



The Scientific And Religious Tourism Journey Of Abu Bakr Ibn Arabi (468-543 Ah) Through His Book "Law Of Interpretation": A Study In The Jurisprudence Of Travel"

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Received: 08/2023

Published: 04/2024

Abstract:

Biographies and travel narratives are considered tributaries of history, presenting individuals, groups, nations, states and empires. These biographies, with their diverse sources and methods, focused particularly on scholars, celebrities, and prominent figures in various fields, including law and religion. They became the primary source for defining any prominent figure. Some scholars documented their own travels, detailing their experiences and encounters, such as the pilgrimage to Mecca or visits to other holy sites. Among these luminaries was Imam Malik Abu Bakr Ibn al-Arabi, a judge, jurist and learned scholar who wrote a distinctive travelogue worthy of study and reflection. He titled his book "The Arrangement of the Journey to Encourage Religion", but unfortunately only fragments of it survive in his other works, such as "The Law of Interpretation". Our work here aims to compare 'The Law of Interpretation' with 'The Arrangement of the Journey', thus bringing together the aspects of scholarly travel and religious tourism through a descriptive and analytical reading of these texts. This scholarly journey combines insights into jurisprudence and religious tourism in major centres of learning and holy places, presented in a clear literary style. Abu Bakr Ibn al-Arabi, one of the pioneers in documenting journeys

between Al-Andalus and the Hijaz, provides a descriptive, analytical and complementary account.

Keywords: Journeys, scholarly travel, Abu Bakr Ibn al-Arabi, religious tourism, law of interpretation.

Introduction:

First: Introduction

114 | Dr. Maida Abderrahmane The Scientific And Religious Tourism Journey Of Abu Bakr Ibn Arabi (468-543 Ah) Through His Book "Law Of Interpretation": A Study In The Jurisprudence Of Travel"

Throughout history, the Islamic lands have undergone significant expansion, becoming a vast and interconnected empire. Travelling within these lands required adequate preparation, including provisions and equipment, as it often involved covering long distances over several months. Reasons for travel varied, including religious tourism for pilgrimages and holy visits, the search for knowledge, and migration due to political changes and the rise and fall of states.

Many scholars travelled between Al-Andalus in the west and the Hijaz and Iraq in the east. These journeys are recorded in travelogues and biographies. Some scholars documented their pilgrimage to the Holy Kaaba, the Prophet's Mosque or Al-Aqsa Mosque, and its surroundings. Others travelled in search of knowledge and the opportunity to meet respected scholars. While biographical works have recorded some of the accounts and news of these journeys, they often lack detailed information and a comprehensive understanding. It is rare to find someone who has written about their personal experiences, observations, encounters and challenges during these journeys in a literary style that highlights the jurisprudence of travel.

One of the notable figures who documented and shared his journey was the Maliki scholar Abu Bakr ibn Arabi, may Allah have mercy on him. He was a judge, a jurist and an eloquent writer who wrote a distinctive travelogue characterised by eloquence and literary beauty. His text is worth reading, contemplating, explaining, analysing, studying, understanding and exploring the travel literature it contains with heart and emotion. Imam Abu Bakr ibn Arabi excelled in recording his thoughts and experiences, introducing a new literary style in travel writing that deserves attention. One of his works, lost to time and now only available in abridged form, is entitled "Tartib al-Rihla" (The Arrangement of the Journey) or "Tarjamat al-Rihla" (The Translation of the Journey). Fragments of this work can be found in his other notable writings. It is our intention to present a reading of Abu Bakr's travelogue through this extant but lost book. We rely on a respected edition published by Dar al-Qibla for Islamic Culture, Jeddah, and the Institute of Quranic Sciences, Beirut. Specifically, we refer to the first edition published in 1406 AH - 1986 AD.

Our approach here is to draw a parallel between the "Law of Interpretation" and "The Arrangement of the Journey", thereby combining the aspects of this scientific and religious tourist journey. We aim to read, reflect, continue and complete this journey, exploring the intersections between jurisprudence, religious tourism and the major centres of knowledge and sacred places. In particular, this travelogue is written in a clear literary style, and its author is considered one of the pioneers who documented the journey between Al-Andalus and the Hijaz, providing a descriptive and analytical reading.

Second: The problem

After this introduction, we can ask the following questions:

-Did the biographies mention aspects of Ibn Arabi's scientific journey and the knowledge and literary treasures he collected during his travels, which might explain the partial loss of his scientific travelogue?

115 | Dr. Maidi Abderrahmane The Scientific And Religious Tourism Journey Of Abu Bakr Ibn Arabi (468-543 Ah) Through His Book "Law Of Interpretation": A Study In The Jurisprudence Of Travel"

-How can we read Ibn Arabi's account of his travels, both in legal and literary terms, as he presented it in his surviving books, which are abridged versions of the lost book he intended to complete?

-What are the implications of the scientific travel texts mentioned by Ibn Arabi in his book "The Arrangement of the Journey" for the jurisprudence of scientific travel and religious tourism? What can they offer to the art of travel writing and biography, especially by a jurist known for his expertise and diligence?

Third: The importance of the subject

Reading biographical and travel literature evokes a unique aesthetic sense because of the events, reflections, experiences, challenges and historical contexts they encompass. They evoke a sense of nostalgia and a connection with the past, especially when the author himself writes about his life and documents his travels across countries, lands and seas. Such writings are embellished with accounts of encounters, observations, sojourns, reflections, problems, endurance, historical context and documentation. They use an engaging style, eloquent expression, poetic narrative and other literary elements that characterise the genre of scientific travel literature, which combines both jurisprudence and encounters with scholars.

The methodology of the study:

Our reading of Abu Bakr ibn Arabi's journey is based on the understanding that it oscillates between scientific tourism and religious tourism, particularly highlighting the reflections and challenges he mentioned in his story, as well as the narrative of the cities he stayed in and travelled through. It also includes his encounters, observations and documented achievements. We have preserved the important texts as practical examples for those interested in exploring the eloquence and rhetoric of this scientific journey in search of knowledge. We also explore his encounters with the scholars and leaders of the time and place.

The First topic: Abu Bakr Ibn Arabi The Jurist Traveller; Biography and Journey (468-543 AH)

First requirement: His name, lineage and title

His name was Muhammad ibn Abdullah ibn Muhammad, known as Ibn Arabi; Abu Bakr, al-Andalusi al-Ma'afiri al-Ishbili ⁽¹⁾, following the Maliki school of thought. He held the position of judge. His father, Abu Muhammad, was one of the Seville jurists and leaders ⁽²⁾. He was highly respected and well known ⁽³⁾. He was a renowned scholar and memoriser of the Hadith ⁽⁴⁾. He was born in Seville in 468 AH ⁽⁵⁾. When asked about his birth, he said, "I was born on the night of Thursday, the eighth of Sha'ban, 468 AH"⁽⁶⁾. His birth took place on the night of Thursday, the 22nd of Sha'ban, 468 AH ⁽⁷⁾. He was the culmination of the scholars and keepers of knowledge in al-Andalus ⁽⁸⁾. Ibn Bushkuwal mentioned him in his book "As-Silah" and said, "He is the keeper who has reached the pinnacle of knowledge,

the seal of the scholars of al-Andalus and its keepers⁽⁹⁾. I met him in the city of Seville on the day of Monday, the 2nd of Jumada al-Akhira, 516 AH. He excelled in various sciences and had a comprehensive understanding of them. He excelled in acquiring knowledge and spreading it. He was one who excelled in all kinds of knowledge, spoke on various subjects, and had deep insight into all of them⁽¹⁰⁾. He was diligent in the performance and dissemination of knowledge. He was one of the prominent scholars of the Maliki school and reached the rank of Ijtihad. He excelled in literature and attained the rank of Ijtihad in religious sciences. He wrote books on hadith, fiqh (jurisprudence), usul (principles), tafsir (exegesis), adab (literature), history and held the position of judge in Seville⁽¹¹⁾.

The Second requirement: His academic and social status

First: His academic status

Talking about his youth, he says: "I memorised the Qur'an at the age of nine and then spent three years perfecting my recitation of the Qur'an, Arabic language and mathematics until I was sixteen. By then I had studied various aspects of Arabic grammar, including manifestations, assimilations and so on. I also honed my skills in Arabic, poetry and language. My father then took me to the Levant and I completed my journey⁽¹²⁾. He was eloquent, educated and a prolific poet, well versed in various disciplines and adept at combining and advancing knowledge in all fields⁽¹³⁾. He spoke eloquently on various subjects, had a keen intellect in discerning the truth, and adhered to moral principles in his interactions. He settled in his hometown, sought advice, studied jurisprudence and Islamic principles, preached and interpreted religious texts⁽¹⁴⁾. He travelled in search of knowledge, compiled works, excelled in literature and rhetoric, and became renowned for his deep knowledge and keen intellect⁽¹⁵⁾. He was gentle, patient, generous and trustworthy⁽¹⁶⁾. He continued to issue religious rulings for forty years⁽¹⁷⁾. He is reported to have said, "No one who has travelled has returned with the knowledge I have acquired, except al-Baji"⁽¹⁸⁾⁽¹⁹⁾.

Second: His social status

Abu Bakr ibn al-Arabi was known for his leadership and also held the positions of Mufti and Judge. He assumed these roles for the first time in the month of Rajab in 528 AH. God blessed him with his severity and the influence of his judgments. He persisted in enjoining good and forbidding evil, although he was persecuted for it and lost his books and wealth. Through it all he showed great patience. Later on, he was relieved of his judicial duties and turned his attention to the spreading and propagation of knowledge⁽²⁰⁾. It is said that he acted as a judge in the case of Ahmed Qiyam, showing fairness, strength and severity towards the oppressors, while showing compassion towards the needy. He was appointed a judge in Seville, where he showed great power and authority and had a fearsome reputation among the evildoers⁽²¹⁾. He was then dismissed and turned to writing and

spreading knowledge, attaining the status of Ijtihad. It is mentioned that he also served as a judge in Aleppo ⁽²²⁾.

