

Correspondences of Sulayman Basha al-Baruni to Sheikh Ibrahim Abu al-Yaqzan: A Descriptive and Analytical Study

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Abstract---Suleiman Basha al-Barouni -the revolutionary leader and the literary historian-dedicated his life to kindling the spirit of determination for liberation of the Islamic world from the yoke of oppression and restoring its venerable dignity. His relations with the scholars of his era profoundly shaped his character and greatly enriched his knowledge. Among those with whom he closely engaged was his companion at the Qutb institute, Sheikh Abu al-Yaqdhan Ibrahim. Their relationship never ceased despite distance and exile. These correspondences were compiled by Sheikh Abu al-Yaqdhan in his work "The thought of al-Barouni and his eminent status" were later published. The collection offers profound lessons through letters that convey news of his general condition in exile and recall memories and events he experienced in M'zab. He also inquired about the scholarly life in M'zab and expressed his views on various academic and jurisprudential matters. Moreover, it reflects his profound concern for the causes and affairs of the Muslim ummah. Thus, these letters constitute a rich source for elucidating al-Barouni's thought and examining his methodology.

Keywords---Suleiman al-Barouni, Abu al-Yaqdhan, Islamic reform, correspondence, Ibadism.

Introduction

Sulayman Basha Al-Barouni is a multi-faceted fighter for his fellow Libyans and Muslims as a whole, living during a time when colonial powers were suffocating the Islamic world, nearly erasing its cultural and civilizational landmarks. He worked very hard to inspire the Muslims for the liberation of their lands from the shackles of oppression and to restore their glory, which had been lost for a long time. Being a committed leader, scholar, historian, and writer, the interested specialists find it difficult to account for the entirety of his legacy, let alone its study and exploration.

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One of the key factors in shaping al-Baruni's character and expanding his knowledge was the interaction with the scholars and prominent figures of his time. Among those whom al-Baruni interacted with the most was Sheikh Abu al-Yaqzan Ibrahim—the dearest friend and peer as they both were students of Qutb al-Ayimma, Sheikh Attfeesh, who gave them special status and care. Their correspondence continued from 1325 AH to 1357 AH, especially during the stay of al-Baruni in France, Oman, and Iraq. They were sharing everything possible, and al-Baruni was taking Sheikh Abu al-Yaqzan as a special adviser on various issues and questions he was confronted with. These letters became the material based on which Abu Al-Yaqzan wrote a book that recounts aspects of al-Baruni's life as he deemed this favor an obligation upon him, due to the close relationship that bound them together.

In this scholarly article we will attempt to shed light on a number of these letters—both in terms of form and content—from which we extract the most important features of al-Baruni's personality. In fact, this paper answers the following central question: What are the contents of Sulayman al-Baruni's letters to Abu al-Yaqzan? And what are the key traits of his personality as reflected in these correspondences?

The significance of this topic lies in the fact that these letters contain events and accounts that document an epoch full of intellectual and political jihad. Furthermore, they enclose an intellectual richness, which makes them a valuable source for scholarly works aiming to spot light on the thought of both sheikhs as well as their multi-faceted sacrifices.

A number of previous studies have dealt with certain aspects of Sulayman Basha al-Baruni's life and thought, including the following.

- 1- "*Sulayman al-Baruni Basha in the Gulf and the Attempts of Return to Libya*" by Abdulkarim Nahed, published in Arab Journal for the Humanities, vol. 32, no. 127 (2014).
- 2- "*Pan-Islamism and the Defense of the Ottoman Caliphate in Some Writings of Sulayman al-Baruni*" by Federico Cresti, published in Rivista italiana di storia internazionale, issue 1/2021 (Jan–June 2021).
- 3- "*Tensions of Nationalism: The Mzabi Student Missions in Tunis and the Politics of Anticolonialism*" by Amal N. Ghazal, published in International Journal of Middle East Studies, vol. 47, no. 1 (February 2015).

These studies have addressed some aspects of al-Baruni's struggles and his relations with some of his Mzabi peers—especially those who were members of the Mzabi student mission in Tunis. However, the correspondences between the two figures in question have been overlooked by the research community.

