

# The Role of the Journey Between the Two Phases in The Scientific and Cultural Contributions of Women Between Effecting and Affecting in the Middle Morocco During Periods of Marabouts and Almohaden

Salhi Ouidad

University of Echid Hamma Lakhdar – El Oued, Algeria.

## Keywords:

Affect,  
Andalusia,  
Effect,  
Middle Morocco,  
scientific urbanism,  
Women.

## Article History:

Received: 15 / 12 / 2025  
Revised: 22 / 04 / 2026  
Accepted: 19 / 05 / 2026  
Published: 30 / 06 / 2026

**Abstract.** Allah obliged his worshipers to learn and to use their knowledge in their lives. It is the task of women to learn their religion, and affairs of their own because it is the first school of the child education and discipline. The education of women is the first way to build high civilizations because the basis of any civilization focus on learning and education. What was cared by the Marabouts through the spread of science and the interest of scientists since the beginning of the state represented by Abdullah bin Yassin, and in the state Almohaden later in the spread of education and its obligation, what is the role of the journey between the two phases of the women's efforts in scientific and cultural contributions in middle Morocco between effect and affect?.

## 1. INTRODUCTION

God has enjoined His servants to seek knowledge and act upon it. Consequently, it is incumbent upon women to learn both the matters of their religion and the affairs of their worldly life, as they are the child's first school in upbringing, education, and moral development. Educating women constitutes the first step toward building advanced civilizations, since the foundation of any civilization lies in establishing sound principles of education and learning. This was recognized by the Almoravids, who promoted the spread of knowledge and supported scholars from the earliest days of their state, beginning with the Ribat of Abd Allah ibn Yasin. The Almohads later continued this policy by expanding education and making it compulsory.

Since both dynasties unified the Maghreb and al-Andalus, a process of cultural interaction and mutual influence emerged, particularly in the urban centers of the Central Maghreb. Travel thus became one of the principal means of transmitting knowledge and learning from one region to another. Consequently, journeys undertaken for the pursuit of knowledge became common among students throughout the Islamic Maghreb. Political boundaries did not prevent scholars from traveling to broaden their learning and meet renowned teachers across the Islamic world, especially in al-Andalus. Abd al-Rahman Ibn Khaldun regarded travel in search of knowledge as an essential pursuit for students, enabling them to perfect and strengthen their understanding and gain greater mastery of the sciences. He attributed this to the fact that people acquire knowledge either through formal instruction and teaching or through imitation and direct transmission. He further maintained that studying under numerous scholars was more beneficial, as it enabled students to distinguish between disciplines, verify knowledge, and learn directly from its authentic sources.<sup>i</sup>

Moreover, Lady Aisha (may Allah be pleased with her) narrated that the Messenger of Allah (peace and blessings be upon him) said: "Women are the counterparts of men."<sup>ii</sup> Since women constitute an active element in society and serve as the primary foundation for raising future statesmen, the civilizational influence of al-Andalus on educated women was particularly significant, especially in the field of religious sciences. This influence was transmitted through the journeys of scholars and students to al-Andalus, who returned carrying diverse branches of knowledge and disseminated them among the educated circles of the Central Maghreb. From there, this knowledge reached Moroccan women through educational institutions as well as through their husbands and sons.

### 1.1. The Major Sciences and Scientific and Cultural Centers in the Central Maghreb during the Almoravid and Almohad Periods

#### 1.1.1. A. Scientific Centers in the Central Maghreb and al-Andalus

##### Major Scientific Centers in the Central Maghreb

Tahert: The city of Tahert<sup>iii</sup> possessed a magnificent library containing approximately three hundred volumes covering various sciences, arts, and literature. However, the city did not receive adequate attention because the successive dynasties that ruled after the Rustamids viewed it with disdain due to its association with the Kharijites. Nevertheless, Abd al-Mu'min and his successors propagated Almohad doctrines in Tahert, promoted Qur'anic memorization, and later, following the Almohads, the Maliki school of Imam Malik (may Allah be pleased with him) became established there, eventually spreading throughout the cities of the Islamic Maghreb.<sup>iv</sup>

