

مَجَلَّةُ الْمَفْكَرِ

مجلة علمية محكمة تصدر عن

جامعة الجزائر 2
أبوالقاسم بن سعيد الله



المجلد الثامن، العدد الأول

ذو الحجة 1445 هـ / جوان 2024 م

رئيس التحرير

الأستاذ الدكتور: غرداوي نور الدين

noureddine.gherdaoui@univ-alger2.dz

أمانة المحلة

الأستاذ يوسف رحيم

قواعد وشروط النشر في المجلة

مجلة المفكر

مجلة علمية أكاديمية محكمة، تُعنى بنشر المواضيع العلمية المتكثرة، والمقالات الأكاديمية الجديدة، وترحب بإسهامات الأساتذة الأفاضل، والباحثين الأكارم، في المواضيع ذات الصلة بالعلوم الإنسانية والاجتماعية. التاريخ والحضارة الإسلامية. الآداب واللغات. علم المكتبات وإدارة الأعمال والعلوم السياسية وعلم النفس

قواعد النشر:

- 1- أن يتّصف البحث بالجدة، والأصالة، والموضوعية، والإثراء المعرفي.
- 2- ضرورة الالتزام بالأمانة العلمية، وتوثيق المعلومات بالطرق المتعارف عليها منهجياً.
- 3- تعتمد المجلة في توثيق المعلومات على الطريقة الآتية: (ذكر لقب واسم المؤلف، عنوان المصدر أو المرجع، دار النشر، مكان النشر، سنة النشر، الطبعة، الجزء، الصفحة).
- 4- يُطلَب من الباحثين الأفاضل ذكر الهوامش والحواشي في نهاية المقال.
- 5- يُرفق المقال -إجبارياً- بملخّص باللغتين، العربية والأجنبية، وكلمات مفتاحية.
- 6- تخضع المقالات للتقييم من قبل أساتذة خبراء، ويحتفظ القائمون على الدورية بحق نشر الأعمال المقبولة حسب التوقيت الذي يرونه مناسباً، ووفق المعايير العلمية، وعلى هذا الأساس تقوم الدورية بإخطار الباحثين بالقرار النهائي المتعلق بالقبول أو التعديل، كما تمنح الدورية كل باحث إفادة بقبول بحثه.
- 7- مجلة المفكر غير ملزمة ببيان أسباب رفض المقالات، أو تأجيل نشرها.
- 8- لا تتحمل الهيئة العلمية للدورية أية مسؤولية عن آراء الباحثين التي يتم نشرها.
- 9- تُقبل المقالات باللغة العربية والفرنسية والإنجليزية.
- 10- يتوجب على الباحثين أن لا يقل عدد صفحات مقالتهم عن خمس عشرة صفحة (15)، ولا يزيد عن خمسة وعشرين (25)، وأن لا يزيد عدد الأشكال والملاحق عن خمسة عشر بالمائة (15%) من حجم المقال.
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أما المقالات المكتوبة باللغة الأجنبية فتكتب بخط: (Times New Roman) حجم 12 للمتن، و 10 للهامش.
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كلمة العدد

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، والصلاة والسلام على أشرف المرسلين سيدنا مُحَمَّد خاتم الأنبياء والمرسلين.

تسعى جامعة الجزائر2 (أبو القاسم سعد الله) بتقاليدها العلمية العريقة إلى إثراء البحث العلمي الأكاديمي، من خلال إصدار العدد الخامس عشر من "مجلة المفكر" (المجلد الثامن، العدد الأول) الذي يطل على قرائه، لكي يكون منبرا علميا أصيلا، ورافدا ثقافيا صحيحا وسليما، يرتقي بالبحث العلمي في الجامعة الجزائرية إلى مصاف العالمية. إن بحوث هذا العدد، تتكامل على مستوى تخصصات الأساتذة الباحثين واهتماماتهم في مختلف فنون المعرفة. وقد جمعت هذه المواضيع المطروحة تخصصات متعددة شملت قضايا التاريخ وعلم المكتبات والفلسفة وعلم النفس وعلم الاجتماع والأدب واللغة الإنجليزية.

ولعل التنوع الذي جاء به هذا العدد في الطرح الفكري دليلا على الاهتمام الذي يوليه الباحثين في مجال البحث العلمي الجاد والمميز، ورغبتهم الجادة في إثرائه والرقى به إلى مصاف العالمية.

عاجلت الدراسة الأولى من هذا العدد مراسم الاستعراضات العسكرية في عصر الدولة الموحدية وتناولت الدراسة الثانية قضايا غياب الزوج وأضرارها النفسية والعاطفية على الزوجة بالمغرب الأوسط خلال العهد الزياني (7-9هـ/13-15م). "مقاربة سوسيو- فقهية"

وأبرزت الدراسة الثالثة الفكر التاريخي وفلسفته عند المؤرخ لسان الدين بن الخطيب (/713-776هـ/1313-1374م). ووقفت الدراسة الرابعة على إشكالية المفهوم العثماني للدولة.