In addition to the historical method, this study adopts descriptive and analytical approaches in order to present the events and accounts contained in the correspondences, and to uncover what they reveal of al-Baruni's character and positions. This paper will proceed according to the following structure:

- **Section One:** Sheikh Sulayman al-Baruni and his status with his teacher al-Qutb and disciples.
- **Section Two:** Al-Baruni's correspondences with al-Qutb's disciples and the people of Mzab.
- **Section Three:** Al-Baruni's relationship and letters to Abu al-Yaqzan.
- **Section Four:** Analysis of the contents of the letters.
- **Section Five:** Al-Baruni's personality and traits as reflected in his letters.

Section One: Sheikh Sulayman al-Baruni and His Status to Sheikh Attfeesh and Disciples

1. Introducing Sheikh Sulayman al-Baruni: Sulayman ibn Abdullah ibn Yahya al-Baruni, Basha, was born in 1287 AH/1870 CE in Jadu, Nafusa Mountain, Libya. He initially studied the basics of knowledge at the hand of his father, Sheikh Abdullah al-Baruni (d. 1332 AH/1914 CE), and then got his permission to travel in pursuit of knowledge, basing himself in Tunisia in 1305 AH/1887 CE (al-Baruni, 1948/1367 AH, p. 12). Around 1310 AH/1892 CE, he moved to Egypt, where he stayed for approximately three years, taking advantage of the scholarly resources of al-Azhar. After returning to his homeland, his father sent him in 1313 AH/1895 CE to Mzab in Algeria to specialize in Islamic sciences at the Institute of al-Qutb, Sheikh Attfeesh (Abu al-Yaqzan, 1965/1376 AH, 1/47–48).

After mastering various fields of knowledge, al-Baruni returned to Libya to be one of the leaders of knowledge and armed resistance against the Italian colonial power. He also engaged in numerous notable endeavors that immortalized his legacy in Libya and abroad, including

- establishing the Tripolitan Republic and its Consultative Council in 1337 AH/1918 CE alongside fellow mujahideen,
- brokering a deal between Imam Al-Khalili and Sultan Timur in Oman,
- attempting reconciliation between King Abdulaziz of Saudi Arabia and Sharif of Mecca, Sultan of Hijaz,
- and founding several newspapers, including al-Asad al-Islami in Egypt (1324 AH/1906 CE) and al-Baruni in Istanbul (1331 AH/1913 CE), in addition to publishing numerous articles in major Egyptian and Algerian newspapers, particularly in Abu al-Yaqzan's national papers.

His scholarly contributions include:

- “*Ta’likat ‘ala Sulem al-‘ama wa al-Mubtadi’in*,” (Comments on the scales of the Public and Beginners)
- “*Abridged History of the Baruni Family*,”
- “*Al-Azhar Ariyadīya fi Ayimat wa Muluk al-Ibadiya*,” (History the Ibadi Imams and Kings)
- and a poetry collection, printed in 1326 AH/1908 CE.

Al-Baruni traveled across the Arab-Islamic world and concluded his journey in India seeking treatment for malaria. In Bombay he passed away and buried on 23 Rabī’ I 1359 AH/1 May 1940 CE (Jamī’at al-Turath, 1999/1420 AH, p. 457).

2. Al-Baruni’s Enrollment at al-Qutb Institute and His Status: The strong relationship between Sulayman al-Baruni’s father, Sheikh Abdullah ibn Yahya, and Sheikh al-Qutb facilitated his son’s admission to the Institute (Abu al-Yaqzan, 1965/1376 AH, 1/34).

In 1313 AH/1895 CE, al-Baruni moved to the Mزاب Valley to complete his scholarly formation under the guidance of al-Qutb, who was considered the primary reference for the Ibadis at the time. He remained at al-Qutb’s institute for three years (al-Baruni, 1948/1367 AH, p. 12). According to Abu al-Yaqzan, the institute was for al-Baruni “the final tributary that conceived his knowledge and intellect and expanded his horizons” (al-Baruni, 2002/1423 AH, p. 403; Abu al-Yaqzan, 1965/1376 AH, 1/47–48; Jubran, 1991, p. 31).

Sheikh Attfeesh grew deeply fond of his student, bestowing upon him special attention and care not afforded to others, recognizing in him the signs of a future leader destined for major achievements. Al-Baruni himself admits: “Unlike anyone else, he conferred upon me titles I could scarcely bear and endowed me with his righteous prayers and heartfelt guidance, from which I continue to draw insight and success, and I shall not be separated from him, Allah willing, as long as I live” (Al-Baruni, 2002/1423 AH, p. 404; Abu al-Yaqzan, 1965/1376 AH, 1/49).

