

The rituals of Azzyara and al-Waada to Ras al-Hamra in Annaba –Algeria- and the opportunities of the touristic investment

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Abstract:

The phenomenon of al Awliya Assalihin “the righteous saints” and the shrines is historically and geographically widespread. This expresses its social sacredness and function. In this line, “Azzyara” i.e. visiting the shrines, is among the habits of celebrating the cultural heritage of the shrine and the descendancy, blessing, honor, and effect of al Wali after his death, This study relied on the descriptive and the qualitative methods to present the content of the socio-cultural connotations of the ritual practices and analyze the opportunities of the touristic investment. After the bibliographic revision, the importance of the study manifests in the fact that Azzyara is an intangible heritage, the behavioral practice is preservation for this heritage from oblivion, and the opportunities of the touristic investment are various. Therefore, the objective of this paper is showing the connotations related to the rituals from one side, and their relation with tourism from another side.

Keywords: rituals, Azzyara, al Waada, touristic investment.

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Introduction:

Any human society is made up of individuals and communities who have a common language for communication and understanding and share the same traditions and norms. In addition, these individuals and communities establish social relations and agree to regularize the actions of the economic and political interactions. As for the beliefs, values, symbols, and popular heritage, they are necessary for identifying the common identities and national belongings because these insensible points that include the traditions, beliefs, and others are the intangible components of the culture that distinct the human societies. In this line, their accumulation is a clear invitation to the generations to transfer and commit to them. Hence, they keep the cohesion of the community and lead to the emergence of the feeling of belonging, unity, and harmony by the members. Moreover, they lead to the application of the cultural frame and the common fate that are stored in the implicit feeling and brain of the individual. In this context, the preservation of the cultural heritage exceeds the tangible side to the intangible as a language, behaviors, ways of thinking of their makers, and compulsory rituals for each one who wants to preserve them.

The shrines and al Awliya Assalihin are a widespread phenomenon. This expresses their social sacredness. Moreover, this phenomenon makes the function of solidarity. All this has a connotation and meaning. In this line, Azzyara and al Waada are the two main components of the ritual practice as a social behavior. Moreover, the shrine is a symbolic axis that indicates the sacredness. Together, Azzyara and al Waada represent an ideal reality that preserves the popular beliefs and ritual practices because these behaviors represent a promotion of the social solidarity and show the social status of the shrine mainly if he had been a Sheikh of a Zawya (a place where Quran is taught), a Sufi, a founder of a religious creed, or had many achievements. The society links the status and their desire to achieve their needs and believe in the blessings of the shrine, place, and the rituals that include Azzyara and al Waada.

Azzyara is part of the traditions of celebrating the cultural heritage of the shrine. This determines the type of the rituals and practices. Many practitioners say “I have to visit because it has been a long time I did not make my duty” when they feel anxious or a state of spiritual and psychological loss. Furthermore, there are others who celebrate this tradition with an annual meeting that commemorates al Wali. This meeting gathers the disciples, grandchildren, and lovers of al Wali. There, they read Quran, make supplications and religious songs, provide food, and visit the relatives. All along with these meetings, popular markets and celebrations are made. In order for these practices to be achieved completely, “ossol” must be established such as turning on candles, asking for the blessing of the shrine, turning around the shrine, putting Henna and perfumes, slaughtering an offering, weeping, and lamenting etc. Azzayr, i.e. the visitor, believes the place is sacred and mentions his needs in front of the shrine because he believes that al Wali, who is under the shrine and who was a scientist and spiritually attached to the Creator, shall realize his needs. When leaving the place, the practitioner of these rituals keeps waiting for “al Jwab”, i.e. the response to what he asked such as healing, success in school...etc. When Azzayr comes back in the future, he will have to pay al Waada or al Khlas, i.e. the promise such as paying money, slaughtering a chicken, organizing the place of Azzyara, restoring parts of the shrine, etc. These practices are not limited to the local people because this culture is part of the intangible heritage. Many tourists visit the shrines and practice the rituals of Azzyara and Waada to get their needs realized. Moreover, they discover the cultures of other communities and admire the cultural diversity. This is a touristic investment per se. Moreover, this allows the promotion for the local products in the markets established during the season of Azzyara, Based on what has been said, we shall try through this paper to answer the following question that says “what are the opportunities of the touristic investment in the rituals of al Waada and Azzyara to the shrine of Sidi Nour in Ras al Hamra in Annaba, Algeria?” Under this question, some sub-questions arise such as:

- What are the socio-cultural connotations of the rituals of al Waada and Azzyara to Ras al Hamra in Annaba, Algeria?
- What are the alternative functions of the “touristic investment “in the rituals of al Waada and Azzyara?.

