

RESEARCH ARTICLE	Imam Muhammad bin Ali Al -Senussi, his intellectual contributions, and his Senussi call.
Khenata Fatima Zohra	PhD student Mustapha Stambouli Camp University Algeria Email: khenata.fatimazohra@univ-mascara.dz
Drai Fatima	Professor Mustapha Stambouli Camp University Algeria Email: fatima.drai@univ-mascara.dz
Doi Serial	https://doi.org/10.56334/sci/8.7.23
Keywords	angles; Imam al-Senussi; Sheikh; manuscript; culture; Trip; The Ottoman era; Algeria.
Abstract This research paper addresses the most important world of the Walik scholars of the West, which is Imam Al -Senussi (d. 1277 AH/1895AD), which had the great role in the emergence of the Senussi call that was attributed to him, and many suppliers were affected by Algeria and outside it, as it planted in the hearts of its students and its hands religious and social values and even jihadi values by practicing the followers of military training to confront the enemies The trainees. Through this research paper, we will try to determine the study of the personality of Imam Al -Senussi, the owner of this method, as well as the definition of his call and the most important goals, as well as the foundations of the intellectual on which the Senussi call was based, as we will try to identify how Imam Al -Senussi succeeded in spreading this call and increasing his followers, which made this method received a welcome to the souls, and this was what had a great wealth in the emergence ofseveral angles in this way in which the method of the Senussi method Al -Jaghboub, and the tanning of the Takkoukiya ... which had a great impact on the intellectual and social field, as well as the jihadist and even the educational impact.	
Citation Khenata, F, Z., Draï, F. (2025). Imam Muhammad bin Ali Al -Senussi, his intellectual contributions, and his Senussi call. <i>Science, Education and Innovations in the Context of Modern Problems</i> , 8(7), 195-203; doi:10.56352/sci/8.7.23. https://imcra-az.org/archive/365-science-education-and-innovations-in-the-context-of-modern-problems-issue-7-volviii-2025.html Science, Education and Innovations in the Context of Modern Problems, Issue 7, Vol.VIII, 2025	
Licensed © 2025 The Author(s). Published by Science, Education and Innovations in the context of modern problems (SEI) by IMCRA - International Meetings and Journals Research Association (Azerbaijan). This is an open access article under the CC BY license (http://creativecommons.org/licenses/by/4.0/).	
Received: 10.12.2024	Accepted: 24.02.2025
Published: 17.05.2025 (available online)	

1. Introduction:

Studying the subject of cultural life during the Ottoman era requires multiple studies that address topics from various aspects. Perhaps the first thing that comes to the mind of a researcher in the scientific movement in Algeria during the aforementioned era is the lack of high-end scientific centers such as the Zaytouna Mosque, Al-Azhar Mosque, or Al-Qarawiyyin in Al-Aqsa Morocco. Which made some historians judge the Ottoman era as a cultural vacuum.

It seems that some studies have linked cultural decline during the Ottoman era, given that Algerian society was either Bedouin or urban. This led to a decline in his role, in addition to the fact that Ottoman rule in Algeria was mainly directed at maritime jihad and collecting money. This led to the neglect of cultural issues, as this contributed to closing the door to ijtihad and disrupting minds, and led to the emergence of imitation and the

spread of some schools, whose owners lived from endowments.

Aware of the importance of these aspects in understanding the history of Algeria at this stage, we decided to study one of the prominent figures who had a role in the modern history of Algeria, namely the personality of Imam Muhammad bin Ali al-Senussi, who lived through the Ottoman and colonial periods, by defining him and highlighting his intellectual production, especially during the period. Ottoman Empire, and highlighting aspects of his call, hence our topic tagged: "Imam Muhammad bin Ali Al-Senussi, his intellectual contributions, and his Senussi call."

Problematic:

To what extent did the Ottoman authority contribute to enriching the culture of Algerians in that period? How did Imam Muhammad bin Ali Al-Senussi contribute to reviving the cultural field? What are the most important manuscript treasures left by Imam Al-

Senussi? What were the foundations on which his call was based.

- About Imam Muhammad bin Ali Al-Senussi:

1-1: The life of Imam Muhammad bin Ali Al-Senussi:

He is Muhammad bin Ali Al-Senussi, Al-Arabi bin Hammu bin Abdul Qadir, bin Muhammad bin Yusuf bin Abdullah bin Khattab, and his lineage ends with Idris Al-Akbar bin Abdullah Al-Kamil, bin Al-Hassan Al-Muthanna, bin Al-Hassan Al-Sabt bin Ali bin Abi Talib, and the Senussi abbreviate this title. Muhammad bin Ali Al-Senussi Al-Khattabi Al-Hasani Al-Idrisi. (Zaidi, 2006, pp.155-156).

Muhammad bin Ali Al-Senussi was born on the 12th of Rabi' Al-Awwal in the year 1202 AH - December 22, 1787 AD, from an Algerian family in the Al-Khatahtbeh tribe, attributed to Sidi Abdullah bin Khattab Al-Shalfi -in reference to the Chlef-Al-Majhari district -, in reference to the Majhar tribe in the vicinity of the coastal city of Mostaganem, in the land of Algeria. He was born, may God have mercy on him, near this city in a locality called Al-Wasta or Al-Tarsh. Located on the banks of Wadi Chlef and Mina, it is known today as "Yalla" in the southeast of the city of Mostaganem, and its lineage goes back to the Idrisid kings. The Hasanids, founders of the Idrisid state in Al-Aqsa Morocco. His fame as Al-Senussi came from the title that his grandfather held as a blessing to Imam Muhammad bin Yusuf Al-Senussi, the scholar of Tlemcen. He was righteous towards it in his time, so his family became known for him. He then moved to his translator and continued to follow him, so his blessing included them. The sons of the Senussi house all belonged to a house of knowledge and righteousness, as his father, grandfather, and uncles. His cousins, and many of the women of this house, were all people of knowledge, virtue, and piety, like his paternal grandmother, Mrs. Al-Zahra, and his aunt, Mrs. Fatima. She was one of the most distinguished women of her time, devoted to teaching, preaching, and guidance. Many men would attend her gathering to learn from her. She was the one who raised this nephew of hers as a boy. His father had died in his youth, when he was not more than 25 years old, so his aunt raised him. (Al-Jilali, 1994, pp.264-265)

