



Akademik Tarih ve Düşünce Dergisi

ISSN: 2148-2292

12 (2) 2025

Academic Journal of History and Idea

Araştırma Makalesi | Research Article

Geliş tarihi | Received: 20.12.2024

Kabul tarihi | Accepted: 10.04.2025

Yayın tarihi | Published: 25.04.2025

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Atıf Künyesi | Citation Info

Moulay, M. (2025). Educational Curricula and Programs in Touat Region-South of Algeria- and the Western Sudan (10-12ah / 16-18ad). *Akademik Tarih ve Düşünce Dergisi*, 12 (2), 465-480.

Educational Curricula and Programs in Touat Region-South of Algeria- and the Western Sudan (10-12ah / 16-18ad)

Abstract

This study aims to highlight the nature of the multidimensional relationships that connected Touat (in the western south of Algeria) and the lands of West Sudan throughout history, focusing on the scientific and cultural aspects represented in the transfer of knowledge through book travels, the migration of scholars, scientific licenses, auditory sessions, and explanations. These interactions resulted in the formation of a common teaching methodology and a unified educational pattern for sciences and knowledge between the two regions, leading to the adoption of this knowledge as accredited educational curricula in both areas, reflecting the depth of cultural and scientific exchange and its impact on shaping the common educational system.

Keywords: Education, Curricula, Study Programs, Western Sudan, Touat, South of Algeria

Cezayir'in Güneyindeki Touat Bölgesi ve Batı Sudan'da Eğitim Müfredatı ve Programları (10-12ah / 16-18ad)

Öz

Bu çalışma, kitap seyahatleri, âlimlerin göçü, bilimsel lisanslar, işitsel oturumlar ve açıklamalar yoluyla bilgi aktarımında temsil edilen bilimsel ve kültürel yönere odaklanarak, tarih boyunca Touat



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(Cezayir'in batı güneyinde) ve Batı Sudan topraklarını birbirine bağlayan çok boyutlu ilişkilerin doğasını vurgulamayı amaçlamaktadır. Bu etkileşimler, iki bölge arasında ortak bir öğretim metodolojisi ve bilimler ve bilgi için birleşik bir eğitim modelinin oluşmasıyla sonuçlanmış, bu bilginin her iki bölgede de akredite eğitim müfredatı olarak benimsenmesine yol açarak kültürel ve bilimsel alışverişin derinliğini ve ortak eğitim sistemini şekillendirmedeki etkisini yansıtmıştır.

Anahtar Kelimeler: Eğitim, Müfredat, Çalışma Programları, Batı Sudan, Touat, Cezayir'in Güneyi

Introduction

The study of educational curricula and syllabi in Touat –south of Algeria- and the Western Sudan Land offers a profound insight into the historical, cultural, and scientific exchanges that have shaped the intellectual landscapes of these regions. The significance of this study lies in its exploration of the multidimensional relationships that connected Touat and West Sudan, particularly through the lens of educational practices and knowledge dissemination. These interactions were not merely transactional but were deeply rooted in the migration of scholars, the exchange of scientific licenses, auditory sessions, and the travel of books, all of which contributed to a shared educational methodology and a unified pattern of scientific and cultural knowledge. Understanding the educational curricula and syllabi of Touat and the Western Sudan Land is crucial for comprehending the broader historical and cultural dynamics of the region. This study sheds light on how the movement of scholars and texts facilitated the transfer of knowledge, leading to the development of a common educational framework. By examining these interactions, the study highlights the role of education as a unifying force that transcended geographical and cultural boundaries, fostering a shared intellectual heritage. The primary objectives of this study are to explore the historical and cultural connections between Touat and the Western Sudan Land, with a particular focus on educational practices; to analyze the mechanisms of knowledge transfer, including the migration of scholars, the exchange of scientific licenses, and the movement of books; to identify the common teaching methodologies and educational patterns that emerged as a result of these interactions; and to assess the impact of these educational exchanges on the development of accredited curricula in both regions. Through these objectives, the study aims to provide a comprehensive understanding of how intellectual and cultural exchanges shaped the educational systems of Touat and the Western Sudan Land, highlighting the shared heritage and methodologies that unified their approaches to knowledge dissemination. This study employs a multidisciplinary approach, combining historical analysis, textual examination, and comparative studies. Primary

