

**THE MESSAGE IN TOUAT BETWEEN LITERATURE AND MEDICINE  
MANUSCRIPT OF SHEIKH SAYYID AL-BAKRI BIN ABD AL-RAHMAN  
AL-TINLANI TO MOULAY AHMED BIN MOULAY AL-MAHDI AL-  
TARDALTI  
-A MODEL-**

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**ABSTRACT:**

*Before delving into the scope of our topic, which is tagged with: The message in Touat between literature and medicine. The Manuscript of Sheikh Sayyid al-Bakri bin Abd al-Rahman al-Tinlani to Moulay Ahmed bin Moulay al-Mahdi al-Tardalti -As an example- we find that the first thing that comes to the reader is knowledge of the space and geography of the Algerian "Touat" region and its location in the farthest part of the desert. It occupies the same administrative division of the state of Adrar today. During the thirteenth century A.H., its people have known various types of writings, including sermons, wills, travel literature, biographies, biographies, leaves, letters, epic poetry, proverbs, and wisdom. In this article, we aim to highlight the types of writing known at that time in the Touat region, "letters literature." Because of the spread of written letters of various kinds among scientific, brotherly, and official. Although science is the finest and most useful language, the Brotherhood is more abundant. The official form is more precise and clear.*

*This is what led us to open up to the scientific letter written by Sheikh Sayyid al-Bakri bin Abd al-Rahman al-Tinlani to Moulay Ahmed bin Moulay al-Mahdi al-Tardalti and the medical instructions contained within it, centred around the substance antimony (kohl), its properties, and how and for what reasons to use it? What are its most prominent benefits and harms? -Study and investigation-*

**Keywords:**

Touat. Thesis. Approach. Investigation. Manuscript.

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**INTRODUCTION**

We can hardly turn the pages of the Totian message, Especially those related to the Manuscript and the jurisprudential and literary lessons, including explanation, description, analysis and representation, without noticing the tendency of Sayyid al-Bakri bin Abdul Rahman al-Tinlani to work with the message for its various purposes as it is one of the most important media that contributed to weaving the Tunisian intellectual, scientific, and literary taste. Its openness to a massive number of issues and topics, In addition to the overlap or intersection of concepts related to describing this phenomenon with each other in more than one place, Its ability to comprehend several ideas and textual indicators that relate to the mind of the ordinary and critical reader alike, as their owners intend to take them as signs and symbols to explore the depths of this phenomenon and find out the issues and terminology hidden within it, so that they then become a touch for experimentation, regardless of the sender's intellectual, doctrinal, or literary colours. Moreover, cash. Therefore, anyone who follows the literary heritage left behind by the people of Touat draws his attention to those letters that were a communication tool between scholars in their inquiries, answers, and apologies. Moreover, those exchanged by relatives, including fathers, children, brothers, and friends, and the advice, guidance, longing, courtship, blame, and reproach they carry.

All of these signs and others prompt us to ask the following questions: What are the most prominent characteristics and values contained in the letter of Sheikh Sayyid al-Bakri bin Abd al-Rahman al-Tinlani that he sent to Moulay Ahmed bin Moulay al-Mahdi al-Tardalti?

### **1/ The regional solidarity of: (Tawat)**

If we try to define the Touat region, we find that it is located in the far southwest of the Algerian Sahara and is divided into three central regions:

**Titakalt area:** It starts from Qafarat Al-Zawa and ends at Timqatn.

**Central Touat region:** It starts from Reggane and ends at Tsabit.

**Tinjourarin region** is called "Furara" and begins at the end of Tsabit and ends at Tebalkoza.

(Balalem Muhammad Bey,1, 2005/63)<sup>1</sup>.