This family belongs to the Majahir tribe, and the number of people in the neighborhood, in which Ibn al-Senussi was born, is seventy thousand people to whom he belongs, and around them are about two hundred thousand people, most of whom are from the Oran prefecture next to the Chlef River (Al-Senussi, 1989, page 03).

As for their genealogy, it is mentioned by Abu al-Qasim Saadallah: Muhammad bin Ali bin al-Senussi, al-Khattabi al-Hasani al-Mujahiri, from the tribe of Awlad Sidi Youssef Arsh, the sons of Sidi Abdullah bin al-Khattab al-Mujahiri, and their homeland was the Sirat Plain and the Naru Forest, the Tarsh roundabout, meaning the land on which the municipality of Hillel is located today. (Saadallah, 1998, p.246).

The family is still known in Algeria to this day as the

Al-Atrash family, and Muhammad bin Ali was famous by the title of Al-Senussi, in addition to Al-Khattabi Al-Idrisi Al-Hasani, as Sheikh Al-Senussi himself used to append his letters to his disciples in this form, and in the book Al-Iqwa' by Ibn Al-Senussi there is a translation of the Sheikh mentioning his lineage and confirming his titles. The ancient lineage of the Senussi family was confirmed by the Islamic thinker Shakib Arslan, saying: "He learned from the family a lineage belonging to Ali bin Abi Talib and Fatima Al-Zahra, may God be pleased with them both."

Al-Bustani also mentioned in the Encyclopedia that the lineage of Muhammad bin Ali Al-Senussi is related to Al-Hasan bin Imam Ali, may God be pleased with them both. Muhammad bin Ali Al-Senussi grew up in a family famous for its ancient lineage, knowledge, and religiosity. His father combined knowledge, piety, equestrianism, and archery. The credit for the upbringing of Muhammad bin Ali Al-Senussi goes to his aunt, Mrs. Fatima, after his father died in the prime of his youth, so he grew up under the care of his aunt, who she took care of him, raised him, and taught him. He memorized the Holy Qur'an during his childhood and studied jurisprudence, hadith, and Sufism in various institutes. (Saadallah, 1998, page 110)

Imam Al-Senussi contributed to the dissemination of Maliki jurisprudence, and he wrote books on theology, which were an area of great interest and interest in scientific and intellectual circles (Al-Senussi M., 1989, page 23). His method had a great status, as a large number of suppliers inside Libya and abroad were influenced by it (Al-Sonsi, 2005, page 17). He passed away and his master called him, and he answered the call in the morning, on Wednesday, the ninth of the month of Safar in the year 1277 AH - September 7, 1859 AD, and he was buried on Friday afternoon in his well-known shrine. To this day in Al-Jaghub, from the Siwa Desert on the Tripoli-Egyptian border (Al-Jilali, 1994, page 369).

1- 2-The sheikhs of Imam Muhammad bin Ali Al-Senussi and his students:

1-2-1-senussi sheikhs:

Al-Senussi was a student of the scholars of Mostaganem and Mazouna, especially Muhyiddin bin Shahla, Muhammad Balqandouz Mostaganemi, Muhammad bin Ali bin Al-Sharif, Abu Talib Al-Mazouni, and Abu Ras Al-Maskari. Al-Kattani also added: Abdul Qadir bin Amr Al-Mustaghanemi - Muhammad bin Al-Touhami Al-Boualqi - Muhammad bin Abdul Qadir - Ibn Abi Zuwana Al-Mustaghanemi. As for his sheikhs in Fez, Sheikh Al-Senussi studied with the sheikhs of Al-Qarawiyyin, and others such as Al-Tayeb bin Kiran (1227 AH/1812 AD) and Idris Al-Baqrawi Hamdoun bin Abdul Rahman bin Al-Hajj (d.1232 AH/1817 AD) - Al-Tawdi bin Sawda. As for Al-Kattani, he did not mention any of his Moroccan sheikhs, except the people of the order, and we mention among them: Muhammad Al-Arabi Al-Darqawi in particular (Al-Kattani,

1982, page 135) (Saadallah, 1998, page 246).

There is also Sheikh bin Idris bin Zayan Al-Iraqi Hamouda bin Al-Hajj and Sheikh Muhammad bin Amer Al-Awani, Abu Bakr Al-Idrisi (Al-Jilali, 1994, page 266).

As for his sheikhs in Hijaz, he studied under Sheikh Abdul Hafeez bin Muhammad Al-Ajmi and Omar bin Abdul Rasoul. Sheikh Al-Senussi also indicated that he was a student of Sheikh Ahmed bin Idris Al-Fassi in Hijaz, who is the sheikh of the Khudariyya order. He mentioned his chain of transmission from him and the books he took from him, as well as the original and subsidiary orders that he took from him, which were 64 orders. (LOUIS, 1884, p. 479).

