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## **The Impact of Andalusian Scholars on Scientific Life in Tlemcen During the Zayyanid Era: Hadith and Jurisprudence as a Model**

### **Abstract**

*It is well known that scholars, philosophers, and poets flocked to Tlemcen due to its strategic geographical location and its proximity to Andalusia and the city of Fez. Tlemcen rivaled the most renowned capitals of the world in beauty and cultural splendor. Historians have documented significant events in Islamic lands, introduced key scholars of the period, and described the schools established by the Zayyanids, as well as the educational methods introduced by Andalusian scholars in the fields of Hadith and jurisprudence. This study highlights the intellectual connection between Algeria and the scholarly traditions of Andalusia and Seville, emphasizing the prosperity of these regions and their influence on the cultural and academic renewal of the Maghreb, particularly in Hadith and jurisprudence, as well as aspects of urban development. The research aims to identify and compile the names and contributions of Andalusian-origin scholars who settled in or passed through Tlemcen. Special focus is placed on Hadith scholars and jurists, leading to a number of significant conclusions regarding their role in the intellectual evolution of the city.*

**Keywords:** Scholars, Tlemcen, Andalusia, Hadith, Jurisprudence, Impact

## **Endülüslü Alimlerinin Zeyyânîler Döneminde Tilmisan'daki İlim Hayatına Etkisi: Hadis ve Fıkıh Bir Model Olarak**

### **Öz**

*Bilindiği üzere, coğrafi konumu ve Endülüslü ile Fas şehrine olan yakınlığı sayesinde Tilmisan, âlimler, filozoflar ve şairlerin uğrak noktası hâline gelmiştir. Tilmisan, güzellik ve kültürel görkem bakımından dünyanın en meşhur başkentleriyle yarışır hâle gelmiştir. Tarihçiler, İslam topraklarında yaşanan önemli olayları belgeleyerek dönemin onde gelen âlimlerini tanıtmış, Zeyyânîler tarafından kurulan medreseleri ve Endülüslü âlimlerin hadis ve fıkıh alanında getirdiği eğitim yöntemlerini detaylı şekilde aktarmışlardır. Bu çalışma, Cezayir ile Endülüslü ve Sevilla'daki ilmî gelenekler arasındaki entelektüel bağlantıyı ortaya koymakta; bu bölgelerin refah düzeylerinin Mağrib'deki kültürel ve akademik yenilenmeye, özellikle de hadis ve fıkıh sahaları ile şehirleşme unsurlarına olan etkisini vurgulamaktadır. Araştırmanın amacı, Tilmisan'a yerleşen veya buradan geçen Endülüslü kökenli*

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âlimlerin isimlerini ve katkularını tespit ederek derlemektir. Özellikle hadis ve fikih âlimlerine odaklanılmış ve onların şehrin ilmî gelişimindeki rollerine dair önemli sonuçlara ulaşılmıştır.

**Anahtar Kelimeler:** Âlimler, Tilmisan, Endülüüs, Hadis, Fikih, Etki

## Introduction

Throughout Islamic history, centers of knowledge have often flourished where political stability, cultural exchange, and intellectual openness converged. One such example is the city of Tlemcen, which rose to prominence under the Zayyanid dynasty as a vital hub of learning, culture, and spirituality. Due to its strategic location between Andalusia and Fez, Tlemcen became a natural refuge and meeting point for scholars, philosophers, poets, and jurists from across the Islamic West (al-Maghrib al-Islami).

The migration of Andalusian scholars to Tlemcen represented more than a movement of individuals; it signified a transfer of knowledge, pedagogical traditions, and cultural values. These scholars introduced new teaching methods, particularly in the sciences of Hadith and Fiqh (jurisprudence), and played a decisive role in shaping the intellectual character of the region. Their influence extended beyond academia to encompass calligraphy, authorship, and the institutional structure of education. This study seeks to examine the impact of Andalusian scholars on Tlemcen's scientific and cultural life, to trace the Andalusian roots of the city's scholarly traditions, and to identify the mechanisms through which Tlemcen emerged as a major center of learning in the western Islamic world.