He continued to hold various positions until he assumed the role of the judiciary. The reason for this was that Sur Seville needed to build part of it, but there were no funds available. So, he imposed a tax on the sacrifices of the people, which they reluctantly brought on the day of Eid. The blind people gathered, revolted against him and sacked his house. Then he left for Cordoba ⁽²³⁾.

The Third requirement: His teachers and pupils

First: Mention of some of his teachers

It is mentioned in biographies and reports that he learned from his father and his uncle, Abu Al-Qasim Al-Hasan Al-Hawzani, Abu Abdullah Al-Qalai'i, and Abu Abdullah Al-Sarqashti⁽²⁴⁾. He also learnt from Abu Muhammad ibn Khazraj and Abu Abdullah ibn Munzur in his home town. In Cordoba he learnt from Abu Marwan ibn Suraaj and Abu Abdullah Muhammad ibn Atab ⁽²⁵⁾. He also studied with Tarrad Al-Zaynabi, Nasr ibn Al-Batr, Nasr Al-Maqdisi, Abu Al-Hasani Al-Khala'i, and completed his studies with Abu Hamid Al-Ghazali ⁽²⁶⁾, Abu Bakr Al-Shashi and Abu Zakariya Al-Tabrizi ⁽²⁷⁾. He also met Abu Bakr Al-Turtushi in Baghdad ⁽²⁸⁾.

Second: Mention of some of his students

"Numerous students learnt from him, too many to count. Among them were Qadi Ayyad, who benefited greatly from him, and Hafiz Ibn Bashkuwal, who recited to him in Seville ⁽²⁹⁾. Abu Ja'far ibn Al-Badhsh and others of their calibre benefited from his teachings. Another disciple who transmitted his knowledge orally was Abu Bakr ibn Husayn, and Abu Al-Hasan Ali Al-Ghaafiqi Al-Saquri received his ijazah (authorisation) from him ⁽³⁰⁾. Among those who received knowledge from him and sought his guidance in the city of Sabta was the Qadi Abu Al-Fadl, who also met him in Seville and Cordoba and received oral instruction and wrote about him, benefiting greatly from his teachings ⁽³¹⁾.

The fourth requirement: His works and contributions

He authored works in the fields of hadith, Islamic jurisprudence, Islamic legal principles, Qur'anic exegesis, literature, and history ⁽³²⁾, which show the richness of his knowledge and contributions ⁽³³⁾. Among them are "Commentary on Sunan al-Tirmidhi" and "Commentary on Muwatta Malik". In his book "al-Qabas", he mentioned that he spent twenty years writing his book entitled "Anwar al-Fajr fi Tafsir al-Quran", which consists of eighty thousand pages that were distributed among the people ⁽³⁴⁾. Other works include "Commentary on Muwatta Malik", "Rulings Derived from the Quran", "Shining Beacons", "Book of Differences", "Book of Seekers", "Book of Challenges in the Book and the Sunnah", "Abrogation and Cancellation", "Book of the Two Lights on the Authentic Hadith Collections", "The Lamp of the Guides", "The Supreme Deeds in the Beautiful Names of

Allah", "The Greater Intellect for the Smaller Heart", Clarification of what is authentic in the determination of slaughtered animals", "Moderation in understanding the authentic creed and refuting those who deviate from the Sunnah through innovation and heresy", "Fairness in matters of disagreement", explanation of the hadith of Jabir regarding intercession and the hadith of Umm Zara', as well as the explanation of "Commentary on the Unique Treatise", and "al-Mahsood". "and "The Comprehensive Book on the Science of Principles" and "The Book of Strong Arguments from the Essential Arguments" and "The Law of Interpretation" which is about exegesis ⁽³⁵⁾. In it, he mentioned a part of his journey which he narrated in the book "Tartib al-Rihlah", as we will see; and the order of the journey ⁽³⁶⁾.

The book "The Order of Journey" by Ibn al-Arabi is considered to be one of the most valuable literary-scientific travelogues in Islamic literature. However, it has been lost, as stated in his book "The Law of Interpretation". He mentioned: "The pursuit of knowledge was made easier for me in the way we had arranged in the book 'The Order of the Journey for the Encouragement of Religion'. But when there was a deviation in the course of events and events intervened according to the divine plan, we thought it fit to renew what had been omitted in the existing drafts, along with what had been presented in remembrance, to serve as a reference for what had happened, as an encouragement for those who repent, and as a secret and an argument for those who say: 'He who wishes to be like the diligent has exceeded the limits. We associate with it pearls of wisdom that excuse the hesitant and clarify what was obscure to you in the matter, and point out the possibilities of 'The Law of Interpretation for the Sciences of Revelation', which leads the beginner to the lost treasures of knowledge and opens to the advanced student what emerges from the gates"⁽³⁷⁾.

This work is attributed to him in many of his biographies, as mentioned by al-Muqri in "The Pleasant Breeze" and al-Zirkili in "The Remarkable Figures". The author of "The Tree of Pure Light" mentioned, "It contains many invaluable benefits ⁽³⁸⁾.

The fifth requirement: His death, may Allah have mercy on him

He died, may Allah have mercy on him, in the month of Rabi' al-Awwal in the year 543 AH ⁽³⁹⁾, on his way back from Marrakech near Fe ⁽⁴⁰⁾. His body was taken to Fez and buried near Bab al-Jisah. It is confirmed that he was buried outside Bab al-Mahrouq in Fez, and his tomb there is well known and visited. It was in the month of Rabi' al-Thani in the year 543 AH ⁽⁴¹⁾. Some say that he died on the Jumada al-Awwal while travelling from Fez to Marrakech and was buried in the Jiyani cemetery ⁽⁴²⁾. He died on his way back from Marrakech, where he had gone with his countrymen after the Almohads had invaded Seville. They imprisoned him in Marrakech for about a year, then released him, and he died soon afterwards ⁽⁴³⁾. Ahmad al-Muqri explained: "It was mentioned by a group that Ibn al-Zubayr was buried outside Bab al-Jisah in Fez, but the correct place is outside Bab al-Mahrouq, as detailed in 'Azhar al-Riyadh'. I have visited it several times, and his tomb there is a tourist attraction outside the citadel. Some early visitors who attended his

funeral confirmed that he was buried in the earth of the commander Muzaffar outside the citadel, and that his funeral prayer was led by his companion Abu al-Hakam ibn Hujjah, may Allah have mercy on him"⁽⁴⁴⁾.

The second topic: The Scientific Journey and Religious Tourism of Abu Bakr ibn al-Arabi

First requirement: Ibn al-Arabi's mention in travelogues and biographies

First: the mention of Ibn al-Arabi in the traveller's guide to biographies and journeys

Ahmad al-Muqri mentioned him as one of the travellers from al-Andalus to the East ⁽⁴⁵⁾. Ibn al-Zubayr mentioned him in connection with his father Abu Muhammad, stating that they travelled together when the Abbasid Caliphate was in decline and that he was about 17 years old ⁽⁴⁶⁾.

In his book (The Lamp of the Guided Ones), Ibn al-Arabi himself mentioned: "I hastened to leave my homeland at the age of sixteen, and I spent about eleven years in exile, as if I were with my family and possessions, enjoying a good life, and everything was made easy for me in all my hopes"⁽⁴⁷⁾.

It is said that he travelled to the East with his father in 485⁽⁴⁸⁾ AH and entered the Hijaz, where he performed Hajj in the season of 489 AH ⁽⁴⁹⁾.

Ibn Bashkuwal mentioned him in his book "Al-Silah" (Connection) and said that he met him in the city of Seville on Monday, 2 Jumada al-Akhirah, 516 AH. He told Ibn Bashkuwal that he travelled to the East with his father on Sunday at the beginning of Rabi' al-Awwal, 485 AH. He mentioned that he entered the Levant and studied with Abu Bakr Muhammad ibn al-Walid al-Tartushi, and then entered Baghdad and learned from a group of its distinguished scholars. He performed Hajj in the season of 489 AH. He returned to Baghdad and accompanied Abu Bakr al-Shashi, Abu Hamid al-Ghazali and other scholars and writers. He then visited Egypt and Alexandria, where he interacted with a group of hadith scholars and benefited from their knowledge. He returned to al-Andalus in 493 AH and arrived in Seville with extensive knowledge that none of those who had travelled to the East before him possessed ⁽⁵⁰⁾.

In addition, in Sheikh al-Rahuni's commentary on Khalil's work, when mentioning the continuation of the chess game, there is a story about Ibn al-Arabi's sea voyage from Mahdia to Alexandria.

It is narrated by Ibn Ghazi in his work "Takmilah" that when Ibn al-Arabi mentioned his sea voyage in his book (The Law of Interpretation), he sailed by sea in his journey from (North Africa) ⁽⁵¹⁾.

Secondly: he narrates his journey in search of knowledge.

Imam Abu Bakr Ibn al-Arabi narrates his journey in search of knowledge, which he had documented in the book "Arrangement of the Journey to Encourage Religious Devotion. However, fate and circumstance intervened and caused it to be lost amidst the divine decrees. In this book, he reflects on what remains of it in the form of pages and memories. He eloquently expresses his gratitude to Allah and acknowledges His control over all affairs, both good and bad. He states: "Indeed, Allah, glory be to Him, deserves all praise and thanks. In His hands are good and evil, benefit and harm. He made it easy for me to seek knowledge in the way we had arranged in the book 'Tartib al-Rihlah li al-Targhib fi al-Millah'. However, when circumstances deviated in the course of destiny and events took over by Allah's divine decree, we decided to revive what remained intact from the scattered pages, along with what was recalled from memory. This serves as a reminder of the blessings of repentance and as a response to those who say that one has overstepped one's bounds by seeking to emulate those who are sincere. We draw parallels with the intricacies of knowledge, which can clarify what may seem perplexing to you. We also allude to the possibility of a 'Law of Interpretation for the Sciences of Revelation' to guide the beginner to the knowledge sought by the student, and to open for the advanced what has been obscured behind closed doors"⁽⁵²⁾.