1-2-2- Students of Imam Al-Senussi:

With Sheikh Al-Senussi were men who were completely loyal to him, imbued with his teachings and believed in his long-term goal. Among these were Abdullah Al-Sunni, who lived until the year 1877 AD, and who ordered the construction of seven zawiyas around Tripoli, and Hajj Ahmed Al-Tawati, nicknamed (The scholar), who supervised a group of zawiyas in the areas of Fezzan and Marzouk (Anwar, 1970, page 404).

1-3 - The works and works of Imam Al-Senussi:

Sheikh Al-Senussi had many books in various sciences, indicating the height of his stature and the length of his reputation in the prophetic works, principles, and jurisprudence, and in the apparent and hidden sciences, or Sharia and Sufism. Many works and prose were proven by him despite his preoccupation with reform and calling to God Almighty, including those in which he mentioned his chains of transmission and series. Al-Kattani mentioned a number of them in his book Index of Indexes according to their titles Which requires movement and is distinguished by its abundance of production in the legal and spiritual sciences, both in manuscript and printed form.

A. Manuscript:

With a view to begging for ijtiḥad and acting according to the hadith of the Messenger.

Displacing the Akna in work according to the Qur'an and Sunnah.

Charcoal of livers in materials of diligence.

Al-Shamoos Al-Sharjah in the chains of transmission of some Moroccans and Levantines.

Blatant buddur in the height of fancy chains of transmission.

The System of Conduct to the King of Kings (Shukri, 1948, page 41).

Gold nuggets in pure probate.

A comprehensive treatise on the issues of arrest and counterfeiting.

- Sunni stabbers in stabbing Sunnis

B- Printed:

With a view to the purposes in the compendium of observatories.

Healing the chest with the vision of the ten issues, and it is brief for the purpose of purposes.

Salsabil designated in the forty methods.

- Al-Manhal, the brilliant narrator in the chains of transmission of science and the principles of methods.

Introduction to Muwatta of Imam Malik.

Sunni pearls in the news of the Idrisid dynasty.

The ten serials in the Prophetic hadiths, may the best prayers and peace be upon their author.

Nuzhat al-Jinan fi Aswaf Tafsir al-Quran.

There are signs of disappointment on those who do not act according to the Qur'an.

Al-Kawkab al-Durriyya fi Awwal al-Katib al-Athariyya.

A masterpiece in the first noble books.

Justifications for hands based on Abu Zaid's narrations.

Awakening the senses in action by means of the Hadith and the Quran.

And other manuscript and printed works, and this prolific production shows that the Sheikh was not only a worshiper and educator, but he was well-versed in various sciences such as the science of the principles of jurisprudence, comparative jurisprudence, and hadith. (Salem, 2015, page 44.)

Although the majority of them are Sunnis and Sufism, what is also noticeable is the legal rooting derived from the nation's heritage in following the call, movement and thought..

Among the most important works of Sheikh Al-Senussi are: The Book of Awakening the Wissans in Acting on the Hadith and the Qur'an, The Book of the Ten Issues, or what is known as the Book of Baghiyat Al-Maqasid and the Summary of Observatories. The book Al-Salsabil Al-Mu'in fi Al-Tariq Al-Arba'in.

The book Awakening the Wissans in Acting on the Hadith and the Qur'an is 132 pages long. It was printed in Cairo in the year 1380 AH - corresponding to the year 1960 AD. This book came to respond to the imitators of the imams and call for working on the Hadith and the Qur'an. Sheikh Al-Senussi divided it into an introduction and purpose (three chapters) and a conclusion in which he discussed six issues. They are as follows:

1- About explaining that the meaning of the Qur'an and the Sunnah is the same.

2- On the necessity of referring to the Qur'an and Sunnah and adhering to them.

3- About the necessity of following them and prioritizing them according to the opinion of every diligent person.

4- About his opinion on acting on the hadith and the opinion of jurists, hadith scholars, and fundamentalists on it.

5- About the statement of ijtiḥad and his response to that claim that ijtiḥad has ceased by consensus.

6- About imitation and what is stated in it regarding invalidating what is reprehensible from it with evidence and what is stated in the sayings of scholars regarding the confinement of imitation to the four imams (Al-Senussi M., 1960, page 03)

The Book of the Ten Issues, also known as Baghiyat al-Maqasid and Khulasat al-Marasid: It is 190 pages long, and was printed by the Cairo Press in the year 1380 AH - corresponding to the year 1960 AD, where the

Sheikh stated at the beginning of his book the reason for writing the book.

It should be noted that during his stay in Medina, the Sheikh received some questions from the people of Yemen and Morocco, and I would like them to verify the validity of what the objectors say about following the Qur'an and the Sunnah only, and about raising the hands, clenching them, and basmalah, requesting that they be verified and their evidence proven, in order to respond to some of the jurists who insulted the practice of the Sunnah. (Al-Senussi M., Al-Salsabil Al-Mu'in fi Al-Tarifaf Al-Arba'in in the margins of the Book of the Ten Issues, 1940, page 05)

The book The Ten Issues begins with an introduction to the majesty of the values of the imams of the predecessors, and those who followed their example and adhered to the Qur'an and Sunnah, and from what he recorded in Al-Maqsad:

In determining the meanings of doctrine, fatwa and judiciary.

That the right moral conduct is that which adheres to the Qur'an and the Sunnah.

He speaks again of Ijtihad and the Mujtahids and invalidates the obligation of restricting imitation to the four schools of thought.

