

The environment in the Central Maghreb through Hassan Al-Wazzan's book, wasf Africaia.

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Abstrac:

The Central Maghreb constituted a fertile geographical area for humans and an area of stability for practicing activities related to aspects of life. What qualified this area was the environmental, geographical and climatic diversity. As such, humans interacted with this area in a way that enabled them to find a way of life that is compatible with the environmental structure. It is not surprising that We find in the countries of the Central Maghreb the emergence of cities as a result of this interaction, and the agricultural, industrial and commercial structure it requires, and these are the results of human adaptation and humiliation of the environment and forms of positive interaction.

Keywords:

The Central Maghreb; Hassan Al-Wazzan; The environmental; human; natural surroundings.

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The environmental environment and natural surroundings of the Central Maghreb through the book Description of Africa by Hassan Al-Wazzan.

1.Introduction

Many travelers and geographers shed light on the Central Maghreb in various geographical, civilizational, cultural, political and other aspects, which enabled the reader of the history of the Central Maghreb to obtain a picture that addresses multiple perspectives about the Central Maghreb.

Man, by his nature, depends greatly in his life and progress on the environment in which he lives, which is considered the natural environment or biosphere for the individual and the rest of the living beings. Since the existence of man on Earth, life has been linked to the environment in which he exists, and his civilizational development has also been linked to his exploitation of its capabilities and energies. From this standpoint, we have tried to uncover About the environmental and biological environment and the field of the Central Maghreb through the geographer Hassan bin Muhammad Al-Wazzan.

2.Introducing the author:

He is Al-Hasan bin Muhammad Al-Wazzan Al-Fassi. He was born in the city of Granada. Historians differed in determining the year of his birth. Some attributed it to the year (901 AH / 1495 AD), and others to the year (906 AH / 1500 AD). Based on the dates mentioned in the book Description of Africa, we believe that Al-Wazzan was born around the year 888 AH/1483 AD, that is, before the fall of Granada¹.

Known as Leon the African, his nickname is Babi Ali, and his nickname Al-Wazzan indicates that one of his grandfathers worked as an employee in the General Budgets Department. After the fall of Granada in the year (897 AH) at the hands of the Catholic Christians, his family took refuge in Maghreb and settled in the city of Fez².

Al-Hassan bin Muhammad Al-Wazzan Al-Fassi belongs to the Beni Zayat Zenat tribe located between Ceuta and Tetouan in Maghreb. His family lived for a period of time in Islamic Andalusia³, and there he learned grammar, literature, poetry, history, philosophy, and the fundamentals of religion, at the hands of the elders and notables of Al-

Qarawiyyin⁴.

Hassan Al-Wazzan is considered the last of the great authors in Arabic geography in the Maghreb.⁵ The prestigious status of his family, which considered itself a group of honorable people, qualified him to work for two years as a notary clerk in a hospital in Fez. During that time, the instinct for knowledge and passion for recording events grew in him.⁶

Hassan Al-Wazzan made many trips inside and outside Maghreb. He is an Arab-Maghrebian Islamic figure. Western Christians relied on his book as a primary source about Africa throughout the modern era. As for the Muslims, they did not know anything about him, so they ignored Al-Wazzan. His saying, "I am Hassan bin Muhammad Al-Wazzan, I am Jean, Leon." Medicis was circumcised by a cupper, and baptized by the Pope. They now call me African, but I am not from Africa, Europe, or the West. They also call me: Gharnati, Fassi, and Zayati, but I did not come from any country, city, or tribe. I am a son of the way, my homeland is a caravan. My life cannot be anticipated from any reward, while the life of others is awaited..." Through this statement, Al-Hassan Al-Wazzan declares that he does not belong to any country or space. His personality is multiple, and this highlights the multiplicity of spaces. Al-Hassan in Maghreb is Maghreb, and in Tunisia he wears Tunisian dress.⁷

3.Introduction to the book Description of Africa by Hassan Al-Wazzan:

The book "Description of Africa" is considered to be written by the geographer Hassan al-Wazzan. He wrote it in Italian and translated it into Arabic. He wrote it in the year (933 AH/1526 AD) after spending eight years living in Italy, in the middle of the sixth century⁸. There was a difference in the text and history of the writing of the book "Description." Africa", as the investigator Schaeffer, the author of the French edition, indicated in his text the date of its composition in the Hijri and Gregorian calendar in the year (930) AH, corresponding to the month of January (1524 AD). As for the Arabic edition, which was

The environmental environment and natural surroundings of the Central Maghreb through the book Description of Africa by Hassan Al-Wazzan. edited by Muhammad Hajji and Muhammad al-Akhdari, the text contained the Gregorian date.⁹

At the level of the investigation of Al-Wazzan's book, we find that Giovanni Battista Ramusio adopted his name as "La descrittione de lafrica" (Description of Africa), and called its author by his name, Giovan Leone Africano, and included in dedicating a brief biography to him, and this is how he was known in the following several editions published in Venice of this book, and this is how he was known. In European translations, which soon appeared in the French translation in the year (1556 AD), the Latin translation in the same year, the English translation (1600 AD), and all the way to the German translation (1805 AD), which mentioned his name as Joharin le Oderafricaner, and this book continued to shape European perceptions of Africa due to its publication by a person. He lived and toured those areas.¹⁰

The book Description of Africa was given two translations, one in Saudi Arabia by Abdul Hamid Hamida (1399 AH/1979 AD), and the second translated by Muhammad Hajji and Muhammad Al-Akhdari in Al-Aqsa Maghreb, in two parts and in two editions, the first in (1981 AD) and the second in (1983 AD), published by Dar Al-Gharb, Beirut. This is the translation adopted in our study.¹¹

In this regard, he himself says in the conclusion of his book: The bottom line is that what I, John Lyon, saw was beautiful and worthy of mention in all of Africa that I traveled on the other hand, and he carefully confirmed day by day everything I saw that was worth mentioning, how much I saw it, and what I did not see he told me of. He documents accurate and complete information, then I arranged these notes as much as I could, and wrote a book from them when I was in Rome in the year AD (1526 AD) on the tenth of March. This book is considered one of the most important sources for introducing Africa, as well as the third section of the book General Geography, and he apologized. What errors might occur in his book, especially during transmission. When he wrote his description of Africa, he spent 10 years during which he did not read any book on the history of Africa

and its geography, but rather relied on what stuck to him, and this explains the book's absence of literal statements, contrary to what is the case among other Arab geographers.¹²

Al-Wazzan adhered to objectivity and complete impartiality while documenting his book according to what he saw. His book, A Testament, meaning one of the most valuable sources, contains a huge number of errors due to several reasons, the most important of which is "the absence of sources from him and after his acquaintance with the places he talked about, on the assumption that they were not recorded in his memoirs."¹³

The book Description of Africa came in a collection of travel books and itinerary books, and combined the traditional Arabic character with the modern Western style. This book has been known to the elite since the year (1529 AD) and has been in great demand as a basic book in descriptive geography.¹⁴

4. Hassan Al-Wazzan's description of the natural features of the Central Maghreb:

1.1 Mountains: Central Maghreb is distinguished from other countries by the diversity of its terrain, and by the differences that characterize its regularity. The high mountain borders the low plain, and the plateaus overlook the plains, and the plains and basins intersect the high areas. Mountains are considered one of the most important areas, rich and diverse in terms of natural resources, as Al-Wazzan mentioned the number of mountains in Central Maghreb

1.1.1 Mount Bani Yaznasin: Hassan al-Wazzan explained its borders, according to his hadith, that it is adjacent to it on one side, the Kart Valley, and on the other side, the Angad Valley, and he specified its location as about 50 miles west of Tlemcen, extending over a length of 25 miles, and a width of about 15 miles, and is characterized by altitude and difficult paths.