Bejaia: The scientific flourishing of Bejaia<sup>v</sup> was not solely an achievement of the Almohads. The city had already enjoyed a distinguished scholarly reputation during the Hammadid period, attracting large numbers of students seeking knowledge. Italian scholars also studied in Bejaia, where they learned numerous crafts, including the manufacture of candles. Indeed, the Italian

word for candle, Bougie, preserves the name of Bejaia, reflecting the city's influence. Bejaia held considerable political, economic, and scholarly importance.<sup>vi</sup>

Tlemcen: Intellectual activity flourished in Tlemcen<sup>vii</sup> during the Almoravid period. The city became the administrative capital of the Almoravids in the Central Maghreb, where they built a palace to serve as their headquarters and constructed the Great Mosque in 530 AH/1136 CE. Consequently, Tlemcen emerged as one of the foremost urban centers of the Islamic Maghreb.<sup>viii</sup>

Following the entry of Abd al-Mu'min ibn Ali into Tlemcen in 534 AH/1139 CE, the city experienced significant urban expansion alongside increasing commercial activity and the spread of Arabization and Islamic culture. The Almohads continued to favor Tlemcen by maintaining it as the seat of their provincial administration and a center of intellectual influence. Abd al-Mu'min gave it priority as a cultural center because of its remarkable development and perhaps also because of its proximity to his birthplace, Tagrara.

Among Abd al-Mu'min ibn Ali's major achievements in Tlemcen were the renovation of the Great Mosque, the construction of the Mechouar Palace in 540 AH, the establishment of scholarly assemblies, and the promotion of compulsory education. As a result, Tlemcen became one of the Almohads' principal strongholds for disseminating their religious and political doctrine throughout the Central Maghreb.<sup>ix</sup>

### 1.1.2. Qal'at Banu Hammad:

Qal'at Banu Hammad was particularly renowned for the flourishing of Qur'anic and Hadith studies. During the 6th century AH (12th century CE), a distinguished group of scholars from the citadel emerged as eminent exegetes (*mufasssīrūn*) and traditionists (*muhaddithūn*), contributing through their teaching, writings, and dissemination of knowledge among students and the general public. Among them was Muḥammad ibn 'Abd Allāh ibn Muḥammad al-Mu'āfirī al-Qal'ī (d. 581 AH/1185 CE).<sup>x</sup>

### 1.1.3. Constantine

Constantine played only a secondary role from the beginning of the Islamic conquest until the Fatimid period. However, it expanded and gained prominence during the Hammadid and Almohad eras, becoming one of the principal urban centers of the Central Maghrib. Its status as a cultural center is evidenced by the emergence of several distinguished scholars during the Almohad period, including the traditionist Aḥmad ibn Khalaf ibn Ya'īsh al-Azdī, known as Abū al-'Abbās al-Qusṭanīnī, among others.<sup>xi</sup>

### 1.1.4. Jazā'ir Banī Mazghanna (Algiers):

The city of Algiers flourished even more during the Almohad period, as confirmed by the author of *Nuzhat al-Mushtāq*. Its Great Mosque had earlier been constructed in the 5th century AH/11th century CE by the Almoravid ruler Yūsuf ibn Tāshfīn.<sup>xii</sup> During the Almohad era, the city produced a number of eminent scholars, including the grammarian and man of letters 'Abd al-Wāhid ibn Muḥammad ibn Ḥabīb Abū Muḥammad al-Lakhmī al-Jazā'irī (active in 537 AH/1142 CE) and his contemporary, the traditionist 'Abd al-Mun'im ibn 'Ashīr al-Jazā'irī (active in 537 AH/1142 CE), in addition to many others.<sup>xiii</sup>

### 1.1.5. Oran

Several schools were established in Oran during the Almohad period, stimulating the city's intellectual and cultural life. As a result, numerous scholars emerged, among them Abū Muḥammad 'Abd Allāh ibn al-Jabal, one of the city's leading notables, and al-Ḥamzī al-Wahrānī, better known as Ibn Qarqūl, among others.<sup>xiv</sup>