1. a general introduction to the intangible cultural heritage:

The concept of the cultural heritage hugely widened in the 20th century thanks to the international organizations such as UNESCO which had an active role in preserving the international heritage from extinction so that the humanity can have an idea about the history of the life of their grandparents and how they adapted and tamed nature without harming it mainly with the increase of the wave of globalization, individualism, and the negative social effects of the industrial revolution. UNESCO defines the intangible cultural heritage as the practices, perceptions, ways of expression, knowledge, skills, and the related tools, parts, products, and cultural places which the communities, groups, and sometimes the individuals consider part of their cultural heritage. This intangible cultural heritage that is passed down from generation to another is made by the communities and groups again in a continuous way with what suits the environment, their interactions with the nature, and their history. Moreover, it develops their sense of identity and continuity and fosters the respect of the cultural diversity and the human innovative competency. The intangible heritage manifests in the following fields: traditions and the oral ways of expression including the language as a mediator to express the intangible heritage, the arts and ceremonies of performing the plays, the social practices, rituals, celebrations, knowledge, practices related to nature and universe, and the skills related to the traditional crafts arts (The Algerian National Committee for education, Science, and Culture , n.d.) This heritage can be explained as follows:

-The language and the oral ways of expression: this point gathers various types of expressions such as the proverbs, riddles, legends, songs, poems, prayers and chores, plays, cultural and social values,

and the preservation of the collective memory which plays a basic role in preserving the vitality of the culture.

- The arts and ceremonies of performing the plays: this point is a criterion of a process that is specific to some regions. It includes music, songs, dance, acting, mimicry, lyric poems, and other forms of expression that reflect the human innovation accompanied by music that is another form of the performing arts when mixed with dance. The latter makes the whole body a tool to express joy, sadness, courage, and the other human feelings and the artistic social expressions. In this process of expression, man uses musical instruments, accessories, outfits, masks, industrial and natural colors for garment, jewelry, etc. This creates an intangible scene that narrates a legend, a tradition, or an entire life.

-The ways of celebrating marriage, circumcision, rituals of burying the dead, visiting the shrines, al Waada, Azzarda (a party), and all the social practices of the daily life confirm the identity of their practitioners. These practices are related to important events in the lives of the communities and tell stories about the loyalty to the Sheikh, the mother, or al Wali. They contribute to setting the landmarks of the heritage, narrate how the society changes and how the culture changed with time, and show the transformation from one life to another. These practices symbolize the perceptions and meaning the society bears and knows about the history. They are practices that have temporal and spatial regulations because they take place in specific places and times that have a symbolic dimension and a relation with the vision towards life and history. Even the organizers of these practices cannot change them because they are deeply-rooted and preserved in the social memory. They turn into a societal and life reference. Moreover, this field includes the traditional and religious feasts, the visits, the celebrations related to the weddings, funeral rituals, the rituals related to the child's movement from the childhood to adulthood, and other celebrations that strengthen the social bonds between the individuals of the communities, make the individual feel the belonging to a distinct group, and strengthen the feeling of continuity between the past and the present. Moreover, there are

economic, social, and cultural functions including the social solidarity, helping the orphans and the poor, providing food, and distributing the material revenues to the poor people.

-The knowledge and acquisitions related to the astronomy, the movement of the heavenly bodies, and adapting the nature and taming it to serve the human: the practices and perceptions produced by the human community in its relation with the nature after the three phases of the development of the social thought that are the theologian, metaphysical, and statutory lead us to know the types of humanity in their perceptions of the universe and its connotations, provide us with news about the society' merging of the material sides with the spiritual ones, the relation between the Earthly life with the heavenly one, the individual's beliefs in horoscopes and what the stars make, and the belief that the life, death, good, and evil are things that can be managed through the spiritual mediator. These knowledge, perceptions, and practices have a big effect on the values, religion, ethics, creativity, and production. Moreover, they are the basis of many social practices and cultural traditions of the material world where the human group lives.