sources such as historical manuscripts, scientific licenses, and records of auditory sessions will be analyzed to trace the movement of knowledge and scholars. Secondary sources, including scholarly articles and historical accounts, will provide context and support for the findings. The comparative analysis will focus on identifying similarities and differences in the educational curricula and syllabi of Touat and the Western Sudan Land, highlighting the shared elements that emerged from their interactions. The study hypothesizes that the educational curricula and syllabi in Touat and the Western Sudan Land were significantly influenced by the historical and cultural exchanges between the two regions. It posits that the migration of scholars, the exchange of scientific licenses, and the movement of books led to the development of a unified educational methodology and a common pattern of scientific and cultural knowledge. This, in turn, resulted in the adoption of accredited educational curricula that reflected the depth of cultural and scientific exchange between Touat and the Western Sudan Land. In addition, this study aims to provide a comprehensive understanding of the educational interactions between Touat and the Western Sudan Land, highlighting the significance of these exchanges in shaping a common educational system. By examining the historical context, mechanisms of knowledge transfer, and the resulting educational patterns, the study seeks to contribute to the broader understanding of the intellectual and cultural history of the region.

1. Education

Education spread in Touat and the lands of the African coast as a result of the intellectual and scientific renaissance that it witnessed throughout the ninth and tenth centuries AH, the fifteenth and sixteenth centuries AD. Scientific schools such as: Al-Katateeb, mosques, and Zawiyas played a prominent role in giving great importance to the educational movement, with the contribution of scholars who had the merit of forming scientific elites according to gradual stages of education, starting with the stage of indoctrination and spelling to the stage of in-depth study, then permission and authorization.

2. Its stages

The stages of education usually began with the writer and the "*Mahdhara*" in the early years, then the student moved to the "*Zawiya*" and mosques for secondary and higher education (Khalil, 1997, pp. 49-50) provided that in the lands of Shinqit, the "*Mahdhara*" performed both functions.

2.1. The first stage

It takes place in the "*Mahdhara*" or the "*Kuttab*", where the child is directed to it at an early age. As soon as the boy reaches the age of four, his father entrusts him to the imam of the mosque to teach him in exchange for paying an annual share of dates (Faraj, 1977) . This is after a great ceremony is held for him, and a table is made that includes dates, milk, and bread made with ghee, and the men of the neighborhood are invited to that table, headed by the students of the Quranic school (Mariyoush & Houtia, 2007). In order to be a good start for the boy to enter the "Kuttab", which begins with teaching writing as the first step of education. (Belalem, 2005, p. 263), which the Sheikh or Quran teacher opens on the boy's board. : "*In the name of God, the Most Gracious, the Most Merciful*", and the first three letters (Houtia, 2007, p. 245). And the board is crowned with His saying: "Say, Call upon Allah or call upon the Most Gracious" (Holy Quran Surah Al-Isra verse 110). This is a good omen because those verses call for the worship of God and the correction of creed, then the Sheikh writes for the student the letters of the alphabet (A, B, T, ... etc.), especially those known in the Maghreb countries, where the letter Qaf is dotted with one dot from above, and the letter Fa is dotted with one dot from below (Belalem, 2005, p. 263), where the Sheikh writes with a pencil on the child's board and orders him to follow his writing, and thus the child learns how to form letters, and gets used to holding the pen so that his fingers and hands practice writing and calligraphy (Houtia, 2007). After that, writing is done with a pen made of sharpened wood with an inkwell inside it containing black ink made locally. If the student improves the handwriting and becomes an expert in writing and dictation, then the teacher at that time dictates the verses to him to write them on a board and shapes them, then the teacher monitors what the student has written, all of this to make it easier for him to know reading and writing, and therefore memorization. When the student completes the first part, his family presents a table of food to his fellow students in the "*Kuttab*" or "*Mahdhara*", in which no one shares with them, and this is out of joy and rejoicing for what their child has reached (Belalem, 2005, p. 264). After that, the Sheikh gradually progresses him in memorizing the Book of God Almighty until he completes it by heart. Once he completes it, he moves on to teaching him some of the jurisprudential and linguistic knowledge, such as the texts of Ibn Ashir, Al-Akhdari, and Al-Ajrummyah (Sarir, 2000). which were written for the boy every day in one or two verses at the bottom of the board, separated from the Quran by a line. These verses were usually about beliefs, then the conditions of prayer and what