- _ It is covered with many forests (producing a large amount of carob)
- _ It includes many towns inhabited by people of great courage
- _ Above is a fertile castle inhabited by the princes of the country

The environmental environment and natural surroundings of the Central Maghreb through the book Description of Africa by Hassan Al-Wazzan. Al-Wazzan talked about his relationship with these princes, which was a normal relationship, and they showed him great care.¹⁵

1.1.2 Mount wanahasah : He revealed the tribe that inhabits it, describing it as tough but rural. He mentioned the city of Hanin, which is adjacent to it, and said that it grows a little wheat and a lot of carob.¹⁶

1.1.3 Mount Agbal: He also mentioned those who live there and described them as vile people who are subject to the government of the city of Oran, all of whom are farmers and lumberjacks. Their living conditions changed when the Christians occupied them. They were afflicted with extreme poverty, unlike what they were in when the city was in the hands of Muslims. They were greatly harmed by these occupiers.¹⁷

Marol Karl Bakhhal's description agrees with Hassan al-Wazzan in describing this mountain, as he said in his book, "It is inhabited by cruel, scoundrel barbarians who bring firewood to the city...from the people of the country." He also said that in this mountain there are populated shops near Oran, one of which is a running spring and orchards with trees. Sweet and sour lemons and oranges, and wheat is flavored abundantly.¹⁸

1.1.4 mountain bni warnid : It is about three miles from Tlemcen. It is characterized by a large population, most of whom are farmers and woodcutters, and it produces an abundant amount of fruits (figs and cherries).¹⁹

Carol Bakhhal says that it is a mountain extending to approximately Tlemcen by one league, and its weather is cold. It has forests of groves with trees that give fruits like those of Europe. It has trees from which charcoal is made and its soil contains delicious wheat and barley.²⁰

1.1.5 Mount Maghraoua: It extends about forty miles along the coast of the Mediterranean Sea, Africa from the city of Mostaganem. It is characterized by a noble, generous and hardy population, who own good lands.²¹

Marol Karl Bakhhal said about it that it is a mountain extending along fourteen parsangs on the coast, with two cities built on its slope,

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Mazgharan and Mostaganem. He said that most of them are rich in their crops and herds of livestock, but they produce as the Arabs do and do not settle in a known locality.²²

1.1.6 Mount Bani w Saeed: Al-Wazzan mentioned that this is adjacent to the city of Tennis, inhabited by many rude and hard-hearted residents. They own a large amount of honey, barley, and goats. They sell wax and hides to European traders through Tennis Beach.²³

1.1.7 Mount WaNsharis: Hassan Al-Wazzan distinguished it by his eloquence and described its inhabitants as noble tribes. He also explained that its soil was good and that it had many springs. He distinguished it by the abundance of mulberry (zinc) at its top.²⁴

1.1.8 Mount aljazyir : Countless mountains in the east and south of the Algerian plain are inhabited by valiant tribes, free from all royalties, abundant and generous, possessing good lands for agriculture, and a large amount of livestock and horses. He also mentioned the mountains of Bejaia, saying that their mountains are all high and rugged, with forests and many springs. The inhabitants of these mountains are generous, noble, and wealthy people (goats, cows, and horses). They produce large quantities of walnuts and figs, which are found in the mountains. They are also rich in iron minerals.²⁵

It is noted that Hassan Al-Wazzan provided a clear and accurate census of the mountains of central Maghreb and pointed out the numerous nature of the inhabitants of these mountains, especially the mountains located to the east and south of the Algerian plain.

4.2 Rivers: The river is a watercourse, and it is a lowland surrounded by high lands on both sides. It is characterized by depth and empties either into the ocean or the sea or joins another river. From here we note that the geography of central Maghreb has a terrain diversity that makes it available on several rivers.²⁶

Hence, Hassan Al-Wazzan, through his book "Description of Africa," provided us with rich information about the rivers in the Central Maghreb. He touched on:

4.2.1 Moulouya River: The geographer Al-Wazzan pointed out that it

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is a large river that passes through rugged dry plains to reach a more rugged and dry plain between Ankat and Kart. It passes at the foot of Mount Beni Yaznasin and enters the Mediterranean Sea. What distinguishes this is that this river, according to Hassan Al-Wazzan, cuts waders along its entire course in the summer.²⁷