Additionally, he was highly respected by his peers for his noble character and refined manners. Al-Qutb was seating al-Baruni beside him, preferring him for the reading task, and taking him along on visits to the villages of the Mزاب Valley, including Guerrara in 1413 AH and al-Ateuf in 1415 AH. These visits introduced al-Baruni to scholars, literary and influential figures, strengthening relationships that later benefited his scholarly and political careers (Abu al-Yaqzan, 1965/1376 AH, 1/49; Jubran, 1991, p. 32).

Abu al-Yaqzan described al-Baruni’s relationship with Mزاب and its scholars as follows: “...If al-Baruni’s inclination toward the Mزاب region throughout his life, from youth to old age is examined, you can easily see that his deep love for it is intertwined with his very being in all his actions and stillness. From his dedication to learning under his teacher Sheikh Attfeesh for nearly three years, through his acquaintance with eminent scholars and literary figures, to his debates with them in various disciplines of knowledge, etc., the observer will notice that he appears as if he were a native Mozabite” (Abu al-Yaqzan, 1965/1376 AH, 2/207).

This account shows that al-Baruni’s bond with the Mزاب and its people was exceptional, and it was important that this connection remained intact even after his physical departure, as it continued through correspondence with many of its notables and leaders.

Section Two: Al-Baruni’s Correspondence with the Mزاب Community, and Especially the Disciples of al-Qutb

The period that al-Baruni spent at al-Qutb Institute was sufficient for him to establish close relationships with his fellow disciples, who later led the reformist movement in the Mزاب and beyond. These relationships did not

cease upon al-Baruni's return to his homeland and his engagement in national affairs; rather, they continued through correspondence and occasional visits, to Mzab, Tunisia, and even sometimes to other locations.

Sheikh Abu al-Yaqzan was among the most important of these contacts, with whom al-Baruni interacted extensively during his studies. Their perspectives aligned on many contemporary issues, and the strength of their relationship is evident in the numerous letters exchanged throughout al-Baruni's life.

Ahead of examining the correspondences between al-Baruni and Abu al-Yaqzan—which is the main focus of this study—we shall first address the letters exchanged between al-Baruni and some other disciples of al-Qutb to highlight his passion for correspondence as well as the significance of the Mzab Valley to him.

1. Correspondence with Sheikh Abu Ishaq Ibrahim ibn Muhammad ibn Ibrahim ibn Yusuf Attfevesh (1305–1385 AH): Abu Ishaq received foundational education in his hometown, Beni Yezguen, at the hands of al-Qutb and Haj Ibrahim Zargoun (d. 1341 AH/1922 CE). He later traveled to Tunisia, co-founded the Tunisian Constitutional Party, and after being expelled from Tunisia, moved to Cairo. There, he continued his scholarly and religious work, including writing, editing, publishing, and issuing fatwas. Not only he edited and published numerous works of al-Qutb but also authored several works himself, including “*Adi'aya Ila Sabil al-Mou'minin*” (Invitation to the Path of Believers), “*A Brief History of the Ibadis*”, and “*The Differences Between Ibadis and Kharijites*” (Abu al-Yaqzan, manuscript, p. 343; Jami'at al-Turath, 1999/1420 AH, entry no. 37).

Abu Ishaq was one of al-Baruni's closest friends, sharing similar paths in scholarship—from sitting side by side under al-Qutb's guidance to experiencing exile due to their resistance of the colonial powers, traversing multiple Arab and Islamic countries, and eventually being hosted by al-Busaidi family in Oman. There, they found an appropriate atmosphere to work toward reviving the glory of the Islamic ummah, through mainly liberating its countries from colonial rule. In addition, they both printed the Ibadi heritage, particularly the legacy of their teacher, al-Qutb when in Egypt.

The correspondence between the two scholars continued throughout their lifetime. Therefore, to honor this friendship and to immortalize al-Baruni's notable works, Abu Ishaq wrote a glorifying foreword for Abu al-Qasim al-Baruni's book, whose topic was the Life of Sulayman al-Baruni (al-Baruni, 1948/1367 AH, pp. 12–18). He also wrote a foreword of loyalty and acknowledgment for Za'ima, al-Baruni's daughter, whose work glorified the struggles of her father. (Za'ima, 1974, p. 1).

