



Touat In The Literature Of The Journey Through The Backpacker Haji Bin-Din Al-Agwati

Dr. Mebarek Ben Saleh Jaafari University Centre Ali Kafi Tindouf, Department of Arabic language (Algeria). mebarek.jaafari@cuniv-tindouf.dz

Received: 12/11/2024

Accepted: 10/02/2025

Published: 23/03/2025

Abstract:

The subject of this research highlights excursion literature, which has been the focus of many encyclopedic cognitive books; It provides us with a very valuable informational benefit in its field.

Algeria was one of the areas in which this art was known in old times. Many trips were issued by its men inside and outside the country. One of these travellers is Al-Aghattat Al-Haj bin Al-Din Sahib.

The aim of the research is to draw attention to this fertile art, on the one hand, and to display the Tuat area in the eyes of the Maghouati backpackers on the other. For this purpose, the analytical descriptive approach followed by the text of the trip was used as a description and scientific analysis to extract the region's intrinsic and still preserved constants.

Keywords: Touat; Journey; Hajj Ibn al-Din al-Ag.

Introduction:

Travellers are one of the most important sources of monitoring the history of places and peoples, as well as an eyewitness to all aspects of life encountered by travellers during their passage or residence in the areas they visit, and have just had a share of such travellers; A number of travellers flocked from different stripes and directions. Among these trips is the Hajj Ibn al-Din al-Aghwati trip, which is part of investigator Abu al-Qassim Saadallah's book.

They are journeys that have not been very carefully stimulated by historical researchers. In particular that it has been accompanied by a period in which European geographical disclosures and missions have had the effect of paving the way for the occupation, especially French and American, Abu al-Qassim Saadallah says, "Our finding of this journey has gone through stages that must be mentioned. s life and work in Algeria, William Scheller, I found signs that led me to the life of his successor in the profession, William Hodson. Through my tracking of Hodson's life and activity, I found what he translated from Ibn al-Din al-Aghwati's journey and thus contacted a Algerian author of geography and history through a United States consul in Algeria ".

The itinerary was found by the late Abu al-Qasim Saadallah and was mentioned in his book "Algeria's cultural history from the tenth to the fourteenth centuries is Hijri" 1985, as mentioned in his book "Research and Opinions in the History of Algeria" In 1990, he presented it on the occasion of Tlemcen, capital of Islamic culture, in 2011 in a special edition.

It is one of the travels we have chosen to read through this article, according to the following problem: What is the importance of Haj Ibn al-Din al-Agwati's journey to Toat? and to answer this question, work has been divided into a set of elements:

01 - The Concept of Journey Literature (Language - Term)

02 - Translation of backpackers.

03 - Itinerary.

04 - Tuat area through the text of the trip.

These elements end with a conclusion containing the results of the research. This is all to achieve the goal of noting the importance of excursion literature and identifying from the Tuat area in the eyes of the traveler Haji Ibn al-Din al-Agouati. Follow the analytical descriptive approach by describing and analysing the journey.

The concept of journey literature (language - terminology):

Language:

The language metrics read: "One origin indicates a passage in a... "And we say," Move the place from the place, leave the place from the place and he's gone and he's gone from the people of the deportee: move... And, as we note, "The Name of the Journey by Annexation and Fracture, it is said that he has a journey to the Kings, and a journey of his" sperm "; Any relocation, and the journey by breaking off, is said to be the inferiority of our journey, from which He says, "The journey of winter and summer", and by annexation of the destination, return and take it. "¹

It is clear from the foregoing that, in Arabic lexicons, the concept of flight refers to the meaning of travel and movement, and the destination or destination to be travelled.²

B. Terminology:

The literature of the journey is an art of prose literary art that is based on the narrative of the story. The travelling writer guarantees his views and impressions of his travels in different countries which he aims for various purposes. And it's based on a description of geographical nature, or a renunciation of history. or people's habits, traditions, lifestyles and thinking, and these are sometimes an important documentary reference and subjects of comparative studies in various fields of literary thought and life, Prerequisites for travellers' literature include accuracy of observation, truth investigation and ease of narrative, and good disposition.³

The causes and purposes of travellers vary from scientific, religious, political and socioeconomic, some of which are concerned with describing countries and exotic whales and others who encourage their owners to pilgrimage and visit holy sites while others seek to meet and take on scholars.⁴

Translation of travellers:

Identifying the author of this trip is not easy to find because there is insufficient accurate and healing information in old and recent times; Only the words of the sign Abu al-Qasim Saadallah according to the interpreter of the trip "American Hodson" *.