This field includes many elements such as the environmental knowledge, the knowledge about the animals and plants, and the knowledge about alternative medicine. Moreover, this field includes the rituals, beliefs, and traditions related to the shift from one phase into another and all what is related to the perceptions about the universe, its genesis, management, the forces that manage it, and the beliefs and practices related to the psychological side such as the rituals of getting rid of the Jinnee, and all the perceptions based on knowledge and legends that relate man and nature and explain natural human phenomena. The human awareness developed and worked to protect the natural resources and the related perceptions.

-The traditional crafts, skills, and knowledge related to the treatment, shaping, and exploiting the metals in the hand crafts such as the copper industry, rose distillation, leather-tanning, wool weaving, and making carpets, and the connotations of the drawings and colors that are inspired from the geographic distribution, the leather shoes, Beronous,

Kashabia, Shashia, and pottery. It is necessary to encourage the craftsmen to continue their activities and develop their skills and knowledge among the human group they belong to in order to preserve them. The traditional crafts products that have cultural and patrimonial value are various. In this line, they are used in the rituals, celebrations, traditions, and the original economic and social practices such as musical instruments, pottery, garments, games...etc. This diversity faces the globalization flow that imposes production in bulk with low process as an alternative for the crafts products.

The intangible heritage is a living heritage that includes all the social practices in the countryside or city. This shall renew the identity and ensure the continuity. This heritage is preserved by many elements through protecting, reinforcing, showing, and transferring it.

2. the intangible heritage and its preservation in Algeria:

The intangible cultural heritage needs an international and local preservation. Therefore, there are many paths at the Arabic level and the international to take advantage of all the wealth that has a relation with the human life in his cultural and social environment. The preservation of the intangible heritage and showing its value is one of the important factors in the sustainable development. The types of arts, social practices, rituals, celebrations, and the skills related to the traditional arts and crafts are used in many touristic and cultural activities that have an economic benefit for the individual and the society, promote the cultural awareness, show the historical and intellectual value of many societies, and link all the forms of the civilizational communication (Fatma & Abdul Karim, 2017) Algeria ratified:

- **The UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage** in 15 March 2004. Among the elements of the Algerian heritage recorded in the list of the intangible human cultural heritage we find:
- **Ahl Lil of Gouraya:** which is a genre of the symbolic lyric poem of Zennat Goraya (South-West) that is performed during the collective celebrations. It was recorded in 2008.

- **The outfit of the bride of Tlemcen, the rituals, and the crafts experiences were:** subscribed in 2012.
- **The yearly pilgrimage to the shrine of Sidi Abdul Kader Bin Mohamed “Sidi Sheikh”:** it was recorded in the list of the intangible cultural heritage of the humanity in 2013.
- **The center of the second category for the preservation of the intangible cultural heritage in Africa:** a project between Africa and UNESCO had been established to build a territorial center to safeguard the intangible cultural heritage in Africa based on the Algerian demand to UNESCO. It was ratified by the competent authorities in UNESCO in the 192th session of the executive council of UNESCO. It aims at participation in the achievement of the strategic goals of the convention of UNESCO and at getting the desired objectives regarding the axes that have the priority in the safeguarding of the intangible cultural heritage in the region.
- **The convention of the establishment of a territorial center in Algeria to safeguard the intangible cultural heritage in Africa:** On 28 February 2014, the general director of UNESCO and the Algerian minister of culture signed a convention to establish a territorial center in Algeria to safeguard the intangible cultural heritage in Africa under the auspices of UNESCO. The center shall play a pivotal role in reinforcing the abilities to safeguard the heritage in the region (The Algerian National Committee for education, Science, and Culture , n.d.).