He reiterates his opinion in talking about the hadith scholars, fundamentalists, and jurists in working with hadith and their division into sects. He explains how to pray, describes the prayer of the Prophet, may God bless him and grant him peace, mentions the pillars of prayer and its branches, then mentions the texts of the imams on the ten issues, which are:

Raising the hands in prayer, holding, seeking refuge, basmalah, to secure, takbeer, greeting, Qunoot, lengthening the prayer, shortening it.

He concludes his book by talking about Sufism, as he did in the conclusion of Awakening, and he talks about the seven souls: the emirate, the blamer, the inspiration, the reassured, the complete, the satisfied, and the satisfied. In his talk about the seven souls, his method is clear according to the approach of the Sufi leaders. He sees the necessity of contemplation and quotes Imam Abu Hamid Al-Ghazali as saying: "Whoever does not have a share of inner knowledge, I fear a bad ending for him" (Al-Senussi M., Al-Salsabil Al-Mu'in fi Al-Tarifaf Al-Arba'in on the sidelines of the book The Ten Issues, 1940, page 280).

The book Al-Salsabil Al-Mu'in fi Al-Tariqah Al-Arba'in: It is on the sidelines of the book Al-Mas'a'il Al-Ashra, and Sheikh Al-Senussi spoke in the introduction about the reason for writing the book by saying: And after that, praise be to God, we met with prominent imams and scholars from the people of God, so he rose and reached us from their methods, and they took several and ample licenses, most of which we mentioned in our index. The shining suns and their summary, the clear houses, along with the knowledge that has reached us Our story was correct, then it seemed to me to choose forty of these methods together and single them out with a message clarifying their

Sunni chains of transmission, so that they would be within reach....That is why I called it Al-Salsabil Al-Mu'in in the Forty Methods, and I will mention its quality and what is related to it.

It is clear from reading the content of the book that its subject discusses the forty Sufi orders and the traditions related to them, in addition to the opinions of Sufism contained therein, even if these opinions do not mean his own way of doing so, because Sheikh Al-Senussi, as information has been mentioned, was not the Sheikh's disciple. One way and he did not follow his path without another, and he described the best way that he was satisfied with Which is based on simplicity in remembrance and the call for cooperation, brotherhood and social cohesion. (Balalia, 2006, p.115).

2- Sanusi dawah:

2 - 1- The proportions of the Senussi call and the organization of its structure:

This call is called the Sanusi al-Idrisiyyah al-Qadiriyya al-Nasiriyyah al-Shadhiliyyah, and all of them have a Muhammadan reference and attribute the method to our master Muhammad, may God bless him and grant him peace, and no one else to follow the Sunnah in little and much. Because this method is based on acting according to the Qur'an and Sunnah, as he said in this regard, "So know that the path of the people is the followers of the Prophet, may God bless him and grant him peace, in the sublime and the despicable...Their deeds are weighed in the balance of the law'.

The organization of the structure of the Sanusi order or the call is represented by the Sheikh of the order, who is the leader of the zawiya, assisted in this by the Council of Privileges in managing the affairs of the zawiya, followed by the Brotherhood, whose mission is the call to gain followers. (Balalia, 2006, p.122).

2 - 2- Definition of the Senussi call:

It is the summary of ancient and contemporary methods, but it was distinguished by raising the slogan of returning to the work of the predecessors, working according to the Qur'an and Sunnah, and purifying the religion, from the impurities attached to it, such as superstitions and misguided heresies. As long as its owner was one of the scholars of the time, his method used science and education as its means to soften people's hearts and minds. Reviving work with pure religion and standing in the face of foreign raids on the Islamic world intellectually, militarily and morally. (Saadallah, 1998, pp.256-257).

This call is based on knowledge of the true religion, through methods of preaching, guidance, worship, and dealing in the light of the Qur'an and the authentic Sunnah, enjoining good, forbidding evil and heresies, and returning Islam to ease with the freedom to pretend to be ascetic and lethargic, those qualities that were the character of most Sufi orders. (Al-Jilali, 1994, p.268).

It is a sectarian association and a Sufi, political and social method, even if from a political standpoint it

does not have rebellious purposes against the state. From this, the historian explained to us that the Senussi movement was not limited to one side or another, and even if it was governed by the circumstances of the era, it arose under the Ottoman Empire, which It was the state of Islam and the Caliphate, and this explains to us what the aforementioned historian said (it has no rebellious purposes against the state Rather, it supports it, unlike what the Wahhabi movement was like, for example. The founding of the Senussi call dates back to the thirteenth century AH and the nineteenth century AD, in Libya. This call was established after its founder felt the weakness of Muslims and their backwardness religiously, politically, and socially. (Al-Jilali, 1994, p.268).

2-3- Objectives of the Sanusi call:

Sanusiism is a Salafist reform movement and a Sunni Sufi order. Its primary goal was to form a righteous Sufi person. In its way, restricted by the Sunnah, it gained many followers and was not rejected by the Wahhabi movement in Hijaz, nor was its corners demolished, nor was it exposed to its principles and goals.

We will discuss the factors that influenced the owner of this movement in the first half of the nineteenth century, which can be summarized as: his feeling of the weakness of Muslims in all fields as a result of deviation from the correct teachings of Islam and sectarian fanaticism (Jassim, 1975, page 14).

His feeling of the weakness of the Caliphate and the dominance of individual rule in the provinces during the Ottoman era.