Third: The purpose of the journey between pilgrimage and seeking knowledge

The Journey, from its inception, revolves around the question of whether it was intended as a pilgrimage or a quest for knowledge. Within the text of the Journey, there are juxtapositions that indicate Ibn al-Arabi's love of travel in general, whether religiously motivated or driven by a desire for exploration and wanderlust. The most prominent of these is the intention to seek knowledge, often highlighted by expressions of amazement at those who advocate wisdom and the pursuit of knowledge through rigorous dedication, as opposed to others who neglect justice in favour of indulgence and idleness. Ibn al-Arabi, commenting on the beginning of his quest for knowledge, said: "I am amazed at those who are guided by wisdom to wisdom and to knowledge through devotion, while others neglect justice, indulge in pleasures and abandon the pursuit of knowledge..."⁽⁵³⁾.

Further evidence that the purpose of the journey was to seek knowledge is evident in what he said to his father upon reaching Jerusalem and entering the Al-Aqsa Mosque. Despite his father's intention to perform Hajj, Ibn al-Arabi expressed his desire to learn by saying: "If you intend to perform Hajj, proceed with your determination, for I will not leave this city until I have acquired knowledge from its inhabitants. I consider this a guide to knowledge and a path to its masters. Help me as my grandfather did, and his company was one of the greatest influences on me"⁽⁵⁴⁾.

As for the intention to perform the Hajj, it arose from his father's desire to make the pilgrimage after the Almoravids took Seville and the fall of the Al-Abbad dynasty in 485 AH / 1092 CE, which led to drastic changes in circumstances. Princes and ministers were besieged, their wealth confiscated, and the call for a journey to the East for the Hajj was made. Ibn al-Arabi, at the age of 17, in the prime of his youth, hastened to accompany his

121 | Dr. Maidi Abderrahmane The Scientific And Religious Tourism Journey Of Abu Bakr Ibn Arabi (468-543 Ah) Through His Book "Law Of Interpretation": A Study In The Jurisprudence Of Travel"

father with these intentions. He expressed in "Siraj al-Muredeen": "... and the experience of being away struck me at the age of sixteen, and I spent about eleven years in it, as if I were among my family and possessions"⁽⁵⁵⁾.

Fourth: Organising education from childhood

Ibn al-Arabi narrated the beginning of his journey and how it began from his childhood, attributing it to a plan set by his father⁽⁵⁶⁾. His father arranged for him to be taught the Qur'an until he memorised it at the age of nine. After that, he immersed himself in recitation, Arabic language and arithmetic. He said: "It was a blessing from Allah that my father, may Allah have mercy on him, in the prime of my youth, at the beginning of my maturity, arranged for me a tutor for the Qur'an until I mastered it at the age of nine. Then he assigned three other teachers to me: one to teach me to recite the Qur'an correctly, the second to teach me Arabic, and the third to teach me arithmetic... I did not begin the most difficult [stage] until I was sixteen... I collected various aspects of the Arabic language and did exercises"⁽⁵⁷⁾. He added: "I read a variety of poems, including those of al-Sitt and al-Ju'fi, as well as many poems by Arabs and moderns; I also read books on language, such as 'Tha'lab' and 'Rectification of Logic', and others. I listened to a collection of hadiths from scholars, and I studied arithmetic: transactions, algebra and inheritance practically, then the book..."⁽⁵⁸⁾.

Fifth: Documenting daily life in the pursuit of knowledge

In his daily journals, Ibn al-Arabi mentioned that they were filled with the pursuit of knowledge with teachers who taught him day and night, imparting to him various arts and sciences. He eloquently stated: "These teachers take turns with me from the morning prayer until the call to the afternoon prayer, then they leave and I rest until the morning of the next day. My mind is never empty of reading, studying, or reflecting on some benefit. With the vigour of youth, I select from these statements what is elegant and what is not, and store them for future use in refuting atheists and laying the foundations of religion"⁽⁵⁹⁾.

The Second Requirement: Reflections and Endurance in the Journey of Ibn al-Arabi

First: The drums of war and the fall of states amidst changing circumstances:

Ibn al-Arabi mentioned the fickleness of circumstances, explaining that his father, who had held a prominent position in his youth, faced a change of fortune when the Almoravids invaded Andalusia. This led to an upheaval in the family's circumstances and necessitated a change in their destiny. He said: "This situation of impossibility became apparent when the Almoravids entered our land in 484 AH⁽⁶⁰⁾. We have endured hardships that have lingered over us, and our land has been engulfed in the flames of turmoil, as if clouds of misfortune were constantly looming over us. Unity was shattered and chaos ensued. We were faced with a choice, as was Islam, but our country offered no refuge"⁽⁶¹⁾.

Second: Feelings and thoughts amidst the vicissitudes of time:

Ibn al-Arabi was saddened by the arrival of the Almoravids in Andalusia and how this changed his life and that of his family, forcing them to emigrate and leave their homeland. He vividly described the scene of their departure and the mockery of their enemies, recalling a day that has remained in his memory as a day of disappointment, sorrow and regret at leaving his country and losing his prestige and wealth. He said: "Necessity forced us to leave, and we left while our enemies mocked us and the verses of the Qur'an spoke to us. In the knowledge of the Almighty, His power became clear to me, for there was no day in my life more astonishing than the day I left my homeland"⁽⁶²⁾. He also said: "We left, whether honoured or compelled, with a sense of security and yet with fear, if you will. I fled from you when I feared you. My Lord granted me wisdom and made me one of those who say: 'Verily I go to my Lord, He will guide me' (Qur'an, 37:99)⁽⁶³⁾.

Third: Sailing across the sea to the Hijaz and the incident of drowning and survival in Libya

In the margin of Sheikh al-Ruhani's commentary on Khalil and Idama's discussion of chess, the story of his sea voyage from Mahdia to Alexandria is told. It is reported by Ibn Ghazi in his supplement, he said: "When Ibn al-Arabi mentioned in the Law of Interpretation his sea voyage in his journey from Africa, he said: When the time came for us to embark on the ship in the sea towards the lands of Hijaz, we prepared ourselves and boarded the ship after obtaining various pieces of information, the interpretation of which was written in the appropriate places. So, we boarded the ship, not knowing that Allah had decided to enlarge the sea for us with its wonders and to drown us in its depths. We emerged from the sea as if from a grave ⁽⁶⁴⁾, and after a long struggle we reached the houses of the Banu Ka'b, covered with dirt and wearing the ugliest clothes, as if the sea had thrown us out like torn pieces of oil-soaked cloth, broken stones, and shattered cosmetics. We tied them as a waistcloth and wrapped them around us to hide our faces and disappoint our supporters"⁽⁶⁵⁾.

Fourth: Surviving in the land of the Banu Salim and receiving support from the Prince, then going to Egypt

After the decree of fate had subjected the Sheikh and his companions to the storms of the sea, he was among those who survived drowning. He began to tell us about the loss of wealth and the change in circumstances, from wealth to poverty and the need for money and the support of the locals until they could continue their journey and reach their destination. Describing their condition, he said:"After long struggles, we reached the houses of the Banu Ka'b of the Salim tribe ⁽⁶⁶⁾ while covered in dirt and wearing the ugliest clothes, as if the sea had thrown us out like pieces of torn oil-soaked cloth, broken stones and smashed cosmetics. We tied them together like a waist cloth and wrapped them around us, hiding our faces and disappointing our supporters"⁽⁶⁷⁾.

Ibn al-Arabi mentioned on several occasions that the Sultan was instrumental in various matters, including seeking or spreading knowledge. One incident involved a sea voyage in which their ship sank, but they were saved and met a prince. Upon recognising them, the prince offered them hospitality, help and provisions to continue their journey.

Ibn al-Arabi eloquently described this encounter: "The prince showed kindness towards us, and we sought refuge with him. Allah blessed us under his care, providing us with sustenance and sheltering us in a grand abode

He even helped us with a small matter of knowledge and skill. As we approached his domain, I saw his guards at the Shah's gate. I approached and he granted me access to his domain, allowing me to observe his courtly affairs. I was a youth, barely allowed into such circles, yet I stood among them, observing in silence, despite my youth and inexperience. I turned to the prince's guards and asked, 'Is there anyone more knowledgeable than your master? They looked at me with disdain, for I had not been seen before, but now they looked at me with respect. The prince approached and asked if I had any insight into their situation. I replied, 'I have some understanding that might shed some light on your concerns. I then instructed him to move an object and his companion countered. I instructed him to move another, and their movements continued until the prince defeated them and their plans were thwarted. They shouted, 'You are not an ordinary person. During these movements, the prince's cousin recited a poem: The sweetest love is that which endures separation and hopes for reunion. The prince cursed his cousin ⁽⁶⁸⁾ or doubted Allah, to which I immediately replied, 'Your Highness, your cousin did not mean what you understood. By 'Lord' he meant that the sweetest moments of a lover are those filled with anticipation and uncertainty. Love oscillates between hope and fear. I then quoted: If there is no anger or joy in love, where is the joy in messages and books? In addition, I offered insights into various topics, which caused astonishment and questions about my age. They examined me closely as I recounted my experiences, and I told the prince that my father was with me. He summoned him and we were all invited to his quarters. There he took off his cloak and wept tears of joy. Each of his brothers presented us with tokens of esteem. After embellishing our welcome, he said we continued our journey until we reached the land of Egypt"⁽⁶⁹⁾.

