

The scientific role of Abū Al‘baaās Almaqaary in linking the Islamic West with the Hijaz

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Abstract:

Imam Abū Al‘baaās Almaqaary was famous for his many and varied journeys from his birthplace in Tlemcen to the Far Maghreb and then to the Levant as a teacher and author. He also had a prominent role in the scientific and intellectual movement in the Hijaz by building bridges of communication between the Maghreb and the Arab Levant, as he is considered a messenger of sciences and knowledge and a link of communication, intellectual, and scientific exchange. This is what we are trying to highlight in the main points of this research paper:

First: Almaqaary and his presence in Hijaz.

Second: Almaqaary’s scientific legacy in Hijaz.

The descriptive analytical approach was adopted, through collecting, describing, analyzing, and extracting the scientific data related to it. The study concluded that Abū Al‘baaās Almaqaary’s move to the Hijaz had a positive impact, due to the high status he enjoyed among scholars and politicians, as he left his mark in the field of teaching and writing, while maintaining his belief, approach, and thought.

Keywords: Abū Al‘baaās Almaqaary, scientific, link, the Islamic West, Hijaz.

1. Introduction

Imam Abū Al‘baaās Almaqaary was distinguished by his diverse and numerous journeys, starting from his birthplace in Tlemcen, to the Far Maghreb, and then to the East, as a teacher and author. Hussein Mu'nis almaqaary called him the strangest ambassador in existence, because he left a beautiful impact in every country he visited. That is why I decided to research this topic titled:

Imam Abū Al'baaās Almaqaary and his scientific role in connecting the Islamic West and the Hijaz.

From the above, the problem is evident in the following question: How did Almaqaary contribute, through his many trips to the Hijaz, to enriching scientific life?

The importance of the topic

The importance of the topic is as follows:

- Identifying the personality of Abū Al'baaās Almaqaary.
- Clarifying the role of Almaqaary in the scientific and intellectual movement in Hijaz.
- Contributing to enriching the Islamic library through his written works on various arts.
- Building bridges of communication between the Arab West and the East, as he is considered a messenger of science and knowledge and a link of communication and exchange, both intellectual and scientific.

The problem has been answered in basic points:

First: Almaqaary and his presence in Hijaz.

Almaqaary 's scientific life

Migration to the East and its causes (Hejaz as an example)

Second: Almaqaary's scientific legacy in Hijaz.

Almaqaary's contributions in the field of teaching.

Almaqaary's contributions in the field of writing.

The conclusion includes some recommendations.

Research Hypothesis:

Our research proceeds from the hypothesis that the migration of Abū Al'baaās Almaqaary to the Hijaz had a profound impact on his life and on the field of advocacy in general, given his status among scholars and politicians at that time, despite his differences with them on some minor methodological and intellectual issues. We will leave the following research elements free to judge with confirmation or refutation of what we have assumed.

1. Almaqaary and his presence in Hijaz.

1.1 Birth and upbringing:

Almaqaary is Abū Al‘baaās Ahmad Ibn Mohamed Ibn Ahmad Almaqaary Al-Maghribi Al-kurachi, nicknamed Shihab-Eddine. He was born in 986 AH in the city of Tlemcen, and his family originates from the village of Maqra, where he learned and grew up until he moved from it in his youth to the city of Fez in the year 1009 AH, then returned to it at the end of the year 1010 AH, then he returned to Fez in the year 1013, where he resided for about 15 years, where he became one of the most distinguished scholars. However, conditions became turbulent in the Maghreb after the death of Al-Mansour Eddhahabi and the struggle of his sons for Power and governance, and the ebb and flow of the city of Fez during that volatile period. At that time, the Maghreb countries were not only prey to internal ambitions, but were also subjected to invasions by the Spanish and Portuguese. In the year 1016 AH, Almaqaary witnessed firsthand the severing of the Arabs' connection with Andalusia when the Andalusian community dispersed and sought refuge in Salé, Tunisia and other Maghreb countries. Despite the political crises in Fez, Almaqaary remained there for many more years after he disappeared from sight for a period of time due to the Larache crisis, then he appeared and became a mufti there, after the death of his sheikh, Mohamed Al-Hawari. Then he left Fez because he was accused of leaning towards the Sharaka tribe in its corruption and oppression during the days of Sultan Mohamed Sheikh Al-Saadi, so he traveled to the east, heading to the Hijaz. It was stated in “Nafḥatṭīb”: “Then I traveled with the intention of Hijaz, and made the metaphor for reality”; Rather, he asked the king himself for permission to travel, and he granted him permission, and his departure was not hidden, which weakens the opinion that Almaqaary traveled out of fear of the King of Maghreb because he accused him of having affiliation with some princes against him, as evidenced by the message of the King of Morocco, and he traveled to Hijaz by sea. He arrived in Mecca and stayed there after Umrah, waiting for the Hajj season, and from there he headed to Medina to visit the tomb of the Prophet Muhammad. Then he returned to Egypt and visited Jerusalem,