His feeling of the pressure of the Christian world on the Islamic world, the features of which seemed to loom on the horizon with the occupation of Algeria, so his call was an echo of this influence, and his approach to that was to arbitrate the Book of God and the Sunnah of His Messenger, may God bless him and grant him peace, and he based his call on the following principles:

- 1-Returning to Islam in its original purity.
- 2- Considering the Qur'an and Sunnah as the sources of Sharia.
- 3- Opening the door to ijtihad in jurisprudence and considering this door as a reason for prohibiting the methods of Islamic thinking and introducing heresies into it.
- 4-Purifying the Sanusi order from the misguidance of Sufism.
- 5- Working to unify the sects and bring the Islamic world together on a true unity, which is what Mr. Jamal al-Din al-Afghani worked for, while spreading Islam in the countries, where it was not spread. The Senussi call, in its first stage of establishment, achieved general goals, including:

Building an Arab Islamic force in the Libyan desert in particular, whose support is based on the Zawiya community in particular and graduating preachers to spread Islam, south of the Sahara, and resist proselytization and Christianization in Central and West Africa.

Confronting and resisting colonialism during the era of Sheikh Al-Senussi's successors (Balalia, 2006, pp.126-127).

2 - 4 The intellectual foundations and characteristics followed by the Senussi call.

The first feature that distinguishes the Sanusi call from other orders is that it does not prevent its followers from joining any other order or orders. The follower can remain a Darqoya, Otjania, or Rahmaniya, and yet he can be a Sanusi if he wants, because the founders of the orders in fact go back to one origin in her view, which is Holy Quran.

They are apparently distinguished by placing their hands on their chests when praying, by placing the left hand on the right, in contrast to the saddle according to the Malikis.

As a Sufi order, the Sanusis adopted patterns of rituals practiced by its followers in order to enter into its call and become its supporters, including mentioning "There is no god but God" a hundred times after the beads of the rosary and another hundred, for the phrase "seeking forgiveness" and another hundred for the phrase "O God, bless our master Muhammad, the illiterate Prophet, and his family and companions, and peace be upon him." If There is no stranger to the method, the follower may also say there is no god but God and Muhammad is the Messenger of God These supplications are close to the supplications of other orders, such as Al-Shadhiliyyah.

The Sanusi method is neither a renewed method nor an interest, because what you are calling for is Salafism and a return to the Qur'an and Sunnah, devoid of all heresies that have arisen over the years, whether by the sheikhs of the orders, who departed from the teachings of the Qur'an. One of the foundations of the teachings of the Senussi call is not to hang the rosary around the neck, as the Darqawis do, but rather to carry it in their hands. Not to use drums and musical instruments in meetings. A Muslim says after the dawn prayer, "O Lord, forgive me at the hour of death and after death forty times." (Saadallah, 1998, pp.257-258).

One of the foundations and characteristics of the Sanusi call is that it called for jihad against colonialism, resistance to corruption, and the necessity of studying the Qur'an, Hadith, and Sunnah.

Another of the foundations and characteristics that distinguishes the call from other calls in that era is its correct vision of the political situation, and therefore we do not see it facing the Ottoman Caliphate. Rather, the call declared its loyalty to the Ottoman state, and the Ottomans did not show any fear of the Senussi call movement, considering that it was bringing together Muslims under the banner of Islam and calling for stability, so the Ottoman Empire encouraged the Senussi call To continue on its path, it recognized the Senussi emirate for the Senussi leader and made it hereditary for his future successors. It also exempted the properties of the corners from taxes. (El-Sayed, 2006, pp.62-63).

3 - The Travels of Imam Al-Senussi:

3-1-Imam Al-Senussi's trip to Al-Aqsa Morocco (Fez):

Al-Senussi spent his life on the wing of travel. He moved on his travels to the Arab countries, during which he was able to learn about the general conditions of the Islamic peoples. His travels were a study of the mentalities of their people and familiarity with the forces affecting them. (Nuwayhid, 1973, p.179).

Al-Senussi acquired a great deal of knowledge in his region, and perhaps he would have remained there had it not been for a simple accident that changed the course of his life. Some authors mention the accident as a family matter that led to Al-Senussi leaving Algeria for Fez, and some mention the story in detail that one of his cousins named Muhammad Al-Atrash Al-Senussi slapped him in front of A jurisprudential council (Saadallah, 1998, page 247)

He left for Fez in 1237 AH/1821 AD, where he remained for 7 years and was 30 years old when he traveled. However, Al-Senussi refused to study in Fez at the hands of the sheikhs of Al-Qarawiyyin. It seems that Imam Muhammad Al-Senussi, who had reached maturity (37 years), and most of his writings make His departure from Al-Aqsa Morocco was a coincidence or an act of God. Sultan Suleiman wanted to test him, so he gave him a manuscript and asked him to comment on it But the sheikh apologized for that, and feared punishment, so he left Fez declaring his intention to perform Hajj in 1829 AD (Saadallah, 1998, page 187).

3-2 - Imam Al-Senussi's journey to Hijaz (Mecca):

After leaving Fez announcing the Hajj, he took the ancient Moroccan Hajj route, the desert route, as did Al-Ayashi and Al-Dari. He did not ride the sea or go through the coastal cities, but traveled through the hills and inland cities, crossing distances slowly. He did not stop at the sheikhs of the routes, as he did. With Sheikh Al-Faqandasa (Al-Zayaniyah) and Sheikh Al-Karzaz (Al-Karzaziyah) (Fahmy, 2008, page 133).