is related to it (Bakri, 2005, p. 43). As for the daily timing of study, it is from dawn to forenoon, or sometimes even until noon, and from noon to after the afternoon prayer in the evening. At night, some short Surahs are read in a group to accustom the boy to memorizing them through listening. This is throughout the days of the week except for Thursday and Friday mornings, and the holidays that were granted on occasions and festivals (Belalem, 2005). When the student memorizes the entire Holy Quran, he reviews it with his Sheikh, and then a joyful ceremony is held for him, known as the "completion ceremony" (حفل الختمة) or ("Al-Hifadha" الحفاظة), an allusion to the student's completion of memorizing the Quran. His hands and feet are decorated with henna, and the Sheikh writes the last verses of Surah Al-Baqarah and some supplications on the student's board, as well as decorating it with different colors of gum. The student sits in the hallway of the Kuttab, surrounded by his classmates, who recite the Burdah poem, and receives gifts and presents from the congratulators who come from the village and the neighboring villages. This completion is usually at an early age, not exceeding twenty years for the average student. Therefore, the Kuttab stage was necessary for every student, because without it he could not qualify to pursue studies in the other stages (Mariyoush & Houtia, 2007).

2.2. The Second Stage

This stage comes after the student has successfully completed the first stage of his education, thus qualifying him to move to the Zawiya or mosque to learn from its Sheikh. Education in this stage is more specialized and disciplined, and students coming from distant regions benefit from food and accommodation, according to an internal system in which study is from dawn to the evening prayer (Zabadia, no date). The student also delves into various kinds of scientific knowledge prescribed for him, including jurisprudence, hadith, language, logic, inheritance, biographies, and Quranic sciences. In jurisprudence, there is the "Risala" of Ibn Abi Zayd al-Qayrawani, in grammar, there is "Alfiyyah" of Ibn Malik, and "Mulhat al-I'rab", and in Hadith, there are "*Sahih al-Bukhari*" and "Muslim", and "*Muwatta Imam Malik*"), and in interpretation, there is "*Tafsir al-Jalalayn*" (Djaafari, 1997, p. 145)

The students received knowledge at the hands of the Sheikh in the courtyard of the Zawiya or mosque, sitting in a circle with the Sheikh in the middle. Each of them had a large board and a set of books from the subjects imposed on them in the study. The circle often continues from morning until noon every day, then the study continues again after the noon prayer after the students have taken a rest (siesta). The students return to reciting the Quran and memorizing the various

texts in various fields of knowledge. The evening session ends at sunset, with a return to activity after the Maghrib prayer.

Barth noticed this system of study in Azwad when he saw the students of Sheikh Ahmed al-Bakay reading on boards in circles in the outer space. This is due to the fact that the scholars of Touat were traveling to the lands of Azwad and the entire Sahel region to convey knowledge and learning to them, and thus they transferred with them the study system prevalent in the Touat region. (Mariyoush & Houtia, 2007). The period of study was not fixed in this stage, but rather depended on the student's ability to absorb the materials prescribed for him in memorization and education. This type of education in the Zawiya or mosque was not limited to students only, but listeners could also take places in the back rows of the circle. A chair was also erected for the Sheikh to sit on, under the columns of the Zawiya or mosque and in the middle of the circle (Houtia, 2007). The common method of teaching was that the Sheikh would begin by giving his opinion on jurisprudential issues to his students, and then the students would read their lesson from the book prescribed for them in the presence of the Sheikh. Then he asks each of them to clarify what is unclear to him, and during that, the students record the explanations that the Sheikh gives as an answer to what they are inquiring about (Al-Dali, No date), and opening the door for discussion for the students after the end of each lesson for the benefit to spread.