3. the social connotations of the rituals and practices in the place of the shrine for the Annabi society:

According to anthropologists, visiting the shrines is an escape from the material world to the spiritual one that manifests in al Wali. Moreover, it is an attempt to escape the life to the sacred imagination and is a communication between the (beautiful) past and the (horrible) present when recalling the blessings of the dead under the shrine. This shall add some joy to the bitter reality and boost people with positive energy to face the problems of life (Nafissa, 2015, pp. 16-17). This is

from the view of science. As for the view of reality, it is tightly related to sacredness and reaches the position of religion. Among what is practiced in the Annabi society, we mention for example:

3.1utting the rugs: The meetings in general, and the familial and occasional ones, require putting the best rugs to make a good hospitality and reciprocity. The social value of the rugs lies within the fact that they are a clear expression of happiness for meeting the others. Moreover, they tighten the relations and consolidate the spirit of brotherhood. In addition, they are a mirror that reflects the status and position of the visitor for the guests, i.e. the individual knows his value for the others from the first index that is the rugs put for him when he comes. The better the rugs are, the higher position the guest has for the host. The same applies in the rituals of al Waada and Azzyara because Azzayr calls himself and the Wali who is under the shrine “Diaf Rabi” “the guests of God”. Moreover, he takes with him a set of rugs of two qualities. The first quality is high and luxurious to be put inside the Dome while the second quality is ordinary of the daily use to be put outside the dome for the visitors who come with the main visitor so that they can rest on them because the old heritage provided that the ceremonies of Azzyara require from 03 to 07 days or more in some cases.

The quality of the rugs, whether to be used inside the dome or outside, shows the social strata of the visitors. In this line, the visitor looks for the high social position through which he can brag because these descriptions shall be transmitted in the social milieus and, thus, the visitor gets the social status he wants that is being among the noble and honorable families that have the Annabi origins.

3.2 Serving the coffee: among the traditions of caring about the guests we find providing food on time mainly coffee which symbolizes simplicity in transactions (because it is available for the poor and rich families and cannot be neglected in any event). Coffee has been so long considered a medicine. Moreover, it kept on developing and spreading socially and geographically till it succeed to get a special space that takes its name in the Arab world called “the coffee” in the local dialects and the “coffee shop” in Arabic (Ben

Chikh, 2019, p. 39) .The connotation of the art of hospitality reflect the meaning of care and attention given by the host to the guest through the image of meeting and communication between the individuals of this nation in a common field through which the feelings, impressions, and pains of the society are exchanged (Ben Chikh, 2019, p. 39). Due to the specificity of this drink, it reflects the size of the interest of Azzayr about his guests in the shrine. Therefore, he must secure the place. In this line, the people who come with him or those he meets in the shrine are his guests. The coffee must be served hot in cups. Azzayr had better bring some candies with the coffee and rugs so that he well-hosts the guests in the shrine. Thus, he gets the necessary advertising and reputation to achieve the social status.

3.3 Slaughtering: it is a task assigned in general to the families that live in the region (Siradj, 2014-2015, p. 59), and belong to the grandfather who is assigned to serve al Wali. It is an descendancy that takes the same name and considers that it is linked to him by blood. This family determines the type of animal to be slaughtered and the characteristics because it is not acceptable to provide a gift with flaws to the shrine. This is part of the sacredness. Moreover, the animal should not be different than what the responsible for the shrine determines because this would make Azzayr someone who neither respects the traditions nor gives Azzyara and the place their full merits. In addition, he shall be described as non-belonging to the authentic families that have the honorable Annabi descendancy.

Moreover, slaughtering has the connotation of salvation from the social and psychological atrocities. It has so long been the symbol of sacredness and offering to ask for forgiveness of the guilt and for God's love. Thus, the human social thought did not manage to get rid of these thoughts and perceptions related to the slaughtering and characteristics of the animal.

In addition, slaughtering is related to a belief that sees that shedding blood takes away the concerns and devil because blood is among the existential components of the human. Hence, for the human to go up to the world of sacredness and get rid of the hatred and

aggression that lies within the human souls, shedding blood through slaughtering an animal or hurting the human body are traditional social practices that express salvation of the human souls and pave the way for new life paths without sins. Thus, man shows his high status through forgiving those who had quarrels with him and himself for making sins.

3.4 Henna: we do not have many writings about the Henna. However, the story of Ouedi al Henna of Jamila Talbaoui tells the topic of Henna and its leaves that are smashed to decorate the hands and feet and declare the seasons of joy and happiness (Loudi & Bahsou, 2018, p. 190)). Henna is used in the ceremonies of celebrations. Thus, Azzayr cannot overcome its use because it shows the belief that God is merciful and shall accept Azzayr when he puts Henna on hands and distributes balls of Henna to the visitors so that blessings come down and good spreads. This connotation developed with time after the attendees experienced the end of some problems that coincided with Azzyara and putting Henna. Thus, the social thought embraced the idea that the Henna is blessed and grants the attendees God's satisfaction. In this line, they say "put Henna so that God sends down his mercy". As for the symbolism of Henna, it gives the attendees a feeling of comfort and insurance to perform all the rituals of al Waada and Azzyara that shall be culminated with a social change towards the better in their lives. This shall positively affect their families.