واكتشفت الدراسة الخامسة الوظائف الإدارية السامية في إيالة الجزائر على المستوى المركزي وتطوره (1671-1830).

وعاجلت الدراسة السادسة التسويق للعقار التجاري لدى جماعة الجيجلية بمدينة الجزائر ما بين (1700-1830م).

ينما أبرزت الدراسة السابعة الرابطة المقدسة 1571م، ودورها في تأجيج الصراع الأوروبي العثماني "دراسة من خلال الكتابات الأجنبية".

وبيّنت الدراسة الثامنة الرحلة الأوربية عبر صحراء ليبيا في الفترة الحديثة من خلال كتاب "رحلتان إلى ليبيا لفريديريك هورنمان وألكسندر دوردون لينج". ووقفت الدراسة التاسعة على نشأة الرق في الولايات المتحدة الأمريكية وآثاره السياسية والاجتماعية. وعاجلت الدراسة العاشرة الاستشراق والاحتلال الفرنسي للجزائر.. أية علاقة؟

وتناولت الدراسة الحادية عشر الحاكم العام جول كامبون وسياسة فرنسا الإسلامية في الجزائر (1891-1897) وتطرقت الدراسة الثانية عشر إلى الوحدة المغاربية في أدبيات التيار الإصلاحى الدينى الجزائرى (1939-1954).

وبيّنت الدراسة الثالثة عشر موقف رجال الدين المسيحيين الفرنسيين من الثورة الجزائرية (1954-1962).

المفكر

المجلد الثامن، العدد الأول

وتطرقت الدراسة الرابعة عشر إلى علاقات الولاية الرابعة بالولاية الخامسة والسادسة من خلال اجتماع مطماطة 1957
أمؤذجا. وبيّنت الدراسة الخامسة عشر الوعي المعلوماتي لدى طلبة قسم علم المكتبات والتوثيق بجامعة الجزائر2
(أبو القاسم سعد الله). بينما أبرزت الدراسة السادسة عشر المحتوى الرقمي للمستودع المؤسسي بجامعة الجزائر1 " دراسة
تحليلية ". وعالجت الدراسة السابعة عشر نظرية المعرفة بين أرسطو وكانط .

في حين وقفت الدراسة الثامنة عشر على الأمن النفسي وعلاقته بالدافعية للتعلم لدى المراهق المتدريس.

وبيّنت الدراسة التاسعة عشر التكوين وعلاقته بأخلاق المؤسسة " دراسة حالة نظام المعلومات الوثائقية بالجزائر"

وأبرزت الدراسة العشرون مدى تفعيل الرقمنة في الخدمة العمومية ودورها في تتمين الأداء الإداري.

وقدّمت الدراسة الواحد والعشرون دور الاستراتيجيات الاستباقية في تعزيز الصحة النفسية للحد من الاحتراق النفسي

عند المعلم. كما بيّنت الدراسة الثانية والعشرون فعالية تعليم المقاولاتية في تعزيز نوايا الطالبات الجامعيات نحو العمل المقاولاتي .

بينما أبرزت الدراسة الثالثة والعشرون مكانة الفرد في العملية التربوية في المجتمع العربي والإسلامي (قراءة وتحليل لأفكار "أتوني

غيدنز" و"مالك بن نبي"). وعالجت الدراسة الرابعة والعشرون جودة التكوين في مدارس تعليم السياقة ودورها في تحقيق

السلامة المرورية " دراسة حالة نساء تحصلنّ على رخصة السياقة".

وأبرزت الدراسة الخامسة والعشرون دور التنشئة الاجتماعية للأطفال مجهولي النسب في التوافق الاجتماعي.

وتطرقت الدراسة السادسة والعشرون إلى الحركة النقابية في الجزائر - الاتحاد العام للعمال الجزائريين أمؤذجا.

وبيّنت الدراسة السابعة والعشرون توجهات الدبلوماسية الاقتصادية الجزائرية في ظل النموذج الاقتصادي الجديد

" الواقع و التحديات". وتطرقت الدراسة الثامنة والعشرون إلى المرجعيات السياقية في الشعر الجاهلي في ضوء نظرية التلقي.

وأبرزت الدراسة التاسعة والعشرون تمظهرات النماذج البدائية ليونغ في أشعار حميد سبزواري وعبدالله البردوني " دراسة مقارنة"

بينما عالجت الدراسة الثلاثون موجات اشتغال الوحدة العضوية في الشعر العربي الحديث من البنية إلى البنية.