As for the method of pauses that occur during the lesson, where the students are required, while they are around the Sheikh, to read what they have memorized from the texts, and each student is required to have full memorization from the beginning to the end of the verses that he stops at. If it happens that he has not memorized them, the Sheikh reproaches him and considers that to be negligence. But if he memorizes them as is the custom of the people, the Sheikh explains the meanings of the verse and clarifies its meaning and explains to him the intended meaning, and then brings to him the evidence related to the verse and the disagreement in the matter (Ziada, 1982). If any, and each circle specializes in a specific subject, and this continues throughout the days of the week. Also, education in this stage is not limited to the board only, unlike the first stage, but the student relies on the books of texts or the materials prescribed for them, in addition to the teaching that is under the supervision of the Sheikh, who is assisted by some students who have spent a long time in the study, and they had a good academic achievement (al-Tinbukti, 1989). All of this stems from the interest and eagerness of parents for their children to learn and memorize the

Quran. Ibn Battuta, when he visited West Sudan, described that among the parents, due to their keenness on teaching their children the Quran and having them memorize it, they would motivate them either by encouragement or intimidation until they memorized it (Battuta, 1997)

3. Educational Curricula

The prevailing educational curricula in the lands of Touat and West Sudan were the same as those known in Islamic countries such as Egypt and the Maghreb, in addition to some compositions authored by local scholars who tried to highlight the scientific aspect of the region through these compositions. Even some explanations and footnotes to non-local works are considered the origin of authorship. However, most of these works were mostly limited to traditional sciences and some intellectual ones, but most of them were from linguistics and Sharia sciences, and some compositions in biographies and history. However, they were tinged with the Maliki doctrinal character, due to the spread of this doctrine in the Maghreb and the African coast. Among the most important subjects that were taught in educational schools, such as Zawiyas and Katatib, are the following:

3.1. Creed-Aqida

The creed was taught in Touat and West Sudan through the books of Al-Sanusi, especially the book Umm al-Barahin, which is a compilation that includes three types: the major, middle, and minor creeds, which is what he was famous for. Ahmed Baba al-Tinbukti says about it: *"For the sake of creeds, no creed equals it"* (al-Tinbukti, 1989, p. 301). The book of Al-Maqri, called "Idha'at al-Dujna," was also taught, in addition to what Sheikh Al-Maghili left in this field, represented in his book *"Misbah al-Arwah fi Usul al-Falah"* (Al-Hamdi, 2012, p. 68). which Ahmed Baba al-Tinbukti described as: "A wonderful book in two notebooks." (al-Tinbukti, 1989, p. 577). The creed was taught through the introductions of some books of jurisprudence, such as the creed of Ibn Abi Zayd al-Qayrawani in his "Rissala," and the introduction of Ibn Ashir in "Al-Murshid al-Mu'in.

As for the local compositions authored by the scholars of the region in this field, such as Al-Hajj Ahmed bin And Abdullah al-Walati,(He is Al-Hajj Ahmed bin And Abdullah bin Ali bin Al-Sheikh Al-Walati, relative to Walata. He was one of the scholars working on verification. He died, may God have mercy on him, on the ninth of Rabi' in the year 1140 AH, 1727 AD). (Al-Hamdi, 2009, p. 48). who authored a creed in the science of Kalam, and Al-Hajj al-Hasan bin Aghid al-Zaydi - He is one of the famous figures in Azwad and the imams mentioned. The presidency of

jurisprudence ended with him. He was insightful in the ways of argumentation. He learned from the jurist Ahmed al-Wali and from the jurist Ahmed Abu al-Autad al-Tashini and others of the imams. He died on Sunday, eleven days before the end of Ramadan in the year 1123 AH/1711 AD- (Al-Hamdi, 2009, p. 52), who composed a poem in monotheism called "Tuhfat al-Sibyan." Muhammad al-Ghalawi also authored a book on creed and monotheism- He is Muhammad bin Abi Bakr bin al-Hashem al-Ghalawi, a jurist, grammarian, and writer. He learned from Ibn al-A'mash al-Alawi, and many students learned from him. He died on Friday, 16th of Dhu al-Hijjah in the year 1098 AH/1686 AD- (al-Janna, 1995), and Muhammad bin Abi Bakr al-Walati left a poem on the science of the principles of religion consisting of more than three hundred verses, and he was twenty-one years old. He explained the creed of the jurist Muhammad bin Abi Bakr bin al-Hashem with a useful explanation that he called "Al-Mutun al-Ilahiyya ala al-Aqida al-Ghalawiyya" (al-Tinbukti, 1989, p. 301) And "*Wasilat al-Sa'ada*" by al-Mukhtar bin Buna al-Jakani (Al-Nahwi, 1997, p. 216).