**The province of Touat is what is known today as the state of Adrar, which is state number (01)<sup>2</sup>** According to the Algerian state organization, the classification of states includes 11 districts and 28 municipalities. It is about 1,400 km away from Algiers, with an area estimated at 427,968 square kilometres. It is bordered to the north by the state of El Bayadh, to the south by the states of Mauritania and Mali, to the East by the states of Ghardaia and Tamanrasset, and to the west by the states of Béchar and Tindouf (Badawi Ahmed and Sharia Muhammad, d. (p. 103)<sup>3</sup>

### **The message in Touat:**

The message in Touat went through different stages from its inception until the modern era, and it was known in different types: scientific, official, and brotherly. Under the cover of the Brotherhood's messages came most of the correspondence of Touat writers (Jaafari Ahmed, 2009, p. 127)<sup>4</sup>, where the message was published in Touat with huge fields and spaces for begging, contemplation, and historical and cultural recall of the region, as it is considered a characteristic of the region. The distinguishing features of the being of the Touati man who, during his ink of these artistic, jurisprudential, scientific and historical landmarks, did not deviate from his character and nature - especially - during his discussions of the issues that preoccupied the taste at that time. The most important thing that furnishes this perspective and imprints it is the carefully selected language to serve one of the purposes related to the issues. Moreover, the topics of the people of Touat are inevitably, even if they are a means of expressing what is stuck in the shells of memory, of dates, events, facts, variables, and catastrophes imposed and are still imposed by the nature of the desert; they do not go beyond the space of time; and the realism they impose; language is a social institution through which and in the light of which it is produced. Al-Tawati wrote his letters in which he examined the linguistic template that expresses the language of his nation. One of the first features of the letter of Sheikh Sayyid Al-Bakri bin Abd Al-Rahman Al-Tinlani to Moulay Ahmed bin Moulay Al-Mahdi Al-Tardatli was the clarity of style and the use of the common language and

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<sup>1</sup> Muhammad Bey Belalem, in *The Attic Journey to the Touat Region*, mentions some Flags, Antiquities, Manuscripts, Customs, and What Connects Nawaat to the Regions. 1/ Dar Houma 63. D. T.. - Algeria - 2005 AD, p.

<sup>2</sup> According to the administrative division, the state of Tamnasset is affiliated with the state of Adrar, except for the city of Ain Salah and its affiliated villages. Thus, the state of Adrar covers the majority of the region of Touat and part of the region of Tanzroft, known as Bordj Badji Mokhtar.

<sup>3</sup> Ahmed Al-Badawi and Muhammad Al-Shari'i, *Geography of Rural Urbanism*, Dar Sader - Beirut - ed. 2000 A.D., p. 103

<sup>4</sup> Ahmed Aba Al-Safi Jaafari, *The Literary Movement in the Tuat Provinces from the 7th Century A.H. until the End of the 13th A.H.*, 1/22, Breeze Marine Press - Algeria - 2009 A.D., p.

his distance from the linguistic embroidery and even complex, brutal and objectionable words. This is because the goal achieved behind his Muslim Brotherhood message is scientific and medical, highlighting the value and virtues of hand and its place in prophetic medicine. This contributed to making this message's literary image much closer to realism than its reliance on imagination, metaphor, and metaphor. Oh God, the words were dictated by them and were without affectation. This discrepancy between truth and metaphor is linked to the nature of the topic, its reasons, its language, and its scientific purpose. This made Sheikh Sayyid Al-Bakri bin Abdul Rahman Al-Tinlani content himself with combining description, narration, and analysis in presenting the evidence, method of use, and its benefits and harms without succumbing to methods that are inconsistent with the truth. Sheikh Sayed Al-Bakri bin Abdul Rahman Al-Tinlani played the role of the doctor who diagnoses the illness and then determines the necessary medication and how to take it according to doses, without forgetting to use as evidence the hadiths of the Messenger of God, PBUH, about the benefit of antimony.

It is treatment with prophetic medicine, which reflects his Islamic culture, the roots of his morals, and adherence to the teachings of the Muhammadan constitution. It simulates the reality and nature of his experience of the desert and the natural medical medicines its inhabitants need to help them fight the disease and comply with recovery.