The history of Tlemcen is rich with a noble past; it is rightfully considered one of the oldest and most prestigious centers of human civilization, especially during its golden age, the era of the Zayyanid dynasty. Since its conquest by Abu al-Muhajir and Uqba ibn Nafi, Tlemcen remained a beacon of Islamic culture and civilization. Scholars, philosophers, and poets flocked to Tlemcen due to its geographical location and proximity to Andalusia and the city of Fez. Among them, by way of example and not limitation, were Abu Ja'far al-Daudi, Shu'ayb ibn al-Husayn al-Andalusi, Ibn Khaldun, al-'Uqbani, al-Tunsi, Ibn Marzuk al-Hafid, and many others.

Tlemcen competed with and rivaled the most famous capitals of the world in beauty and splendor. Much poetry was written about it, and Abu Zakariya Yahya ibn Khaldun elaborated extensively on it in his book *Bughiyat al-Ruwad fi Dhikr al-Muluk min Bani Abd al-Wad*, as did al-Maqrizi in his work *Nafh al-Tib*. Historians documented the events that occurred in the Islamic lands and introduced the scholars of that period. Their purposes in writing and classification varied. Some chronicled to preserve knowledge, others to glorify dynasties, while many aimed to construct an organized intellectual heritage that could be transmitted across generations. Several historical and academic works have addressed the intellectual legacy of

Andalusia and the development of Tlemcen as a center of learning. Historians such as Ibn Khaldun and al-Maqrizi documented the migration of scholars and the cultural exchanges between Andalusia, Fez, and Tlemcen. Their works reflect the dynamic scholarly and cultural interactions that defined the western Islamic world during the medieval period. Modern researchers have also emphasized the role of the Zayyanid dynasty in fostering an environment that encouraged scholarship, as well as facilitating the transmission of Andalusian educational traditions into North Africa. The Zayyanid court became a patron of learning, drawing on both local and Andalusian traditions to enrich the intellectual foundations of Tlemcen. However, few studies have provided a detailed enumeration and analysis of the individual Andalusian scholars who settled or passed through Tlemcen, particularly those specializing in Hadith and Fiqh. Existing studies often focus broadly on the Maghreb's cultural ties with Andalusia, without tracing the direct scholarly lineage and pedagogical influence on the institutions of Tlemcen. This research seeks to fill that gap by offering a more focused examination of these connections. The significance of this study lies in its attempt to highlight a critical phase of intellectual exchange between Andalusia and Tlemcen, shedding light on how cultural migration enriched both regions and contributed to the advancement of Islamic civilization in the western Islamic world. It reveals the depth of Andalusian influence on Tlemcen's educational institutions and scholarly traditions, demonstrating the continuity of knowledge chains (*isnads*) that linked Algerian scholarship to its Andalusian and Sevillian origins. Furthermore, it contributes to a deeper understanding of the cross-cultural dynamics that characterized the medieval Islamic West, illustrating how intellectual and spiritual interactions transcended geographical and political boundaries. By emphasizing Tlemcen's pivotal role as a cultural and academic bridge between Andalusian civilization and the Maghreb—preserving and revitalizing Islamic scholarship amid shifting political contexts—this study enriches both the historiography of Islamic intellectual development and contemporary cultural heritage studies. Despite the rich historical legacy of Andalusian scholarship in North Africa, there remains a lack of detailed documentation and analysis of the scholars who migrated to Tlemcen, their educational methods, and their impact on the city's intellectual life. The central research problem can be expressed as follows: To what extent did the migration of Andalusian scholars to Tlemcen contribute to the development of the city's scientific, cultural, and educational institutions, particularly in the fields of Hadith and jurisprudence? This research employs a historical-analytical methodology that integrates descriptive, documentary, and comparative approaches in order to provide a comprehensive understanding of the migration of Andalusian scholars to

Tlemcen and their intellectual impact. The study involves the examination of both primary and secondary sources—including classical Arabic manuscripts, historical chronicles, and biographical dictionaries—to trace the movement and activities of these scholars within the city. Through a descriptive approach, the study compiles and categorizes data on scholars of Andalusian origin, detailing their areas of specialization, their scholarly contributions, and their influence on subsequent generations. The analytical component examines the pedagogical methods, writing styles, and curricular frameworks introduced by Andalusian scholars, and contrasts them with those that previously existed in Tlemcen, thereby identifying points of convergence and innovation. Finally, the qualitative interpretation situates these findings within the broader socio-political and cultural context of the Zayyanid period, demonstrating how the exchange of knowledge between Andalusia and Tlemcen contributed to the evolution of intellectual life in the western Islamic world. This methodological blend enables the study to move beyond mere narration to interpretive analysis, emphasizing the cause-and-effect relationships between scholarly migration and cultural development.