3.2. Quranic sciences

The people of Touat and West Sudan were interested in the Holy Quran, starting with memorizing and studying it. Since this study can only be done through understanding its meanings and the reasons for its revelation, the places of its revelation, how it was revealed, realizing the meanings of words and phrases, and good reading and pronunciation, all of this required attention to this science. The books "Al-Durar al-Lawa'i fi Qira'at al-Imam Nafi'" by Abi al-Hasan bin Barri, "Tafsir al-Shatibi" and "al-Ta'wil fi Ma'ani al-Tanzil" by al-Shatibi, "Tafsir Ibn al-Jawzi," "al-Itqan fi Ulum al-Quran" by al-Suyuti, and "al-Jazariyyah fi Ilm al-Tajwid" by Abi Yahya Zakaria al-Ansari were studied. However, the most famous interpretations that were circulating in the region is "Tafsir al-Jalalayn" attributed to the scholars Jalal al-Din Abd al-Rahman bin Abi Bakr al-Suyuti al-Misri, and Jalal al-Din Muhammad bin Ahmad bin Ibrahim bin Ahmad bin Hashem al-Mahalli al-Misri al-Shafi'i who died in 884 AH/1459 AD. Local authorship had a role in the educational process, especially what Sheikh al-Maghili did in authoring a book on interpretation called "Al-Fath al-Mubin fi Sharh al-Quran al-Karim," and the book "Al-Durr al-Masun fi I'rab al-Quran al-Karim" by Abd al-Rahman bin Omar al-Tanlani (born in 1193 AH/1707 AD), and the book "Manzuma fi Tafsir Gharib al-Quran" by Muhammad Belalem al-Zajlawi (d. 1212 AH/1797 AD). Abdullah bin Abi Bakr al-Tanwajui, who traveled to Ahmed al-Habib al-Lamti al-Sijilmasi and

read the seven readings to him, and taught his students al-Shatibiyyah and interpreted it for them, in addition to the interpretation of Muhammad al-Mukhtar bin Muhammad Saeed, whose interpretation came in two volumes, which he called "al-Ibriz ala Kitab Allah al-Aziz" (Djaradi, 2010-2011)

3.3. Hadith

Hadith is considered the second most important source after the Holy Quran. Therefore, the people of Touat and West Sudan gave it the same importance as the Quran, as it is considered the second book after the Book of God. Hadith books such as: Al-Sahihain (Bukhari and Muslim) . (Al-Hamdi, 2012, p. 60). Sunan al-Tirmidhi, then al-Arba'in al-Nawawi, the Book of Healing by Qadhi Iyadh, and Alfiiyya al-Iraqi in Hadith were studied. However, the greatest importance was given to Sahih al-Bukhari, as this book reached a level of sanctity in the cities of Jenne, Timbuktu, and also Touat (Al-Saadi, 1981). In fact, Completion ceremonies were held for it on certain days in Quranic schools and Zawiyas, and this completion ceremony is known as the Bukhari Completion Ceremony, which continues to this day. Among the most famous Zawiyas that have persevered in it is the Mahdiyya Zawiya, where a celebration is held that lasts a whole night until the morning, in which the entire Sahih al-Bukhari is read from beginning to end. This celebration also includes collective marriage ceremonies attended by visitors, sheikhs, and students of knowledge from all over Touat.

As for local production, it was meager. Al-Maghili left a composition called "*Miftah al-Nazar fi Ilm al-Hadith*" (Houtia, 2007, p. 1/259). (The Key to النظر in the Science of Hadith), in addition to al-Hasan bin Aghid, who excelled in presenting evidence from the Hadith. He has a poem in the science of Hadith called "Rawdat al-Azhar" (The Garden of Flowers), and he made an explanation of it called "Qurrat al-Absar" (The Delight of Eyes), until it was said about him: "*Whoever misses al-Hasan al-Basri should turn to al-Hasan al-Yusi, and whoever misses al-Hasan al-Yusi should turn to al-Hasan bin Aghid*" (Al-Hamdi, 2012, p. 55).