### 1.1.6. Bona (Annaba)

Described by Yāqūt al-Ḥamawī as "the city of scholars," Bona was renowned for the Sidi Marwān Mosque, built in 425 AH/1033 CE, which continued to fulfill its religious and educational functions throughout the Almohad period. Among the city's distinguished scholars was the jurist and traditionist 'Alī al-Tarshakī al-Būnī, known as Abū al-Ḥasan (active in 536 AH/1141 CE), who later traveled to al-Andalus, along with many other scholars.<sup>xv</sup>

### 1.1.7. Wargla (Ouargla)

Wargla was distinguished by its Great Mosque, which served as a center of learning, consultation, and the training of scholars and jurists. It played an important intellectual role during the Ibādī and Almohad periods. The city also maintained strong connections with al-Andalus through the trade in slaves and gold imported from the Western Sudan. Among its most prominent scholars was the jurist Abū Ya'qūb Yūsuf ibn Ibrāhīm al-Warjalānī (500–570 AH/1106–1174 CE).<sup>xvi</sup>

### 1.1.8. Major Centers of Learning in al-Andalus

The principal centers of learning in al-Andalus included Zaragoza, Seville, Toledo, Granada, and Valencia.<sup>xvii</sup> These cities were among the most distinguished intellectual centers in various branches of knowledge. Contact with the people of al-Andalus played a significant role in the advancement and flourishing of intellectual life. This exchange of knowledge was reciprocal between al-Andalus and the Central Maghreb,<sup>xviii</sup> within the framework of what was known as the external scholarly journey (*al-riḥla al-khārijīyya*). By contrast, travel between the cities of the Central Maghreb was referred to as the internal scholarly journey (*al-riḥla al-dākhiliyya*). In this regard, Mohammed al-Qabli stated:

"Unity was no longer merely a unity of territory or geographical space; rather, it transcended this level and became a unity of a cultural sphere. Scholarly journeys, popular and elite Sufi networks, exchanges in all directions, authorizations (*ijāzāt*) and requests for authorization (*istijāzāt*), correspondence, and reciprocal consultations in legal opinions (*fatāwā*) and requests for legal opinions all testify to the unity of intellectual foundations, balance, and the shared methods of reasoning and independent legal interpretation (*ijtihād*)."<sup>xix</sup>

## 1.2. Women's Cultural Contributions in the Central Maghreb

Despite Ibn Tumart's strict stance regarding women's unveiling and social mixing, women nevertheless received a considerable share of education. They attended Ibn Tumart's teaching circles, listened to his advice and sermons, and benefited from his instruction. Consequently, educated women began to emerge from the sixth to the ninth centuries AH (twelfth to fifteenth centuries CE). In general, the people of the Maghreb—and particularly those of the Central Maghreb, whether in urban centers or rural areas—had the custom of sending girls from an early age to the *kuttāb* (Qur'anic school), where they studied nearly all the subjects taught to boys. They would then continue their education and memorize the principal texts studied by jurists.<sup>xx</sup>

Some historical sources from the Central Maghreb indicate that certain fathers taught their daughters reading, writing, portions of the Holy Qur'an, and the fundamentals of religion, including the doctrine of divine unity (*tawhīd*) and the basic principles of the Arabic language. For example, Muḥammad ibn Sulaymān reported that the Sufi scholar 'Abd al-Wahhāb ibn Ḥumayd served as the teacher of his own mother.<sup>xxi</sup>

Women generally did not attend mosques to receive instruction directly from scholars; rather, their homes functioned as educational institutions where they acquired knowledge in its various branches.<sup>xxii</sup> In this respect, their situation resembled that of Andalusian women during the fifth century AH/eleventh century CE, who transformed their homes into intellectual salons.

The desire to obtain an *ijāzah* (scholarly authorization) was one of the principal factors that encouraged the exchange of knowledge between the people of the Central Maghreb and al-Andalus. Scholarly relations further strengthened these exchanges, as many Andalusian scholars studied under teachers from the Central Maghreb and received *ijāzāt* from them, authorizing them to transmit the knowledge they had acquired to the men and women of their own communities.