This river is based on three tribes: Awlad Talha, Awlad Harrach, and Awlad Mansour. Although it is one of the largest rivers in central Maghreb, which is built on the banks of several farms and orchards, its production of wheat and barley is very weak.²⁸

One of the rivers on which the inhabitants of central Maghreb depended was the Arshkol River, now called the Tafnine River.²⁹

4.2.2 Tafna River: Al-Wazzan explained the location of its spring, saying that it springs from mountains located on the borders of Numidia. It flows northward, crossing the wilderness of Angad until it empties into the Mediterranean Sea. Its distance from Tlemcen is estimated at about 15 miles. It is known for the presence of small, worthless fish.³⁰

Marmul Kar Bakhal determined its path as it descends from the Atlas Mountains and empties into the Arshkul River, on whose banks are lands suitable for growing wheat.³¹ The clairvoyant described it as a large river into which ships enter³²

4.2.3 Chlef River: Hassan Al-Wazzan acknowledges that it is a large river originating from the Nashris Mountains and descending through the borders of the Kingdoms of Tlemcen and Tennis to empty into the Mediterranean Sea, separating the village of Mazagrane from the city of Mostaganem, and containing an abundant quantity of good fish (large and small).³³

The author of insight says, "On this river stands an ancient and eternal city containing ancient ruins called Chlef."³⁴

As for Al-Bakri, he says that the Chlef River passes through several cities, including Beni Arfin, where he says, "And Beni Arfin is on the Chlef River." As for the city of Mostaganem, it is located near the Chlef River, and we also find the city of Mazagrane, which is famous for its

As for Ibn Khaldun, he says that this river passes through the residents of Beni Watil, where all the valleys of central Maghreb meet, such as Wadi Mina and other valleys, and then it empties into the Roman Sea.³⁶

4.24 alshafa River: Hassan Al-Wazzan adds that this river is a short river, originating from the Atlas and flowing into the Mediterranean Sea near the city of Timanfost.³⁷

4.2.5 Oued Kebir River: It originates from the mountains of the Zab region, and descends between the mountains until it empties into the Mediterranean Sea. It does not overflow except during the winter days when the snow melts and fishermen do not fish in it due to their proximity to the sea in Bejaia, as Hassan Al-Wazzan estimated its distance from Bejaia at about 3 miles.³⁸

4.2.5 Smar River: This river separates the province of the city of El-Kala from the province of Jijel Palace. It originates, according to what Hassan Al-Wazzan stated in his book, from Mountains to Mount Aures, then emerges in the province of Constantine, enters underground and is linked to another river until it empties into the Mediterranean Sea. In terms of its smallness, it is okay, in terms of its largeness it comes. From the mountains adjacent to Taqadam.³⁹

4.2.6 Badug River: It is not a large river. It originates from the mountains adjacent to the city of Constantine and empties into the Roman Sea.⁴⁰

4.2.7 wad mujaradatun River : Hassan Al-Wazzan spoke of its greatness and that it originates from the majestic mountains of the Zab region, heading north and flowing into the Mediterranean Sea in the place called Ghar al-Malah.⁴¹

It is noticeable from what was reported by Hassan Al-Wazzan in this book that is in our hands that all the courses of these rivers flow into one place, which is the Mediterranean Sea.

5. Climate: The city of Tlemcen was distinguished by its beautiful and green climate. Al-Abdari said about it: This city, in general, has an

The environmental environment and natural surroundings of the Central Maghreb through the book *Description of Africa* by Hassan Al-Wazzan. impressive view,⁴² and its vision is broad. Abdullah Ibn Al-Sabah said about it in his journey: “Tlemcen has good water and air, and is very open to every stranger.”⁴³

Al-Hassan Al-Wazzan said: “Most of the Kingdom of Tlemcen is dry, arid regions, especially in its southern part, but the plains near the coast are very productive due to their fertility, and the area adjacent to Tlemcen is all plain with some reserves.”⁴⁴