Henna is prepared with the flower water because it is a living organism that interacts with them. In addition to its delicious smell, the flower water is a proof of the high position of Henna. Moreover, it is prepared with fragrance which has the same meaning so that it becomes a barrier between the attendees and the devils. In this context, if one of the attendees gets metaphysical accident, it would be slight without harm by the occult power.

3.5 Turning on the candles: all the ancient and modern Western and Arab civilizations turn on candles in the sad or happy events. This ritual that is used during Azzyara and al Waada is a connotation of conjuring the metaphysical world and the occult power

and organizing the place so that it suits them because the metaphysical world bears good for the attendees, shall throw its magical effect on them, and shall realize their demands because the shrine has guards in the world of death; these guards supervise the good conduct in Azzyara and al Waada. In this line, the guilty is an impolite person who shall be abominated through falling down on the ground, dying, suffocation, or handicap. Thus, he has to confess his sin against the shrine or its guards and pay Al Khlas to get forgiveness of what he committed in the place. Therefore, all the attendees speak at a low voice and say the famous expression “Mselmin Mketfin” while making the position of cuffed hands. This shows their full surrender to the occult power and that they have no trick or power. In addition, they abide by the conversation ethics so that the revolution of the metaphysical world does not take place. The candles symbolize garments, joyful company, beauty, and the celebration of birth which indicates that there is a new life in the horizons. As for the light that covers the place, it is leaving the heart of darkness.

3.6 Giving Laalam “the flag”: the flag here refers to the cloth used to cover the shrine. The quality of the fabric of the flag and the garments drawn on it show the value of the shrine in the society. Moreover, Azzayr takes with him the flag to give it to the shrine as a gift because the spirit of the shrine haunts the place and shall be happy with the cloth. The entrance of the flag to the shrine symbolizes copying the spirit of al Wali that shall be put in the flag which shall be taken later to the celebration of al Hadra (Sarqama, 2011, p. 98). This is the prevalent belief in all the shrines. The disciples of Ras al Hamra in Annaba believe that the sacredness moves from the flag with which the shrine is covered. Thus, Azzayr takes a piece of textile or asks the responsible for a piece. Moreover, the responsible may prepare bonds and belts to be sold to the visitors and used in putting “the book and the cover”. The book contains writing with saffron that, according to them, has a magical power and miracles to achieve hopes and takeaway sadness, problems, and witchcraft.

The connotation of the flag lies as well in its colors because there are shrines where the responsible obliges the visitors to bring specific

colors. Generally, the colors have agreed upon connotations in all the events save some colors such as the blue that symbolizes the good, sky, and forgiveness in the Western culture and the bad destiny in the Arabic culture because Quran linked to the punishment of the disbelievers in the here-after and the devils (Bouchaala, 2016, p. 14). Moreover, the red color has different interpretations in different civilizations because some relate it to the good while others to the evil, the occult power, and the world of devils. Besides, some link its connotations to blood that runs in the veins. Therefore, colors have various connotations, but most mimic the components of the nature that are similar to the components of the human body that goes back to the first creation. In this line, the social thought believes that the mineral, liquid, gaseous, and solid components of the nature overlap and merge.

3.7 Turning around, making ablutions, making prayer, or sitting in a specific corner in the dome: The achievement of the rituals of al Waada and Azzyara require turning around the shrine, making ablutions and prayer next to the shrine, or sitting in a specific corner and making supplications. These practices show sacredness of the shrine, conjure the blessings and the stories of the shrine in solving issues of his era, recall his blessings on the local inhabitants, and show his good ethics, wisdom, high status, and asceticism in practicing religion.

These practices refer to the comfort of the human soul with one of the human creatures who was a worshipper, good, and had stances that triggered debate between whether they are imaginary or real.