Alongside the journeys of scholars, which were often crowned by their return after acquiring or disseminating knowledge, there was also migration driven by several factors, including the Christian expansion, the division among Muslims, the intervention of the Almoravids followed by the Almohads, and the Almoravid–Almohad conflict. All these circumstances led many Andalusians to migrate to the major urban centers of the Maghreb, particularly those of the Central Maghreb. This migration, in turn, contributed significantly to stimulating the intellectual movement between the two shores, especially as many scholars accompanied these migrations and chose to settle permanently. Such settlement fostered social integration through intermarriage between Andalusian and Maghrebi families, thereby facilitating the exchange of knowledge and sciences and giving rise to distinguished Maghrebi women of learning and culture, among whom were the following:

**Aisha al-Bijā'iyya** (Aisha of Béjaïa): One of the literary women of the city of Béjaïa, she was the daughter of the jurist Abū al-Ṭāhir 'Umārah al-Sharīf ibn Yaḥyā ibn 'Umārah al-Ḥasanī al-Sharīf. Known as al-Sharīfah or al-Bijā'iyya, she was an eloquent and highly intelligent woman of letters.<sup>xxiii</sup> She was also renowned for her beautiful handwriting and copied al-Tha'ālibī's *Yatīmat al-Dahr*, a work consisting of eighteen volumes.<sup>xxiv</sup>

**Ḥafṣa bint Abī Marzūq**: The daughter of the scholar Ibn Marzūq al-Khaṭīb, she was known by the honorific title al-Sayyidah ("the Lady"). She was also the grandmother of the eminent scholar, the grandson Ibn Marzūq, known as Quṭb al-Maghrib ("Pole of the Maghreb").<sup>xxv</sup>

**Aisha**: Daughter of Shaykh Muḥammad ibn Muḥammad ibn Aḥmad al-Sharīf al-Malīnī al-Madyūnī al-Tilimsānī. She was one of the teachers of the scholar and historian Ibn Maryam. Born into a family distinguished by knowledge, piety, and righteousness, she learned the Qur'an under her father's guidance.<sup>xxvi</sup>

**Aisha bint Lakḥal**: She was known for issuing legal opinions (*fatwas*) to women. Also noteworthy were Umm al-Faṭḥ, who died in Jerusalem, and the daughter of Abū 'Abd Allāh al-Kattānī, who became known for her piety and moderation in eating.<sup>xxvii</sup>

**Lalla Sittī** (Lady Sittī): Whose shrine is located in the city of Tlemcen, was renowned for her righteousness and devotion to Sufism.<sup>xxviii</sup>

The righteous and Sufi woman from Tlemcen known as al-Mu'minah ("the Believing Woman") gained considerable renown. She later moved to Fez, where she associated with leading jurists and engaged them in discussions on jurisprudential and ethical issues. She maintained a collegial relationship with the Chief Judge (Qāḍī al-Jamā'ah) Abū 'Abd Allāh al-Maqqarī in Fez, Ibn Qunfudh, and the pious Abū al-Qāsim al-Sharīf al-Tilimsānī, Abū al-Ḥasan 'Alī ibn 'Abd al-Wahhāb, who used to write her instructional tablets.<sup>xxix</sup>

## 1.3. Women's Cultural Contributions in Al-Andalus

**Umm Amr** (d. 580 AH / 1184 CE): The daughter of the Andalusian physician Ibn Zuhr. She studied medicine and its various branches under her father. Her entire family consisted of distinguished scholars and ministers who attained the highest ranks in society.<sup>xxx</sup>

**Umm al-Hasan**: The daughter of Judge Abu Ja'far al-Tanjani. She was raised under her father's care and studied medicine until she mastered its principles and objectives. She was also known for reading medical texts and composing poetry.<sup>xxxi</sup>

**The Daughter of Fa'iz**: The wife of Abu Abdullah ibn Attab. She learned Qur'anic exegesis (*Tafsir*), the Arabic language, and poetry from her father, while she studied Islamic jurisprudence (*Fiqh*) and spiritual refinement (*Raqa'iq*) under her husband. She traveled in pursuit of knowledge to Valencia and later performed the Hajj pilgrimage, passing through the Central Maghreb. After completing her pilgrimage, she passed away in Egypt in 446 AH / 1054 CE.