وتناولت الدراسة الواحد والثلاثون باللغة الإنجليزية الحواضر العلمية بالمغرب الأوسط (22- 643هـ/ 962- 1554م)

" قراءة في عوامل الظهور والتطور". وعالجت الدراسة الثانية والثلاثون والأخيرة من هذا العدد باللغة الإنجليزية ظاهرة العنف

ضد المرأة الجزائرية " الواقع والتشخيص".

وختاما فإن هذا العدد يُعد ثمرة مجهود فكري لمجموعة من الباحثين، اللذين قدموا بحوثهم بمنهج علمي أكاديمي سليم، بغية

إثراء البحث العلمي. ونشره يُعد مكسبا علميا وأكاديميا مشتركا بين فضاءها الداخلي والخارجي، والحفاظ على ديمومتها مسؤولة

جامعية وجماعية، لكل المهتمين بالبحث العلمي الجاد والمتميز.

والله ولي التوفيق

بوزريعة 15 جوان 2024م

رئيس تحرير مجلة المفكر

أ.د. / نور الدين غرداوي

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**Scientific cities in the Central Maghreb
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" reading the factors of emergence and development "**
الحواضر العلمية بالمغرب الأوسط (22 – 643هـ / 962 – 1554م)

" قراءة في عوامل الظهور والتطور "

¹ Cherif Abdelkader د/ شريف عبد القادر

¹University of Algeria 2 (Abu al-Qasim Sadallah)

cherifaek01@gmail.com

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Abstract:

The Middle Maghreb was prosperous in intellectual life, where its presence was a center of dialogue on intellectual influence in the Islamic Maghreb. The situation has remained even in the darkest periods of political conflict and breakdowns that have arisen here and there with its neighbours for political reasons. Despite these conflicts, cultural prosperity has continued due to various internal and external factors that have led these cities and scientific centres to develop in all fields of science.

From there, we raise the problem: What are the most important scientific centers of the Middle Maghreb, what factors contributed to their emergence and what are the peculiarities of each present?

Keywords: Middle Maghreb - Scientific civilizations - Factors - Scientific production.

الملخص:

عرف المغرب الأوسط ازدهارا في الحياة الفكرية، حيث كانت حواضره مراكزا من حوار الإشعاع الفكري في المغرب الإسلامي، وظل الوضع قائما حتى في أحلك أوقات الصراع السياسي وأزمة القطيعة التي كانت تظهر هنا و هناك مع جيرانها لأسباب سياسية، ورغم هذه الصراعات استمر الازدهار الثقافي نتيجة لعوامل مختلفة داخلية وخارجية دفعت هذه الحواضر والمراكز العلمية إلى التطور والنمو في جميع ميادين العلوم.

انطلاقاً من ذلك نطرح الإشكالية: ما هي أهم الحواضر العلمية في المغرب الأوسط، وما العوامل التي ساهمت في بروزها وما هي خصوصيات كل حاضرة ؟

الكلمات المفتاحية: المغرب الاوسط، الحواضر العلمية، العوامل، الانتاج العلمي.

1. INTRODUCTION

. The golden age of science in the Middle Maghreb is the era that begins from the beginning of the second century AH, and continues until the beginning of the sixth century AH, this period has experienced a real renaissance on the intellectual level, the progress of science and the emergence of a generation of scientists who played a major role in the prosperity and development of the intellectual movement in the Middle Maghreb.

Islamic culture entered the country of Maghreb on the day it was conquered by Muslims, and they came from the East with a book that included all aspects of political, economic, social and cultural life and was received by the people of Maghreb. It has been influenced by various scientific, intellectual and sectarian trends, which have contributed to the development of science and knowledge, especially after the establishment of many educational institutions, The emergence of scientists has helped to raise the cultural and scientific level.

The scientific competition between the Islamic states founded in the Maghreb has created a cultural diversity between its different sects, and paved the way for debate and debate, a kind of intellectual opening in the region, especially after the caliphs and sultans adopted this scientific climate by encouraging advice, attending seminars and giving donations and funds, while creating libraries and encouraging the purchase and copying of books. All this has led to a variety of fields of thought and science, both translational and mental, and in turn gave rise to many scientists in the region, writers, doctors and lawyers, informed the region within and influenced neighbouring areas through scientific journeys in the context of cultural and scientific communication.