Fifth: Reflections and thoughts on the events with Ibn al-Arabi

Ibn al-Arabi, after surviving the shipwreck and reaching the lands of Bani Salim, experienced the importance of good manners and etiquette in saving him and his companions from distress. He found refuge in the house of a generous person and experienced kindness and good treatment. Reflecting on the incident and the way the problem had been presented, he realised that good manners were essential in avoiding distress. He considered this to be an important lesson mentioned in historical accounts and recommended by the righteous. When they encountered crises and problems during their travels, he would say, "Look at this knowledge, which is closer to ignorance, along

with a little bit of good manners, and how it saved them from distress. This example, if you understand it, will lead you to the desired goal"⁽⁷⁰⁾.

The third requirement: Residences and travels between countries and scholars of those countries and times

First : as regards the countries and the stages of travelling through different periods and times

Ibn al-Arabi mentioned a number of countries that he visited or passed through, along with some incidents, scenes and numerical references. He mentioned the cities he entered, such as Málaga⁽⁷¹⁾, Granada⁽⁷²⁾, Almería⁽⁷³⁾ and Bejaïa⁽⁷⁴⁾. He said: "The first city I entered was Malaga, where I met a group of people led by Ash-Sha'bi⁽⁷⁵⁾, who was famous for his lineage, tales and religious matters. He was respected and held in high esteem by the rulers. Then I moved from Granada to Almería, where I met important people"⁽⁷⁶⁾.

Regarding his meetings in Bejaïa, he said: "We arrived in Bejaïa and there I met a group of scholars. Among them was Muhammad ibn Ammar Al-Miyurqi, who was prominent for his knowledge of hadith, religious matters and etiquette. Sometimes he would make subtle references to matters of principle without explicitly revealing the intended meaning. He followed the approach of Al-Baji and his contemporaries. I also met the ruler of Bejaïa, Qasim ibn Abdul Rahman, who excelled in storytelling, the transmission of the Hadith, and the mastery of etiquette and calligraphy"⁽⁷⁷⁾.

About his meeting in Bona or Annaba ⁽⁷⁸⁾, he said, "Then we set out from there and sailed across the sea, crossing great distances and enduring hardships until we reached Bona. I met a knowledgeable scholar named Saad from the Suyuri group, who was moderate in his spiritual path"⁽⁷⁹⁾.

As for his visit to the Kaaba and the Prophet's Mosque, Ibn Bishkwal mentioned in his book "As-Silah" that Ibn al-Arabi performed Hajj in 489 AH and then returned to Baghdad ⁽⁸⁰⁾.

Second: The Journey in Pursuit of Knowledge Between Aspiration and Fulfilment

One of Sheikh Abu Bakr Ibn al-Arabi's aspirations was the journey in pursuit of knowledge. He mentioned the abundance of youth and strength and expressed his eagerness to explore new horizons and reach the highest levels of knowledge. He recognised that this could only be achieved through the possession of some social status, wealth or change of circumstances. With determination and firm resolve, he embarked on the path that was aligned with his desired aspirations and the future prospects seemed promising. He said: "In the abundance of youth and vitality, I eagerly sought knowledge and aspired to reach the highest levels. I believed that to achieve this goal I would have to sacrifice social status, wealth and the separation from my family due to changing circumstances. It was a profitable trade and a successful pursuit. Despite the daunting

challenges, my strong determination and unwavering will, guided by the preceding grace, propelled me forward"⁽⁸¹⁾.

Third: Parental care and educational support

Imam Ibn al-Arabi describes the support he received from his father in his pursuit of knowledge, despite his father's busy schedule of ministerial duties. He mentioned: "There was a day when I was sitting with some teachers and my father, may Allah have mercy on him, came and joined us. He took a moment out of his busy schedule to inquire about the progress of my studies. He sat with us and discussed with those present"⁽⁸²⁾.

In another instance during his journey, Ibn al-Arabi asked his father to stay in Jerusalem for further studies while his father intended to perform Hajj. He recalled, "I prevailed upon my grandfather regarding my pursuit of knowledge and education and said to my father, may Allah have mercy on him, 'If you intend to perform Hajj, proceed with your noble intention. I am not averse to staying in this city until I acquire knowledge from its scholars. I regard this as the foundation of knowledge and a means of reaching its highest levels. When my grandfather saw my determination, his support became one of the greatest factors in my journey"⁽⁸³⁾.

Fourth: The Emphasis on Books and the News of Scholars in the East and the West

Sheikh Abu Bakr spoke about his eagerness to hear news about scholars and the quality of their writings, especially those that influenced Imam Al-Baji, the author of the Journey to the East. He recognised the importance of this journey, which played a significant role in increasing Imam Al-Baji's knowledge and status. He specifically mentioned the books of his teacher, Sheikh As-Samnani ⁽⁸⁴⁾. He said: "I heard them all say, 'These are great books and sublime sciences that Al-Baji ⁽⁸⁵⁾ brought from the East. These words pierced my heart and affected me deeply. They praised him and spread his fame, claiming that the scholars of our land could not understand or grasp his knowledge. Not to mention the fact that there is no one among them who can match his calibre, except as a helpless and weak individual. I made up my mind that if I had the opportunity, I would migrate to these places and benefit from these eminent scholars. I would immerse myself in their discussions and writings, and protect them with unwavering determination".

"When this opportunity came, I was faced with overwhelming challenges and immense responsibilities. It was a great blessing and grace. I took comfort in the memories of the journey that I had kept hidden. You see, whenever someone loses a blessing, they become distressed. But if you look at me, you will find me in a state of contentment. So, I left, honoured, or rather compelled, feeling secure, if you like, or even fearful. I fled from you out of fear, and my Lord gave me wisdom and made me one of those who know. He has enrolled me among those who say: 'I go to my Lord, and He will guide me' [Qur'an 37:99] "⁽⁸⁶⁾.

Fifth: Meeting scholars and men of letters and documenting the experiences of the scientific journey

Whenever Ibn al-Arabi passed through a city, Egypt or Qatar, he would tell us about his meetings with scholars and men of letters. This suggests that he had a plan to meet these scholars and men of letters whenever he arrived. This reflects his eagerness to meet scholars in these cities and regions for the purpose of meeting, exchanging views, acquiring books or exchanging knowledge for the purpose of correspondence, as evidenced by his correspondence in his book "Shawahid al-Jala wa al-Ayan fi Mashahid al-Islam wa al-Bilad". Despite his short stays, he made the most of his time to acquire knowledge during his brief visits to each city. He said, "I met men versed in various subjects and recitations, and writers of average status between mediocrity and excellence. During the few days I spent there, I did not report on their conditions, for only God knows them. However, I sat with their judges and reciters, including Ibn Shafi.

Sixth: Entering Tunis, Mahdia and Sousse and meeting the elders

When the traveller reached Tunis and entered it, he described the scholars there. He also entered Sousse and Mahdia, where he met a group of experts. He said: "We entered Tunis, where there were people below the status of this scholar, but they were righteous and inclined to good deeds. Then we entered Sousse and Mahdia, where we met a group of companions of al-Suyuri and other jurists from Kairouan, such as Ibn Habib, Hassan and al-Labidi, as well as Abu al-Hasan ibn al-Haddad in recitation, literature and oratory, and a group of companions of Ibn al-Qadim. He was particularly interested in him ⁽⁸⁷⁾. In Mahdia, he met Abu al-Hasan ibn al-Haddad al-Khawlani and recited to him his "Taalifiyya" and "al-Imam al-Mazri"⁽⁸⁸⁾.

Seventh: He stayed in Kairouan for a long time for the purpose of acquiring knowledge and participating in debates and discussions.

It has been narrated that he stayed in Kairouan for a long time for the purpose of acquiring knowledge and participating in debates and scholarly gatherings. He said, "When this city of Kairouan attracted my attention in a distinctive way, and its beauty was revealed to me through clear signs, and its splendour was manifested through the lushness of its vegetation and flowers, I said, "This is what I seek. So, I began to study the fundamentals of religion, to engage in debates with students, and to attend the meetings of jurists where good manners were observed"⁽⁸⁹⁾.

Eighth: Events, Places and Encounters in Egypt - Alexandria.

Ibn Arabi then went on to tell us about his journey to Egypt after leaving Libya, where he met a group of scholars, jurists and theologians. He described their state of knowledge as being in a state of lethargy and neglect because of the bold Sultan. He also mentioned meeting a group of men of letters, including Abu Abdullah Muhammad ibn Qasim al-Othmani, Shuayb al-Abdari and others. In every situation, he would meet people and ask

them about their knowledge, seeking to meet and associate with those who possessed virtue and knowledge. He said: "We continued until we reached the lands of Egypt, where we met a group of scholars, jurists and theologians who were being oppressed by the brave Sultan. They were in a state of lethargy, hidden from public view, and no one dared attribute knowledge to them. Instead, they excelled in literature. We interacted with some of them, including Abu Abdullah Muhammad ibn Qasim al-Othmani, al-Salimi and Shuayb al-Abdari"⁽⁹⁰⁾.

Ibn Arabi also mentioned his encounter with a group of Shi'a and Qadariyya in Egypt and how he debated with them.

He gained insight into some aspects of theological discourse and became aware of the weaknesses in the beliefs of the Shia and Qadariyya, as well as their intellectual decline, stubbornness and corruption of thought. He said: "I debated with the Shia ⁽⁹¹⁾ and Qadariyya⁽⁹²⁾, studied some aspects of theological discourse, and observed the absurdity of this group myself, which led me to seek deeper knowledge and guidance from knowledgeable scholars. It was a community whose beliefs were predominantly misguided, nurtured without proper guidance, and consumed by stubbornness. Despair had gripped them because of the corruption in which they were immersed"⁽⁹³⁾.

In Alexandria and other regions of the Levant, he met Abu Bakr al-Turtushi and benefited from his knowledge, as well as Mahdi al-Warraq, Abu al-Hasan ibn Dawud, Abu al-Hasan al-Khallai, Abu al-Hasan ibn Sharaf, Abu al-Fadl al-Maqdisi, Abu Sa'id al-Zanjani and Abu Muhammad al-Tabari. He learned from them and others, and he accompanied and benefited from Abu Hamid al-Ghazali ⁽⁹⁴⁾.