In general, the education of daughters in these scholarly families enabled them to play a significant role in raising and educating young boys from an early age, thereby facilitating their acquisition of knowledge and intellectual excellence. A notable example is Ibn Ghazi (919 AH / 1513 CE), who memorized numerous Prophetic traditions (*Hadiths*) from his mother, Rahmah bint al-Jannan, during his childhood. Consequently, he encountered little difficulty memorizing them during his formal studies, and he also learned from her many interpretations of Qur'anic narratives.<sup>xxxii</sup>

## 2. CONCLUSION

In conclusion, this study highlights numerous scholarly benefits that accrued to women in the Central Maghreb, with the scholarly journeys of scholars playing the most significant role in bringing about these benefits. Among the most notable are:

The integration of women into the cultural movement through scholars' journeys to al-Andalus and the migration of Andalusians to the Central Maghreb, which created a favorable environment for cultural exchange. Intermarriage further contributed to the blending of family ties with the cultural knowledge acquired by Maghrebi women.

The participation of women in the Central Maghreb in various fields of knowledge that flourished in al-Andalus, such as

theology ('Ilm al-Kalām) and alchemy, both of which were widespread in al-Andalus. This, in turn, strengthened the cultural and civilizational interaction between the two shores.

The education of Maghrebi women within their own households by their closest relatives enabled them to excel in the same disciplines in which the heads of their families had distinguished themselves.

The emergence of scholarly families, both men and women, specializing in fields such as medicine, the judiciary, and Islamic jurisprudence (fiqh).

Pilgrimage journeys (Hajj) and their influence on the Central Maghreb, as pilgrims were attracted by the centers of learning they encountered during their travels. The pilgrimage was among the most active forms of scholarly travel.

Commercial relations between the two shores, which involved both women and men, either directly or indirectly, and contributed to the exchange of knowledge and culture.

The abundance and diversity of educational institutions, together with the attention paid by the Almoravid and Almohad states to women's education, to the extent that education became compulsory for both sexes. This enabled women to leave their homes and interact directly with scholars from different parts of the world who either passed through or resided in the major cities of the Central Maghreb.

The attainment of scholarly licenses (ijāzāt) by some women from distinguished scholars in both the Central Maghreb and al-Andalus, which qualified them to perform various professional roles, including teaching and education. Through these roles, they were able to influence the intellectual and scholarly development of those they instructed.