he began to frequent Mecca and Medina until the year 1037 AH, he visited Mecca five times and Medina seven times, and he died, may Allah have mercy on him, in the year 1041 AH.*

1.2 His writings:

Almaqaary is considered one of the most prominent Muslim historians of the sixteenth and seventeenth centuries AD. His scholarly reputation was famous throughout the Islamic world, starting with Tlemcen, Fez, Marrakesh, Egypt, the Hijaz, and the Levant during the rule of the Ottoman Caliphate. His contemporaries testified to his knowledge, and his scientific works in various types of science indicate this.

- The book *The Riḥlahilá al-Maghrib al-‘Arabī* is considered one of the lost works of Abū Al‘baaās Almaqaary, had it not been for the gift given by the granddaughter of the French orientalist Georges Delvin in 1993 to the National Library in Algiers, represented by a group of manuscripts, including Almaqaary’s Journey.
- “*Nafḥaltṭīb*” is Almaqaary’s most famous book, and it is also considered one of the most prominent Arabic references on the history of Andalusia. It should be noted that Almaqaary wrote his book “*Nafḥaltṭīb*” at the request of Ahmad bin Shaheen Al-Siqali Al-Dimashqi, who was impressed by the conversation that was taking place between Almaqaary and the scholars of Damascus, about the Andalusian scholar San Eddine bin Al-Khatib.
- *Zohour Ereyadh fi nakl akhbar elkadhi Aayadh*, in five parts.

*See the author's bibliography, in: Summary of the effect, On Notables of the Eleventh Century, Mohamed Al-Muhibi, Egypt Edition, 1867 AD, 1/302-311. - The elite of those who spread, by Mohamed Al-Afrani 143; Publishing Al-Mathani by Al-Qadri 1/291. - The Pure Tree of Light in the Ṭabaqāt al-Mālikīyah, Mohamed bin Muhammad Makhlof, 1/434-436 No. 1183.- Eastern and Andalusian Islamic biographies, by Mohamed Abdullah Anan, 245-257; Dictionary of Notable People of Al-Jazar (3rd ed.) 309. - Introduction to Al-Maqri’s book “The Breathtaking Rawḍatual’uns in Remembrance of the Notable Figures of Marrakesh and Fez” written by Professor Abdel-Wahhab bin Mansour. - Al-Yawāqīt al-thamīnah, by Al-Azhari 1/29-30. - The Gift of the Knowing, by Al-Baghdadi 1/157. - Nafah Al-Tayeb: Introduction to the investigation of Dr. Ihsan Abbas, 1/13-107; And others.

- The breathtaking Rawḍat al'uns, in reference to the scholars I met from Marrakesh and Fez.
- Good praise in forgiving those who committed crimes.
- Al-Nashq was known in Damascus news.
- Arjouza, whose sky is "Idhaat eljena fi aakaed ahl assonna", according to the beliefs of the Sunnis.
- Arjoza whose sky is the flower of the mask in the turban.
- Opening the transcendent in praise of the slippers.