3.8 Songs and tahwal “shaking the head up and down or left and right”: the symbolic connotation of songs and tahwal lie within the fact that they achieve the rituals and show verbal happiness for the meeting between the place and Azzayr. This represents a motor cooperation between the movement of the body with ceremonial songs which confirms the content of the songs and supplications that were made to suit the selves related to them through shaking the head up and down or left and right. This pushes us to think about what the attendees say and the words they use in singing the songs that celebrate

the prophet Mohamed peace be upon him or the achievements and blessings of the shine on the local people. In addition, some families bring a musical band known as “Fqairat”.

Besides, Azzyara and al Waada show to the other attendees the truth of Azzayr or one of the guests about having abnormal blessings attributed to the metaphysical world because when the song starts, one of the attendees or Azzayr start the physical participation and shakes the head “tahwal” because the song managed to target the metaphysical world of the dancing person; this is known as “Nouba”. In addition some say that he gets into the state of tahwal and making strange behaviors only when hearing this song.

The state of tahwal does not end unless the dancer falls down on the ground and the song ends. Moreover, it needs the appearance of an abnormal sign in that milieu such as the fall of a stone called “Jawi” from the sky. In addition, the person may get up while out of mind and start turning around the attendees, foretelling the future, and revealing hidden things; or other abnormal signs that embody their legendary perceptions may happen.

3.9 Incense: In al Waada and Azzyara, incense shows the sacredness of the place because it is the vapor of the metaphysical world. Sometimes, it is accompanied by words said by the one who turns around the attendees taking it so that it makes its magical effect on the attendees and helps their hopes and wishes be realized because the metaphysical world is happy thanks to being fragranced with incense. In the social thought, the incense refers to the ancient civilizations and has been linked to the religious rituals since the past. Moreover, the majority considers that it wards off the evil eye and brings good luck. On the other hand, some people use it negatively such as in the witchcraft. In addition, some use it in healing difficult diseases through incensing the patient. This made it an important element in the treatment according to the beliefs of people. Furthermore, it is used in perfuming the houses to spread comfort. Besides, some believe it brings good luck while others such as the Chinese believe it guarantees the prayers reach the heaven.

4. the employment of the socio-cultural connotations of the rituals of Azzayara and al Waada as alternatives in investment:

The employment of Azzayara and al Waada can promote the movement of the touristic investment with its tangible and intangible sides. The Convention of the Intangible Heritage of 2003 showed the potential of the intangible cultural heritage in attracting the cultural tourism and the economic benefits that can be provided for the communities and economy and, thus, limit the poverty (Touglar, 2013, p. 32).

4.1 The connotations of the colors “the mix of the folklore with the legend”: (Zeineb, 2010-2011, p. 96): The legend is part of the social reality and truth that people live and interact with. Based on their symbols and the connotations of their appearance, the society may invest them in the forms of:

- A law that governs their social actions.
- A legislation they refer to in order to end disputes.
- They intervene in the formation of their cultural reference, encourage the sense of belonging, and contribute to the formation of identity and installing the traditions.
- An organization to the behaviors, values, and moral standards.

Moreover, the folklore merges with the legend because in some regions, some parallel markets are held during the visits where the traders exhibit their fabric goods that have colors which express the originality of the region and its history. Moreover, the garment tools of the women have engravings that express the social status of the woman. Besides, some musical instruments used by the musicians to make the music of the region are exhibited. Hence, this makes known the cultural diversity of the region. This is an intangible touristic investment.

4.2 The connotation of the social cohesion “consistency and transformation in the practices and sacredness”: the first rituals of Azzayara are taking off the shoes at the door of the dome that includes the shrine. This procedure is inspired from the sacredness of the place like in the mosques and shows the spiritual value the people give to

the shrine and dome. Moreover, it shows the high position of the place the Annabi people attribute to the rituals of Azzyara and al Waada. The Annabi society seeks help of this Azzyara so that there is always protection for the disciple families from any penetration towards transformation and change that the enemies want.

Zawyas (i.e. houses of Quran), the shrines' responsible, and the families that have an honorable descendancy work hard to safeguard this heritage and to promote it whenever they can. The sacred practices have origins. They say it is not allowed to postpone or advance things (Radia, 2018-2019, p. 39). The modern families do not respect all the traditions of Azzyara because the responsible confirms that there are transformations in the practices and say that they are not as they used to be because the new generations that use technology do not have the full conviction to believe in these practices and sacredness. Besides, they know that going to Azzyara and al Waada is part of the polytheism. In addition, if their parents take them to Azzyara and al Waada, they can easily distinguish the religion, the sacredness, and the rituals. This is the structure of transformation and consistency that helps safeguard the heritage without belief in its occult power.