When the French authorities issued a decree in 1342 AH/1923 CE expelling Abu Ishaq from Tunisia, he chose Egypt, to which he attempted to mediate for al-Baruni—then in Marseille. However, under the influence of the colonial powers, the Egyptian ministry refused the request, intensifying the suffering of al-Baruni and his family. (Abu al-Yaqzan, 1965/1376 AH, 1/192–193; Jami'at al-Turath, 1999/1420 AH, entry no. 37).

2. Correspondence with Haj Omar ibn Ibrahim al-'uneg (1882–1956 CE): A prominent figure in education and reform, Haj Omar began his studies in Constantine, then memorized the Qur'an in his hometown, Guerrara, before moving to al-Qutb Institute in Beni Yezguen in 1315 AH/1897 CE to broaden his knowledge. After completing his studies, he engaged in trade in Tebessa.

Despite leaving formal education to commerce, Haj Omar remained loyal to the friendship with his peers at al-Qutb Institute, most notably with Sulayman al-Baruni. Their correspondence continued until the end of his life, and Abu al-Yaqzan preserved many of these letters (Abu al-Yaqzan, 1965/1376 AH, 1/57–58). Al-Baruni was sometimes inquiring about Abu al-Yaqzan through the letters he was sending to al-'uneg when Abu al-Yaqzan does not reply on time (Abu al-Yaqzan, 1965/1376 AH, 1/197–198, 206; 2/29, 210, 218–220).

In 1332 AH / 1914 CE, Haj Omar accompanied Sheikh Sulayman al-Baruni to offer condolences to the Attfevesh family upon the death of their teacher, al-Qutb. He also played a supporting role in establishing the Mzabi scientific mission in Tunisia (Jami'at al-Turath, 1999/1420 AH, entry no. 648).

In 1924, Haj Omar traveled with Mr. Terishin Sulayman to visit al-Baruni in Marseille, spending several days together to alleviate his loneliness through sharing stories, wisdom, and comforting humor. They also contacted notable Mzabis in Algeria to petition the French authorities to allow al-Baruni to reside with his family in one of their colonies, but these efforts proved unsuccessful (Abu al-Yaqzan, 1965/1376 AH, 1/187–188).

3. Correspondence with Sheikh Ibrahim ibn Nuh Metyaz (1885–1981 CE): Born in Beni Yezguen in the Mzab valley, Sheikh Ibrahim Metyaz received his primary education at local scholars, attended the public lessons of al-Qutb in the mosque after the dawn prayer, and frequently visited his institute for consultation. He had a strong interest in history, recording any events.

He later moved to Algiers, where he established and managed a modern school. He supported Sheikh Abu al-Yaqzan in his journalistic endeavors and served as a primary source of information regarding Beni Yezguen in *Mulbeg Assijar* (Supplement to the Biographies). Metyaz was also an active member of the Association of Muslim Scholars since its foundation and a supporter of *Nadi Ataraki* (the Progress Club) in Algiers. He left behind him valuable legacies, including the following manuscripts: a poem titled “*Mithalun fi al-Kheir Yubtada*” (An Exemplary Model of Virtue), “*History of Ibadi Figures*”, “*History of the Mzab Valley*”, and “*Nidam Helket al-‘azaba*” (The Rules of the clergy) (Jami‘at al-Turath, 1999/1420 AH, entry no. 14).

Sheikh Ibrahim Metyaz was one of the figures with whom al-Baruni frequently corresponded, due to his connection with Abu al-Yaqzan in journalism and his prominent role in social associations, particularly through the Association of Muslim Scholars (Abu al-Yaqzan, 1965/1376 AH, 2/89, 90, 97, 221–222).

Section Three: Al-Baruni’s Relationship with Abu al-Yaqzan and a Statistical Review of his Correspondences

1. Introduction to Sheikh Abu al-Yaqzan and His Relationship with Al-Baruni: Abu al-Yaqzan Ibrahim bin Isa Hamdi (1888–1973) was a leading figure in Algerian nationalist journalism and one of the scholars of Guerrara in Mzab, whose reputation extended the national borders. He began his educational journey at al-kuttab (elementary religious school) in his hometown, Guerrara, where he memorized the Qur’an, and then studied at the institutes of Sheikh Hajj Omar bin Yahya and Sheikh Hajj Ibrahim al-Abriki.