## REFERENCES

- Abd al-Hamid, H. (1993). *Tlemcen: A center of cultural radiance in the Central Maghreb*. *Journal of Islamic Civilization*, 1.
- Allam, A. A. A. (1971). *The Almohad State in Morocco during the reign of Abd al-Mu'min ibn Ali* (1st ed.). Dar al-Ma'arif.
- Al-Albani, M. N. al-D. (1969). *Sahih al-Jami' al-Saghir wa Ziyadatuh (Al-Fath al-Kabir)* (Vol. 1, 1st ed.). Islamic Library.
- Al-Dhahabi, S. al-D. A. A. M. ibn A. ibn U. al-Turkumani al-Dimashqi. (1985). *Siyar A'lam al-Nubala'* (S. al-Arna'ut, Ed.; Vol. 20). Mu'assasat al-Risalah.
- Al-Ghubrini, A. A. A. ibn A. (1970). *'Unwan al-Dirayah fi Man 'Urifa min al-'Ulama' fi al-Mi'ah al-Sabi'ah bi-Bijayah* (R. Bounar, Ed.). National Publishing and Distribution Company.
- Al-Ghubrini, A. A. A. ibn A. (1981). *'Unwan al-Dirayah fi Man 'Urifa min al-'Ulama' fi al-Mi'ah al-Sabi'ah bi-Bijayah* (2nd ed., R. Bounar, Ed.). National Publishing and Distribution Company.
- Al-Idrisi. (1983). *Nuzhat al-Mushtaq fi Ikhtiraq al-Afaq: Maghreb section* (M. H. Sadiq, Ed.). Algeria.
- Al-Idrisi. (1989). *Nuzhat al-Mushtaq fi Ikhtiraq al-Afaq* (1st ed.). Alam al-Kutub.
- Al-Marrakushi, Y. (n.d.). *Al-Sa'adah al-Abadiyyah fi al-Ta'rif bi-Mashahir al-Hadrah al-Marrakushiyyah* (2nd ed.). Modern Printing House.
- Al-Mukhtar al-Susi, M. (1964). *Al-Ma'sul* (Vol. 4).
- Al-Sallabi, A. M. M. (n.d.). *Illustrious pages from the Islamic history of North Africa: The precious jewel on the Almoravid State* (Vol. 4). Maktabat al-Iman.
- Al-Suyuti, J. al-D. (1979). *Bughyat al-Wu'at fi Tabaqat al-Lughawiyyin wa al-Nuhat* (M. A. I. Ibrahim, Ed.; 2nd ed., Vol. 1). Dar al-Fikr.
- Ibn Abd al-Malik. (1965). *Al-Dhayl wa al-Takmila* (I. Abbas, Ed.; Vol. 5). Dar al-Thaqafa.
- Ibn Khaldun. (2000). *Al-Muqaddimah* (1st ed.). Dar Sadir.
- Ibn Khaldun. (n.d.). *Kitab al-'Ibar* (Vol. 6).
- Ibn Khallikan, A. al-A. A. ibn M. (1949). *Wafayat al-A'yan wa Anba' Abna' al-Zaman* (Vol. 4).
- Ibn Maryam al-Sharif al-Maliti al-Madyuni al-Tilimsani, A. A. A. M. ibn M. ibn A. (1908). *Al-Bustan fi Dhikr al-Awliya' wa al-'Ulama' bi-Tilimsan* (M. ibn A. Shanab, Ed.). Al-Tha'libiyyah Press.
- Ibn Qunfudh, A. A. A. ibn H. ibn A. ibn al-Khatib al-Qusantini. (1965). *Uns al-Faqir wa 'Izz al-Haqir* (M. al-Fasi & A. Faure, Eds.). Publications of the University Center for Scientific Research.
- Ibn Yahya ibn Khaldun, A. Z. Y. M. (1980). *Bughyat al-Ruwwad fi Dhikr Muluk Bani 'Abd al-Wad* (A. al-Hamid Hajiyat, Ed.; Vol. 2). National Library.
- Ibn al-Khatib, L. al-D. (1973). *Al-Ihata fi Akhbar Gharnata* (M. A. Inan, Ed.; Vol. 1). Dar al-Ma'arif.
- Muhammad Isma'il Abd al-Razzaq. (1985). *The Kharijites in the Maghreb until the mid-fourth century AH* (2nd ed.). Dar al-Thaqafa.
- Al-Mili, M. ibn M. (n.d.). *History of Algeria: Ancient and modern* (Vol. 2). National Book Institution.
- Salim, S. A. A. (1981). *The Greater Maghreb (The Islamic period): A historical, urban, and archaeological study* (Vol. 2). Dar al-Nahda al-Arabiyya.
- Yaqut al-Hamawi. (1977). *Mu'jam al-Buldan* (Vol. 4). Dar Sadir.
- 'Abd al-Wahhab, H. H. (1985). *Famous Tunisian women* (3rd ed.). Al-Manar Library.

<sup>i</sup> Ibn Khaldun, *Al-Muqaddimah*, Dar Sadir, 1st ed., Beirut, 2000, p. 743.

<sup>ii</sup> Al-Albani, *Sahih al-Jami' al-Saghir wa Ziyadatuh (Al-Fath al-Kabir)*, Islamic Library, 1st ed., 1969, Vol. 1, p. 471, Hadith no. 2333.

<sup>iii</sup> Tahert was founded by Imam Abd al-Rahman ibn Rustam, the Persian Ibadi Kharijite, in 161 AH. Ibn Rustam was a distinguished scholar in religious sciences, literature, and astronomy. Tahert is regarded as the oldest cultural center in the Central Maghreb. See: Muhammad Isma'il Abd al-Razzaq, *The Kharijites in the Maghreb until the Mid-Fourth Century AH*, Dar al-Thaqafa, 2nd ed., Casablanca, Morocco, 1985, p. 95.

<sup>iv</sup> Abd Allah Ali Allam, *The Almohad State in Morocco during the Reign of Abd al-Mu'min ibn Ali*, Dar al-Ma'arif, 1st ed., Egypt, 1971, p. 286.