Ninth: Residence in the land of Sham

Ibn Arabi describes his condition during his stay in Sham, which refers specifically to Damascus and its surrounding areas such as Homs and others, including Jerusalem. He says: "It was by the beautiful Divine Providence that I was given the opportunity to stay in the land of Sham, in a blessed place among scholars. This gradually raised my level to meet the realised ones who criticise what I am ignorant of, explain what I find profound, clarify what I find ambiguous, and complete what I lack. Through these encounters I prepared myself to accept the truths they contained and to limit any deviation from their intended meanings. It was like going into a mine to collect precious metals and taking them to the smelting house to be purified. Then I began to read, listen, discuss and delve into the intricacies of the issues, uncovering their hidden aspects, exploring their depths, scrutinising their narratives and investigating them thoroughly. I pursued this diligently and sincerely, without any distractions"⁽⁹⁵⁾.

The Fourth requirement: Encounters and Observations between Jerusalem, Damascus and Iraq

First: Entering Jerusalem and Al-Aqsa Mosque and Staying for Three Years

128 | Dr. Maidi Abderrahmane The Scientific And Religious Tourism Journey Of Abu Bakr Ibn Arabi (468-543 Ah) Through His Book "Law Of Interpretation": A Study In The Jurisprudence Of Travel"

Ibn Arabi narrates his entry into the Holy Land and his arrival at the Al-Aqsa Mosque, where he stayed for three years. He decided not to continue the Hajj journey with his father because of his strong desire for knowledge and education. He said, "My grandfather's influence on me to seek knowledge and education prevailed. So, I said to my father, may Allah have mercy on him, 'If you have the intention to perform Hajj, then go ahead with your determination. As for me, I cannot bear to leave this city until I have gained knowledge from its people and made it the basis of my learning, seeking guidance from its teachers. My grandfather supported me when he saw my determination, and his companionship became one of the greatest factors in my grandfather's influence"⁽⁹⁶⁾.

The first place Ibn Arabi visited on entering Jerusalem was the Shia school near Bab al-Asbat (the Gate of the Tribes). He read and participated in some of their discussions. The sheikh and judge Rashid Yahya was present, represented by the distinguished sheikh, imam and ascetic Nasr ibn Ibrahim al-Nabulsi al-Maqdisi. Ibn Arabi attributed himself to the same lineage as the Sheikh and said: "Then we left Egypt for Sham (Greater Syria), and our hope was to reach the Imam. We entered the Holy Land and reached the Al-Aqsa Mosque. Divine enlightenment descended upon me and I sought refuge in it for more than three years. When I performed the prayer in the Al-Aqsa Mosque that marked my entrance, I went to the Shafi'i school near Bab al-Asbat. I met a group of their scholars on a day when they were gathered for a debate under the supervision of their sheikh, Judge Rashid Yahya, whom our sheikh, imam and ascetic Nasr ibn Ibrahim al-Nabulsi al-Maqdisi had deputised for them. They held their usual debates"⁽⁹⁷⁾.

Second: Meeting prominent scholars and scholars of different schools

During this journey, Ibn Arabi met his teacher, Daneshmand al-Akbar⁽⁹⁸⁾, who is Ismail al-Tusi, and Daneshmand al-Asghar, who is Abu Hamid Muhammad al-Ghazali al-Tusi. Ibn Arabi mentioned in his work (The Law of Interpretation): "Daneshmand, meaning al-Ghazali, came to us and stayed near the Systematic School⁽⁹⁹⁾, discussing matters of worldly life while turning towards Allah. So, we approached him and told him what we wanted. I said to him, "You are our lost one whom we seek and our Imam whom we follow. We had a meeting of knowledge and witnessed from him something beyond description. We realised that the transmission from the absent surpasses mere observation in general"⁽¹⁰⁰⁾.

• Praise for the Deep Benefit of Sheikh Abu Bakr al-Tartushi in Jerusalem

Ibn Arabi said: "I went to see our Sheikh, Abu Bakr al-Fihri, may Allah have mercy on him. He used to live near the Al-Aqsa Mosque, in a place called Al-Ghuwayr, between Bab al-Asbat and the mihrab of Zakariya, peace be upon him. We did not find him there, but we followed his footsteps to a place called Al-Sakina, and we found him there. I witnessed his guidance and heard his words. My eyes and ears were filled with his presence. I presented my intentions to him and he responded. Every door of knowledge opened to me through him. Through him Allah benefited me in knowledge and action, and through him

He made it easy for me to have the greatest desires. I took Jerusalem as my dwelling place and devoted myself to reading there. I turned away from worldly affairs and refrained from conversing with people. I spent day and night in prayer, especially in the Dome of the Chain, where the sun rises on Mount Tur and sets on the Mihrab of David. The moon follows, rising and setting over these sacred places. I entered the Hanafi and Shafi'i schools every day to attend the debates between the sects. It did not distract us from trade or keep us from maintaining family ties. It did not prevent us from maintaining contact with our spiritual leader. It protected us from enemies"⁽¹⁰¹⁾.

Fourth: Meetings on the margins of religious visits and tourism

Ibn Arabi said: "At that time, a group of scholars from Khurasan, such as al-Zuzani, al-Saghani, al-Zanjani, and al-Qadi al-Rihan, along with a group of students such as al-Baskari and Satkin al-Turki, came to us to visit Hebron, may Allah's blessings and peace be upon them, with the intention of praying in Al-Aqsa Mosque. When I listened to her speech, I realised that it was of a high level and had another special quality that surpassed any other knowledge and occupied a higher position in the sciences. It was as if, when I heard their words, I had not read what I meant, and it was insufficient and inadequate for what was required"⁽¹⁰²⁾.

Third: Through cities and villages, from Ashkelon to Damascus via Acre, then Tiberias and Hauran

Ibn Arabi said: "I travelled to Ashkelon at that time and wandered through it. I found there a vast sea of knowledge, the waves of which rise high and the floods of which overflow. I stayed there for about six months without being satisfied. At a certain point, however, I turned away from some companions and came to a crossroads where people were gathered, entertained by a singing girl. I stood there, either looking for another way or thinking about taking another, while she sang to the tune of al-Tahami: I say to her, and the 'Is sings a lament, Prepare for my loss as much patience as you can. Isn't it a loss that nights go by Without profit, and counted among my years?

So, I said to myself, "Muhammad, by the testimony of Allah and the inspiration of the Sufi path and the call of religion, you are the one sought, and it is your duty to respond. Leave this place and return to your original intention and take yourself to what is more suitable and better for you. I hastened to my home and said to my father, "Leave, leave, for this dwelling is not fit for me. He understood the meaning of this, for he had felt it in me before, and I had resisted it. We immediately sailed to Acre, then to Tiberias and Hauran, and finally to Damascus"⁽¹⁰³⁾.

- **Debates with Shiites and modern sects**

"We held debates with the Karāmiyya, the Mu'tazila, and the anthropomorphists, as well as with the Jews. The Jews had among them a scholar called al-Tustari, with whom we debated using their own intelligent method. We also debated with the Christians, who had

authority over the land, maintained their dwellings and preserved their churches. On one occasion we attended a large meeting attended by representatives of various religious groups. The Jewish scholar al-Tustari spoke about his religion and said: 'We agree that Moses was a prophet who was supported by miracles and taught divine words. Therefore, anyone who claims prophethood should provide proof. If someone claims that another person was a prophet besides Moses, we have no knowledge of such a person'. In response, al-Fahri said: 'If you refer to Moses, who was supported by miracles, taught divine words, and gave good news about Ahmad, then we agree with you. We believe in him, affirm his truthfulness, and accept him. But if you refer to another Moses, we have no knowledge of such a person'. The audience appreciated al-Fahri's response and praised him for his sharp and conclusive argument, which left his opponent perplexed and silenced ⁽¹⁰⁴⁾.

- **An important meeting in Damascus**

Sheikh Abu Bakr narrated his meeting in Damascus with Sheikh Nasser ibn Ibrahim al-Maqdisi al-Nablusi, whom he praised as a distinguished and knowledgeable scholar of his time. Abu Bakr accompanied him and listened attentively, even hearing the entire Sahih al-Bukhari from him. They had a special discussion in which Abu Bakr asked many questions and sought clarification on certain points that puzzled him, and it became clear ⁽¹⁰⁵⁾.

Fourth: Journey to Iraq and meetings with scholars and sheikhs

The Sheikh then described his journey to Iraq, where he found accommodation in a hospitable manner ⁽¹⁰⁶⁾. He mentioned passing through the city of Samawah ⁽¹⁰⁷⁾ during his journey and provided a vivid description of the journey, incorporating elements of eloquence, rhetoric, historical references, proverbs, emotional anecdotes and vivid descriptions of scenes and situations. Perhaps I can share a part of his journey from this extract that captures its essence and meaning:

"We set out from there and crossed the deserts of Samawah on the evening of Sunday, the 15th of Sha'ban in the year 480. As we crossed the mafaza towards a water source called Al-Atwa, the new moon of Ramadan appeared and people began to recite takbeer. My father, may Allah have mercy on him, turned to me and joined in their takbeer. But my gaze was not turned with enthusiasm towards the west, where he was, but wistfully towards the east, where I had hoped he would be. Our journey continued, with the sky above us and the heavens guiding us, until we reached Baghdad and settled there" ⁽¹⁰⁸⁾.