He joined al-Qutb Institute in 1325 AH/1907 CE, where he became one of its most prominent students. He later attended the University of Zitouna in Tunis in 1330 AH and led the first Mzabi Algerian scholarly mission to Tunis. In addition, he was among the founding members of the Algerian Muslim Scholars Association. As a journalist, Abu al-Yaqzan issued eight national Islamic newspapers in Arabic and authored several works, including “*Sullam al-Istiqama*”, “*Sulayman Basha al-Baruni*”, “*Divan Abu al-Yaqzan*”, and “*Appendix to the Biography of Al-Shamakbi*” (Farsous, n.d.; Association of Turath, 1999/1420 AH, entry No. 42).

Abu al-Yaqzan and al-Baruni were close friends in addition to being colleagues at the institute of al-Qutb, who regarded them much. Despite physical separation, their relationship remained strong, maintained through direct correspondence or tracking each other’s news and achievements via newspapers. Abu al-Yaqzan followed al-Baruni’s multi-front jihad, praising his victories and sympathizing with his hardships. He, for instance, published a poetic tribute when al-Baruni received an official gift during his stay in Baghdad in al-Umma newspaper, Issue 1, 12 Sha‘ban 1352 AH (Abu al-Yaqzan, 1965/1376 AH, 2/89, 90, 97, 221–222).

After the school years, they only occasionally met in person, including a clandestine meeting, when Abu al-Yaqzan was in Zitouna, in September 1923 in Tunis when al-Baruni was in Marseille. Delighted with the meeting long awaited, Abu al-Yaqzan composed a poem (Abu al-Yaqzan, n.d., 1/73–74) opening with:

Two moons in a warm welcome emerge
They both rise from the horizon in surprise

Years ago, they met in the presence of their teacher when al-Baruni visited in 1907, at which time Abu al-Yaqzan was still a student at al-Qutb Institute (Al-Baruni, 1948/1367 AH, p. 150; Abu al-Yaqzan, 1965/1376 AH, 1/56–57).

Believing in “jihad of the word” as an indispensable way of *djihad* along with armed *djihad*, al-Baruni actively supported Abu al-Yaqzan in establishing *al-Matba‘a al-‘Arabijya* (the Panarab Publishing House) and a number of national newspapers, publishing several revolutionary articles written by al-Baruni (Association of Turath, 1999/1420 AH, entry No. 457).

Their correspondence continued uninterruptedly from 1325 AH to 1357 AH. And to honor their relationship, Abu al-Yaqzan authored a book about al-Baruni’s life and struggles, based primarily on their correspondences, deeming this task a personal duty due to their close friendship. Moreover, the correspondence continued between some of al-Baruni’s children—particularly his daughter Za‘ima and son Ibrahim—and Abu al-Yaqzan, as a tribute to their deceased father (Abu al-Yaqzan, 1965/1376 AH, 2/235–239; 2/240–241).

2 .Statistical Review of al-Baruni's Letters to Abu al-Yaqzan: Al-Baruni requested that Abu al-Yaqzan preserve all letters he is sending him saying, "Keep all that I have written to you and will write; perhaps a time will come when I need them for remembrance, as most of them are without drafts" (Abu al-Yaqzan, 1965/1376 AH, 2/102). Abu al-Yaqzan complied, resulting in a book on al-Baruni's life, containing most of his letters and revealing many facts from his travels and various stages of his life and struggles.

Abu al-Yaqzan included 58 letters in his book, spanning from 1342 AH to 1357 AH. It is clear that the actual number of letters sent by al-Baruni exceeded this, as Abu al-Yaqzan admitted to losing some letters (Abu al-Yaqzan, 1965/1376 AH, 1/87). In his book's introduction, he notes that their correspondence extended from 1325 AH to 1357 AH, meaning letters from 1325 AH to 1342 AH were lost (Abu al-Yaqzan, 1965/1376 AH, 1/3).

