "Al-Ribat and Al-Murabitin," in: *Za'im Khanshlawi*, 1st edition, Dar Al-Ja'iza for Publishing, Printing, and Distribution, Algeria, 2011, p. 15.
- 46- Al-Tadili, Youssef bin Yahya: "Al-Tashawwuf Ila Rijal Al-Tasawwuf," in the previous source, p. 47.
- 47- Ahmed Sadiq Al-Djani: in the previous reference, p. 274.
- 48- Fahd Salim Khalil Al-Rashid: in the previous reference, p. 18.
- 49- Mohammed Al-Tahir Al-Talili: "Ithaf Al-Qari," edited by Abu Al-Qasim Saadullah, (unknown edition), Dar Al-Ma'arif, Algeria, 2011, p. 74.
- 50- Abdul Baqi Miftah: *Insights into Sheikh Ahmed Tijani and his followers*, the previous reference, p. 211.
- 51- Among the prominent Tijaniyya figures, we find Muhammad Ali Al-Daghar in the Levant, Sheikh Muhammad Al-Hafiz Al-Masri in Egypt, and Sheikh Aziz Al-Din Al-Qassam, the presenter of the Tijaniyya path in Haifa, Palestine.
- 52- Interview with the General Khalifa of the Tijaniyya path, Sheikh Sidi Ali Belarbi Tijani: Conducted at the Tijaniyya Zawiya in Ain Madi, on Tuesday, March 29, 2016. Also, refer to: Fahd Salim Khalil Al-Rashid: The previous reference, p. 19.
- 53- Emir Abdul Qadir al-Jazairi is Abdul Qadir ibn Muhyiddin ibn Mustafa al-Hassani al-Jazairi. He was born in the village of "El Guettana" near the city of "Mascara" on 4 Rajab 1223 AH/6 September 1807 AD. He received his initial education under the guidance of his father, excelling in reading and writing at the age of five. At the age of twelve, he obtained a license in interpreting the Quran and prophetic traditions, earning the title of "Hafiz" two years later. He began giving lessons in various jurisprudential subjects at the mosque affiliated with his family. His father sent him to the city of "Oran" to seek knowledge from its scholars. He attended the lessons of Sheikh Ahmed bin Al-Khawaja, deepening his understanding of jurisprudence and studying books of philosophers. He also learned arithmetic and geography under the guidance of Sheikh Ahmed bin Tahir al-Batwi, the judge of "Arzew." This practical journey lasted for nearly two years from 1821 to 1823 AD.
- In 1241 AH/1825 AD, he performed the pilgrimage with his father and visited several Islamic lands during this journey, including "Tunisia," "Tripoli," "Egypt," "Hijaz," "Levant," and "Baghdad." He returned to Algeria in 1244 AH/1828 AD. When the French occupiers entered, he was appointed as a war leader and resisted for 15 years. This resistance ended with his surrender after facing severe oppression from the occupiers. He was exiled to France and imprisoned there before being further exiled to "Levant" via the Islamic caliphate at that time, "Turkey." He lived in the capital city of "Damascus" until his death on 19 Rajab 1300 AH/25 May 1883 AD. He left behind a collection of writings, including the book "Al-Mawaqif." Refer to Khayr al-



Din al-Zirikli's "Al-A'lam" (The Flags), previous reference, vol. 4, p. 46.