The study is based on the following hypothesis: The migration of Andalusian scholars to Tlemcen played a decisive role in transforming the city into a leading intellectual center of the western Islamic world by introducing new educational methods, enriching jurisprudential and Hadith studies, and influencing cultural and artistic life. It is also hypothesized that the Andalusian scholarly tradition—with its emphasis on textual precision, stylistic refinement, and methodological rigor—became deeply rooted in Tlemcen's academic institutions, ensuring the continuity of Andalusian intellectual heritage in North Africa.

This study aims to gather extensive information about the Andalusian and Sevillian scholars who came to Tlemcen and settled there, highlighting the scientific and cultural roles they played in revitalizing the city's intellectual life. It also seeks to demonstrate the high scientific standing that distinguished Tlemcen, to clarify the firm foundations Algeria established in the fields of Hadith and jurisprudence, and to showcase the beauty and splendor of Tlemcen, which made it a prominent center of cultural and scientific brilliance in the history of the Islamic Maghreb.

### **The Relationship of Tlemcen with Al-Andalus**

The relationship between the Maghreb countries—specifically Algeria—and the Iberian Peninsula (modern-day Spain and Portugal), historically known as Al-Andalus, began during the Umayyad Caliphate. This connection became more harmonious after the Almoravids and

later the Almohads succeeded in annexing parts of Al-Andalus into their North African domains, including Algerian territories.

This study does not address aspects of urban development—such as the founding of cities in Algeria by Andalusians—nor economic activity. Rather, it focuses on the contributions of Andalusians in the fields of Hadith and jurisprudence within the city of Tlemcen. The presence of Andalusians in cities such as Bejaia, Tlemcen, and Bona played a foundational role and acted as a driving force in continuing the intellectual legacy and scholarly productivity of Al-Andalus.

Tlemcen became a major destination for Andalusian immigrants following the fragmentation of the Almohad state and the decline of the Nasrid Kingdom of Granada. The Zayyanid rulers adopted a policy of amicable relations toward the rulers of Al-Andalus as a strategic response to the ambitions of the Hafsid and the military incursions of the Marinids. In this context, the Nasrid Sultan Abu Abdullah Muhammad V, King of Granada, sent an official delegation to Tlemcen in the year 763 AH, seeking assistance from the Zayyanid Sultan Abu Hammu Musa II.

As part of these friendly diplomatic ties, the Nasrid Sultan Abu Abdallah al-Zaghral and his retinue chose Tlemcen as a place of refuge in the year 897 AH, during the final days before the fall of Granada to the Christian forces (Alnaasiri, 1997). These initial movements and limited interactions were later followed by a wider wave of Andalusian migration to the Maghreb, particularly to Algeria. This collective exodus intensified after the successive fall of major Andalusian cities to Christian rule. One of the most traumatic events for the Muslim population of the region was the fall of Seville to the Spaniards in the year 722 AH.

The collective migration of Spanish Muslims reached its peak with the mass expulsion decrees issued by King Philip III of Spain in 1016 AH (1609 AD), aimed at eradicating the Islamic presence in the Iberian Peninsula. In response, efforts by Ottoman naval commanders—most notably the Barbarossa brothers, Khair al-Din and Aruj—were concentrated on facilitating the escape of Andalusian Muslims and accelerating their safe passage to the Algerian coastline (Saidouni, 2008). Following the establishment of Ottoman rule in Algeria, the wave of Andalusian migration intensified. A significant influx occurred in 1567 AD, when Algeria welcomed a large number of migrants fleeing persecution and displacement.

The cultural and intellectual impact of this migration was profound. It shaped minds, invigorated intellectual circles, and gave rise to a renaissance in the realms of science, education, and literature. There is no doubt that this migration served as a catalyst for the intellectual flourishing that took place during the reign of the Banu Ziyān. In addition to the

Andalusians, some Sicilian Muslims also migrated. It is historically known that Sicily, prior to Norman conquest, was a center of scientific and literary advancement, even surpassing Andalusia in certain aspects. When the Normans assumed control of the island, many Sicilian Muslims fled to Ifriqiya and Algeria. There, they found an educational infrastructure already established—comprising schools either founded by the Zayyanid dynasty or by the Banu Marin—in cities such as Tlemcen.