As for the subject of this thesis, "antimony" and its benefits and harms, when we try to read it semiotically, we find that Sheikh Sayyid al-Bakri bin Abdul Rahman al-Tinlani has always used this proposal to bring up one of the semantic preponderances without denying its validity over the others, which opens the door to interpretation for an unlimited number of meanings and possibilities. We see it urging the reader, or rather the sender, to allow ample room for the mind to exercise his mind during the various contemplations of the revelation so that the reading here is a philosophical reading of the revelation.

Amidst this discussion, we can point to the Islamic (Sufi) sects whose disciples moved from the interpretation related to the externals of the various expressive forms to their interiors by tracing the thread of signs and symbols that enable the interpreter to delve into the depths of those scenes and identify with them. The eye is a person's guide to life in form, but in content, it reflects his heart and mental insight into the contents of religion and what lies beyond the desert. Even if a group of people who fear being insulted by their peers flee from it, it would be better for them to strive to follow the Sunnah of Al-Adnan in behaviour and approach, not to submit to gossip, as if the Sheikh was here furnishing the template of the scholarly and polite jurisprudential treatise for the people of Tawat in one way or another.

The literary value is evident in the colour that the message is given in terms of its style, which its writers - especially the writers and poets - took great care of until it became one of the literary arts, as well as the diversity of its colours between poetry and prose to reveal the imagination of its authors in depiction and expression. They are mirrors of the human soul and its creative energies, not to mention its historical value, which lies in summoning notables and personalities and translating them within the duality of "sender and addressee," as the message infers the time in which these people lived and extrapolates the most important events within which they lived and

discovers the secrets and contents of those eras and the historical, scientific and literary implications hidden within them.

**Three/Manuscript of a letter by Sheikh Sayyid al-Bakri bin Abd al-Rahman al-Tinlani (d. 1339 AH/1920 A.D.) to Moulay Ahmed bin Moulay al-Mahdi al-Tardalti.**

### **3-1 Duality of sender and addressee:**

**3-1-1 Sender:** Sheikh Sayyed Al-Bakri bin Abdul Rahman bin Al-Tayeb bin Ahmed bin Amhamed bin Omar bin Ahmed bin Youssef Al-Tinlani. He was born in 1260 AH / 1844 AD in Al-Zawiya Al-Bakriyya<sup>5</sup>. He memorized the Qur'an at the hands of his uncle Sidi Al-Hassan bin Saeed and learned jurisprudence, Arabic, literature, interpretation, and the hadith from him. He has many poems and compositions that he has composed, which he called "The Criterion in Condemning the Istisabah of the Minors," a poem about the defects of the soul, a poem warning against eating the flesh of sick animals, another about the natures of races, and an explanation of the significance of Al-Basiri. And an explanation of the descriptions of horses. Moreover, the advice of the nobles regarding the opposites and extravagance that the witness leads to. He died in his hometown at dawn on Wednesday, early Jumada al-Awwal, in the year 1339 AH/1920 A.D. (Haj Ahmed Al-Siddiq, 2011, pp. 146-148)<sup>6</sup>.

### **3.1.2 Addressee:**

Moulay Ahmed bin Moulay Mahdi Al-Tardalti<sup>7</sup>No translation was found for it. However, the letter makes it clear that he is one of the nobles of the Tardalt Palace, adjacent to the Ouled Ibrahim Palace in the municipality of Timi, and that he is one of the Sheikh's special friends. As is evident from Al-Bakri's letters, he used to correspond with this friend. His manuscript collection contains this information. He had accurate and sophisticated information that ordinary people do not understand and a wealth of knowledge.