- 54- Article file: "The Prince is the Founder of Islamic-Christian Dialogue," Al-Haqqaiq newspaper, issue no. 30, first year, from 2 to 8 June, Algeria, 2007, p. 14.
- 55- "Princess Badi'a al-Hasani al-Jaza'iri: And They Did Not Change, Vol. 1, Dar al-Fikr, Damascus, 2002, pp. 203-210. Also refer to: Princess Badi'a al-Hasani al-Jaza'iri: The Thought of Prince Abdul Qadir, Facts and Documents, Vol. 1, Dar al-Fikr, Damascus, 2000, p. 213.
- 56- "The Prince is the founder of Islamic-Christian dialogue," the previous reference, p. 14.
- 57- Sheikh Sidi Mohammed Ben Yelles: He is the son of Hajj Mohammed Ben Al-Hajj Al-Alawi Ben Belhassen Ben Al-Hajj Ali Ben Mohammed Ben Yelles, known as Ash-Shaoush. He was born in 1271 AH/1854 CE. His father passed 58- away when he was young, so his uncle took care of him, raised him, and bestowed abundant blessings upon him. He studied under Sheikh Sidi Ahmed Ben Mohammed Addakali, from whom he acquired various sciences including jurisprudence, monotheism, interpretation of the Quran, grammar, rhetoric, literature, poetry, and Sufism. Later, he received specialized education in character upbringing and guidance under Sheikh Mohammed Ben Ahmed Ben Abdul Rahman Al-Azzawi. He performed the obligatory pilgrimage in 1305 AH/1888 CE. After his return, he began teaching and guiding people in both Tlemcen and Oran. Subsequently, he traveled to the rural areas of Morocco, teaching jurisprudence and monotheism, and spreading the Darqawiya Sufi path. He returned in 1324 AH/1906 CE to continue educating and guiding people, and many individuals joined him in the Darqawiya path, which spread throughout western Algeria as a whole. Due to his opposition to the compulsory conscription law and the tightening grip of the French colonial forces on 59- his activities, he migrated to the Levant on October 8, 1911 (15 Shawwal 1329 AH). There, he continued to educate people and

propagate the Darqawiya path, which extended to many regions in the Levant. Sheikh Mohammed Ben Yelles died under the torture inflicted by the French occupation in Syria on Monday, 12 Jumada Al-Akhira 1346 AH/December 6, 1927 CE, and he was buried in Damascus next to the grave of the noble companion Bilal ibn Rabah. One of his sayings is: "I advise you to entrust your affairs to Allah until you find peace from determination, choice, and management that contradicts the decree of Allah." Refer to the website: <https://www.vitamedz.com/ar/%D8%A7%D9%84%D8%AC%D8%B2%D8%A7%D8%A6%D8%B1/%D9%85%D8%AD%D9%85%D8%AF-%D8%A8%D9%86-%D9%8A%D9%84%D8%B3-16855-1.html>

Sheikh Mohammed Ben Al-Hashimi: Sheikh Mohammed Ben Ahmed Al-Hashimi Al-Hassani Al-Dimashqi Al-Sahili Al-Tlemceni originally, was born in the outskirts of Tlemcen on 22 Shawwal 1298 AH/September 16, 1881 CE. He acquired knowledge from Algerian scholars and emigrated from Algeria due to the harm caused by the French colonization and their severe restrictions on scholars. This happened in 1329 AH/1911 CE when he traveled with his companion Sheikh Mohammed Ben Yelles to the Levant. He was later expelled by the Turkish government to Adana, where he stayed for two years before returning to Damascus. He remained in Damascus for the rest of his life, continuing his education under Sheikh Mohammed Ben Yelles and other scholars in the Levant, such as the hadith scholar Badr al-Din Al-Hassani and the scholar Mohammed Ben Ja'far Al-Kettani, among others. Regarding Sufism, his Sheikh, Ben Yelles, granted him a general authorization. As for the teaching authorization, it was presented to him by Sheikh Ahmed Ben Mustafa Al-Al

59- Sheikh Sidi Ahmed Ben Mustapha Al-Alawi: He is Sheikh Ahmed Ben Mustapha Ben Alioua, known as Al-Alawi Al-Mustaghanemi, by birth and upbringing. He was born in Mostaganem