2 : Moyen- Maghreb domain and thought:

A. Political developments in the Middle Maghreb:

* Geographical determination:

The Middle Maghreb includes a geographical area, which historians and travelers have varied in the development of its borders. Especially to the east, the Mellouia River represented the natural boundary of the West

separating it from distant Maghreb¹. While Ibn Khaldun alludes to his eastern borders, he sometimes says that he starts from Buna south to Erbis and from Uras to Tebsa. Turning to other times, he said that the Middle Maghreb was bordered from the east by the country of Sanhaja of Algeria, Mtija, Madiya and beside Bejaia, which meant that the Chalf River was the eastern border of the Middle Maghreb². As some historians have argued, others see the eastern boundary as an imaginary line starting from Bejaia to the south, knowing that the boundary at that time was not clear, firm and known.³

***. Policy framework:**

The political boundaries of the Middle Maghreb began to be formed in several stages, at each stage showing its real dimensions, which reflect the structure and social and cultural composition of the Middle Maghreb, including:

- The Islamic conquest of the Middle Maghreb was represented in the attempts of Aqaba and Abu al-Muhajir and was painted with Hassan ibn al-Numan (50H-87H).

- During the second century AH, the Middle Maghreb began to see the arrival of political entities, the most important of which are:

* Emirate of Idris II (172 AH-311 AH / 788 AD-923 AD) where Al-Tansi stated that his soldiers extended to Chlef.⁴

* The Rustumiyah state, including the central Maghreb since 160 AH / 776 AD, is an Ibadi foreign emirate with Tihrt as its capital.

* In Tlemcen, the Emirate of Bani Yafran was led by Abu Qurra al-Yafrani until the year 170 AH.

*Fatimids (296 AH-361 AH / 909 AD-972 CE), where Abu Abdullah's forces captured several areas of central Maghreb.

* The Hammadic state (405 AH-547 AH / 1014 AD-1153 AD), relative to Hammad bin Belkin bin Ziri bin Munad Senhaji, so that a strong state was formed in Asher and Bejaia.⁵

* The Zayani dynasty (633 AH-962 AH / 1236 AD-1554 AD), which was able to emerge as an important power in the Islamic Maghreb and a scientific metropolis in the region.⁶

3-Signs of the intellectual movement in the Middle-Maghreb :

The Islamic Arab intellectual life began in the Maghreb since the time of the Islamic conquest, these conquerors entered into the Book of God, which represents a book of language, eloquence, jurisprudence, law and social public order. Perhaps among the factors that helped to consolidate this culture, the role of the conquering soldiers so that they might be companions of the Messenger of God, including the Book of Revelation and the guardians of the Holy Quran and the narrators on the Messenger of God, Maliki mentioned about 29 companions.⁷

This process was difficult at first due to several factors, including: The inhabitants of the Maghreb were new to Islam, in addition to their lack of command of the Arabic language during the conquest. But it seems that after the conquests of Abdullah bin Saad paved the way for the construction of the first cultural institution in Africa After the construction of Amr ibn al-Aas, in the first Islamic campaign, the city of Sabratha did not exceed 21 AH/640 AD two mosques, One of them in Tripoli in Bab Hawara The other is in the city of Genzo, the first mosque built by Muslims in the Islamic Maghreb.⁸

The process of profit began with the abandonment of previous beliefs with the learning of Arabic, then writing and writing. The Kairouan mosque represents the true nucleus of the dissemination of science and knowledge in the region, following the contribution of the caliph Omar bin Abdul Aziz by sending a scientific mission including many followers of science on companions such as Abu Masoud Saad bin Masoud Al-Tagibi, which contributed to the eradication of the Maghreb population.⁹

This reflected the maturity of culture and intellectual life in the region, the emergence of sectarian differences and tendencies and the resulting conflicts and revolutions that had an impact on the structure of intellectual life and science. The Kharijites appeared Ibadi and Safari, and the leaders of retreat and postponement and prevailed Shia extremism, and appeared the male jurisprudence of Malikiyah and Ahnaf and Shafiyah. It has J.-C émergé with the beginning of the second century AH / 8 ap. and began the conflict between the Kharijite and the governors of the order and then between Maliki's conservatives and the open and willing and in a last role

between Maliki and the Shia activist, mixed political and social cultural manifestations.¹⁰

4-Facteurs the intellectual and educational movement in the Middle Maghreb:

A number of factors have contributed to the establishment of the intellectual movement in the Middle Maghreb and we will try to approach them by dividing them according to each scientific presence so that the reader can understand them and become familiar with them.