These schools introduced a relatively novel model in the Maghreb. They functioned not only as places of learning but also as residential institutions providing students with shelter, food, and other necessities. Within these institutions, students studied under esteemed scholars and graduated in various fields. Among these, the Abbadiyah school—today known as the Sidi Abi Madyan school—played a particularly influential role in intellectual and cultural development.

This system of education had a significant effect on the intellectual renaissance that occurred between the 8th and 10th centuries AH. The pedagogical method practiced in Tlemcen followed the classical Arab tradition, emphasizing oral instruction and explanation. The curriculum covered tafsir (Qur'anic exegesis), hadith, Maliki jurisprudence, Arabic grammar, linguistics, and literature (Al'akak, 1963).

### **The Relationship between Tlemcen and Bejaia**

Bejaia attracted numerous scholars from the prominent cities of the Maghreb to teach and assume judicial responsibilities. Among them was Abd al-Karim al-Nahshali al-Misili, who died in 405 AH, as well as Abu Ishaq al-Tujibi al-Tlemsani, who passed away in 672 AH and held the position of judge in the city. Another notable figure was Abu Uthman Said ibn Muhammad ibn Muhammad al-Uqbani al-Tlemsani, who died in 811 AH and served as a judge in Bejaia during the Marinid period. The presence of these Tlemcen scholars in Bejaia—holding key positions in both education and the judiciary—clearly demonstrates the strong intellectual and institutional ties between the two cities. It also highlights the ongoing relationship between Bejaia and Andalusian scholarly traditions, mediated through the scholarly networks of Tlemcen.

### **The Relationship Between Tlemcen and Fez**

From a political standpoint, the collapse of the Almohad state led regional governors to seek autonomous control over the territories under their administration. This internal fragmentation occurred at a time when Crusader forces were closely monitoring the situation

in the Maghreb, particularly given the deteriorating condition of the Kingdom of Granada and the vulnerability of Muslims in Andalusia.

In response to these pressures, the diplomatic relations between Tlemcen, Morocco, and Andalusia were strengthened through the exchange of multiple delegations. In the year 670 AH / 1272 AD, a delegation sent by Ibn al-Ahmar, the King of Granada, arrived in the Kingdom of Fez. This prompted the Moroccan authorities to send a diplomatic mission to the Zayyanid ruler of Algeria, Prince Yaghmurasen.

Subsequently, in 674 AH / 1276 AD, a second delegation was dispatched under the leadership of Prince Tashfin. Upon reaching Tlemcen, Prince Tashfin met with Yaghmurasen and conveyed a message from the Marinid Sultan Yaqub. The outcome of this high-level diplomatic engagement was a strategic agreement that delivered a serious blow to the adversaries threatening Muslim lands in Andalusia.

### **From a Scientific Perspective**

#### **First: Fez**

During its most prosperous periods, Tlemcen produced some of the most renowned jurists in Algerian history—scholars distinguished in both teaching and authorship. However, beginning with the early Ottoman period and throughout the 10th century AH, the city of Fez emerged as a significant center that attracted many of the remaining scholars from Tlemcen and its surrounding regions. Among the most prominent scholarly families originally from Tlemcen who contributed to the disciplines of jurisprudence, hadith, and related sciences were the Al-Wansharisi, Al-Maghili, and Al-Aqbani families. Members of these families frequently traveled between Tlemcen and Fez, establishing scholarly connections and transferring knowledge across both cities.

This scientific exchange was not merely one-directional migration or absorption, but rather reflected a dynamic and ongoing relationship marked by both collaboration and intellectual rivalry. It is thus appropriate to characterize the scholarly ties between Tlemcen and Fez as a form of academic competition, with each city striving to maintain its own prestige and authority in the Islamic sciences.

#### **Second: Tunis**

While Fez attracted a number of Algerian scholars during the Ottoman era, Tunis did not, as both regions were under the same political administration. Nevertheless, Tunis functioned as a transit point for Algerian scholars on their journeys to pilgrimage or to pursue knowledge in the Islamic East. Among those who passed through Tunis were Ahmed al-Maqrizi, Abu Ras,

Muhammad ibn al-Anabi, Ahmed al-Buni, Ahmed ibn Ammar, Muhyi al-Din al-Ghrisi, and his son, the Emir Abdelkader (SaadAllah, n.d.).