3.4. Jurisprudence (Fiqh)

It is considered the most important science that the people of Touat and West Sudan engaged in due to their daily need for it, and considering that the Maliki school of thought is the prevailing school of thought in the country, its works have known a great demand from the people of the region. Among the Maliki jurisprudential works that they relied on, we find: the text of Ibn Ashir, which is a text in jurisprudence authored by its author, Abd al-Wahid bin Ashir al-Andalusi al-Fasi

(d. 1040 AH) when he was going to Hajj. The people of Libya asked him to organize for them a system that would help them apply the jurisprudential rulings, so he arranged this text for them in the form of chapters: prayer, fasting, zakat, Hajj... etc. He opened this text with his name: *"Abd al-Wahid bin Ashir says, beginning in the name of God, the Almighty"* (Al-Hamdi, 2012, p. 55). The second type of jurisprudential works that received great and unprecedented demand and attention in the region is the *"Risala"* of Ibn Abi Zayd al-Qayrawani (d. 386 AH), which is a summary of Maliki jurisprudence. While the third type, which is no less important than the *"Risala"* and whose fame spread, is the *"Mukhtasar"* of Khalil bin Ishaq (d. 769 AH), which includes many brief branches in Maliki jurisprudence. It gained fame that surpassed the *"Mudawwana"* of Sahnun, and the *"Mukhtasar"* of Ibn al-Hajib . (Houtia, 2007, p. 255). Scholars praised it, as Ahmad Baba al-Tinbukti says about it: *"God Almighty has placed acceptance on his 'Mukhtasar' and its clarification from his time until now, so people have devoted themselves to them in the east and west, until the situation in these later times has come to be limited to the 'Mukhtasar' in these countries."* (Al-Saadi, 1981, p. 38). In addition, Explanations and comments on the *"Mukhtasar"* have appeared, such as what Ahmad Baba al-Tinbukti did when he explained and commented on the *"Mukhtasar"* of Khalil, as he says: *"God has facilitated for me to write an explanation of it in which I have gathered the essence of the words of those who I have encountered from its commentators"* (al-Tinbukti, 1989, p. 427). Sheikh al-Maghili also authored a book called *"Mughni al-Labib fi Sharh Mukhtasar Khalil"* (The Sufficiency of the Intelligent in Explaining the Summary of Khalil), and the jurist and judge al-Wafi bin Talibin explained the *"Mukhtasar"* of Khalil in a book he called *"Fath al-Rabb al-Latif fi Takhrij ma fi al-Mukhtasar min al-Da'if"* (The Opening of the Gentle Lord in Extracting What is Weak in the Summary). (Al-Hamdi, 2012, p. 56). They divided the *"Mukhtasar"* into study sessions that they called (Aqfaf), singular (Qaf), meaning pauses. They would put the word "Qaf " at the end of each study session as an indication that this amount is the maximum amount that an intelligent student can absorb each day, due to the density of the material of the *"Mukhtasar,"* the compactness of its sentences, and the difficulty of memorizing prose in general. They believed that whoever mastered the study of the *"Mukhtasar"* had acquired jurisprudence in its entirety (Al-Nahwi, 1997)

3.5. Arabic Language and Literature

The interest of the people of the two regions in the language stems from their interest in the Quran, as it is its language. Therefore, it was necessary for the student of the Quran and all Sharia sciences to be proficient in the Arabic language and its literature in order to facilitate understanding, especially since the language of the predecessors was difficult, requiring a strong mental presence to understand its meanings and realize its implications. Therefore, the people of Touat and West Sudan devoted themselves to learning it from the major linguistic books such as: "Alfiyya" and "Lamiyyat al-Afal" by Ibn Malik, and "al-Ajrumiyyah" by its author, Abdullah bin Muhammad bin Dawood al-Sanhaji. (Al-Saadi, 1981, p. 53), which is an introduction to the principles of Arabic linguistics, and "Mulhat al-I'rab" by al-Hariri.