Then the Sheikh began to talk about his meetings with some scholars and how he had significant interactions with them. He also mentioned his fear of engaging in debates and his participation in discussing various jurisprudential and legal issues with humility and a desire to seek knowledge and learning. One of the scholars with whom Abu Bakr ibn Arabi sat was Hussein al-Tabari, the deputy of teaching in the Dar al-Nizamiyya. He also mentioned other gatherings he attended in pursuit of knowledge, such as the meetings of

scholars of different schools of thought. One of these gatherings was in the Mosque of Islam led by Muayyid al-Sunnah Abu Saad al-Hulwani in Darb al-Jakiriyya. He described his experience in one of these gatherings, where the topic of discussion was the legal punishment for a virgin who had committed adultery. Al-Shafi'i used evidence to argue that her sentence was the same as that of a married woman. Abu Saad al-Hulwani then turned to the Sheikh and said: "O Sheikh, if you have knowledge, speak". Abu Bakr Ibn Arabi answered and gave his opinion. Abu Saad al-Hulwani was impressed by his words and remarked that he had expressed himself eloquently and accurately. Abu Bakr Ibn Arabi continued to be honoured and respected in this meeting until he left⁽¹⁰⁹⁾.

The expected meeting with Abu Bakr al-Shashi

One of Sheikh Abu Bakr's plans for this journey was to meet prominent scholars who had been mentioned in the East while he was in the West. One example was Abu Bakr al-Shashi, whom he mentioned in his journey and for whom he expressed his admiration. They managed to meet him and Abu Bakr ibn Arabi described him as the pride of Islam, showing his respect for scholars and his eagerness to make the journey a means of acquiring and consolidating knowledge in the sciences of Sharia and its arts. He said: "I had a special meeting with Abu Bakr al-Shashi⁽¹¹⁰⁾, the jurist of the time and its leader. The suns of knowledge shone on me, and I said, 'Allahu Akbar, this is what I have persevered for, and this is the time I have waited for and observed. I studied, absorbed, listened and understood⁽¹¹¹⁾.

Abu Bakr Ibn Arabi also mentioned his meeting with some prominent scholars like Daneshmand, like Abu Sa'id. He said: "Until Daneshmand came to us, he used to come down near the Nizamiyya school, detached from worldly matters and turned towards Allah. We went to him and expressed our desire to meet him. I said to him, 'You are our desired leader, our Imam from whom we seek guidance. We finally had the opportunity to meet you and witness your knowledge, and we saw qualities in you that are indescribable. We realised that what we had heard about the transmission of messages from absent ones surpassed mere observation... for when you see him, you witness his apparent beauty, and when you engage with him in knowledge, you find a vast and abundant ocean. In every test I made, I found him passing. I sought his company, became close to him in learning, and received his honour and support"⁽¹¹²⁾.

Fifth requirement: Harvesting the journey and its fruits

First: The Harvest of the Scientific Journey and the Foundational Meetings

Abu Bakr Ibn Arabi did not forget to tell us about the harvest of his scientific journey, especially at its beginning, when he spoke about Jerusalem and his meetings with scholars and debates with some sects there, from which he benefited greatly in the fields of theology, principles of jurisprudence, and the science of differences. He said, may Allah have mercy on him: "We did not leave this land until I gained insight, by the grace of Allah,

into the three branches of knowledge: theology, jurisprudence, and the science of differences. These branches are the foundation of religion and the path to mastering the knowledge of the rulings of those in authority, encompassing the issues and evidence, and providing the framework for branching and justification"⁽¹¹³⁾.

He also acquired knowledge in the Maliki school of jurisprudence by studying the "Mudawwana" according to the Qayrawani method as well as the Iraqi method. He said: "We studied the 'Mudawwana' according to both the Qayrawani method in explanation and presentation and the Iraqi method based on the previous knowledge of evidence"⁽¹¹⁴⁾. And we met the sheikh of sheikhs and the possessor of knowledge and firmness, Ismail al-Tusi. We explained this in the book "Ayan al-Ayan". He, may Allah have mercy on him, said in a passage: "I have read many books of tafsir (Qur'anic exegesis) and have gained deep understanding from the sayings of the Messenger of Allah (peace be upon him) as if they were springs. For example, the tafsir of Tha'labi, which was a prominent book in the Holy Land, and the edition of Turtushi, which was expanded and shortened, and the book of Mawardi and the summary of Tabari, and the book of Ibn Furak, which was the smallest in size but the most knowledgeable and accomplished in verification. It is a summary of the book 'Al-Mukhtazan' which Sheikh Abu al-Hasan compiled in five hundred volumes. And the book of Al-Naqash, which contains much extraneous material and numerous books of opponents and a multitude of hadiths. Among the books of the opponents, I read most the book of Abdul Jabbar al-Hamadani, which he called 'Al-Muhit' in one hundred volumes, and the book of Rummani in ten volumes. I discussed with the scholars of the followers, the opponents, the Ahl al-Sunnah (People of the Sunnah) and the innovators. I benefited from the people of the Sunnah and debated with the best of the innovators. I spent a lot of time on the path of the Sufis and met their prominent figures in all these countries. Whenever I heard someone mentioned with praise, fingers pointed at him, thumbs raised, or eyes turned towards him, I would eagerly travel to him or willingly visit him. For me, the foundation of what I have presented is the education of evidence and the law of interpretation. I found therein a paradise whose tassnim (rivers) do not become turbid and whose blessings do not change. When I presented myself to Daneshmand, may Allah have mercy on him, he corrected what needed correction and acknowledged what deserved acknowledgement"⁽¹¹⁵⁾.

The second : observe the benefits and results of the meetings and experiences:

Ibn Arabi said: "I heard Al-Tanukhi, the Sheikh of the Arab linguists among us, say: There is no word in the Arabic language that contains the letter 'fa' as a single letter, except for this saying in a hadith: 'Ya Baboos'. So on instinct I asked, 'Where is it in relation to 'father'? It astonished me. I pursued this in his hometown when I was a young boy, with a sheikh from my town of his knowledge and age. This was because I wanted to learn Arabic and understand the unusual words in the hadiths. We read the book of Abu Dawood as narrated by al-Tammar"⁽¹¹⁶⁾.

Conclusion:

through this research we have achieved a number of results in the study of this literary and scientific journey in the text of my literary travelogue, which combines narrative, biography, descriptions of places, scholars and books in different countries and places.

We observed in this text an unconventional approach to writing about oneself and documenting the journey in pursuit of knowledge, which Abu Bakr ibn Arabi adopted in various ways from beginning to end.

Ibn Arabi mentioned his early childhood in the pursuit of knowledge and how his father's care and position as a minister influenced his upbringing, especially in terms of selecting teachers and overseeing his education.

Circumstances changed when his father's status in the state changed and they were forced to leave their home. This was the reason for his father's pilgrimage to the East, and Ibn Arabi, driven by his own thirst for knowledge, accompanied him. Ibn Arabi listed the most important encounters he had in the countries he visited and stayed in, showing his meticulous planning before entering these places. From Seville to Bejaïa, then to Tunis and Sousse, and his stay in Kairouan, followed by Alexandria in Egypt, the Al-Aqsa Mosque, Damascus, Baghdad and other cities mentioned in his journey, he sought out the prominent figures of knowledge and virtue, whether passing through or staying. We have tried to put them in chronological order as far as possible.

Ibn Arabi documented these encounters, incidents and debates with precise historical details and beautiful descriptions. Throughout his journey, Ibn Arabi expressed himself in a refined literary style, demonstrating an eloquence and clarity that attest to his reputation as a scholar and literary figure.

Ibn Arabi did not forget to record the results, achievements and fruits of these encounters, observations and stays in the different stages of his journey, from the beginning to the end.

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14. "Necklaces of the Thoroughbred in Recognizing the Tribes of the Arabs of the Time" by Abu al-Abbas Ahmad ibn Ali al-Qalqashandi (d. 821 AH), edited by Ibrahim al-Ibyari, Dar al-Kutub al-Masri, Dar al-Kutub al-Lubnani, second edition, 1402 AH - 1982 CE.
15. "Dictionary of Countries" by Shihab al-Din Abu Abdullah Yaqut ibn Abd Allah al-Rumi al-Hamawi (d. 626 AH), Dar Sader, Beirut, second edition, 1995.
16. "Journey's End in Penetrating the Horizons" by Muhammad ibn Muhammad ibn Abdullah ibn Idris al-Hasani al-Talibi, known as al-Sharif al-Idrisi (d. 560 AH), Alam al-Kutub, Beirut, first edition, 1409 AH.
17. "A Breath of Fresh Air from the Branch of Moist Andalusia, and Mention of Its Minister Lisan al-Din ibn al-Khatib" by Shihab al-Din Ahmad ibn Muhammad al-Maqari al-Tilimsani (d. 1041 AH), edited by Ihsan Abbas, Dar Sader - Beirut - Lebanon, P.O. Box 10, Volume: 2, First Edition, 1997.
18. "Deaths of the Eminent and News of the People of the Time" by Abu al-Abbas Shams al-Din Ahmad ibn Muhammad ibn Ibrahim ibn Abi Bakr ibn Khallikan al-Barmaki al-Irbili (d. 681 AH), edited by Ihsan Abbas, publisher: Dar Sader - Beirut; Volume: 4 - Edition:1, 1971.