The city of Tlemcen has been known since the 4th century AD, when the Romans referred to it as “Pomaria,” meaning gardens or fruits. This interpretation is also present in the Berber name “Tlemcen,” which refers to flowing springs. Al-Maqrizi described the city as “*the best city in the Maghreb in terms of water and air*,” quoting Ibn Marzuk (alhamwy, 1977, p. 2 / 44).

The historian Abu Zakariya Yahya ibn Khaldun, in his work *Bughiyat al-Ruwad fi Akhbar Bani Abd al-Wad wa Ayyam Abi Hammu al-Shamikha al-Atwad*, described Tlemcen as follows: “The capital of their kingdom lies between the desert and the hills, and is called in the Berber language ‘Tlemsen’—a compound of ‘Tlem’ meaning gathering and ‘Sen’ meaning two, referring to the desert and the hills, as explained by our teacher Sheikh Abu Abdullah al-Abli, may God have mercy on him. It is also said to derive from ‘Tlem’ meaning ‘to have’ and ‘San’ meaning ‘importance.’ It is an ancient city of civilization, with clean air, fresh water, noble foundations, and located at the foot of a mountain. It contains magnificent palaces, workshops, mosques, schools, and public utilities, including houses and baths.” (alhamwy, 1977, p. 2 / 44)

Tlemcen’s strategic location, historically situated at the intersection of Andalusia and the Maghreb, made it a preferred destination for Hadith scholars and jurists from both Andalusia and Sicily. Below are some of the notable scholars who settled in or passed through Tlemcen:

\*Abu al-Hasan al-Qulai: A jurist and man of letters with beautiful handwriting, he once recited at the Great Mosque of Cordoba and authored a summary of the works of Ibn al-Mundhir (Ibn Khaldun, 1980).

\*Abu Musa Isa ibn Hammad al-Awrabi: Known for his precision, piety, and asceticism. He studied in Andalusia under Abu Ali al-Sudafi (Ibn Khaldun, 1980).

**\*Muhammad ibn Ibrahim al-Ghassani:** Originally from Tlemcen, he studied under Abu Abdullah al-Tujibi and others. He was skilled in Hadith, linguistics, and genealogy, and passed away in 663 AH (Ibn Khaldun, 1980).

\*Al-Hasan ibn al-Saqil: Narrated Hadith from Abu Ali ibn Sukkarah. He was just and righteous (Ibn Khaldun, 1980).

\*Abu Abdullah Muhammad ibn Abdul Haq ibn Sulayman al-Ya’fari (al-Battawi): Studied under his father and Imran al-Tilidi. A jurist, theologian, and author of *Al-Mukhtar fi al-Jam’ bayn al-Muntaqa wa al-Istidhkar*. Born in 557 AH and died in Tlemcen in 625 AH (Ibn Qunfudh, 1939).

\*Muhammad ibn Yakhlaftan Ahmad ibn Yanfalit al-Fazzazi (al-Yaj'ashni al-Tilimsani): A Hadith memorizer, historian, and judge in Cordoba, Murcia, and Granada. Died in 621 AH (Ibn al-Abbar, 1989, vol. 2).

\*Abu Bakr ibn Sa'dah al-Ishbili (Muhammad ibn Yusuf ibn Mufarrij): Studied under al-Hasan Shirah and Abu Bakr ibn al-Arabi. A master of Qur'anic recitation, Hadith criticism, and narration. He settled in Tlemcen and died in Rajab, year 600 AH.

### **The Attraction of Tlemcen for Andalusian Scholars**

The migration of Andalusian scholars to Tlemcen had a profound impact on the establishment of a new scientific hub, which soon came to rival the major centers of learning in the Islamic West, such as Fez and Kairouan. The settlement of these scholars in Tlemcen laid the foundations for a vibrant intellectual movement. As a result, numerous scholars from Tlemcen emerged who upheld and expanded the traditions of knowledge and its dissemination. Over time, Tlemcen became a beacon of learning and a prominent center of intellectual radiance within the Islamic world.

Tlemcen was the preferred destination for the Andalusian scholarly community for various reasons. As the political and social situation in Al-Andalus deteriorated, scholars began seeking an environment conducive to scientific and cultural activity. They found such an environment in Tlemcen, which, due to their presence and influence, transformed into a significant center for Andalusian sciences and learning.