Tlemcen combined the plain and mountainous character, giving it a beautiful view, which the Moroccan traveler Al-Abdari expressed in his trip by saying, “Tlemcen is a large city, a mountainous plain, with a beautiful view.” Even the foothills of the mountains were also used for grain production, but they were characterized by a lack of production.⁴⁵ Regarding the plains of the Safsif River⁴⁶, Ibn al-Hajj al-Numeiri says in his journey when the Marinid Sultan Abi Annan captured Tlemcen and descended to the gardens of Safsif, which are the delight of hearts and the delight of eyes.⁴⁷

5.Plant and animal cover in the Central Maghreb in the book *Description of Africa*:

5.1 Plant wealth: Plant wealth is considered the basic element for securing food, whether for humans or animals. Travelers, during their movements between cities, the Islamic Maghreb in general, and the Central Maghreb in particular, are also interested in describing its natural resources. The countries of the Central Maghreb are famous for the diversity of their plant cover and the abundance of their agricultural crops, and this is due to the fertility of the soil and the availability of water. However, this wealth varied from one place to another, as we find that its farms and orchards, according to what was stated in geographical sources, are distributed and contain the following:

5.1.1 Wheat and barley: The cultivation of wheat and barley was one of the most widespread crops in the Central Maghreb region due to their importance and nutritional value. They also require irrigation, which makes it easy to plant them everywhere. In addition, they resist rot and damage when stored.⁴⁸

According to what Al-Idrisi mentioned when he was exposed to the city of Constantine, he said that wheat lasts in its appearance for a hundred years without spoiling.⁴⁹

As Hasan al-Wazzan (d. 957 AH/1550 AD) mentioned, the Mitidja Plain is where good wheat grows.⁵⁰

5.1.2 Legumes: Legumes contain nutritional value, and among the legumes widespread in the Central Maghreb, according to what Ibn Fadlallah Al-Omari mentioned, are many and varied: garlic, onions, green coriander, kidney beans, and turnips, and carrots are produced in the city of Naqaws.⁵¹

5.1.3 fruits : The Central Maghreb was famous for its orchards that abounded with a variety of fruits and vegetables, as Ibn Hawqal noted in his book, "...and they have good fruits, dates, spices, and other foods, and they have many camels in their wildernesses and inhabiting their deserts." Likewise, the city of Tebessa was said to be "abundant with fruits and trees." The author of Al-Istibsar fi Aja'ib Al-Amsar mentions, "The city of Al-Qal is abundant in fruits and good things, and there are many grapes," or the fortress of Setif. It was famous for its abundance of water and fruitful trees, and "its yields and farms are many and its fruits are numerous, and among the fruits for which the central Maghreb is famous."⁵²

5.1.4 Olive :The olive tree is considered one of the fruit trees that are famous for the countryside in central Maghreb in particular, and it is a blessed tree mentioned in the Holy Qur'an.⁵³

Ibn al-Sabah said on his trip to Tlemcen that it is a green city due to the abundance of orchards and trees, mostly olive fruits.⁵⁴

5.1.5 Chromium crops :It has spread over wide areas of the central Maghreb region, through references contained in geographical sources.⁵⁵ The city of Tolqa included olives, grapes, trees and all fruits, and it was available in both Hanin and Cherchell.⁵⁶ Hassan Al-Wazzan mentioned that in Tlemcen "vineyards The excellent trellis produces grapes of every color, very tasty, and many types of cherries that I have never seen anywhere else."⁵⁷ .