### **3.2. Introducing the text and verifying its attribution to its author:**

In his letter, the "Sheikh" devoted himself to fusing his ideas and moulding them through what is known as the polite scientific method. The combination between them rids his message of the blemishes of monotony and protects it from dry expression. Undoubtedly, this type, which the Sheikh presented in his Manuscript, is considered the least widespread of the types. The most prominent of them is its prestige because of its advantages that make it a brotherhood between ideas and meanings, according to the most accurate verbal formulation that describes the impossible plain: Where the "Sheikh" began talking about the materials from which medicines are made. He singled out Al'Ithamd (antimony) and explained its place in Prophetic medicine. He started mentioning the other genera that branched from it and saw that the best was Al-Ghatmad Al-Asbahani. Then he emphasized that Al' Ithmad (antimony) - due to its properties - protects and preserves the existing health of the eye before it becomes a medicine for a disease or a sudden

<sup>5</sup> Abdelkader Niklou, from the Epistles of the Scholars of Tuat, Nakhla Magazine - Algeria - Issue: 11, p. 28

<sup>6</sup> Zawiya al-Bakri: It is located in the eastern side of Timi. It is administratively affiliated with the municipality of Timi in Adrar. It was established as a centre of learning thanks to Sheikh Sidi Muhammad bin al-Bakri in the 11th century A.H. (17 A.D.) by the order of his father, Sayyid al-Bakri al-Siddiq Haj Ahmed. The cultural history of the Touat province from the 11th century A.H. to Al-Qarn 14 AH, Mitijah Printing, 1st edition, 2011 A.D., p. 143

<sup>7</sup> Tardalti, named after Tardalt, is a village in the municipality of Timi, about 40 km from Adrar.

disease. He then explained how to prepare and preserve the medicine, the length of its validity, methods of using it, and the time allotted for treatment with it. He pointed out the harms of its multiple uses between two or more people. Then, he explained the tools used, what distinguishes them from others, and the substances for perfuming medicine. He detailed the purpose of its use, and added at the end of his text other benefits of Al'Ithmad (antimony).

Moreover, we can point out that what proves the attribution of the letter to the Sheikh is his saying: "And your lover and protector, Muhammad al-Bakri ibn Muhammad ibn Abd al-Rahman, wrote," "And from what I wrote to the Sheikh," and that the letter is present in his manuscript collection.

The text of the letter was published in Al-Nakhla magazine, which Al-Qaroot Group publishes. In its seventh issue, September 2011, under the title "From the Letters of the Scholars of Touat," on pages 14-15, in a study and analysis by Abdul Qadir Niklo. It ended with his saying: "And know that there is great benefit in antimony." Then he said: "And peace, and the books of your lover and your protector are Muhammad al-Bakri." Bin Muhammad bin Abdul Rahman, may God be with him." With some corrections, distortions, and eye changes.

### **3.4 The importance of the text:**

The status of the Sheikh's message is that it is a recipe for healing inspired by nature. In addition, it contains much information about the substance Al' Ithmad (antimony) and its benefits. The letter also chronicles the experimental scientific level during this period.

As for its importance artistically, it is represented in the fact that it is a temporal anticipation of the polite scientific method in which the author of the Manuscript invested his Islamic culture and extensive knowledge of the Prophetic heritage in sending the first threads of speculation about his research experience. He listed the details in a clear, simple language that combines clarity, simplicity, and persuasiveness regarding his medical prescription for the substance Al' Ithmad (antimony).

### **3.5 Author's approach:**

It appears to the reader, while writing the Manuscript of "Al-Sheikh" that he has two approaches, the first of which is: "Al-Wasafi", and this appeared a lot in the description of the tools used, including his saying: "His condition is that it be of hard stone that does not peel or separate parts from it when struck, so it crushes it smoothly, well, and sharply" and so on. The experimental scientific method is shown through the sequential steps in the treatise. This method has been with him since the beginning. How could it not? At the end of the treatise, he declared this: "It is tested and correct." The author's resort to the two approaches above was due to the nature of the subject of the treatise, which is prevention and treatment.