The Andalusian scholars significantly contributed to the intellectual revival of Zayyanid Tlemcen. They brought with them a wealth of knowledge, literature, and artistic traditions. These scholars organized scholarly circles and educational sessions in mosques and institutions, particularly the Great Mosque of Tlemcen, which rose to a level comparable to that of the Zitouna Mosque in Tunisia. Their presence and participation considerably enriched the city's scientific and cultural life (BelArbi, 2011). Furthermore, these scholars played a critical role in advancing the Arabization of the Maghreb, particularly in the regions influenced by Andalusian migration. Their influence was particularly visible in the educational sector, where they introduced their own pedagogical methods. These methods centered on teaching children the Qur'an, Hadith, and foundational sciences. They also made significant contributions in the field of script, spreading their distinctive Andalusian script, which eventually replaced the traditional African scripts in many regions. In addition, they had a notable impact on the transmission and teaching of Qur'anic recitations and their various modes (BelArbi, 2011).

### **The Influence of Andalusian Scholars in the Field of Teaching**

The Andalusian migration to Tlemcen led to the settlement of a significant number of scholars who enriched the city with their accumulated knowledge and intellectual legacy. Andalusian scholars were distinguished by their deep respect for learning and their veneration of scholars. Their presence contributed to the enrichment of the intellectual movement in Tlemcen, especially through their active engagement in teaching, which they carried out using diverse and refined pedagogical methods (Hasaani, 2009).

In Tlemcen, the traditional teaching methodology for boys had long been centered solely around the memorization and recitation of the Qur'an. During these sessions, instruction focused exclusively on correct recitation and question-based review. No other subjects—such as Hadith, jurisprudence, or poetry—were incorporated into the curriculum. The Qur'an reciters, while varying in style, adhered strictly to this narrow instructional approach (Khaldoun, 2010).

In contrast, the Andalusian scholars introduced a distinct pedagogical tradition, particularly divergent from that practiced in the broader Maghreb. Their educational philosophy emphasized an integrated approach. In addition to Qur'anic studies, Andalusian teachers often incorporated the recitation of poetry into lessons, using it as a means to teach and reinforce the rules of Arabic grammar and rhetoric. Their methods also prioritized memorization, linguistic mastery, and proficiency in calligraphy and script-writing—skills which they considered foundational to a student's education (Ibn Khaldun, 1980).

### **The Most Famous Schools of Tlemcen During the Zayyanid Era**

During the Zayyanid era, Tlemcen emerged as a vibrant center of learning and knowledge dissemination, marked by the establishment of several prominent schools that contributed significantly to the intellectual landscape of the Islamic West.

\*Ibn al-Imam School: This institution was constructed by the order of Sultan Abu Hammu Musa I to honor the esteemed scholars Alamin Ibn al-Imam Abu Zayd Abd al-Rahman and his brother Abu Isa Musa. The school was subsequently named after them and is also referred to as the "Old School" (Altanasi, 2011).

\*Tashfiniyya School: Recognizing the growing number of students seeking education, Sultan Abu Tashfin Abd al-Rahman commissioned the construction of this school near the Great Mosque of Tlemcen. It was built to accommodate students after the previous school, established by his father, became insufficient in size. The notable jurist Abu Musa al-Mashdali was appointed as a teacher at the Tashfiniyya School (Filali, 2001).

\*Al-Yaqoubiya School: This school was established by Sultan Hamo Abu Musa II in the year 1363 AD in memory of his father, Abu Yaqub Yusuf. It was entrusted to Sheikh Abu Abdullah Al-Sharif for teaching. The school was attached to a zawiya and included a maqira (place of reading or study) that served the ruling family of Bani Zayan (Filali, 2001, p. 144).

\*Al-Hassan bin Makhlof School: This school was ordered to be constructed by Sultan Abu al-Abbas Ahmad al-Aqil adjacent to the zawiya of Sheikh Al-Hassan bin Makhlof Al-Rashidi. It was founded to honor the sheikh and served as a center for religious and legal education (Hadjiat, 2011).

### **Mosques**

The sultans of the Zayyanid state paid great attention to building mosques—particularly congregational mosques—in the city of Tlemcen. These structures were carefully maintained, and endowments (awqaf) were established for their sustainability due to their religious and social significance. Mosques served not only as places of worship, but also as centers for Qur'anic recitation and the teaching of religious and linguistic sciences through study circles and scholarly debates (Filali, 2001).