in 1285 AH/1869 CE, although there are studies that suggest a different date, but this date is commonly accepted. He learned the basics of writing and some chapters of the Quran from his father, Hajj Mustapha, who was a teacher of the Quran. He completed the memorization of the Quran up to Surah Ar-Rahman. However, he had to engage in trade to support his family, especially after the death of his father at an early age. Nevertheless, this did not prevent him from dedicating himself to studying at night with a group of students in jurisprudence, monotheism, and interpretation under the guidance of several scholars in the city. He then met his spiritual teacher, Sheikh Sidi Mohammed Ben El Habib Al-Bouzidi, and remained in his company until his death in 1909. He spent about fifteen years with him, and after his death, he was appointed as the successor and leader of the Darqawiyya path in Mostaganem and its surroundings in 1909. During the early decades of the 20th century, he established the Alawiyya path, thus announcing the birth of a new spiritual path in its methods. Within this framework, he worked to highlight the zawiyah (spiritual center) in a manner consistent with the developments of the modern era while preserving its spiritual and educational role. He quickly built a new zawiyah that included various facilities to convey his educational and social message, such as study sections, a printing press, and a bakery in 1922. He attracted elite scholars in the fields of interpretation, hadith, fiqh, and the Arabic language to this zawiyah. The Sheikh enriched the intellectual life of Algeria, the Arab world, and the Muslim world in general through the establishment of his newspapers, "Lisan ad-Din" and "Al-Balagh al-Jaza'iri," as well as his literary works and notable social and national contributions that accompanied the Algerian national revival during that period. He left behind 26 books, including "Kitab Ma'araj as-Salikeen wa Nihayat al-Wasileen." He passed away in 1353 AH/1934 CE. Refer to: Abu Al-

Qasim Saadallah, the previous reference, vol. 4, p. 126.

The Alawiyya Darqawiyya Shadhiliyya Path in Libya: Articles about Sheikh Al-Alawi. See: Website:

<https://www.facebook.com/196389243825418/posts/244261425704866/>

Sheikh Adah Ben Tunis: Sheikh Adah Ben Tunis was born in the city of Tadjdit in Mostaganem in 1316 AH/1898 CE. He grew up in the Alawiyya zawiyah under the care of Sheikh Ahmed Ben Mustapha Al-Alawi, who allowed him to travel to the Zaytuna Mosque. He stayed there for about two years, then returned to the city of Mostaganem and continued to accompany his sheikh, which enabled him to have complete knowledge of his sheikh's condition and religious and spiritual activities until his death in 1934. Before his death, Sheikh Ahmed Ben Mustapha Al-Alawi entrusted him with the caliphate and the care of the affairs of the Great Zawiyah. Sheikh Adah Ben Tunis carried out the duties of the Alawiyya path according to the methodology set by his sheikh. He worked on spreading the path and inviting people to Allah, and he established a number of zawiya in Algeria and abroad for the purpose of education, guidance, and counseling, despite the harsh conditions that hindered all religious and social activities during and after World War II. One of his most significant works was the publication of the second edition of the newspaper "Lisan ad-Din" from 1937 to 1939, and the monthly magazine "Al-Murshid" in Arabic and French from 1946 to 1952 to defend the teachings of Islam and convey its principles to non-Muslims, in addition to the magazine "Ahabab al-Islam" in French, which he established for the same purpose. He also established an institution for the rehabilitation of delinquent youth in 1940, which included four workshops for training in mechanics, carpentry, printing, and baking. He authored several books, including "Waqayat al-Dhakireen min Ghawayat al-Ghafilin" (The Protection of the



- Reminders from the Delusions of the 70- Neglectful). Sheikh Adah passed away in 1371 AH/1952 CE, and he entrusted the caliphate to his son Sheikh Muhammad Al-Mahdi Ben 71- Tunis. See: Website: https://alawi1934-ar.blogspot.com/2017/12/blog-post_68.html
- 62- These few lines through which we touch upon the global presence of the Algerian Sufi movement are sufficient to highlight the 72- extent of Algerian Sufism's influence in the world as a whole. It allows us to understand the comprehensive nature of the education and expression of spiritual exuberance of this believing community, which operates beyond the borders of their homeland, Algeria.
- 63- Ibn Abi Zar': "Al-Anis Al-Mutrib bi-Rawd al-Qirtas fi Akhbar Muluk al-Maghrib wa Tarikh Madinat Fas," 1st edition, Sowar Press for 73- Printing and Stationery, Kingdom of Morocco, 1972 CE.
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