### **3.6 Description of the Manuscript:**

A unique copy of the Manuscript was preserved in the manuscript collection of Sayyid al-Bakri, located in the al-Bakrawiyyin cell supervised by Abd al-Rahman Bakrawi, in three panels. The sides of the panels were numbered according to the diwan, so they were from page 82 to page 85.

They conveyed their message through three panels, each written on both sides. The beginning of the text is from the second third of the first panel; He began it by saying: "And from what I wrote to Al-

Sharif after the opening line" to the first side of the second panel, where he says: "And your lover and your protector, Muhammad Al-Bakri bin Abdul Rahman, may God be his. Before that was another letter that Moulay Ahmad bin Moulay Al-Mahdi wrote. After that, Mimiyya on Bahr Al-Kamil, in praise of the Messenger PBUH, all its letters are neglected by Sheikh Al-Bakri.

The size of the text is 12 cm in length and 11.5 cm in width, written space, and its ruler has 22 lines, and the average words of each line are 13 words. The text was devoid of corrections and side margins, some of the words contained in the headers of the panels were obliterated by the normality of time, and some of the words contained in the text were crossed out. The text was written in good Moroccan script, generally thick and black at the beginning of some paragraphs.

#### 4. Manuscript verification:

"Message of Sheikh Al-Bakri bin Abd Al-Rahman to Moulay Ahmed bin Moulay Al-Mahdi Al-Tiharti"

From what Al-Sharif wrote after the opening line.

And upon the most beloved, the conquering, the honourable, the noble, the blessing, our master Ahmad, the son of Al-Athmal, our master, Al-Mahdi Al-Tardalti. May God's peace be upon our perfect master and his family, children, and his two honourable brothers: Sayyed Muhammad, Moulay Abi Bakr, Sayyid Moulay Tohami<sup>8</sup>, and all the supervisors of Al-Tamam.

#### "Al-Ithmad in Prophetic Medicine"

And after:

This information is for our master that your grandfather, the master of existence PBUH, came from God with the healing of ghosts just as he has brought the healing of souls, and the healing of ghosts is what he (Prophet Muhammed), PBUH, specified of medicines (...).<sup>9</sup> Including drugs, minerals and plants and their benefits and harms in general and in detail. And what he specified of spiritual medicines, from the Qur'anic verses, the names of light, and mystical supplications, to what is innumerable in abundance, among other things whose benefit is determined, guided and encouraged: (Al'Ithmad)<sup>10</sup>, in which are the flashes of light from the day God (his Almighty) revealed the mountain and caused it to be crushed and burned, and any land on which something has fallen from that day became a source of Al' Ithmad. "You should eat Al'Ithmad (antimony) when sleeping, for it improves sight, grows hair, and strengthens the gums." Advised the Prophet Muhammed PBUH.

#### Cases of use of antimony:

Khadim says this hadith, and God is the Helper: (Al-Ithmad) is the name of a genus under which are categories, the best of which is (Al-Ithma Al-Isbahani), which is rare in this Maghreb of ours, due to the distance of its territory from the Maghreb and its penetration into the East, and what God has made available to us of these types is sufficient, God willing, to include all of the characteristics. Al' Ithmad (Antimony) contains moisture for life and growth. It is one of the most

<sup>8</sup> Notable people whose translations were not found

<sup>9</sup> Ddd: hadhd; A urging to walk and drive, and urging is also to urge someone to do something in which there is no walking or driving. He urged him, urged him, urged him, and urged him. Muhammad Ibn Manzur, Lisan al-Arab, 7/136, d.d., Dar Sader - Beirut - 1994 AD.

<sup>10</sup> Antimony is a metallic element that is oblong in shape, tin-coloured, hard and brittle, and found in a pure state. It is often combined with other elements and is used as kohl. Mustafa Ibrahim and others, Al-Mujam Al-Wasit, "Ithmid" material, Dar Al-Dha'wa - Egypt - D.T.

significant reasons for healthy eyesight and its continued preservation from the incursions of impairments and diseases. It should (...) <sup>11</sup> Be used in cases of healthy eyesight, not in cases of disease, because it provides cooling and humidification and is intended to preserve existing health. It should not be used in the case of illness unless it is combined with a hot medicine, and it may be used for eye disease in some people so that their parents get used to it when they are breastfeeding. This habituation mentioned is one of the details of his saying, PBUH, as well: “Accustom each body to what it is accustomed to.”