<sup>v</sup> Bejaia was founded at the beginning of the second half of the fifth century AH (460 AH/1067 CE) by Emir al-Nasir ibn Alnas and became the capital of the Hammadid dynasty. See: Al-Idrisi, *Nuzhat al-Mushtaq fi Ikhtiraq al-Afaq*, 1st ed., Alam al-Kutub, Beirut, 1989, p. 261.

<sup>vi</sup> Abd Allah Ali Allam, *ibid.*, p. 287.

<sup>vii</sup> Tlemcen derives from the words Tlem (to gather) and San (two), referring to the meeting of the hill and the desert. Located at the foot of the Banu Warnid Mountains, the city consists of the ancient settlement of Agadir, founded by the Banu Ifren, and the newer city established by Yusuf ibn Tashfin in 473 AH/1081 CE. See: Mubarak ibn Muhammad al-Mili, *History of Algeria: Ancient and Modern*, Vol. 2, National Book Institution, Algeria, pp. 444–445.

<sup>viii</sup> Ali Muhammad Muhammad al-Sallabi, *Illustrious Pages from the Islamic History of North Africa: The Precious Jewel on the Almoravid State*, 1st ed., Vol. 4, Maktabat al-Iman, al-Mansurah, p. 312.

<sup>ix</sup> Abd al-Hamid Hajiyat, "Tlemcen: A Center of Cultural Radiance in the Central Maghreb," *Journal of Islamic Civilization*, No. 1, 1993, p. 183.