As for the production of the people of the two regions, it has known scholars who were versed in the Arabic language and who excelled and innovated. We stand on one of the most prominent of them, namely Muhammad bin Ab al-Muzammari (lived 1090 AH/1679 AD), who was considered unique in his time in language, grammar, and metrics. He authored several works, the most important of which are: "Sharh Rawdat al-Nasrin fi Masa'il al-Tamrin" by Ibn al-Hajib, and a poem on the letters of the alphabet and poetic meters. Other works also appeared whose authors excelled in showing linguistic prowess and mastery, such as: "Fath al-Wadud fi Sharh al-Maqsur wa al-Mamdud" by Sheikh al-Mukhtar bin Ahmed al-Kunti in grammar and morphology, in addition to his "Alfiyya" in the Arabic language, and "Mukhtasar al-Samin fi I'rab al-Kitab al-Maknun" by Abd al-Rahman al-Tanilani.

Abu Abdullah Ahmed Baba bin al-Amin al-Mukhtar al-Tinbukti also authored a linguistic work called "al-Minh al-Hamid fi Sharh al-Farid," which is an explanation of al-Suyuti's "Alfiyya." Omar bin Baba bin Omar al-Walati, who was the imam of Arabic, eloquent of tongue, also excelled and taught Arabic in Azawad. (Al-Hamdi, 2012, p. 45). Entire families have excelled in the language, such as: the Al Aqit family, to which the jurist and scholar Ahmed Baba al-Tinbukti belongs (Kaddouri, 2010-2011). The jurist Ahmed bin Ahmed bin Omar, who was a jurist, grammarian, and metrist, an accomplished and outstanding scholar, was concerned with the sciences of language. His brother, Muhammad bin Omar, who was teaching some of the sciences of language to the people of Takrur, as well as the grammarian Abu Hafs Omar bin Aqit also excelled (Al-Salawi, 1955).

3.6. History, Biographies and Hagiographies

This branch of knowledge had a significant impact on the scientific life in Touat and West Sudan, due to the lessons and admonitions it contained, the mentioning of men and their achievements, and the great men and their virtues. Ibn Khaldun says, *"Know that the art of history is a precious art, full of benefits and noble in purpose, as it acquaints us with the conditions of past nations in their morals, the prophets in their lives, and the kings in their states and politics, so that the benefit of emulation is achieved. It needs multiple sources and diverse knowledge..."* (Ibn Khaldun, 2001, p. 10)

Therefore, these books were taught in Zawiyas and Quranic schools, especially books of biographies and characteristics, which were in the form of texts, especially the text of al-Hamziyya and al-Burda in praise of the Messenger, peace and blessings be upon him, and explaining his life and battles. These two poems by Imam al-Busiri (d. 696 AH) were among the most important things mentioned by the people of the region in joys and sorrows, in order to seek blessings and follow the life and characteristics of the Messenger, peace and blessings be upon him, as they devoted two nights of the week to them, Thursday and Friday (Houtia, 2007) to read them collectively after the Maghrib prayer so that everyone could memorize them, whether students of knowledge or even the common people, young and old. This is a custom that is still widespread in the region today. This is about the Prophetic biography. As for the books of Prophetic characteristics such as al-Barzanji and al-Baghdadi, they are recited during religious occasions such as the Prophet's birthday. Other books of biographies also received great attention from the learners of the region, whether they were local works or those known and famous in Islamic countries, such as the book al-'Ibar and the introduction of Ibn Khaldun, the book al-Dibaj al-Mudhahhab by Ibn Farhoun, and the book Kifayat al-Muhtaj by Ahmed Baba al-Tinbukti¹⁷. As well as the book Ishrah al-Sadr bi Asma' Ahl Badr by Abd al-Latif al-Dimashqi and the book al-Ghazawat by Ahmed al-Badawi al-Majlisi al-Shinqiti (Al-Nahwi, 1997). In addition to the indexes left by the scientists such as the index of Abd al-Rahman bin Omar al-Tanilani, which he described to his sheikhs and scientists of the region. (Al-Saadi, 1981)