3. Migration to the East and its causes (Hejaz as an example):

Presence in the Arab Levant:

From Egypt, he began repeating his trips to the Holy Places; He said: In the year (1029 AH / 1631 AD) about his visit to (Mecca), (Medina), and (Bayt Al-Maqdis), he visited Mecca “five times, and I achieved closeness there several times, and I dictated many lessons therein for the purpose of seeking blessings... and I came to the great Thebes, emphasizing her sound methods seven times.” Several times, I extinguished the burning of longing to return, and I was illuminated by those lights... and I dictated the Prophet’s hadith in the sight of him, peace and blessings be upon him... Then I returned to Egypt, delegating all matters to Allah, committed to the service of honorable knowledge at the Al-Azhar Academy... so my desire was moved to return to the Holy House and renew the covenant, so I arrived in the middle of Rajab and stayed there for about Twenty-five days, during which I taught several lessons at Al-Aqsa and Al-Sakhrah Al-Manifa, and I visited the shrine of Hebron Abraham and those of the prophets with him who held noble stations.” From there, he headed to Damascus, where he was very pleased with its land and its people. He taught the book (Al-Bukhari) to the students and received admiration and appreciation, which compensated for what he suffered in (Egypt). He decided to move there from (Egypt) with the encouragement of the residents of (Damascus) themselves, so he returned to (Egypt) to finish liberating (Nafḥat al-ṭīb) and settle his affairs there, with the intention of traveling to (Damascus). But the term came to him in (Egypt) in the year (1041 AH / 1631 AD), and his soul was attached to

(Damascus), in which he expressed the sweetest feelings, such as feelings of nostalgia for his homeland, in which he said: “Recognizing the truth is obligatory, and the virtues of the Levant and its people are long and broad, and its sport of boasts and words are solid.” “It is the abode of the saints and prophets, and only the foolish people are ignorant of its virtue.”

During the journey of his personal, spiritual and scientific life, Almaqaary found, firstly in the Far Maghreb and secondly in the Arab Levant, a healthy scientific climate, which opened up his literary talents and mental potential, and he influenced religious life, especially in Fez and Damascus. He completed nearly thirty books, including two books with important significance, as an expression of his inclinations and intellectual connections. (Almaqaary, pp. 56-57)

3.1 Reasons for migration to Hijaz:

Hijaz witnessed the migration of many of the most respected Maliki scholars and jurists of the Maghreb to it. Perhaps Almaqaary's presence in Hijaz had factors and reasons, the most prominent of which are:

The political reason: There is no doubt that the prevailing political situation in any country imposes itself both positively and negatively on jurists and scholars, in terms of stability or migration. If unrest, strife, or wars prevail, its scholars and common people will flee and emigrate out of fear for themselves, their families, and their money, or out of their desire to flee for their religion and knowledge if they are persecuted. However, if security is established, on the other hand, the hearts of the residents of the country and others will move to it, even if their goals differ in doing so, as many scholars ask the rulers for permission to travel, especially during times of turmoil and unrest in which the scholars used to take suspicion and isolate themselves from the people and politicians when they were divided into parties for fear that they would be accused of leaning towards one party rather than another. This forces them to migrate hidden and without permission. The rulers of the Maghreb also showed loyalty and cooperation with the rulers of Hijaz, which facilitated the travel of scholars and their

scientific presence there. The clearest example of what we mentioned above regarding the influence of the political factor on the migration of scholars from the Arab Maghreb and their settlement in the Hijaz is the letter of the King of the Maghreb, Abu Mohamed Abdullah al-GhalibBillah, to the King of the Hijaz, Abu Al-Ali Idris, regarding the scholar Almaqaary al-Tilmisani, who asked for permission to travel to “the Land of the Two Holy Mosques,” recommending him well. It included introducing the sender, and after greeting and praising the King of Hijaz, he proceeded to mention the virtues of Sheikh Abū Al’baaās and his intense longing to visit the Two Holy Mosques, asking him to be kind to him and honor his resting place, then he concluded it by praying for the King of Hijaz and the Two Holy Mosques for continued security and well-being.(bin Muammar, pp. 11-14)