### **Preparing the medicine:**

How to use Al’ Ithmad (antimony) for purposes and principles is that the clever, gentle and pure one should go to the one free of sorrows, with clean hands and a clean pestle and hammer. The only condition for the hammer is that it needs to be made of hard stone that does not peel or separate parts when pounding, so he crushes the Ithmad softly and filters it with water to remove the lump. <sup>12</sup> in it from the density of the earth. Then he crushes it several times and filters it several times, then continues crushing it until it is pure and finely ground so that no roughness or bran remains in it, then he takes it with a clean hand using a clean knife or clean palm leaves.

### **Saving the medicine**

To save it, he needs to prepare a minor pitcher made of glass, which is better. If not, then a tiny firefly reed. The pitcher or reed, with its leather strap, provided it is clean, will be in his imitation because, in this way, he uses it however he wants. He puts whatever antimony it contains in it. He saves what it does not carry in a clean bottle for a while. He runs out of what he has, in a giant firefly reed or a hollow quiver made of oleander or red copper if it is not a bottle, A bottle is better because the glass is renewed no matter how clean. The kohl should not last for more than a year, and what is close to being crushed is more beneficial. It should not be crushed unless As much as what is enough for him for a month, or two months, or three months, then the next day he runs out of what he has and what he saved is renewed, and saving it in the bottle maintains its strength and benefits it because of its hardness and clarity and does not accept diving because diving reduces strength.

### **Usage tool:**

He tends to lean towards it, and it is swayed, and he makes it from gold if he can, which is (...) better, purer, and more effective in benefiting the eye. If he is not able, then from pure silver, and if he is not, then from red copper or ebony, then from oleander, then from cast iron. Moreover, let him beware of what those who do not know of miles of ivory do for luxury, ostentation, and out of neglect of defects because perhaps the ivory is from the carcass of elephants, so he draws calamity to his sight with his hand, and the nose and eyes are generous and do not accept filth. The slightest thing of impurity will harm them.

### **• Time of use:**

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<sup>11</sup> Tuareg: The plural of tariqa from the verb to knock is to knock, and I knocked on a house, meaning its paradise at night, and from it is the hadith, “I seek refuge in You from the Tuareg of the night, except for one who knocks with goodness,” i.e., the incidents and calamities of the night, see Al-Khalil Ibn Ahmad Al-Farahidi, *Kitab Al-Ayn. Material (Methods)*, Dar Al-Huda - Lebanon - D.T.

<sup>12</sup> Ebony is a tree that grows in Abyssinia and India. Its wood is solid black, and some tools, utensils, and furniture are made from it, Mu’jam al-Waseet, Chapter al-Hamza 1/1

Using Al' Ithmad (antimony), as was reported from the Messenger PBUH when sleeping. Because it is the time when the eyelids close together, the pupil is still, and the eyelids close on the antimony during the hours of sleep, it can dive into the seven layers of the eye due to there not impede at that time, until the benefit reaches the molars. The longer the medication stays on, the more effective and beneficial it will be if repeated. It is most beneficial to use medications for the eye when calm because the organs remain still and the eyelids close together. As the Prophet, PBUH, said: "Apply a string of kohl, either two on the right and one on the left, or three on the right and two on the left. And so on"<sup>13</sup>

- **How to use:**

Usually, kohl is applied gently at night, especially when the hair breaks off from the eyelid and reflects into the eye or the first layer of the eye is damaged. The user should use gentleness in matters and leave violence in its scales. He should not overlook the junction of the upper and lower eyelids, which is the edge of the eye to the side of the nose, as it is among the things that are overlooked at the time of kohl for his extremism. He remains incapable of using kohl because the inclination towards it does not reach him, just as the one who performs ghusl neglects the secrets of his body. He should be careful not to share the kohl and the eyeliner with people whose eyes are damaged, as perhaps some of its spoiled moisture will get stuck to the eyeliner or some of it will seep into the antimony, so they become infected. His eye will be harmed as a result.