A-Growth factors of the intellectual and scientific movement in the Rostec era:

The Rostemites played a leading role in the intellectual movement in the Middle Maghreb after the dispersion of the Islamic Ummah in religious doctrines, they were the first to carry the torch of the flag to the whole Maghreb, in the service of their sectarian movement after its dissolution in the region and embodied the plan to call for the creation of the Rostamite State in the region, on the ground. The most important factors contributing to the growth of science and knowledge at that time were:

***Maghreb Scientific Mission to Basra, Iraq 135 AH/752 AD (Scientific Campaign Mission)**

The sheikdom of the Abaza sect was abducted from Abu Obeida Muslim bin Abi Karima, and after five years of graduation of the four delegates (Abdul Rahman bin Rustam - Asim Al-Sadrati - Ismail bin Darar Al-Ghadamsi - Abu Dawood Al Qibli Al-Nafzawi)

¹¹ and when they closed, they joined Abu Al-Kh-Khattab.

They formed the first nucleus on which the transfer of science from the Abadi school to the Maghreb, together with Salma bin Saad, who came from the East and preceded them in Africa, was eager to spread science on their doctrine and persuade the inhabitants of the Maghreb to adopt and work.¹²

*** Passion for science and scientists:**

The imams of Rostamion took care of everything about culture and thought because of their passion for science. Imam Afleh ibn Abd al-Wahhab turned on him four throats, the subjects were centered in jurisprudence, origins, grammar and the science of speech. Where the mosques knew the throat

system, each flag had its own different ring from the others, and that throat varied between jurisprudence and modern and interpretation and language and others.¹³

***Establishment of scientific libraries:**

The interest of the rustamites in the construction of libraries given the importance of the book for them, and this contributed to the spread of the safes, the most famous of which is the library of Masoumeh, which contained the mothers of books in various arts of science and antiquities and promised thousands of volumes, because Abu Zakaria, the owner of the book Sir told us that Abdul Wahab received forty loads of books from the country's supervisor, represented the first nucleus of the library of Masoumeh In Tehert.¹⁴

Unfortunately, this library was burned after Abu Abdullah al-Shi'ite stormed Tehrat, which excluded books of crafts, arithmetic and politics, and destroyed everything else, so much ammunition and valuables were lost because of sectarian intolerance. Besides the infallibility, the treasure of Nafusa in the city of Schross, which also contained thousands of books, was famous, and the houses were decorated with¹⁵ special books found in the houses of the scholars of the state.

***Attention to classification and author movements:**

Imams and scientists participated in the process of classification and authorship, so they participated in the scientific revival of author and writing in all the arts, especially Imam Abdul Rahman, who wrote a book in interpretation and another in which he collected his sermons. Imam Abd al-Wahhab, one of the effects of a book entitled "Questions of the Nafusah of the Mountain," has left Imam Afleh scientific writings and letters, some of which have been printed and others are still manuscripts, while Imam Abu al-Yaqzan was one of many in the realm of the author and his writings was "a message in the creation of the¹⁶ Koran »

some speakers of the Fezzan responded in his work known as Amroussi. In this context, the personality of Judah ibn Quraish al-Thiherty, who lived in the 9th century AD. and 10 ap J.-C., a natural extension of the State

rustamite died in the 4th century AH / and has such impliqué summer in several languages as Arabic, Hebrew, Aramaic, Persian and Berber cannot be unaware and have laissé a book in which it has prouvé that the Hebrew, Arab language, the cananéenne and Berber only originate.¹⁷

B-Growth factors of the intellectual and scientific movement in the Hammadi era (408 AH-547 AH/1018-1153 EC) :

:*The growth factors of the intellectual movement were

-Encouragement of princes to science and scientists: So that Nasser bin Alanas worked on the revival of scientific life, as Mansour was a poet, and Prince Yahia worked small poetry was eloquent and good pen and writing.

-The contribution of the Hamadis to the dissemination of the Arabic language as an element of Islam at the time of their State, and helped them to spread the Arab culture to become the culture of the social migration of the Hilalian tribes in the middle of the Ve/11e century to the Maghreb and its stability. One of the effects of this migration was its contribution to the Arabization of the Maghreb culture, and the Middle Maghreb during the 6th/12th century, became among the Arab countries. Maghreb, Andalusia and West Africa.¹⁸

-The Berber desire to learn Sharia and the Arabic language, considering that language is the basis for learning and understanding Sharia and the Koran, which is the language of literature and science, and the title of culture.

-They were eager to learn and master it, until they competed with Arabs in the language of opponents and saw their lawyers in the rules of origin and the branches of jurisprudence and principles of speech science.¹⁹

-Mental science flourished in Béjaïa, attracting European scientists to learn mathematics in Arabic numerals, as well as algebra and geometry and among those who visited Béjaïa "Leonardo Fibonacci" and the ".philosopher "Ramul Lol. »

-The dissemination of private and public libraries, which have become centres of cultural and scientific influence, including the library of the Al-Manar mosque in Al-Qala, which was full of works from the Maghreb countries.