3.7. Logic and Philosophy

The interest of the people of the two regions in logic and philosophy was little compared to other sciences, especially the Sharia sciences. Therefore, it was one of the unimportant subjects, but rather considered knowledge and additional sciences that complete the student's culture and

help him. However, the scientific arena was not without this art, especially after the arrival of Imam al-Maghili to the region and his famous debate with Imam al-Suyuti about engaging in the science of logic. It became part of the interests of the scholars of the region, so the works of Sheikh al-Maghili (Al-Hamdi, 2012). Became the first reference in this field. Among the most important of these is the "*Rajz al-Maghili*" called "in Logic," which the two scholars Ahmed Baba al-Tinbukti and Muhammad bin Omar bin Muhammad Aqit. (Al-Saadi, 1981, p. 40) explained in addition to his book "*Minh al-Wahhab fi Radd al-Fikr ila al-Sawab*." Among the most important subjects of study in philosophy prescribed for the students of the region during this period (Houtia, 2007, p. 261) And there are other books such as al-Mukhtasar in Logic by Muhammad bin Yusuf al-Sanusi and al-Sullam al-Murfaq in the Science of Logic by Abd al-Rahman al-Akhdari and the book of Logic by Hamad bin Abd al-Rahman al-Sakuti al-Qablawi (Houtia, 2007).

Conclusion

The study reveals that educational curricula in Touat and West Sudan were not merely a transmission of knowledge, but a tool for building cultural and economic alliances across the Sahara. This prompts a reassessment of the role of Islamic Africa in shaping global knowledge during the early modern period. The scientific interactions between Touat and West Sudan, during the period from the tenth to the twelfth centuries AH (16th-18th centuries AD), represented an exceptional model of what the Sahara Desert can produce in terms of civilizational dialogue, transcending the borders of geography and politics. By tracing the mechanisms of knowledge transfer - such as manuscript journeys, scholar migration, and institutions of licenses and auditions - we can see a picture of a unified Islamic educational system with common roots and diverse branches, which was able to link geographically competing but culturally united societies. This study has proven that the common educational curricula were not merely rigid templates for transferring information, but were effective tools in building knowledge and economic alliances, transforming the desert from a natural barrier into a bridge for civilizational communication. Economic ties, through trade caravan routes, contributed to facilitating the transfer of books and manuscripts, while social networks - such as tribes and scientific families - played a pivotal role in preserving and inheriting this knowledge. The prevailing educational curricula - such as "Mukhtasar Khalil" in Maliki jurisprudence, or "Alfiyya Ibn Malik" in grammar - were not merely texts to be taught, but were symbols of a shared cultural identity, embodied in educational institutions such as the Zawiyas of Touat and the Sankore Madrasah in Timbuktu, which were

transformed into centers of scientific radiation that attracted students of knowledge from all over Africa. At the cultural level, the study revealed a delicate balance between adherence to the Maghrebi Sharia principles (such as the Maliki school of thought and the Ash'ari creed) and flexibility in absorbing the local specificities of West Sudan. For example, the social and economic needs of the two regions were reflected in the curricula by focusing on commercial fatwas in jurisprudence, or astronomical sciences related to agricultural seasons and trips. The cross-fertilization between scientific elites - such as Ahmad Baba al-Timbukti, who studied in Touat, and al-Maghili, who spread its knowledge in Sudan⁵ - created a common language for religious and social discourse, which contributed to containing tribal conflicts and strengthening social cohesion. However, this common educational model was not immune to challenges. It was severely tested by political transformations, such as the Saadian invasion of Morocco (16th century AD), and the Marrakesh invasion of Timbuktu (1591 AD), which disrupted the flow of scholars for centuries. However, the continuity of educational manuscripts, and the adaptation of curricula to new circumstances, confirm the resilience of this system and its ability to withstand.

In conclusion, this study re-evaluates the historical role of Islamic Africa in shaping global knowledge before the colonial era. The interaction between Touat and West Sudan shows that the continent was not merely a passive recipient of knowledge, but a major player in its production and distribution. Perhaps the most important thing that this paper offers is a call to rediscover the hidden manuscript archive in the libraries of Zawiyas and private collections, which may hold keys to a deeper understanding of the networks of scientific exchange, not only between Africa and the Islamic world, but between Africa and the world as a whole. Recalling this legacy is not an academic luxury, but a necessity to unravel the historical ambiguity that portrayed Africa as a space without memory. Here are Touat and Timbuktu proving that the desert, despite its aridity, was fertile ground for cultivating ideas, and that Islamic education was - and still is - a bridge between the north and the south, and between the past and the future.

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