135 | Dr. Maida Abderrahmane The Scientific And Religious Tourism Journey Of Abu Bakr Ibn Arabi (468-543 Ah) Through His Book "Law Of Interpretation": A Study In The Jurisprudence Of Travel"

Footnotes:

- (1) "Tree of Pure Light in the Layers of the Maliki Scholars" by Muhammad ibn Muhammad ibn 'Umar ibn 'Ali ibn Salim Mukhluf (d. 1360 AH), annotated by Abdul Majid Khayali, Dar al-Kutub al-Ilmiyah, Lebanon, first edition, 1424 AH - 2003 CE (1/199).
- (2) "The Detailed Account of Notable Scholars of the School" by Ibn Farhun: Ibn Farhun (252/2).
- (3) "Tree of Pure Light in the Layers of the Maliki Scholars" by Muhammad ibn Salim Mukhluf (1991).
- (4) "Al-A'lam" by Al-Zirikli (2306).
- (5) "Tree of Pure Light in the Layers of the Maliki Scholars" by Muhammad ibn Salim Mukhluf (1991): "Layers of the Preservers" by al-Suyuti, Abdul Rahman Jalal al-Din al-Suyuti (p. 468): "Deaths of the Eminent and News of the People of the Time" by Ibn Khallikan, Ahmed ibn Muhammad ibn Ibrahim ibn Abi Bakr ibn Khallikan al-Barmaki al-Irbili (d. 5681), edited by Ihsan Abbas, Publisher: Dar Sader - Beirut, volume: 4 - edition: 1, 1971 (2974).
- (6) "Deaths of the Eminent and News of the People of the Time" by Ahmed ibn Khallikan (d. 5681) (2974): "Deaths of the Eminent and News of the People of the Time" by Ahmed ibn Khallikan (d. 5681).
- (7) Ibn Farhun's "The Detailed Account of Notable Scholars of the School": Ibrahim ibn Ali ibn Muhammad ibn Farhun, Barhan al-Din al-Ya'mari (d. 5799), study and commentary by Dr. Muhammad al-Ahmadi. Muhammad al-Ahmadi Abu al-Nur, Dar al-Turath for Printing and Publishing, Cairo (2/256-257)
- (8) "The Detailed Account of Notable Scholars of the School" by Ibn Farhun: Ibn Farhun (2522); "Deaths of the Eminent and News of the People of the Time" by Ahmed ibn Khallikan (d. 5681) (2964).
- (9) "The Detailed Account of Notable Scholars of the School" by Ibn Farhun: Ibn Farhun (252/2).
- (10) "Deaths of the Eminent and News of the People of the Time" by Ahmed ibn Khallikan (d. 5681) (2964) (2306).
- (11) "The figures" by Al-Zirikli (2306).
- (12) "A Breath of Fresh Air from the Branch of Moist Andalusia, and Mention of Its Minister Lisan al-Din ibn al-Khatib" by Shihab al-Din Ahmad ibn Muhammad al-Maqari al-Tilimsani (d. 51041), edited by Ihsan Abbas, Dar Sader - Beirut - Lebanon, P.O. Box 10, vol:1, 1997 (432).
- (13) "The Detailed Account of Notable Scholars of the School" by Ibn Farhun (2/256-257).
- (14) "The Detailed Account of Notable Scholars of the School" by Ibn Farhun (2542).
- (15) "Layers of the Preservers" by al-Suyuti, Abdul Rahman Jalal al-Din al-Suyuti (p. 468).
- (16) "Deaths of the Eminent and News of the People of the Time" by Ahmed ibn Khallikan (d. 5681) (2974).
- (17) "Tree of Pure Light in the Layers of the Maliki Scholars" by Muhammad ibn Salim Mukhluf (1991).
- (18) "A Breath of Fresh Air" by Shihab al-Din Ahmad ibn Muhammad al-Maqari al-Tilimsani (292).
- (19) "The Detailed Account of Eminent Scholars of the School" by Ibn Farhun (2542).
- (20) "A Breath of Fresh Air" by Shihab al-Din Ahmad ibn Muhammad al-Maqari al-Tilimsani (292).

(21) "Al-A'lam" by Al-Zirikli (2306) "Deaths of the Eminent and News of the People of the Time" by Ahmed ibn Khallikan (d. 5681) (2974) "Layers of Preservers" by Abdul Rahman ibn Abi Bakr, Jalal al-Din al-Suyuti (d. 5911), Dar al-Kutub al-Ilmiyah - Beirut, first edition, 1403 AH.

"The World" by Al-Zirikli (2306) "Deaths of the Eminent and News of the People of the Time" by Ahmed ibn Khallikan (d. 5681) (2974) "Layers of Preservers" by Abdul Rahman ibn Abi Bakr, Jalal al-Din al-Suyuti (d. 5911), Dar al-Kutub al-Ilmiyah - Beirut, first edition, 1403 AH.

(22) "The Detailed Account of Notable Scholars of the School" by Ibn Farhun (2/256-257).

(23) "A Breath of Fresh Air" by Shihab al-Din Ahmad ibn Muhammad al-Maqari al-Tilimsani (27/2).

(24) "Tree of Pure Light in the Layers of the Maliki Scholars" by Muhammad ibn Salim Mukhluf (1991).

(25) "The Detailed Account of Notable Scholars of the School" by Ibn Farhun (252/2).

(26) "A Breath of Fresh Air" by Shihab al-Din Ahmad ibn Muhammad al-Maqari al-Tilimsani (292).

(27) "Layers of Preservers" by al-Suyuti, Abdul Rahman Jalal al-Din al-Suyuti (p. 468).

(28) "A Breath of Fresh Air" by Shihab al-Din Ahmad ibn Muhammad al-Maqari al-Tilimsani (272).

(29) "A Breath of Fresh Air" by Shihab al-Din Ahmad ibn Muhammad al-Maqari al-Tilimsani (29/2).

(30) "Tree of Pure Light in the Layers of the Maliki Scholars" by Muhammad ibn Salim Mukhluf (1991).

(31) "The Detailed Account of Notable Scholars of the School" by Ibn Farhun (2/256-257).

(32) "Layers of Preservers" by Abdul Rahman ibn Abi Bakr, Jalal al-Din al-Suyuti (d. 5911), Dar al-Kutub al-Ilmiyah - Beirut, first edition, 1403 AH (469).

(33) "Tree of Pure Light in the Layers of the Maliki Scholars" by Muhammad ibn Salim Mukhluf (1991), "Al-A'lam" by Al-Zirikli (6/230), "The Detailed Account of Notable Scholars of the School" by Ibn Farhun (2) (254), "A Breath of Fresh Air" by Shihab al-Din Ahmad ibn Muhammad al-Maqari al-Tilimsani (34-33/2).

(34) "The Detailed Account of Eminent Scholars of the School" by Ibn Farhun (2542).

(35) "Al-A'lam" by Al-Zirikli (2306).

(36) "Tree of Pure Light in the Layers of the Maliki Scholars" by Muhammad ibn Salim Mukhluf (1991).

(37) "Interpretation Law" by Abu Bakr Ibn al-Arabi, Judge Muhammad Ibn Abdullah Abu Bakr Ibn al-Arabi al-Ma'afiri al-Ishbili al-Maliki (d. 5543), studied and verified by Muhammad al-Sulaymani, Dar al-Qibla for Islamic Culture, Jeddah, and Sciences of the Quran Foundation, Beirut, First Edition, 1406 AH - 1986 AD (p. 414).

(38) "Travel Arrangement Book - Tree of Pure Light in the Layers of the Maliki Scholars" by Muhammad ibn Salim Mukhluf (1991).

(39) "Layers of Preservers" by Abdul Rahman ibn Abi Bakr, Jalal al-Din al-Suyuti (d. 5911), Dar al-Kutub al-Ilmiyah - Beirut, First Edition, 1403 AH (p. 469).

(40) "Al-A'lam" by Al-Zirikli (2306).

(41) "Deaths of the Notables and News of the Sons of the Times" by Ahmad ibn Khallikan (d. 5681) (2974).

(42) "Deaths of the Notables and News of the Sons of the Times" by Ahmad ibn Khallikan (d. 5681) (2974).

(43) "A Breath of Fresh Air" by Shihab al-Din Ahmad ibn Muhammad al-Maqari al-Tilimsani (302).

137 | Dr. Maida Abderrahmane The Scientific And Religious Tourism Journey Of Abu Bakr Ibn Arabi (468-543 Ah) Through His Book "Law Of Interpretation": A Study In The Jurisprudence Of Travel"

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- (44) "A Breath of Fresh Air" by Shihab al-Din Ahmad ibn Muhammad al-Maqari al-Tilimsani (302).
- (45) "A Breath of Fresh Air" by Shihab al-Din Ahmad ibn Muhammad al-Maqari al-Tilimsani (252), "Layers of Preservers" by al-Suyuti, Abdul Rahman Jalal al-Din al-Suyuti (p. 468).
- (46) "A Breath of Fresh Air" by Shihab al-Din Ahmad ibn Muhammad al-Maqari al-Tilimsani (292).
- (47) "The Lamp of the Seekers on the Path of Religion" by Abu Bakr Ibn al-Arabi, edited by Abdullah al-Tawrati, Dar al-Hadith al-Ktaniyah, Morocco, Tangier, 1st edition.
- (48) "Tree of Pure Light in the Layers of the Maliki Scholars" by Muhammad ibn Salim Mukhluf (1991).
- (49) "Deaths of the Notables and News of the Sons of the Times" by Ahmad ibn Khallikan (d. 5681) (2964).
- (50) "Deaths of the Notables and News of the Sons of the Times" by Ahmad ibn Khallikan (d. 5681) (2964).
- (51) "Tree of Pure Light in the Layers of the Maliki Scholars" by Muhammad ibn Salim Mukhluf (1991).
- (52) "Interpretation Law" by Abu Bakr Ibn al-Arabi, Judge Muhammad Ibn Abdullah Abu Bakr Ibn al-Arabi al-Ma'afiri al-Ishbili al-Maliki (d. 543 AH), studied and verified by Muhammad al-Sulaymani, Dar al-Qibla for Islamic Culture, Jeddah, and Sciences of the Quran Foundation, Beirut, First Edition, 414-413, 1406 AH - 1986 AD (p. 414-415).
- (53) "Interpretation Law" by Abu Bakr Ibn al-Arabi, p. 414-415.
- (54) "Interpretation Law" by Abu Bakr Ibn al-Arabi, p. 434.
- (55) "The Lamp of the Seekers on the Path of Religion" by Abu Bakr Ibn al-Arabi, edited by Abdullah al-Tawrati, Dar al-Hadith al-Ktaniyah, Morocco, Tangier, 1st edition.
- (56) He is the Minister Abu Muhammad Abdullah ibn Muhammad ibn al-Arabi (d. 493).
- (57) "Interpretation Law" by Abu Bakr Ibn al-Arabi, p. 415-416.
- (58) "Interpretation Law" by Abu Bakr Ibn al-Arabi, p. 418.
- (59) "Interpretation Law" by Abu Bakr Ibn al-Arabi, p. 419.
- (60) "The Entry of the Murabitun into the Capital City 'Seville' on Sunday, 20 Rajab: 484 by the Great Commander Prince SIRR ibn Abi Bakr al-Lamtuni, for whom Yusuf ibn Tashfin established the Emirate of Ceuta, see 'Al-Ibar' and 'Diwan al-Mubtada wa al-Khabar fi Tarikh al-Arab wa al-Barbar wa Man Aasharahum min Dhawi al-Shan al-Akbar' by Ibn Khaldun 732 - 5808, Dar al-Fikr, Beirut, First Edition, 1401 AH - 1981 AD, 6
- (61) "Interpretation Law" by Abu Bakr Ibn al-Arabi, Abu Bakr Ibn al-Arabi, p. 420.
- (62) "Interpretation Law" by Abu Bakr Ibn al-Arabi, Abu Bakr Ibn al-Arabi, p. 420.
- (63) "Interpretation Law" by Abu Bakr Ibn al-Arabi, Abu Bakr Ibn al-Arabi, p. 422.
- (64) "Flowers of the Garden in the News of Judge Ayyad" by Shihab al-Din Ahmad al-Maqari (d. 51041), Vol. 3, p. 89 - "Tree of Pure Light".
- (65) "Tree of Pure Light in the Layers of the Maliki Scholars" by Muhammad ibn Salim Mukhluf (1991).
- (66) "Bani Ka'b and from Bani 'Alaf al-Ka'b, African Collectibles from the Land of Morocco: Necklaces of the Generous in Introducing the Tribes of the Arabs of the Time" by Abu al-Abbas Ahmad ibn Ali al-Qalqashandi (d. 5821), edited by Ibrahim al-Ibyari, Dar al-Kutub al-Masri, Dar al-Kutub al-Lubnani, Second Edition, 51402 - 1982 AD (p. 127).
- (67) "Interpretation Law" by Abu Bakr Ibn al-Arabi, p. 428-431.
- (68) It is the Mubtada'i from a poem he said in praise of Saif al-Dawla al-Hamdani. Refer to Sharh al-Wahidi, Berlin 1861, p. 498
- (69) "Interpretation Law" by Abu Bakr Ibn al-Arabi, p. 432.