Al-Haj Ibn al-Din al-Aghwati, an unknown figure at Algeria's time, Although this name, the son of the religion, was found in the following areas of Algeria Al-Ghasim Saadallah asked him about some of the intellectuals of the Aghouat. He stated that the Ibn al-Din family still existed, that he had been known in his time and that he had written a work acquired by the French and, in particular, by the mayor of Algiers. It is understood that this personality was known to her family without Algeria's public scientific arena.⁵

Relying on the information contained in the original text of the lines - the journey - Hajj Ibn al-Din was less educated; Because his information about certain conditions of the age, society and even the history of Islamic civilization is inaccurate, he is apparently a "listener" who knows and does not scrutinize with a lot of knowledge but does not specialize, but his extensive knowledge shows his experience of the areas he described and confirms in the areas he visited several times. Hajj's name indicates that he performed pilgrimages and stopped in some Muslim capitals such as Hajj his time.⁶

Ibn al-Din appears to belong to the Nazareth corner of al-Ghawat ' ; Zawiyah is one of the branches of the Shadaliyah method attributed to its founder Sheikh Mohammed bin Nasser al-Dar 'ai of Morocco. the father of Sheikh Ahmed bin Nasser, the owner of the Nasiriyah flight, The pilgrimage and the passage of Agouat twice in 1865 and 1709 allowed him to gain a following and to want his father's way, including Ibn al-Din al-Agouati's grandfather, after whom Ibn al-Din's grandson and others... Among those written in this way were the literature attributed to him in the book "Reformed Movement in Agout" by Mahmoud Alali, the book "Attributed Prey in Preference for the Human over the King", and the book "The Message of the Druid Planets in the Answer to Those Who Asked About the Mohammadi Truth". "Restriction or explanation of judgement clauses"⁷

Itinerary:

It is a historical text containing diverse socio-economic, geographical, descendant and linguistic knowledge of the places you talk about. For its importance, it has received the attention of Europeans; The French were quick to translate and deliberate it; This trip from English to French was translated by Davizzak and read the translation to the French Geographical Association in Paris, as well as published in French by the magazine "News of New Trips".⁸

The English text was published by Hodson in the "Proceedings of the Oriental Language Graduation Committee", on 29 pages, and summarized by North American Refio in 1832. Researchers in this field have been of interest and concern.⁹

The translator of the trip stated that the original text had been written at a cost, in an imprecise and inaccurate Moroccan line, and that the manuscript was fourteen pages in size, and that the translation had been attached to the list of flags in the text, along with its romanization. With regard to the history of the text, it is uncertain, most likely to be written at the end of Hodson's era in Algeria; That's about 1829 m.

Abu al-Qassim Saadallah noted the ambiguity of the personal relationship between Hodson and al-Haj Ibn al-Din al-Aghwati in saying: "Why did he himself ask him to write his journey? Is it because he is familiar with the conditions and language of the Sahara? Did Hodson go to the wraps and meet him? Or did Hajj Ibn al-Din come to Algiers? Did Alhaji Ibn Uddin write a major work, short of his text to Hodson and how did Hodson pay for it? All these are risky questions when one reads the text we are about and knows the circumstances in which it was written. But most of them remain unanswered ". This is just one of the many things that history is concealing. We, as researchers, must reveal in our forthcoming research.¹⁰

Touat REGION THROUGH THE TEXT OF THE TRIP:

The tracker of Ibn al-Din al-Agouati's journey, especially with regard to the Saharan side, notes that, despite the mystery of his journey, his description of desert cities, whether they be cities or villages, civilizations ", urban or valley, which was characterized by inclusivity, as well as unwavering in its description of these Territories' cultural areas and political news, In addition to geographical survey regarding water, climate, valleys, roads, etc... What we stopped and wanted to reveal increased his description of the Tuat area beginning with Timemon by saying, "Timemon is a big town... » . Before entering Sudan, Ibn al-Din stopped us on the last country, al-Qa 'idah "... It has about 20 villages... Twenty days away, the country of Shinqate is located¹¹. " Ibn al-Din did not hesitate to include in the journey the Agratis despite the few economic and commercial access to the cities he visited, so that it would stop us on some issues related to these aspects, describing the Saharan towns in general and the city of Timimon in particular, which received the share of Assad through Ibn al-Din's journey to stand on its economic aspects and what was stated about it... " It has a great market, with dates as well as other fruits, with heavy water, and also a red alum. Its sheep, such as Sudan sheep, is covered with black hair that looks

like goat hair, has long tails, has horses in it in abundance, and water reaches the town centre where they bring it in pipes (canals) and has a market where slaves and gold dirt are sold in large quantities, and gold dirt is sold at heavy weight by ounce.... Their people own large herds of livestock and the Tuareg trade with them.¹²"

The Saharan people had extensive business dealings and exchanges linking Twat with South Sudan. "Goods imported from the Sudan are slaves and gold dirt. In return, Twat and the Decision export silk, iron, glass and similar goods."

Ibn al-Din noted the adoption of the Fez currency by the people of Qarara and Sahara in commercial transactions "... The currency in circulation is the currency of Fez "... From the social point of view, Ibn al-Din secured his journey by speaking about Sahrawi society through some of the towns and villages mentioned in the trip in various places, and the barbaric element was almost clearly portrayed in the country.¹³

Conclusion:

Lastly, in what we have seen through the Gothic journey in its social, economic, urban and even political aspects: The obvious accuracy of the narrative of some North African issues in particular is due to the time when it was listed, which leads to the trip having a more political dimension than other aspects at the request of the United States Consul William Hodson. In addition, the trip provided some details that made it the focus of the attention of some orientalist. It was translated into English and then into French for political objectives that made the competition sharp between the Americans and the French and took the trip seriously, and Moroccan researchers delayed in its investigation until the late historian Abu al-Qassim Saadallah first stood there.

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- See: An article entitled: Zawiyah Anasiriyah Al-Ghawwat, excerpts from his owner Mahmoud Alali's Reformed Movement book, from the website: <http://sidielhadjaissa.over-blog.com/article-45811960.html>, on 30/09/2020.

Footnotes:

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- 1- All travels, writing and investigation: Abu Qasim Saadallah, International Knowledge of Publishing and Distribution, Algeria, special edition, 2011, p. 80.
 - 2- Language metrics dictionary, Ibn Faris, investigation: Abdul Salam Harun, Dar al-Jilil, Beirut, 01, 1411 AH-1991, (R, Ha 'hle, L), J02/498.

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- ³- Tongue of Arabs, Ibn Mansour, Dar Sadr, Beirut, Dat, Dat, Ma 'ah (R, Ha' hle, L), J11/279.
- ⁴- The Holy Koreesh (verse 02)
- ⁵- The bride's crown from Jawahar al-Qamas, Zubaidi, investigation: Abdel Fattah al-Hilu, Kuwait Press, Kuwait, DAT, 1418 AH-1997, J29/60.
- ⁶- See: General Cultural Society, Emblem Memorandum, Supervision: Emile Yacoub, Dar al-Jilil, Beirut, 01, 1420 HA-1999, p. 197.
- * - American William Hodson, who came to Algeria in 1825 in order to assist Schiller in his mission as Consul General of his country in Algeria. Hodson had experience in Oriental languages, which qualified him for this task. He stayed in Algeria until 1829 AD. See: Total Travels, Writing and Investigation: Abu Qasim Saadallah, p. 81.
- ⁷- See: Previous source, p. 80.
- ⁸- See: Same source, p. 80, 81.
- ⁹- See: An article entitled: Zawiyah Anasiriyah Al-Ghawat, excerpts from his owner Mahmoud Alali's Reformed Movement book, from the website: <http://sidielhadjaissa.over-blog.com/article-45811960.html>, on 30/09/2020.
- ¹⁰- See: Same source, p. 82, 83.
- ¹¹- See: Same source, p. 83.
- ¹²- See: Same source, p. 83, 85.
- ¹³- Previous source, p. 81.