Among the most significant mosques constructed during this period were:

\*The Mosque of Sidi Abi al-Hassan, built by Sultan Abu Sa'id Uthman I in 1295 AD (Filali, 2001).

\*The Ibn al-Imam Mosque, constructed by the order of Sultan Abu Hammu Musa I in 110 AH (Abdalli, 2011).

\*The Mosque of Sidi Ibrahim al-Masmudi, founded by Sultan Abu Hammu Musa II adjacent to the Ya'qubiya School (Filali, 2001).

### **Zawayas**

A zawiya is a place distinguished by its religious, educational, and cultural function. It often served as a retreat for spiritual practice, scholarly teaching, and Sufi gatherings (Filali, 2001). Some of the most well-known zawayas in Tlemcen during the Zayyanid period included:

\*Abi Abdullah Zawiya: Named after the esteemed scholar Abdullah, who resided in an area outside Tlemcen. He required that anyone entering his zawiya adhere to the Sunnah and the ways of the righteous predecessors (Filali, 2001).

\*Sidi al-Halawi Zawiya: Founded by Sultan Abu Inan to the north of Tlemcen (Filali, 2001, 1/149).

\*Abi Yaqub Zawiya: Built by Sultan Abu Hammu Musa II on the tomb of his father, adjacent to the Yaqubiya School (Filali, 2001).

## Libraries

The rulers of the Zayyanid dynasty showed remarkable foresight in establishing libraries, recognizing their critical role in stimulating scholarly and cultural life throughout the kingdom. These libraries were vital centers for the intellectual community, where scholars and students gathered to study, copy manuscripts, and exchange ideas. Their flourishing was a natural consequence of the intellectual renaissance that characterized the Zayyanid era, during which scholars produced rich scientific and literary works in disciplines such as jurisprudence, hadith, language, philosophy, medicine, and astronomy. Tlemcen, in particular, witnessed the growth of notable libraries, especially around the Great Mosque. These were strategically built to promote easy access to knowledge. Among the most renowned libraries were:

\*The Library of Abu Hammu Musa II: Commissioned by Sultan Abu Hammu Musa II around the year 790 AH, this library housed a prestigious collection of manuscripts and scholarly works.

\*The Library of Sultan Abu Ziyan Muhammad II: Built in 776 AH / 1376 AD, it was located in the front section of the Great Mosque and served as a vital intellectual center for scholars of the time. These libraries represented true repositories of Islamic intellectual heritage and made Tlemcen a radiant source of knowledge that extended its influence across the Maghreb and beyond.

## **The Andalusians and Sicilians who entered Tlemcen among the Hadith scholars and jurists**

The strategic location of Tlemcen and the role it has played for centuries as a dividing point between the Maghreb and Andalusia caused the scholars of Andalusia to migrate to it. We mention those who entered Tlemcen from among them:

\*Abu al-Hassan al-Qulay: He was a jurist and a literate man, with beautiful handwriting, and he recited at the Great Mosque of Cordoba for a time. He authored an abridgment of the works of the noble Ibn al-Mundhir (Ibn Khaldun, 1980).

\*Abu Abdullah Muhammad ibn Abd al-Rahman al-Tujibi: A resident of Tlemcen, a jurist, scholar, worker, narrator, hadith scholar, traveler, prominent and virtuous. He learned the Quranic readings from his relative Ahmad ibn Mu'ti Allah and Abu Abdullah ibn al-Faras, heard from them and others, traveled to the East, performed pilgrimage, stayed there for a long time, expanded in narration, and studied knowledge under more than one hundred and thirty sheikhs, among them Abu Tahir al-Salafi, whom he accompanied, specialized with, and narrated extensively from. When he died, prayers were made for him to have a long life so that more

knowledge could be taken from him. He was born in the year 540 AH and died in Tlemcen in the year 610 AH. (Makhluf, n.d.).

\*Abdullah bin Khalifa bin Abi Arjoun al-Tlemceni, kunya: Abu Muhammad, a jurist and memorizer of jurisprudence, and a researcher in it. He heard from Abu Ali al-Ghasani and others. He tended towards hadith and memorized many of them. He was a judge in more than one place in al-Awda and Andalusia and died in his country in the year 534 AH (Ibn Bashkuwal, 1989).