-The flowering of genetics, which encouraged the development of the art of copying and writing so that many manuscripts and a number of calligraphers participated in the copying of the Korans and books, which contributed to the revitalization of scientific and intellectual life.²⁰

C-Factors in the growth of the intellectual and scientific movement in the Zayani era (633 AH-962 AH/1235-1554 AD):

A number of factors contributed to the emergence of the intellectual movement in Zayani State and were mutually reinforcing, including :

-encouraging sultans and princes to seek science, it is one of them who worked with science like Abu Muhammad Abdullah bin Osman bin Yaghmarasen, and Sultan Abu Hamo Moses II, who has conducted in many sciences such as poetry and literature, and its effects Book Sultan Abu Zayan Muhammad II was famous for his love of science, so he created his own treasure full of books, and wrote a book in mysticism called "The signal in the rule of reason between the reassuring soul and²¹ the soul of the emirate »

-The creation of schools, has commenced the emergence of schools at the beginning of the eighth century AH / 14 AD and aimed at serving the doctrine of Maliki and an official government was affiliated member to the State in financing terms and the nomination of professors and of teachers to pay their wages, and supporting students, and they created libraries and became attracting academics²² . and students.

-Printing, famous for the art of copying and calligraphy and included many works such as newspapers and modern books such as the real Bukhari, which led to the spread of calligraphy, fixation, securitisation, forging, gilding titles and colouring of some of his characters, and this contest was a factor in the growth of intellectual²³ and educational life in the Middle Maghreb.

5- Middle Maghreb(Science Centres) :

A- The metropolis of the Rostemeine:

Tarot has become the center of knowledge, attracting students of knowledge from everywhere, for this Maqdisi says: "She is the Balkh of Maghreb...

They prefer it to Damascus and on Córdoba.²⁴" This indicates its position among the largest scientific cities at the time, and this confirms the prosperity and progress it has reached.

The coexistence of scholars of different sects and ideas in Tahrt, the capital of the Rustamiyin, allowed the emergence of the first nucleus of a school that has its distinct scientific characteristics in the history of Islamic thought in the Maghreb. It was Badaher Ibadis, such as the Safra who had the fortress of Talghmet (Telgamet now between Laghouat and Ghardaia), and the Wasiliyya who settled near Tahrt, and they inhabited houses of poetry, and their number is estimated at about 30 thousand. This is in addition to the Iraqis, who are famous for opinion and measurement, and the Hijazis, who are known for following the Sunnis and the impact. This sectarian diversity has led to the large number of mosques, which were the most important houses of education, and evidence of this is what Ibn al-Saghir said: "So that you do not see a house but it was said that this is for so and so Kufi, and this is for so and so Basri, and this is for so-and-so villager, and this is the mosque of the villagers and their welcome, and this is the mosque of the Basrians, and this is the mosque of the Kufics."²⁵

And one of the important scientific centers in the state of Rustumiyah is Tahrt, the city of Sharous in Mount Nafusa, Tripoli, Jabal Waslat, Mount Dummar and Qastaliyah, the city of Jado, the village of Ajnaoun and the island of Djerba, and in the central Maghreb Zab, Aregh, Souf, Baghai, the mountains of Oras and the Badia of Beni Musab (M'zab) and Wa two men and Tajdit, which Shamakhi said: "Tajdit is a place known kiss Areej and not far from it. to the other except in terms of literature, and in it two hundred memorize two hundred books, and eighty students. The prayer is attended by three hundred horsemen, and if they grow up, the ihram is enlarged, and the livestock are repelled."²⁶

As for Warglan, after the seizure of the Shiite slaves on Tahrat year (296 AH-909 AD), fled to the Ibadis and traveled to it Yaqoub bin Aflah (d. 310 AH-922 AD) and took it stable for him, offered him its people Imamate and rejected it, and said: "Do not hide the camel sheep", and mentions Shamakhi that Wargalan witnessed the beginning of the recovery of the scientific and cultural movement and gradually replaced Tahrat, and of course Yaqoub bin Aflah had a role in this recovery, which hit Wargalan as one of the imams Rustamiyin who did not devoid one of science, and

Darjini stated that He carried some kind of knowledge, and said: "We were informed that one day a questioner asked him, 'Do you memorize the Qur'an?' He said: "I seek refuge in Allah from descending on Moses and 'Eesa (peace be upon them) unless I memorize and know its meaning, so how about the Book revealed to our Prophet Muhammad (peace and blessings of Allaah be upon him)²⁷." He disseminated his science and actively contributed to the scientific movement there.

The scientific movement flourished in Wargilan and to it the leaders of the Ibadis from Tahrat and others, which provided the reasons for stability and education, which helped the scientific movement flourish.