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5.1.6 Dates : was limited to the southern regions, and it had many species, and geographical sources mentioned its quality and type. What the geographer Al-Bakri mentioned about the city of Biskra⁵⁸: “...it is a city of many palm trees, olives, and various types of fruits,” and Biskra was known as “Biskra of palm trees”.⁵⁹ Hassan Al-Wazzan witnessed the abundance of dates that were transported to Constantine, where they were sold for a low price.⁶⁰

5.1.7 Fig :Due to the abundance of this fruit in the Central Maghreb region, it was at the top of the products exported to the countries of the Islamic world, and this was confirmed by the writings of travelers and geographers.⁶¹

Al-Idrisi mentioned Bejaia, a valley and farms with many figs and other fruits, which were sufficient for many countries, and in abundance in Jijel, walnuts and figs, and Naqous figs, famous for being the finest figs, and Tlemcen also had figs that were pleasing to the eyes, and Al-Hasan Al-Wazzan described them as “extremely sweet.” It is thick, black, and very long, and is dried to be eaten in the winter.” The Central Maghreb also abounds with plants that serve as primary resources in industries such as cotton, flax, and indigo.⁶²

The Central Maghreb also abounds with plants that serve as raw materials in industries, such as cotton, flax, and indigo.⁶³

6. Livestock:

The works of travelers and geographers are full of references confirming the abundance of livestock and their distribution in the central Maghrepian region.⁶⁴

Hassan Al-Wazzan mentioned that one of the hermits came to the city of Bathaa, and the plain was completely devoid of inhabitants. He ordered this man to plow the lands, and his cows, horses, and sheep multiplied to the point that he himself did not realize the number of heads of his livestock. He had about five hundred horses, males and females, and ten sheep. A thousand sheep and two thousand cows.⁶⁵

Through this discussion, the abundance and diversity of animal cover in the Central Maghreb is noted.⁶⁶

Al-Idrisi pointed to the city of Oran, which has cheap cows and sheep. The Central Maghreb also has a long coastal strip equipped with a huge wealth of fish. Many marine centers specialize in fishing for it, including the city of Jijel, where geographers noted the abundance and diversity of its whales. In this regard, Hassan Al-Wazzan confirms that the population of All of them were accustomed to catching fish, and they used to get large quantities of fish that could not be bought or sold, but they were given them as gifts when they did not want them.⁶⁷

Among the rivers that contain fish is the M'sila River, which is characterized by small fish, and no fish has been seen in the countries of the inhabited Earth on its bank, and the people of M'sila are proud of it, and the Central Maghreb region was famous for the abundance of bees and the production of honey, and this is what geographers have confirmed about the abundance of honey, and among these indications is the story of Charchal. Al-Idrisi says that its people have many livestock and sheep, and they have many bees, and honey is available there.⁶⁸

Birds are found in this region, such as the ostrich. He mentioned that it is a tall bird, and he said that a large amount of it is eaten in the regions of Numidia, where it is hunted when it is young and fed and fattened. He said that he ate its meat when he was in Numidia and did not find it very bad. He also mentioned the different genera of monkeys and classified them as two types. The civilian one is called Moni in Italian, while the non-civilian one is called Pabuini. There is also an abundant amount of monkeys in the mountains of Constantine, and the livestock has multiplied.⁶⁹

Conclusion:

The study concluded with a number of results:

- Al-Hassan Al-Wazzan's personality is diverse as a result of his long journeys between different regions, reflecting the multiplicity of spaces. Al-Hassan in Maghreb is Maghrebian, and in Tunisia he wears Tunisian dress.
- The Book of Description of Africa in presenting a collection of

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- travel books and travel books, and combining the traditional Arabic character with the modern Western style. This book has been known to the elite since the year (1529 AD) and has been in great demand as it is a basic book in descriptive geography.
- Al-Hassan Ouazzan gave an important description of environmental diversity in its various natural, climatic and animal types and types. This reflects the ability and ability of humans in the Central Maghreb to adapt.
 - Hassan Al-Wazzan did not give an accurate understanding of the borders of the Central Maghreb, because this matter was linked to several political and tribal variables.
 - Hassan Al-Wazzan highlights the diversity of possibilities in the Maghreb geographical space.

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² Abdullah Al-Dafah, ruaad ealmaljughrayfa fi alhadarat alarabiat wal'iislamiat, Al-Tawbah Library, Riyadh, 2nd edition, 1993 AD, p. 242.