We do not know whether the naval blockade that the French imposed on Algeria in 1827 AD included Al-Senussi taking the land route. It was said that he passed through the south in the year 1829 AD and studied jurisprudence and grammar in some of the countries of Laghouat. He also stayed in Ain Madi and Jebel Amour and took the Tijaniya order. He went with an assistant and married a woman in it. Her name is Anna bint Muhammad bin Abdul Rahman, then he entered Djelfa and Jabal al-Sahari, and stayed for several months between Bou Saada, where he divorced his wife, and Jabal al-Bukhari. (Saadallah, The National Movement from 1830-1900, 2005, page 174)

This was in the summer, when the French campaign was against Algeria, and he learned about it while he was in the desert, so he continued on his way and passed through Tamasin, where the Tijaniya Zawiya is, and he also passed through Wadi Souf and from there to Al-Jarid in Tunisia, then Tripoli, then Cyrenaica,

then he landed in Egypt and resided there for a period, studied at Al-Azhar Al-Sharif, and took scientific summaries and remembrances. Sufi orders in that era.

Some of Al-Azhar's scholars were serving those in power, by approaching them with Zulf. These scholars described him as a puritan and considered him a reformer at the same time. Al-Senussi left Egypt not because he hated the Egyptians, but one of Egypt's leaders urged him to go to Mecca, where he stayed for eight years. However, it happened to him just as it happened in Fez.

In the year 1253 AH/1837 AD, he began calling for unity and uniting the word monotheism. He resided there and studied there. Due to Ottoman pressure, he was forced to leave for Cyrenaica and founded the Zawiya of Abu Qais there. (Al-Jilali, 1994, p.269).

3-3- Imam Al-Senussi's trip to Libya:

Al-Senussi took advantage of the Libyan pilgrims' delegation surrounding him and inviting him to stay with them. According to accounts, he left Mecca for Cyrenaica, at the end of the month of Dhul-Hijjah 1255 AH/February 29, 1840 AD. On his way there, he landed in Gabès, after he had run out of weapons, which were with him and some of his disguised followers, and he stayed there for a short period. When the French learned of his landing, they began to plan plans for him to arrest him because he was Algerian. (Saadallah, The National Movement from 1830-1900, 2005, page 252). He left for Tripoli and arrived there in Ramadan 1257 AH/September 1841 AD. There he founded the Zawiya al-Bayda in Jabal al-Akhdar near the shrine of Sidi Rafi' al-Ansari in 1843 AD. It is one of his most famous zawiya ever, and it was the first cradle of the Senussi movement in Libya. (Al-Jilali, 1994, p.270).

At the beginning of Muharram in the year 1259 AH/February 1843 AD, he married the daughter of Sayyid Ahmad Faraj Allah al-Qaytouri and built with her in a place called Dunqara. She gave birth to his two sons, Muhammad al-Mahdi and Muhammad al-Sharif. Because of the frequent movement of al-Senussi to his corners, the men of the Ottoman government became suspicious of his movement, and they saw him as competing with the Turkish authority, so the relationship worsened. Between them, he left, penetrating south to the Jaghbub Oasis on the Egyptian-Barqawi border, and there he established another center of his own in (1273 AH/1856 AD) He established a religious school or a large corner in it, consisting of a library full of various books and manuscripts, about eight hundred thousand volumes, and it had three hundred students (Al-Jilali, 1994, page 272).

He chose Jaghbub, which he chose as the headquarters of the Senussi, because it was a passage for trade routes and pilgrim caravans, as well as its location that enabled communication with the rest of its other corners, and to resist the Italian advance in that region. (Sharshar, 2007, page 171) He soon obtained from Sultan Abdul Majeed, in the year 1272 AH/1855 AD, a decree that made him the completely independent prince of his

emirate, in recognition of the Imam's merit and his great advantages over the nation of Islam. Sheikh Zawiyat al-Jaghub continued working on his drawn-up plan until he passed away. His death, and his master called him, and he answered the call on the morning of Wednesday, the ninth month of Safar, in the year 7127 AH/1859 AD. He was buried on Friday afternoon in his shrine, known to this day as Al-Jaghub, in the Siwa Desert on the Tripoli-Egyptian border, leaving behind an ancient religious and cultural legacy for his children and grandchildren to carry the torch. (Saadallah, Research in the History of Algeria, 2003, pp.216-217.).

4- Zawiyat of Imam Al-Senussi:

-1-senussi corners:

The Sanusi zawiyas are considered the basic pillar of the Sanusi movement. For this purpose, Sheikh Al-Senussi founded about twenty-two zawiyas, including eighteen in Cyrenaica, which are now approximately three hundred zawiyas spread throughout the Arab world. The first zawiya he founded for his method was on Mount Abu Qais in Mecca in the year 1837 AD.

It was the beginning of his efforts in Mecca during his stay in Hijaz, and when he emerged as a thinker and innovator in Cyrenaica in the year 1844 AD, he founded the Zawiya al-Bayda in Cyrenaica and called it Umm al-Zawiya. To escape Turkish pressure on Imam al-Senussi, he fled to the Jaghub Oasis on the Egyptian Barqawi border in the year 1855 AD, and stayed there. Until he passed away in 1859 AD.

What is noticeable in what was done is that the sheikh seeks to train his suppliers in a life of productive work, just as he trains them in the Sufi life. In these corners, the followers were trained in military operations, such as archery, jostling, gladiating, and the use of weapons. They were also trained to revive the dead land through agriculture and cultivation. And learn some crafts and industries. Imam Al-Senussi also contributed to copying rare books by hand and distributing them free of charge to the needy (Al-Senussi M., Al-Senussi Al-Kubra, 1982, page 20).

4-2 - Tokiya angle:

The corner of Takouk in the vicinity of Mostaganem is considered the only main corner of the Senussi in Algeria. It was founded in 1859 AD by Sheikh Takouk Al-Sharif Ould Al-Jilali Abdullah bin Takouk, born around the year 1794 AD, in microscopes near Mostaganem, where he studied under several sheikhs in the district, including the sheikhs of Muhammad bin Ali Al-Senussi himself. Like Sheikh Muhammad Belkandouz.