(70) "Flowers of the Garden in the News of Judge Ayyad" by Shihab al-Din Ahmad al-Maqari (d. 51041), Vol. 3, p. 89 - "Tree of Pure Light" by Muhammad ibn Salim Mukhluf, Vol. 1, p. 200, and "Interpretation Law" by Abu Bakr Ibn al-Arabi, p. 428.

(71) Malaga: "With the opening of the lam and the qaf, an Andalusian city, inhabited, situated on the coast between the Green Island and the Murayya - Mu'jam al-Buldan by Yaqut al-Hamawi (435).

(72) Granada: With an alif at the beginning, the common people dropped

(73) "Mu'jam al-Buldan" by Yaqut al-Hamawi (Vol. 119/5).

(74) "The City of Middle West and the Spring of Bani Hammad's Lands," currently located on the coast of the Algerian territory, first occupied by Nasir ibn Ziri ibn Manad around the year 457. It is now the capital of the province of the same name. See: "Nazhat al-Mushtaq fi Ikhtiraaq al-Afaaq" (1) (p. 260).

(75) He is Abu al-Mutarrif Abd al-Rahman ibn Qasim, a knowledgeable jurist in his hometown in the rulings, died in 497: "Al-Silah fi Tarikh A'immat al-Andalus" by Ibn Bishkwal, Khanji Library, Second Edition 1374 AH - 1955 CE (p. 329).

(76) "Law of Interpretation" by Abu Bakr ibn al-Arabi, p. 423.

(77) "Law of Interpretation" by Abu Bakr ibn al-Arabi, p. 424.

(78) "Bona" or "Annaya," a coastal city in the Algerian territory, considered the largest eastern port and the fourth largest city in Algeria in terms of size, and one of the most famous industrial centers. "Mu'jam al-Buldan" 512/1.

(79) "Law of Interpretation" by Abu Bakr ibn al-Arabi, p. 424.

(80) "Deaths of the Notables and News of the Sons of the Era" by Ahmad ibn Khallikan (died 5681) (2964).

(81) "Law of Interpretation" by Abu Bakr ibn al-Arabi, p. 420.

(82) "Law of Interpretation" by Abu Bakr ibn al-Arabi, p. 421.

(83) "Law of Interpretation" by Abu Bakr ibn al-Arabi, pp. 434-435.

(84) "Al-Safnani" is Abu Ja'far Ahmad ibn Muhammad al-Safnani, a prominent figure of the Ash'ari school in his time, criticized by Ibn Hazm as was his custom of belittling the Ash'aris. He has useful writings in jurisprudence and theology, died in 444: "Siyar A'lam al-Nubala" by al-Dhahabi, Vol. 304/18.

(85) "Al-Baji" is Abu al-Walid Sulayman ibn Khalaf al-Tajibi, considered one of those who renewed research methods and ways of thinking in Andalusia. He has many books, died in 474: "Tartib al-Madarik" by al-Qadi 'Iyad, Vol. 117/7 (Rabat Edition), "Siyar A'lam al-Nubala" by al-Dhahabi, Vol. 535/18.

(86) "Law of Interpretation" by Abu Bakr ibn al-Arabi, pp. 421-422.

(87) "Law of Interpretation" by Abu Bakr ibn al-Arabi, pp. 426 - 427.

(88) "The Radiant Tree in the Layers of the Maliki Scholars" by Muhammad ibn Salim Makhloof (Vol. 1/199).

(89) "Law of Interpretation" by Abu Bakr ibn al-Arabi, pp. 427 - 428.

(90) "Law of Interpretation" by Abu Bakr ibn al-Arabi, p. 431.

(91) "The Shi'a" are those who supported Ali, may Allah be pleased with him, and claimed that he was the rightful Imam after the Messenger of Allah (peace be upon him), and they believed that Imamah (leadership) was confined to him and his descendants: "Al-Fasl fi al-Milal wa al-Ahwa" by Ibn Hazm, Vol. 113/2.

(92) "The Mu'tazilites are known as Qadariyyah and 'Adaliyyah, the supporters of justice and monotheism. They made the term "Qadar" (predestination) common and said: The term "Qadariyyah" applies to those who say that good and evil come from Allah as a precaution against the stigma of the label, as bloodshed was agreed upon regarding them, as mentioned in

139 | Dr. Maïdi Abderrahmane The Scientific And Religious Tourism Journey Of Abu Bakr Ibn Arabi (468-543 Ah) Through His Book "Law Of Interpretation": A Study In The Jurisprudence Of Travel"

the hadith of the Prophet (peace be upon him): "The Qadariyyah are the Magians of this nation" see "Al-Milal wa Al-Nihal" 1/43.

(93) "Law of Interpretation" by Abu Bakr ibn al-Arabi, p. 433.

(94) "The Radiant Tree in the Layers of the Maliki Scholars" by Muhammad ibn Salim Makhloof (1991), "Interpretation Law" by Abu Bakr ibn al-Arabi, pp. 451 - 452.

(95) "Law of Interpretation" by Abu Bakr ibn al-Arabi, p. 434.

(96) "Law of Interpretation" by Abu Bakr ibn al-Arabi, p. 434.

(97) "Law of Interpretation" by Abu Bakr ibn al-Arabi, p. 434.

(98) "Dānishmand" and the meaning of "Dānishmand" in Persian language: "The Radiant Tree in the Layers of the Maliki Scholars" (Vol. 1/201).

(99) The Systematic School is a school established by the Seljuk vizier Nizam al-Mulk (died 486 AH), officially inaugurated in 459 AH. Its curriculum is limited to studying Shafi'i jurisprudence and the art of theology in the manner of al-Ash'ari and what follows from their principles and branches. One of the most important goals of this school is to oppose other doctrines, especially the Mu'tazilites and the Imamiyyah. See "Deaths of the Notables" by Ibn Khallikan: 1/395.

(100) "Law of Interpretation" p. 450.

(101) "Law of Interpretation" by Abu Bakr ibn al-Arabi, pp. 435 - 436.

(102) "Law of Interpretation" by Abu Bakr ibn al-Arabi, pp. 438 - 439.

(103) "Law of Interpretation" by Abu Bakr ibn al-Arabi, p. 444.

(104) "Law of Interpretation" by Abu Bakr ibn al-Arabi, pp. 437 - 438.

(105) "Law of Interpretation" by Abu Bakr ibn al-Arabi, p. 444.

(106) A place in Syria fifteen miles from Damascus, located below the horizon. "Mu'jam al-Bul

(107) "A land between Kufa and Sham, and it is said between Mosul and Sham", "Mu'jam al-Buldan" (Dictionary of Countries): 245/3.

(108) "Law of Interpretation" by Abu Bakr ibn al-Arabi, p. 447.

(109) "Law of Interpretation" by Abu Bakr ibn al-Arabi, p. 448.

(110) He is Muhammad ibn Ahmad, the head of the Shafi'i scholars known as al-Mustazhiri. He was nicknamed "the expert in his religion, piety, knowledge and asceticism", died in 507 AH: "Tabaqat al-Shafi'iyya" (Layers of the Shafi'i Scholars) 70/6.

(111) "Law of Interpretation" by Abu Bakr ibn al-Arabi, p. 449.

(112) "Law of Interpretation" by Abu Bakr ibn al-Arabi, pp. 450-451.

(113) "Law of Interpretation" by Abu Bakr ibn al-Arabi, p. 438.

(114) "Law of Interpretation" by Abu Bakr ibn al-Arabi, p. 438.

(115) "Law of Interpretation" by Abu Bakr ibn al-Arabi, p. 456 - 457.

(116) "Law of Interpretation" by Abu Bakr ibn al-Arabi, pp. 425-426.