Abi Abdullah Muhammad bin Bakr Al-Farastati contributed to the establishment of the rules of the bachelor system with its etiquette and laws and the system of study and life in the circle and the related behavior and worship, and formulated it in its final form, which combined education and training, between teaching and guidance and between form and spirit. The slave state.

After that, the region witnessed the establishment of several scientific cities, the most famous of which are: the Hamadian Castle, Bejaia, Tlemcen and Constantine.

B- Metropolis Hamadiyin:

Since the fifth century AH, the citadel of Bani Hammad has been full of scholars and jurists such as Abdullah bin Hamo Al-Masili, who had extensive knowledge of the origins and branches, and Abdullah bin Muhammad Al-Masili, about whom Ibn Farhoun said: "The only brilliant and brilliant imam, the owner of exquisite works and high sciences²⁸. His condition was strange and strange and its classifications are very good, useful and revised", and it has the effects of "very obtainable" in the principles of jurisprudence, and he lived in the seventh century AH. In the sixth century, Hassan bin Ali bin Muhammad al-Messili emerged as a jurist, theologian and companion of the righteous guardian Abu Madin al-Tilmisani.²⁹

Al-Ghobrini said about him in his book "The Title of Know-how" that he "combined science, work and piety, and between the sciences of the apparent and the esoteric, his good works and wonderful stories are recommended." He was known as Abu Hamid al-Saghir for his behavior in his book "Thinking about the principles and objectives contained in the surahs and verses," the path of Abu Hamid al-Ghazali, and his book "The

ticket in the origins of the science of religion" and "The light in response to the denier of measurement," which al-Ghobrini said that "what he saw in the books placed in this regard like him."³⁰

In the eighth century, the star of the scholar judge Ahmed bin Abi al-Qasim Abu al-Abbas al-Masili and Ahmed bin Muhammad bin Ahmed al-Masili, who left a "restriction in interpretation" from Ibn Arafa, was singled out by al-Tanbukti by saying: "It is a restriction in which the benefits, appendages and jokes."³¹

Ahmed bin Al-Hussein Al-Messili, who lived in the sixth century AH, is one of the greatest poets of his time, in which one of them says that "one of the notables of Moroccan poets firmly established in literature adhering to it for the strongest reason, his yarn clips are better than the pieces of Riyadh and yarn from the eyes of Riyadh and his poetry was written in the upper gap in the city of Zaraqsa."³²

The Hammadi metropolis of Bejaia has many scholars who are narrowly mentioned, including the writer Ahmed bin Muhammad Ali Al-Baja'i, who lived in the ninth century, and Ahmed bin Muhammad Al-Shihab Al-Baja'i, the jurist and logician, about whom Al-Sakhawi said: "Progress in science... Notables from every sect took from him arts such as jurisprudence, Arabic, morphology, logic and performances." Suleiman ibn Yusuf al-Baja'i, whom Sheikh Zarrouk said was "one of the issues of Islam in his time, science and religion" and has classifications of "Sir al-Salikin and Siraj al-Halkin" and others in the sciences of logic and arithmetic. Before him, Abd al-Haq ibn Rabi' al-Baja'i was one of the most famous Sufis of the seventh century, in which al-Ghobrini said: "He carried arts of science, jurisprudence, originals, logic, mysticism, obligatory prayers and arithmetic... He has a Sufi poem from about 500 verses."³³

Among the Sufis of the sixth century is Abd al-Rahman ibn Yusuf Jamal al-Din, the author of "Qutb al-Arefin and Maqamat al-Abrar, al-Asafiyya and al-Sadiqin". And emerged in the science of arithmetic and logic during the seventh century Abdul Wahhab bin Yusuf Al-Baja'i, who said about him Al-Ghobrini: "He had knowledge of wisdom and ingenuity in the science of logic, especially on the way of the latecomers, and was not in his time more aware of the revelation of the secrets that Al-Khonji put in the science of logic, which is more familiar with it than its author."³⁴

C-The metropolis of Tlemcen:

The city of Tlemcen has had more scientists than any other city over time because it was the capital of many countries that were established in the Middle Maghreb and because it is close to the famous scientific cities of Kafas, Marrakesh and others. For centuries it has been the focus of the attention of other scientists. One of Tlemcen's most famous scholars can mention Ahmed bin Mohammed, known as the son of Hajj Al-Pedri Tlemceni, who lived in the 10th century AH and the owner of the classified "Anis Al-Jalis," and, as Tnabakti mentions, "fatherhood, questions and comments in the arts and verified speech on the letter".³⁵