The French arrested Sheikh Takouk, because of his activity and influence on the public. His detention lasted for years, and after his release, he returned to Majahir and established his zawiya in Awlad Shafaa, around the year 1859 AD.

Then Sheikh Takouk was arrested in Mostaganem during the Ibn Azraq Revolution and the Oulad Sidi

Sheikh Revolution in 1864 AD. In 1877 AD, the French accused Sheikh Takouk of hiding weapons, so they confiscated what was in his corner and took him to Mostaganem prison. They also arrested him again in 1879 AD, in the same prison as well. Others calculated that the sheikh could have revolted with twenty thousand people, but he nevertheless called on them to calm down (Fahmy, 2008, page 159).

In the year 1890 AD, Sheikh Takouk died at the age of 96. He was buried in his zawiya and left his spiritual succession to his brother Ahmed Takouk. The zawiya was not spared from closure again and its new sheikh was thrown into prison. France also imprisoned Ahmed bin Sheikh Takouk, the founder of the zawiya, after his return to Algeria in 1893 AD.

This happened after a five-year exile in Zawiya al-Jaghub in Libya, during which he married into the family of Sheikh al-Mahdi al-Senussi. Ahmed Jr. replaced his uncle at the head of the zawiya when and during his arrest. French writers were warning of the danger of al-Senussi, the preacher of the Islamic League, and this sheikh remained in exile for several months. And imprisonment in Corsica before 1900 AD.

The reign of Ahmed bin Takouk was long, like his father, and he died at the age of 80. During his time, the Takouk corner was famous for its knowledge, memorization of the Qur'an, and dissemination of Maliki jurisprudence. (Al-Salabi, 2013, page 67)

4 - 3 Jaghub corner:

After he founded Zawiya al-Jaghub in the year 1855 AD, it was named after the oasis in which it is located, which is the Jaghub Oasis. It was described as truly an emerging state, as it had between six and seven thousand dwellings and was fortified. It had four gates and was considered a stop for caravans. It was a religious complex. Politically, the Brotherhood has discipline with its branches, a special police, vast agricultural lands, and an educational system. And the Ottoman government in Tripoli. It should be noted that Sheikh Al-Senussi had a good relationship with the Ottoman authority, as he was wise in his dealings with the authority and did not show any opposition to their regime (Al-Idrisi, 1928, page 276). It exempted the zawiya and its branches from taxes and established diplomatic relations and decrees with it, as the zawiya contained:

First: The mosque and school to learn the Qur'an.

Second: A religious institute to teach Sharia law to those who have memorized the Qur'an and then prepare students to join Al-Azhar.

Third: Zawiya Al-Jaghub Library, which contained eight thousand volumes on jurisprudence, interpretation, history, literature, and astronomy. It was lost after the Italian occupation of Al-Jaghub Oasis in 1925 AD.

Fourth: Residences for the sheikh, aides, and brothers.

Fifth: Council of guests and expatriates.

Sixth: The rooms that predominate among those arriving at the corner are called retreats.

Other buildings designated for craft activity were at-

tached to the corner, in order to meet the needs of the residents of the corner. Sheikh Al-Senussi chose good locations for his corners, and about this Arslan says: "Most of these corners are chosen for the most beautiful spots and the most fertile lands, and they contain wells that do not ooze due to their abundance of water, and in the Green Mountain they are next to running springs and clear rivers, and it is rare that you pass by a corner that does not have an orchard or Orchards contain all kinds of fruits.

The zawiya has resources that it obtains from cultivating endowment lands donated by the tribes residing near the zawiya, in addition to raising livestock and collecting zakat after the Ottoman Empire exempted it from paying taxes in 1865 AD, and each zawiya contributed a share of its resources to finance the zawiya (Fahmy, 2008, page 125).

4 - 4 - The exploits of Zawayat al-Jaghub in the field of social reform:

The Senussi Zawiya has contributed to implanting individual and collective values of human freedom, in its highest sense, because Islam, in its essence, fights tyranny and exploitation. The Senussi method also worked to nullify the phenomenon of slaves after they were bought from caravan merchants, freed for the sake of God, and trained in the Zawayas to then become preachers and men for the reconstruction of lands. (Al-Ashhab, [Des], p.179).

It also had a jihadist impact, and this is due only to the Libyan victories in their resistance against the Italians.

As for the educational aspect, the Sanusi order contributed to the re-emergence of the rising generation by giving priority to women as the pillar of society, so it was keen to form them as they received the principles of their religion, such as memorizing the Holy Qur'an (Al-Ashhab, [Das], page 189).

It can be noted that the role of the zawiya was not limited to the intellectual and deliberate aspect only, but went beyond that to include, even providing internal security, as the zawiya of Jaghub became a refuge for visitors and expatriates during the passage of commercial convoys and processions of pilgrims, and it benefited from its strategic location, until it became feared by everyone and secured travel in the desert. Libyan horrors except the road and the hassle of travel! The Jaghub zawiya remained a central zawiya in the Senussi regime even after the death of its founder, Sheikh al-Senussi. In the year 1895, Muhammad al-Mahdi al-Senussi moved to the central zawiya in the

Kufra Oasis in the far south of Libya and called his zawiya the Crown. During his reign, the Senussi zawayas reached the peak of their spread. (Increase, 1985, page 08)

Conclusion:

At the end of this research paper tagged with: "The contribution of Imam al-Senussi to cultural life during the Ottoman era.". We reached the following points:

The Ottoman era in Algeria is important in its cultural aspects, as a group of scientific geniuses appeared in Algeria, such as Imam al-Senussi, who gained fame in the cultural and religious aspects.