3.2 Cognitive and cultural reason:

Through contact, acquaintance, cooperation, and knowledge development are achieved, and from there the understanding of reality and its developments is achieved instead of isolation and stagnation. The Hijaz and the Maghreb are certainly united by a single cultural environment, as they share language, religion, history, a common destiny, and the Maliki school of thought, which makes the elements of rapprochement and fusion between them many, which motivated the Maghreb scholars to travel and settle there to sit with its scholars, hear from them verbally, and collect a continuous and high chain of transmission, through their travels. Individual or collective, in service of the Maliki school of thought, until the school of thought is stabilized and its sayings are refined, and it is transmitted to the various cities of the Islamic world, and it has a contribution to economic, social and political life like other schools of thought, through the jurisprudence and conclusions transmitted from the school of thought that keep pace with the developments and issues of the times. Many of the scholars of the Islamic Maghreb chose the proximity of the Two Holy Mosques, and it is not surprising, as they have the characteristics that make souls dn to them, as they are the

place of revelation, the source of knowledge, and the origin of the last of the prophets (Mecca) and his emigrant (Medina), for whom a person's faith is not complete until his love is He has more than his love for himself, his parents, his son, his wife, and all people.

3.3 Religious reason:

The Maghreb has strong religious ties to the Hijaz, as it is the cradle of its faith and religion, and the place where its greatest ritual, the Hajj, is performed. In addition, it is the source of the doctrine generally adopted throughout history, and accordingly, the travels of the Moroccans began to the country of Hijaz, heading to the Sacred House of Allah to perform the Hajj, and the city of the Prophet, may Allah bless him and grant him peace, to visit and learn from those who remained there among the followers of the Companions and their followers. It is a good opportunity to seek knowledge at the hands of those who transmitted the legacy of the Prophet, may Allah bless him and grant him peace, fresh, pure, and without blemish, especially since Medina continued to preserve many of its companions in it, who refused to leave it, seeking blessing on the one hand, and following the example of the second caliph of the Muslims, Omar ibn al-Khattab (May Allah be pleased with him) on the other hand. The city remained a source of the sayings of the Companions and the Maliki principles followed by the Moroccans. Accordingly, Hajj was an opportunity for these people to meet the eminent scholars of the Hijaz and the most ancient of the Companions, who witnessed the revelation and lived through its actual application by the Prophet, may Allah bless him and grant him peace, for a long period, which enabled them to carry The banner of the law of the religion of Islam after his death, peace be upon him, and thanks to them, the religion of Islam continued to exist.

4. Almaqaary's scientific legacy in Hijaz.

4.1 Almaqaary's contributions in the field of teaching:

Almaqaary gained his fame among the majority of educated people from his literary genius, critical talent, and poetic flair, which was demonstrated in his widely known Andalusian encyclopedia,

“Nafḥaltṭīb”, which is considered the mainstay of excavators of Andalusian antiquities in the areas of history, geography, literature, and science. However, the truth goes beyond that, as studies that dealt with Almaqaary’s biography and his influences confirm that he was not only a writer, but rather he was an outstanding scientific personality whose talents were numerous and his activities varied, and he was a writer, historian, jurist, mystic, and orator. He had extensive participation in the sciences of the Qur’an and Hadith, and he taught in the major Islamic mosques in the Maghreb, Egypt, the Hijaz, and the Levant. We mention below his most prominent contributions to teaching:

4.2 Teaching Hadith Sciences:

During their travels and Hajj, the Algerians were keen to seek knowledge of hadith by studying with the greatest scholars in it, so they would go to the Maghreb, Tunisia, Egypt, and the Hijaz to narrate it, and then they would spread it in the knowledge circles that were held in the large mosques.

Thus, Almaqaary received the knowledge of hadith on the authority of his uncle Saeed bin Abi Ahmad Almaqaary, and he narrated the six books on his authority with his chain of transmission to Judge Ayyad bin Musa, with his chains of transmission mentioned in his book: “Healing comes by recognizing the truth of the Prophet”. As for Sahih al-Bukhari, he gave it the attention it deserved from the scholars of his time. He re-read it to his uncle seven times, and his strong memory and amazing memorization helped him, and he absorbed what he received from the hadith and it became an argument for continuing to memorize it, controlling the methods of its narration, and knowing the men of the chains of transmission. Then he began to teach, having gathered his tools, and combined with that the quality of eloquence, clarity of mind, strength of intuition, good diction, and eloquence of the tongue, so his lessons in hadith were famous and intended. (Abu Al-Kassem, 1981, p. 27)