4.3 The connotation of the sense of belonging “the social inclusion of Azzayr”: Azzayr behaviorally commits to the guidelines of the responsible of the shrine. This generates the sense of belonging to the region and the notion that the shrine is one of the main pillars of identity.

Thus, he socially integrates and participates in the celebrations made in the shrine. Besides, he becomes a transmitter of this social culture. This helps safeguard the rituals of al Waada and Azzyara. This sense of social inclusion dates back to old times because the ethics of treatment include commitment to the guidelines of the Sheikh who is the only path for success. The one who does not have an instructor shall never gain. Therefore, following the counseling of the shrine was in the past a sign that the disciple follows the path drawn to him by his Sheikh because commitment to the provisions related to the Sheikhs is the basis of belonging.

The commitment to the teachings and guidelines of the previous generations is an orientation towards the social experiences lived by the ancestors. All the practices of Azzayr are under monitoring and are evaluated by the responsible continuously so that he can make the rituals as necessary. Thus, communication spreads between people and the social integration becomes stronger. This is an investment that the familial therapy programs cannot achieve. Hence, the tourist can practice with the local people the rituals and share their celebrations and beliefs. This creates the desire to come back more times for tourism.

4.4 The connotation of the social status “the female privacy of the rituals and practices in the shrine” (Zeineb, 2010-2011, p. 125): the social status of al Wali emerges after his return from a Zawya of a specific Sheikh and acquisition of dictations and guidelines. Thus, he takes knowledge from the Sheikh and is elected for Sheikhdом. Then, he returns to the place where he had grown and takes for himself a geographical place on which he builds his house where he worships God, solves problems of people, and reconciles them with the conviction of the science and religion he had acquired. Consequently, his name will be given to the place, i.e. people call it “Zawya Sidi+ his name”. Moreover, after his death, he gets buried in that place and shall be inherited by his grandchildren and family who will later commemorate his death with Azzarda to which the families and visitors come to give their Waadas.

This proves the social status of the shrine and the social status the woman has because she is the most effective transmitter of the ritual practices on the lives of people. The symbolic authority of the shrine convinced the individual throughout time that that dead living Wali is able to realize their supplications and that these supplications cannot be realized only by al Wali. Undoubtedly, the majority of those who come to the shrines are women. In this context, they say prayers and sayings and at the same time show facial expressions of loyalty and respect (Zarhouni, 2018, p. 01).

The female has so long monopolized the dome of the shrine. Thus, we find her there for a long time. This pushes the males to stay

for a brief time or to delegate their supplications and needs to one of their female relatives who shall tell them to al Wali. The female generally bears the function of solving the familial issues. She goes to the dome and asks for children. Moreover, she asks for a spell that shall help her daughters get married at an early age. Besides, if the married woman has problems with the family of the husband, she asks for improvement of the relations and seeks the salvation. In addition, the female asks for better academic results of children or redressing their delinquent behaviors. Furthermore, she asks forgiveness and pays al Khlas to have a baby in a good health. In addition, she brings her husband who cannot have children etc.

The legend has it that al Wali has prescriptions that solve all the problems. History mentions from the legend tellers that al Wali bequeaths only to his children and grandchildren after practicing specific rituals the healing prescriptions and his blessings such as therapy with saliva, the bite of an insect, touch, or speech known to him. Thus, the responsible on the shrine bears this task and the therapeutic power because sometimes the descendancy gets cut between al Wali and the children. In this case, the responsible on the shrine intervenes and transfers the blessings to the children until they reach us in the image we know about al Wali.

Investment in the female privacy brings about to the society the channels of transferring the culture and the power of the beliefs. This enables the women to learn by refusing the divinity of al Wali and the acceptance of the ritual practices and their integration to the traditions so that the future generations can know.