Between the sixth and seventh centuries, the fundamentalist jurist Abdullah bin Muhammad bin Ali al-Fihri, who died in Cairo in 644 AH, lived leaving many works, perhaps the most famous of which are "Sharh al-Tanbih" and "Sharh al-Mileim fi Usul al-Fiqh" and "al-Majmoo" in jurisprudence. It is the period in which the judge Ali bin Abi al-Qasim al-Tilmisani lived the owner of "the brief healing in the abbreviation of the listener" in the principles of jurisprudence, and Muhammad bin Ibrahim bin Abdul Rahman al-Khazraji, the owner of "Sharh al-Jallab" who died in Alexandria in 656 AH, and Muhammad bin Ahmed bin Amer al-Tilmisani, who took over the district of Salé during the days of Sultan Yusuf bin Yaqoub al-Marini, and left many traces, including the "usufruct", which is located in 120 sheets.³⁶

As for Muhammad bin Abdul Haq bin Suleiman al-Kumi al-Tilmisani, who Ibn al-Abar said that he was "most of the private and public", he has classifications "chosen in the combination of selected and remembering" which is located in three thousand papers and "systems of contracts" and "Furqan Al-Furqan" and others. "Explanation of the houses of walkers"³⁷

In addition to that scientific movement that Tlemcen knew, a literary movement flourished thanks to many illustrious names in poetry and language, including Abdul Rahman bin Muhammad Al-Tilmisani, who mentioned the owner of the "garden" Ibn Maryam Al-Tlemceni poems from his poetry, and Muhammad bin Abdullah bin Dawood, who left "three letters to Bani Al-Azfi" and Muhammad bin Abdullah bin Marwan, who is famous for reading the books of Ibn Hazm and took over the judiciary of the judges of Sultan Yaqoub bin Yusuf in 583 AH.

However, the largest poets of Tlemcen at all is the son of Khamis Tlemcen, who lived in the second half of the seventh century AH and took over the Diwan of construction during the reign of Sultan Abu Said bin Yaghmarasin and moved to Andalusia and known and died killed around the year 708 e, and said him Ibn Khaldun "was not matched in rhetoric and poetry", said Lisan al-Din bin Khatib that he was "familiar with ancient knowledge, undertaking the differences of bees based on Arabic and originals, the layer of time in poetry and stallion time in The lengthy, the most capable of people to attract the stranger", and has a collection of printed poetry.

D- Other cities:

The city of Algiers also had its scholars, the most famous Sufi interpreter, the owner of the mausoleum Abdel Rahman bin Mohammed bin Makhoul al-Thalabi, who left over ninety books. "The Good Jewels in the Interpretation of the Qur'an" which is located in four parts and "Guidance in the Interest of Servants" and "Guidance of Salik" and "The Gathering of Determination in the News of the Nations" The Qur'an and the Book of Lights in the Verses of the Chosen Prophet The scientific movement has also flourished in other cities such as Annaba, Wadi Mezab and Constantin³⁸. But this scientific wealth has not reached the hands of readers and researchers and still most of them At best, a manuscript buried in national libraries and private vaults. It is a legacy that, if it were to go out and reach the people, shed light on many hidden aspects of the Arab East's relationship with the Maghreb, especially at the scientific and intellectual level, where there is a great difference and a marked difference from the political relations that prevailed between the Maghreb countries and the countries of the East.

6. RESULTS AND DISCUSSION

Through this simple study, it appears that there are a number of factors and circumstances that have led to the growth of the scientific and intellectual movement in the Middle Maghreb, linked to the political development of the region and its different specificities, even from the doctrinal point of view, which encouraged the diversity of science and its prosperity, and vice versa, the emergence of several scientific civilizations that have played a major role in the renewal of scientific life.

We can make the following observations through this study:

- The scientific value of scientific journeys between the Maghreb countries, in particular the meeting with scientists and lawyers.
- Reveal the various manifestations of intellectual life.
- Political conflicts and their role in building bridges of scientific and intellectual communication between the countries of the Islamic Maghreb.
- The interest of the higher authorities of these countries in calling for science and sponsoring scientists and lawyers.
- Construction of numerous scientific centres such as schools, institutes and libraries.
- Diversity of scientific fields, both in the field of transport and in the mental field.
- Urban prosperity is linked to the strength and sustainability of the State

7. CONCLUSION

Intellectual life in the Middle Maghreb was a strong presence thanks to the creativity of its men in various fields. Therefore, the student in history of the Islamic West should observe the factors of the emergence of the intellectual movement in the cities of the Middle Maghreb, and know the peculiarities and characteristics of these cities.

The Middle Maghreb is also characterized by the emergence of scientific and civilized centers such as the citadel, Béjaïa and Constantine, and scientific personalities such as the mercenary family and the cosmos, which add much to the intellectual and scientific life of the region.

This life reflected the scientific interaction between the Mediterranean cities of the Middle Maghreb and extended to other scientific cities in order to research science and increase by meeting and taking science about lawyers and scientists.

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