Imam Al-Senussi is considered one of the most important scholars who left books and manuscripts talking about Algeria during the last period of the Ottoman presence in Algeria. Because of French colonialism, this led to the destruction of part of it, and the transfer of some to France.

The zawayas represented strategic importance as a link between internal and external regions. For example, we find an echo of the method of settling the connection between the Arab world, the Far Maghreb, the Hijaz, and Libya through Sheikh Al-Senussi's establishment of the Jaghub zawiya in Libya, and its influence continues to this day.

Multiple corner functions between spiritual, civic and social education, by preserving the components of Algerian society and its Arab and Islamic identity. We find that the Sanusi method has contributed to reviving economic activity, especially in the craft aspect, in order to meet the needs of the zawiya, as Sheikh Al-Senussi worked to choose good locations for his zawayas, and the Sheikh also attached his zawayas to other buildings designated for craft activity.

The Senussi corner also provided great services to the community, as it became a refuge for visitors and expatriates during the passage of commercial caravans and pilgrim processions, thanks to its strategic location.

The majority of Algeria's prominent scholars during the Ottoman era studied in zawayas. We mention, but are not limited to: Said Bouqdoura, Abu Ras al-Nasiri, and al-Senussi, the founder of the Senussi call.

The educational movement remained primarily limited to religious education at a time when many other countries, especially European ones, were witnessing the invasion of education with its modern means and the diversity of its fields.

5. References:

1. Abu Al -Qasim Saad Allah. (2005). National Movement from 1830-1900 (Volume 1). Beirut: The Islamic West House.
2. Abu Al -Qasim Saad Allah. (2003). Research in the history of Algeria. Lebanon: The Islamic West House.
3. Abu Al -Qasim Saad Allah. (1998). Algeria's cultural history (Volume 9). Beirut: The Islamic West House.
4. Soldier Anwar. (1970). Contemporary flags in the Islamic world. Cairo: The Egyptian Anglo Library.

5. Abed bin Salem. (2015). Reading in a manuscript with the purpose of the purposes in a summary in the summary of the observatories of Sheikh Al -Sayyid Muhammad bin Ali Al -Senussi. The Algerian Journal of Manuscripts, 11 (13).
6. Adel Nuwaida. (1973). The dictionary of Algeria's flags from the chest of Islam to the present era. Beirut: Nuwaida Foundation.
7. Abdul Hay bin Abdul Kabeer Al -Kettani. (1982). Index of indexes, proof, dictionary of dictionaries, sheikhdoms and series. Beirut: The Islamic West House.
8. Abdul Rahman Al -Jilali. (1994). The General History of Algeria (Volume 4). Algeria: University Publications Court.
9. Abdul Aziz Fahmy. (2008). Sufi angles and French occupation in Algeria. Algeria: Dar Al -Gharb Distribution and Publishing.
10. Abdul Aziz Fahmy. (2008). Sufi angles and French occupation in Algeria. Algeria: Dar Al -Gharb Distribution and Publishing.
11. Abdul Qadir Bouarfa. ([tuck]). Flags of thought and Sufism in Algeria BC to the sixteenth century AD (Volume 1). Oran: Dar Al -Gharb.
12. Abdul Qadir Sharshar. (2007). The work of the first and second forum on the role of angles during the resistance and the liberation revolution. Algeria: Publications of the Ministry of Mujahideen.
13. Ali Al -Senussi Al -Khattabi Al -Idrisi. (1928). Sunni pearls in the news of the Idrisi dynasty. Egypt: Egypt Youth Press.
14. Fouad Shukry. (1948). Senussi religion and a state. Cairo: Dar Al -Fikr Al -Arabi.
15. Mohamed El -Sayed. (2006). History of the Maghreb countries. Alexandria: University Youth Foundation.
16. Muhammad al -Tayyib al -Ashhab. ([tuck]). Burq al -Arabiya between yesterday and today. Egypt: Al -Hawari Press.
17. Muhammad bin Ali Al -Senussi. (1940). Salsabil appointed on the forty -raying of the ten issues. Cairo: Institutes Press.
18. Muhammad bin Ali Al -Senussi. (1960). Fasting the teeth in the work of the hadith and the Qur'an. Cairo: DNH.
19. Muhammad bin Maryam Al -Tlemceni. (2009). The garden is mentioned in the saints and scholars in Tlemcen. Algeria: Publications of Astlis.
20. Muhammad bin Youssef Al -Senussi. (1982). Great Senussi. Beirut: Dar Al -Qalam.
21. Muhammad bin Youssef Al -Senussi. (1989). Explanation or proofs in theology. Algeria: The National Book Foundation.
22. Muhammad bin Youssef Al -Sounsi. (2005). The median doctrine and its explanation. Beirut: Scientific Books House.
23. Muhammad Ali Al -Salabi. (2013). History of the Senussi Movement in Africa. Lebanon: House of Knowledge.
24. Moufid Al -Zaidi. (2006). The Ottoman era. Amman: Osama House.
25. Balalia Miloud. (2006). Sheikh Muhammad bin Ali Al-Senussi (1787-1859). Eskar magazine.
26. We say increase. (1985). Libya is from Italian colonialism to independence. [DM]: The League of Arab States Publications of the Department of Historical Studies.
27. Nami Ajil Jassim. (1975). Correctional movements and their role in the world. Asala Magazine, 5.
28. Louis, R. (1884). MAABOUTS Et KHouans.