4.5 The connotation of advertising and promotion: the families that seek Azzayara or making the rituals want at the same time to install the name of the family and link it to the noble families to get a special status between the families, be able to have influence, and strengthen their ties with the other families. This makes the family members feel honored and well positioned. This logic intervenes later in determining the families that have noble descendancy that can be invited to the celebrations and affinity. In this line, advertising and promotion have

a psychological effect on the families and give pride of belonging despite the negative function of discrimination between the families.

4.6 The value of keeping the promise and its sanction or reward “religion and the belief in the shrine”: Azzyara takes the value of keeping the promise and is among the basics of socialization. Each visitor must keep his promise to the shrine if his need is realized because the visitors give a sacred religious cover to the shrine and believe that its power is still present and can affect the normal life of people. Thus, the shrine admires them and accepts their supplications if they come again. In addition, the religious authority of the belief in the shrine and in its power that is still present can punish the evil in the normal life such as having bad children because the occult power can be conjured to cause bad academic performance (when the power of the shrine is used in witchcraft), separate the couple, or other sanction beliefs.

Azzyara gets the sanction or reward from the sacredness of the place and the shrine and their relation with the legends. The condition here is the intention so that anything can be achieved. It is the full belief in the legendary power of the shrine and the transmission of the sacredness to all what exists in the place. The blessings of the shrine cover the static and the moving. Here, the intention of Azzayr is pure, takes advantage of all the blessings of the shrine, and gets his needs realized according to the beliefs of course.

4.7 Historical value: this value describes the political and economic system, the social structure of the communities of the region, and the responsible of the shrine of al Wali or Sheikh. Here, anthropologists mention that there are conflicting groups on the heritage of al Wali and the tribe, leadership and responsibility of the shrine, authority of the responsible and the organization of the season, and the ways of behaving during and after slaughtering.

Moreover, Azzyara and al Waada contribute to keeping the collective memory which tells the history of the region, the Sheikhs, the Sufi creeds, and the creeds of al Awliya Assalihin. This shall strengthen the collective belonging, the feeling of pride, the common aims, the inclusion of the other, and the expression of the subdued with the other

in a space that justifies the total liberty. Moreover, there are special work sessions for the inhabitants to show the potential of developing the cultural tourism about these rituals (Touglar, 2013, p. 81).

4.8 Economic value: In addition to the markets held in the place of Azzyara and on the roads and the commercial transactions, they are a source of income for the people who take part in them. There are the daily rituals and seasonal ones that require Henna, candles, incense, perfume, slaughtering, cloth, and crafts. Thus, the intangible cultural heritage contributes to the local economy mainly through the crafts and touristic products in the light of the programs that boost the tourism (Touglar, 2013, p. 50).

The responsible for the shrine takes this task as a source of income because he keeps the cleanliness and organization of the dome and decorates and restores it. Thus, the visitors sometimes give him a financial return. Moreover, he ranches the cattle and sells the offering to Azzayr. Then, he monitors its slaughtering. Therefore, he gets part of it and of the food prepared with it. The promotion of the tourism takes place when the foreigners come and want to visit the historical landmarks of the regions. Thus, they buy keepsakes from the place, jewelry, fabric products, and some craft goods. Besides, the tourist will like the idea of sharing with the local people their rituals and commit to them for pleasure and excitement.

the conclusion and recommendations:

The traditions, forms of oral expression, artistic exhibitions, experiences related to the traditional industries, social practices, rituals, celebrations, knowledge, and practices related to nature and universe are all elements that can be recorded in the list of the human intangible cultural heritage which had been passed down from the ancient people. It generates the feeling of identity and continuity which contributes to the promotion of the respect of the cultural diversity and the human creativity. The traditions of Azzyara and al Waada in the shrines are deeply rooted in the popular memory of the Algerian and Maghreb society. It is a phenomenon that dates back to the Islamic conquests in the 07th century in the era of the Fatimids and Qarmatians. Besides, the origins of this phenomenon are attributed to

the appearance of the sects such as Sunni and Shiite in the Islamic societies which attracted people and gained popularity. This creativity in the intangible heritage is the basis of investment because the behaviors, practices, and rituals are a psychological investment of the rituals for the sake of implicit aims and are generally spiritual (Toualbi, 1988, p. 11). Moreover, it is a material investment because it includes the promotion of the cultural goods such as the traditional festivals, oral traditions, epics, traditions, lifestyles, traditional crafts, etc. All this requires accumulation to achieve the well being.

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