- **Characteristics of the tools used**

The ankles are of two types: either they are solid, such as the materials being made of gold, silver, or red copper, and the ankles are made of glass, for whatever is attached to them is removed by polishing and washing with water, and it is not used until after that. The feet and ankles are not solid, so one should not wash or polish them due to the possibility of diving into them, and one should not use them directly, leave them and their owner, and be cautious while relying on reason.

### **Perfuming antimony**

The best antidote to relieve oneself is patience. As for musk and other kinds of perfumes, they are good and very beneficial if one is relieved by them, but their harms expose the eye to the effects of winds unless one strives to achieve a goal. Soothing the eye with them from outside without practising them is better and has a better outcome.

### **The purpose of using antimony:**

One should ignore the slander that they use against the one who uses antimony, and know what was reported from Prophet Muhammed PBUH and use it as a cure and not intend it as adornment, and whoever among the men intends it, it is disliked for him because it is part of imitation, "Actions are based on intentions, and each person gets what he intended."<sup>14</sup> Many men have abandoned wearing it, Either because of neglecting it, because of ignorance and lack of

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<sup>13</sup> This was mentioned in hadith books in forms other than this one, including On the authority of Ibn Abbas, who said: "The Prophet, may God's prayers and peace be upon him, had a kohl that he applied three times to each eye." Muhammad Ibn Sunan Ibn Majah, 2/1157, Dar Ihya al-Kutub al-Arabiyya, Lebanon, D.T

<sup>14</sup> Continuation of the hadith: "Actions are based on intentions, and each person has his own intention, so whoever's migration was for a worldly gain, or for a woman to marry, then his migration is for what he migrated to." Muhammad al-Bukhari, Al-Jami' al-Musnad al-Sahih, a summary of the affairs of the Messenger of God, may God bless him and grant him peace, his Sunnahs and his days. Sahih al-Bukhari " 1/6, Dar Touq Al-Najat, Damascus, 2002 AD

knowledge concerning its benefits, or because of the fear of being attacked and cursed by people, to the extent that that damaged their eyes due to the weakness of their foundations by abandoning kohl. Let him have good intentions and watch God and not watch people, but rather watch God in them, and God has the right to say:

He who watches people dies in grief and gains bold pleasure.

### **Other benefits:**

Know that it is of great benefit to the elderly and more beneficial to them than the youth in terms of pleasures. Moreover, if it is specific to the eyes, it has many benefits in other things, including that "whoever drinks it when the virgins burst will see wonder, and it is proven and true, and we were not able to bring all of them in a hurry to take up time." With work and necessities, which is convincing for whoever is satisfied, greetings.

Your lover and protector, Muhammad al-Bakri bin Abd al-Rahman, he wrote.

### **Conclusion:**

What can be concluded through our fulfilment of this message is a set of values:

- The most prominent of which is the health value of antimony, how to prepare it, the preferred tools for preparing it, the means of preserving it, the method of its use, and its purpose.
- In addition to the literary value that emerges in the general form of the letter, it looks very similar to a modern article that consists of (an introduction, content, and conclusion).
- Adding historical value by recalling people and places, including the wise, the rulers, and notables of the people, as it is possible to rely on the date on which this letter was written and the events about which it was told, to know the period in which these people lived and to benefit from it while translating for them, and the studied letter is a best example of that.

Moreover, the Manuscript of Sheikh Al-Bakri bin Abdul Rahman remains worthy of more than one reading due to its rich material, which is distributed across several fields, including scientific, literary, historical, jurisprudential, etc.