³ Abdullah Al-Hajji, rihlat alhasan alwazaan almaeruf b " Jean Leon l'africain" 'iilaa dual 'iifriqia janub alsahra', Journal of Human and Natural Sciences, a peer-reviewed scientific journal, Volume 1, Issue 6, December 2020, p. 1

⁴ Salma Laaribi, op. cit., p. 43.

⁵ Abdelkader Boubaia, asiham aleulama' alandalsiyyin fi alharakat aleilmia fi talmisan, New Ages Magazine, Arabic, Issue 02, 2011, p. 40.

⁶ Nasr al-Din Saidouni, min alturath altaarikhii waljughrayfi lilmaghrib al'iislami, 1st edition, Dar al-Gharb al-Islami, 1999, p. 290.

⁷ Salma Laaribi, op. cit., pp. 43, 44

⁸ Ibid, p. 40

⁹ Taher Khaled, musahamat alhasan bin muhamad alwazaan fi tarikh li bilad al suwdan min khilal kitab "wasf 'iifriqia," Algerian Historical Journal, No. 4, September 2017, p. 53.

¹⁰ Natalie Zemon Davies, The Books of the Ecclesiastes, a 16th-Century Muslim Between Two Worlds, op. cit., p. 134.

¹¹ Salma Laaribi, op. cit., pp. 43.

¹² Abdelkader Boubaia, Op cit, p. 41

¹³ Salma Laaribi, op. cit., p. 41

- ¹⁴ Abdelkader Boubai, Op cit, p. 43
- ¹⁵ Al-Hasan bin Muhammad Al-Wazzan (Leon the African), Description of Africa, publisher, Dar Al-Gharb Al-Islami,Beirut . 1989, vol. 2, p. 43.
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- ¹⁷ Ibid.P44.
- ¹⁸ Marmul Kar Bakhal, Africa. ;tr. Muhammad Hajji and others, Publishing House 1989, Rabat, p. 252.
- ¹⁹ Hassan Al-Wazzan, Op cit, vol. 2, p. 44.
- ²⁰ Marmul Kar Bakhal, Op cit,p352.
- ²¹ Hassan Al-Wazzan, Op cit, vol. 2, p. 44
- ²² Marmul Kar Bakhal, Op cit,p353.
- ²³ Hassan Al-Wazzan, Op cit, vol. 2, p. 45
- ²⁴ Ibid.P45.
- ²⁵ Ibid.P46.
- ²⁶ Pierre Georges, Dictionary of Geographical Terms, translated by Ahmed Al-Tufaili, reviewed by Haitham Al-Lama, 2nd edition, University Foundation for Studies, Publishing and Distribution, Beirut, 200 AD, p. 872.
- ²⁷ Hassan Al-Wazzan, Op cit, vol. 2, p250
- ²⁸ Anonymous aliaastibsar fi eajayib al'amsar, p. 177
- ²⁹ Marmul Kar Bakhal, Op cit,p297.
- ³⁰ Hassan Al-Wazzan, Op cit, vol. 2, p250.
- ³¹ Marmul Kar Bakhal, Op cit,p293
- ³² Anonymous aliaastibsar fi eajayib al'amsar, p. 134.
- ³³ Hassan Al-Wazzan, Op cit, vol. 2, p251.
- ³⁴ Anonymous aliaastibsar fi eajayib al'amsar, p. 271
- ³⁵ Anonymous aliaastibsar fi eajayib al'amsar, p. 171 . Abu Abd al-Bakri, (d. 487 AH), almaghrib fi dhikr bilad 'iifriqiat walmaghrib, p. 69.
- ³⁶ Abdul Rahman bin Khalidun, ktab aleibar wadiwan almutbada walkhabar, p. 134.
- ³⁷ Hassan Al-Wazzan, Op cit, vol. 2, p251.
- ³⁸ Ibid.P251.
- ³⁹ Ibid.P252.
- ⁴⁰ Ibid.P252.
- ⁴¹ Ibid.P252.
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- ⁴⁴ Hassan Al-Wazzan, Op cit, vol. 2, p10.
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