- <sup>x</sup> The fortress was founded by Hammad ibn Buluggin ibn Ziri al-Sanhaji to the north of the city of M'Sila in 398 AH / 1007–1008 CE. See: Al-Idrisi (d. 560 AH / 1165 CE), *Nuzhat al-Mushtāq fī Ikhtirāq al-Āfāq* (The Delight of Him Who Desires to Journey Through the Regions of the World), Maghreb Section, ed. Muhammad Haj Sadiq, n.p., Algeria, 1983, p. 109.
- <sup>xi</sup> Abu al-'Abbas Ahmad ibn Ahmad al-Ghubrini (d. 704 AH / 1305 CE), 'Unwān al-Dirāyah fī Man 'Urifa min al-'Ulamā' fī al-Mi'ah al-Sābi'ah bi-Bijāyah (The Title of Knowledge Concerning the Scholars of the Seventh Century in Béjaïa), ed. Rabah Bounar, National Publishing and Distribution Company, 2nd ed., Algeria, 1981, p. 140.
- <sup>xii</sup> Constantine: "It is a very large, well-fortified, lofty fortress that even birds can scarcely reach except with great effort... To its south lies the Fortress of Banu Hammad." See: Yaqut al-Hamawi, *Mu'jam al-Buldān* (Dictionary of Countries), Dar Sadir, Vol. 4, Beirut, 1977, p. 349.
- <sup>xiii</sup> Al-Suyuti, *Bughyat al-Wu'āt fī Ṭabaqāt al-Lughawiyyīn wa al-Nuḥāt* (The Aspiration of the Conscious in the Biographies of Linguists and Grammarians), ed. Muhammad Abu al-Fadl Ibrahim, Dar al-Fikr, 2nd ed., Cairo, Egypt, 1979, Vol. 1, p. 263.
- <sup>xiv</sup> Jazā'ir Banī Mazghanna (the Island/City of Banu Mazghanna): Banu Mazghanna were one of the branches of the Sanhaja tribe, whose settlements extended from M'Sila to Hamza (Bouira), Algiers, the Mitidja Plain, Médéa, and Miliana. See: Ibn Khaldun, *Kitāb al-'Ibar*, Vol. 6, pp. 202–203.
- <sup>xv</sup> Sayyid Abd al-Aziz Salim, *The Greater Maghreb (The Islamic Period): A Historical, Urban, and Archaeological Study*, Dar al-Nahda al-Arabiyya, Beirut, Lebanon, 1981, Vol. 2, p. 749.
- <sup>xvi</sup> Ibn Abd al-Malik, *Al-Dhayl wa al-Takmila* (The Supplement and Completion), ed. Ihsan Abbas, Dar al-Thaqafa, Beirut, 1965, Vol. 5, p. 122.
- <sup>xvii</sup> Abu Abd Allah Muhammad ibn Ahmad ibn Uthman al-Turkumani al-Dimashqi (al-Dhahabi) (d. 748 AH / 1347 CE), *Siyar A'lām al-Nubalā'* (The Lives of the Noble Figures), ed. Shu'ayb al-Arna'ut, Mu'assasat al-Risalah, Beirut, Vol. 20, 1985, p. 521.
- <sup>xviii</sup> Abu al-'Abbas Ahmad ibn Ahmad al-Ghubrini (d. 714 AH / 1314 CE), 'Unwān al-Dirāyah fī Man 'Urifa min al-'Ulamā' fī al-Mi'ah al-Sābi'ah bi-Bijāyah, ed. Rabah Bounar, National Publishing and Distribution Company, Algeria, 1970, p. 218.
- <sup>xix</sup> Abu al-'Abbas Ahmad ibn Ahmad al-Ghubrini (d. 714 AH / 1314 CE), 'Unwān al-Dirāyah fī Man 'Urifa min al-'Ulamā' fī al-Mi'ah al-Sābi'ah bi-Bijāyah, ed. Rabah Bounar, National Publishing and Distribution Company, Algeria, 1970, p. 218.
- <sup>xx</sup> Ibn Khaldūn, *Al-Muqaddimah*, p. 538.
- <sup>xxi</sup> Muḥammad al-Mukhtār al-Sūsī, *Al-Ma'sūl*, Vol. 4, 1964, p. 69.
- <sup>xxii</sup> *Ibid.*, p. 18.
- <sup>xxiii</sup> Ḥasan Ḥusnī 'Abd al-Wahhāb, *Famous Tunisian Women*, 3rd ed., Al-Manār Library, Tunis, 1985, p. 119.
- <sup>xxiv</sup> *Ibid.*, p. 117.
- <sup>xxv</sup> Abū 'Abd Allāh Muḥammad ibn Muḥammad ibn Aḥmad, known as Ibn Maryam al-Sharīf al-Malītī al-Madyūnī al-Tilimsānī (d. 1014 AH/1605 CE), *Al-Bustān fī Dhikr al-Awliyā' wa al-'Ulamā' bi-Tilimsān*, ed. Muḥammad ibn Abī Shanab, al-Tha'ālibiyyah Press, Algiers, 1908, p. 269.
- <sup>xxvi</sup> *Ibid.*, p. 145.
- <sup>xxvii</sup> Abū Zakariyyā Yahyā ibn Muḥammad ibn Khaldūn (d. 780 AH/1378 CE), *Bughyat al-Ruwwād fī Dhikr Mulūk Banī 'Abd al-Wād*, ed. Ḥājjīyāt 'Abd al-Ḥamīd, National Library, Vol. 2, Algiers, 1980, p. 40.
- <sup>xxviii</sup> Yahyā al-Marrākushī, *Al-Sa'ādah al-Abadiyyah fī al-Ta'rīf bi-Mashāhīr al-Ḥaḍrah al-Marrākushiyyah*, Modern Printing House, Casablanca, 2nd ed., n.d., p. 50.
- <sup>xxix</sup> Abū al-'Abbās Aḥmad ibn Ḥusayn ibn 'Alī ibn al-Khaṭīb al-Qusantīnī, known as Ibn Qunfudh, *Uns al-Faqīr wa 'Izz al-Ḥaqīr*, ed. Muḥammad al-Fāsī and Adolphe Faure, Publications of the University Center for Scientific Research, Agdal Press, Rabat, 1965, p. 81.
- <sup>xxx</sup> Abu al-Abbas Ahmad ibn Muhammad (Ibn Khallikan) (d. 681 AH / 1282 CE), *Wafayat al-A'yan wa Anba' Abna' al-Zaman*, Vol. 4, Cairo, 1949, p. 434.
- <sup>xxxi</sup> Lisan al-Din Ibn al-Khatib al-Tilimsani (d. 776 AH / 1374 CE), *Al-Ihata fī Akhbar Gharnata*, ed. Muhammad Abdullah Inan, Dar al-Ma'arif, Vol. 1, Cairo, 1973, p. 430.
- <sup>xxxii</sup> *Ibid.*, p. 202.