\*Abu Ishaq Ibrahim bin Abi Bakr al-Ansari: Known as al-Tlemceni, the imam, jurist, knowledgeable in conditions, distinguished in inheritance law. He studied in Malaga under Abu Bakr bin Dahman, Abu Ali al-Shalubin, and others. He met Ibn Asfur, Ibn Umaira, and Ibn Mahraz, who authorized him. Many narrated from him, including Abu Abdullah bin Abdul Malik. He authored the famous poetic composition in inheritance known as "al-Tlemceniya," and another on the biography and praises of the Prophet. He was born in 609 AH and died in 699 AH (1299 AD) (Makhluf, n.d.).

\*Abu Abdullah al-Shawzi, known as al-Halawi, was a judge in Seville during the last period of the Banu Abd al-Mu'min dynasty. He later fled from his judicial position and took refuge in Tlemcen disguised as a madman. Sheikh Abu al-Hussein al-Mayurqi told me that Abu Abdullah al-Halawi was among the notable worshippers and passed away in Tlemcen. He had countless virtues (Ibn Bashkuwal, 1989).

\*Said bin Muhammad al-Aqban al-Tlemsani: A knowledgeable imam, a virtuous scholar, and a Maliki jurisprudence expert, skilled in various sciences. He studied under the sons of Imam Abu Zaid and Abu Musa, learned jurisprudence from them, and took the fundamentals from Abu Abdullah al-Abli and others. He served as the judge of the community in Bejaia during the reign of Sultan Abu Anan. He also held the judicial position in Tlemcen for more than forty years. He authored several works, including a commentary on al-Hufi's book on inheritance. He was born in Tlemcen in 720 AH and died in 811 AH (Ibn Farhun, n.d.).

\*Abu Madin Shu'aib ibn Hasan al-Andalusi al-Bajai: Known as the Sheikh of Sheikhs, the Master of the Gnostics, and the Role Model of the Seekers. He was among the virtuous and prominent scholars and one of the preservers of Hadith. He issued Maliki fatwas and was widely respected. Born in 438 AH, he traveled East, studied under scholars and ascetics, and died in 594 AH in al-'Ubad, Tlemcen (Ibn Maryam, 1908).

\*Abu al-Hasan Ali ibn Muhammad al-Busti al-Qurashi: Known as al-Qalsadi al-Andalusi, a scholar, practitioner, author, traveler, and devoted seeker of knowledge. He studied

under major scholars from the East and West. He authored works such as "Ashraf al-Masalik ila Madhab Malik," "Sharh Mukhtasar Khalil," "Sharh al-Risala," and others. He died in Baja, Tunisia, in 891 AH / 1486 CE (Makhlu, n.d.).

\*Abu Abdullah Muhammad ibn Ibrahim ibn Ahmad al-Abdari al-Tilimsani, known as al-Abli: A distinguished imam, jurist, and scholar. He studied under Ibn Ghablon, Abu al-Hasan al-Tunsi, and Ibn al-Banna. He traveled to the East for study and died in Fez in 757 AH (Ibn Maryam, 1908).

\*Ali ibn Yahya ibn Saeed ibn Masoud ibn Sahl al-Ansari Abu al-Hasan al-Qal'i: He lived in Seville, Marrakech, and other parts of Andalusia. He narrated from Abu al-Hasan ibn Abi Fanun and Abu Abdullah al-Tujibi. A jurist and calligrapher, he recited at the Great Mosque of Cordoba and authored an abridgment of Ibn al-Mundhir's Works (Ibn Khaldun, 1980).

### Conclusion

In conclusion, it becomes clear from the foregoing that the migration of Andalusian scholars to Tlemcen was not merely a geographical move, but a profound cultural and scientific transition. These scholars contributed to a comprehensive intellectual and scientific renaissance in the city. They played a prominent role in enriching cultural life, especially in the fields of Hadith and jurisprudence, leaving clear marks on educational curricula and methods of research and authorship.

Their influence was not limited to teaching methods, but also extended to the arts of writing, calligraphy, and scholarly classification. The Andalusian script prevailed over other styles and was preserved over time. The Andalusian imprint was also evident in scientific programs, which emphasized structured texts, detailed commentaries, and precise annotations. These were marked by methodological rigor, careful attention to transmission chains, biographical evaluations of narrators, and a concern for scholarly hierarchy.

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