### **List of sources and references:**

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- 1) Abdelkader Niklou, from the Epistles of the Scholars of Tuat, Nakhla Magazine - Algeria - Issue: 11.
- 2) According to the administrative division, the state of Tamnarasset is affiliated with the state of Adrar, except for the city of Ain Salah and its affiliated villages. Thus, the state of Adrar covers the majority of the region of Touat and part of the region of Tanzroft, known as Bordj Badji Mokhtar.
- 3) Ahmed Aba Al-Safi Jaafari, The Literary Movement in the Tuat Provinces from the 7th Century A.H. until the End of the 13th A.H., 1/22, Breeze Marine Press - Algeria - 2009 A.D.
- 4) Ahmed Al-Badawi and Muhammad Al-Shari'i, Geography of Rural Urbanism, Dar Sader - Beirut - ed. 2000 A.D.
- 5) Antimony is a metallic element that is oblong in shape, tin-coloured, hard and brittle, and found in a pure state. It is often combined with other elements and is used as kohl. Mustafa Ibrahim and others, Al-Mujam Al-Wasit, "Ithmid" material, Dar Al-Dha'wa - Egypt - D.T.
- 6) Continuation of the hadith: "Actions are based on intentions, and each person has his own intention, so whoever's migration was for a worldly gain, or for a woman to marry, then his migration is for what he

migrated to.” Muhammad al-Bukhari, Al-Jami’ al-Musnad al-Sahih, a summary of the affairs of the Messenger of God, may God bless him and grant him peace, his Sunnahs and his days. Sahih al-Bukhari " 1/6, Dar Touq Al-Najat, Damascus, 2002 AD

- 7) *Ḍḍ*: *ḥadhḥ*; A urging to walk and drive, and urging is also to urge someone to do something in which there is no walking or driving. He urged him, urged him, urged him, and urged him. Muhammad Ibn Manzur, Lisan al-Arab, 7/136, d.d., Dar Sader - Beirut - 1994 AD.
- 8) Ebony is a tree that grows in Abyssinia and India. Its wood is solid black, and some tools, utensils, and furniture are made from it, Mu’jam al-Waseet, Chapter al-Hamza 1/1
- 9) Muhammad Bey Belalem, in The Attic Journey to the Touat Region, mentions some Flags, Antiquities, Manuscripts, Customs, and What Connects Nawaat to the Regions. 1/ Dar Houma 63. D. T.. - Algeria - 2005 AD.
- 10) Notable people whose translations were not found
- 11) Tardalti, named after Tardalt, is a village in the municipality of Timi, about 40 km from Adrar.
- 12) This was mentioned in hadith books in forms other than this one, including On the authority of Ibn Abbas, who said: "The Prophet, may God's prayers and peace be upon him, had a kohl that he applied three times to each eye." Muhammad Ibn Sunan Ibn Majah, 2/1157, Dar Ihya al-Kutub al-Arabiyya, Lebanon, D.T
- 13) Tuareg: The plural of *tariqa* from the verb to knock is to knock, and I knocked on a house, meaning its paradise at night, and from it is the hadith, "I seek refuge in You from the Tuareg of the night, except for one who knocks with goodness," i.e., the incidents and calamities of the night, see Al-Khalil Ibn Ahmad Al-Farahidi, Kitab Al-Ayn. Material (Methods), Dar Al-Huda - Lebanon - D.T.
- 14) Zawiya al-Bakri: It is located in the eastern side of Timi. It is administratively affiliated with the municipality of Timi in Adrar. It was established as a centre of learning thanks to Sheikh Sidi Muhammad bin al-Bakri in the 11th century A.H. (17 A.D.) by the order of his father, Sayyid al-Bakri al-Siddiq Haj Ahmed. The cultural history of the Touat province from the 11th century A.H. to Al-Qarn 14 AH, Mitijah Printing, 1st edition, 2011 A.D.