His biographer narrates that he taught hadith in most of the academic centers he visited, and during his repeated visits to the Hijaz, he went to Medina seven times, and each time he sat at the

grave of the Prophet of Allah, may Allah bless him and grant him peace, and dictated the hadith and said: "I repeatedly went to the pure places. To seek blessings, I dictated many lessons in it - and Allah makes the days of life long - and I went to His Majesty, may Allah bless him and grant him peace, seven times, and I met in his presence, may Allah bless him and grant him peace, some of what Allah had written that I should meet him in that vicinity, and I dictated the hadith in his sight and hearing, may Allah bless him and grant him peace". Among them is what he said: When visiting Mecca, where he said: "I dictated many lessons there for myself, to seek blessings".(Almaqaary, p. 57)

4.3 Teaching doctrine:

He taught the book "Idhaat eljena fi aakaed ahl assonna" in the various countries he visited, Mecca, Egypt, and Damascus, which is what he meant when he said:

"And I wrote poetry about it for the seeker of faith, it is sufficient for him

I called it Lighting the Darkness and I hoped it would be cover

After I read it in Egypt and Mecca and some of the people of the era".(Zarman, N.D, p. 158)

5. Almaqaary's contributions in the field of writing:

5.1 Lighting the garden in the beliefs of the Sunnis:

5.1.1 Definition:

It is a system in the Ash'arite faith by Imam ShihabEddine Almaqaary al-Tilmisani (d. 1041 AH). Imam Abd Al-Ghani al-Nabulsi said about it in his explanation of it: "The organized belief, the infallible wisdom, the hidden pearl, the stored jewel, the uniqueness of monotheism, the treasure of glorification, the system of the scholar, the master of understanding, the master of working scholars, the imam of jurists and hadith scholars, the sheikh of our sheikhs, the late Ahmed Almaqaary al-Maghribi, May Allah have mercy on him.(Dr. Farid Mazydi, p. 6)

He began writing it in the year 1029 AH in the Hijaz, and completed it in Egypt. It was greatly appreciated by scholars and students alike, as they copied it, memorized it, and studied it. People

also passed it on until it reached distant parts of the Islamic world, and more than 2,000 copies were copied during his lifetime, including 200 bearing his handwriting, and it became a rival to the Sanusi doctrine in importance, and its owner taught it in the various countries he settled in, such as Mecca, Egypt, and Damascus.(Almaqaary al-Tilmisani, 2008, pp. 424-425)

5.1.2 The reason for writing the book illuminating the Garden:

Abd al-Qadir al-Ghasin, a student of Almaqaary, mentioned the reason for writing the book, as follows: (For I used to read to him the minor works of Sheikh al-Senussi in Egypt, so we asked him to write about the doctrines. Whenever he read a lesson, he would read it the same way the next day until he finished it) AbduElkader had a copy of it, with comments by Almaqaary in his handwriting, which he recorded when he passed through Gaza City.

Almaqaary wrote at the end of that copy the following: “The author of this doctrine, the poor servant of Allah, says, ‘Ahmed, and I corrected in it what I found; This doctrine - as far as I know - was written in Egypt, the Levant, the Hijaz, and the Maghreb, more than a thousand copies, praise be to Allah, and I wrote my handwriting about two hundred of them, and most of the students of Mecca wrote them when I read them there, and the people of Jerusalem when I also read them, and the people of Damascus when I studied it there, and our companions to the Maghreb and Upper Egypt took copies from it, and some of our companions in Upper Egypt wrote to me that more than a hundred copies were written from it there; Likewise, Barsheed and Alexandria, may Allah make them pure for His honorable face, and it was written for Shawwal in 1037 AH.*

5.1.3 Its topics:

The poetry encyclopedia included an introduction, eighteen chapters, and a conclusion, in five hundred verses, dealing with the following topics:

*It was stated in the book Safwa Min Intashir: (p. 146) (...And illuminating the garden with the beliefs of the Sunnis. Hetaught it in Egypt, the Levant, and the Hijaz, and more than two thousand copies were written of it, he wrotehandwriting on most of them.) It was printed in Egypt in the year 1304 with the margin of an explanation of the Sanusidoctrine by Sheikh Aalish.

- Chapter on the provisions of consideration.
- On the first duty.
- In urging consideration.
- In psychological and negative traits.
- In meanings.
- In morale.
- In the comment.
- In contradictions in meanings and morals.
- In command, will, contentment and love.
- In the creation of the world.
- It is permissible in the right of Allah Almighty.
- In vision.
- In the provisions of the message and prophecy.
- What is necessary for them and what is impossible.
- What is permissible in relation to the prophets.
- In the number of prophets in the miracle of the Qur'an.
- In the afterlife, barzakh and resurrection heavens.
- In calculation, balance, path, and intercession.
- Conclusion on predestination and destiny, and other issues related to the science of monotheism.

Al-Nazim's narration of Al-Senussi's books on beliefs.

5.1.4 Its explainers:

- Abd Elqader bin BahaEddine bin Nabhan bin Jalal Eddine bin TakiEddineAbiBakr, known as IbnAbd al-Hadi al-Amri al-Dimashki al-Shafi'i... He wrote many books, including an explanation of the doctrine of Almaqaary, called "Idhaat eljena fi aakaed ahl assonna".
- Conquests of the Mercy, by Mr. Mukhtar.
- The Smell of Paradise in Explanation of the Lighting of the Garden - by Sheikh Abd Elghani bin Ismail Ennabulsi Al-Hanafi.
- Guidance on the One Who Created Me and Formed Me to Explain the Doctrine of Imam Almaqaary, by Sheikh Mohamed Al-Ghadamsi.
- The divine Wahhabi conquests over the Makri system, called the "Idhaat eljena fi aakaed ahl assonna", by Mohamed Alish al-Masry, who died in the year 1299 AH.

- Explanation of Sheikh Mohamed bin Ahmed, nicknamed Al-Dah Al-Shanqeeti.
- There are many manuscript copies of it in a number of Islamic and European countries, and it was printed in Cairo in the year 1304 AH, with an explanation of the annual doctrine by Sheikh Aalish.
- FathElMu'tallā' fi mad'henniaal, in which he collected the narrations found in the example of "The Prophet's Muhammadi Sandals." He began writing it in Ramadan and completed it in 15 days in Medina; There are many manuscript copies of it in various Arab and European libraries. It was printed in the year 1334 in Hyderabad, India.
- Azhar al-Kamamah fi Akhbar alamama, which is a volume containing 185 pages, in which Almaqaary mentioned, described, and praised the clothing of the Prophet, may Allah bless him and grant him peace, especially his turban. It was mentioned that he composed it near the head of the Prophet, may Allah bless him and grant him peace, at his honorable grave. Almaqaary summarized this book in 305 pages, which he called "Azhar al-Kamamah fi Akhbar alamama," and he singled out a copy of it for Mohamed ibnAbiBakr al-Dala'i, and he referred to that in his letter to him, saying: "I sealed the book of the Turban with a scroll that included its butter and I sent it to you along with this letter, and it is written in the honorable city May the best blessings and peace be upon its inhabitant".(Zarman, N.D, p. 158)

6. Conclusion

The study concluded the following results:

- Hijaz witnessed the migration of many of the most respected Maghreb Maliki scholars to it, and there are factors and reasons for this move or settlement migration in this time period, the most prominent of which are the religious factor, the spiritual factor, the historical factor, the cognitive and cultural factor, and even the political factor.

Abū Al'baaās Almaqaary is considered one of the scholars who was present in the Hijaz, and his presence coincided with the Hajj season, 7 times in Medina, and 5 in Mecca.

Almaqaary's presence in Hijaz had a positive impact, due to the high status he enjoyed among scholars and politicians.

During his time in Hijaz, Almaqaary left his positive mark in the field of teaching and writing due to the sanctity of time and place through teaching Hadith sciences, reciting Sahih Al-Bukhari in Mecca and Medina, as well as teaching the correct doctrine. His most important books are: "Idhaat eljena fi aakaed ahl assonna", Fath al-Mu'talla in Praise of the Sandal, Azhar al-Kamamah fi Akhbar alamama.

Almaqaary maintained his doctrine, jurisprudence, and belief.

Based on the following results, our study recommends the following:

- Highlighting the communicative, cultural and scientific role of the Malikis and others in the Hijaz over time.
- The activities of this international conference continue annually, to address various issues and developments, according to chronological order.

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