Distribution of Letters by Year:

Year (AH)	Number	Year (AH)	Number	Year (AH)	Number
1342	09	1347	01	1353	08
1343	04	1348	05	1354	02
1344	03	1350	04	1355	07
1345	01	1351	03	1356	01
1346	01	1352	08	1357	01

If distributed by location, the majority of letters were sent from Baghdad, Iraq (26 letters), wherein al-Baruni and his family were receiving treatment for fever; secondly, came the Sultanate of Oman (25 letters), where he spent much of his life, and finally, seven letters were sent from France during his exile, through which he intended to alleviate the loneliness of being away from his homeland. He also sent two letters while aboard a ship heading to al-Hijaz: the first stopped at Alexandria on 16 Dhu al-Qi'dah 1342 AH/18 August 1924, and the second upon arriving in Beirut on 18 Dhu al-Qi'dah 1342 AH/20 August 1924 (Abu al-Yaqzan, 1965/1376 AH, 1/198).

Section Four: Analysis of the Contents of al-Baruni's Letters

Al-Baruni continued corresponding with Abu al-Yaqzan even when he did not receive replies from this latter, the reason for which he repeatedly reproaches him (Abu al-Yaqzan, 1965/1376 AH, 2/118). These letters covered diverse topics including economic, political, social, and cultural fields, as well as personal matters. The main themes include the following:

1. Updates about his life in exile: Al-Baruni frequently informed Abu al-Yaqzan on his achievements, such as the construction of al-Baruni School in Samail (Abu al-Yaqzan, 1965/1376 AH, 2/46, 48), the tasks he undertook (2/51–52), his multiple visits—especially during his stay in Oman—and the recognition he received from the Sultan of Oman (1/210, 214–215, 231–232; 2/4, 14). He also shared details about his family and their struggles, as well as his own suffering of the disease, often seeking solace through these correspondences ,47/2) .(88–87 ,85–83 ,81–80 ,79 ,48

2 .Poetry and literary creativity: Al-Baruni's letters contained occasionally poems inspired by his experiences and circumstances. For example,

- a poem written and sent from Marseille, in Rajab 1342 AH, to Abu al-Yaqzan in Tunis to motivate students to pursue seeking knowledge (190–198/1);
- after students of the Tunis mission responded with literary texts and photographs of their activities, al-Baruni replied in a letter dated 5 Dhu al-Qi'dah 1324 AH with a poem that resonated deeply with his audience:(191–190/1) opening with

Nostalgia breeze flows and bears warm greetings;

- following the disappointment of Egypt refusing his request for entry, he wrote a poem titles "*Farewell to Ramadan?*" from Marseille in late Ramadan 1342 AH to express his wrath toward the Allied powers for their tight control of the colonies.(194–193/1)

3.Reminiscence of Shared Memories in Mzab: Upon learning from Abu al-Yaqzan about his visit to the capital of the Rustumids in Tihert, al-Baruni nostalgically recalled his own visit during his studies at al-Qutb Institute, wishing to return if only briefly.(225/2)

- He expressed longing for Ramadan traditions in Mzab, which he experienced during his studies. He wrote to Abu al-Yaqzan from France: “And you are visiting relatives, friends, and brothers, enjoying dates of the Degla variety for iftar... reciting poems, attending lessons and Quranic gatherings throughout the night ”.(74–73/1)

4.Concern for Reform Movement and Social Unity in Mzab: This includes, for example, the following.

- Al-Baruni showed distress over reports of local conflicts, and rejoiced over reconciliations among Mzab scholars. For instance,
- He disapproved of Abu al-Yaqzan publishing articles on issues of lower importance, advising him to avoid controversies over telephone usage and debates that would sow discord among Mzab community ,(214/2) .(224,215
- He expressed joy at reconciliation among Mzab scholars and establishment of the Algerian Muslim Scholars Association by the Algerian Sharia scholars, particularly when learning the participation of Mzabi scholars like Abu al-Yaqzan.(216 ,204–203/2)

5. Al-Baruni’s view on contested jurisprudential issues in Mzab: This includes, for example, the following.

- On the concept of al-hawza regarding travel, he argued that “it did not apply to Guerrara and Berrian due to the lack of continuity with the main valley and geographical separation, a case similar to Yefren, the center of al-djebel...” (Abu al-Yaqzan, 1965/1376, 2/214).
- Regarding fees for Qur’an recitation over the deceased, he recognized it as customary among Ibadis along with being religiously justified, analogous to fees for fasting and pilgrimage. On these lower-importance issues, al-Baruni advised Abu al-Yaqzan to avoid disputes and conflicts. (Abu al-Yaqzan, 1965/1376, 2/214–215).

6.Praise for Abu al-Yaqzan’s Remarkable Achievements and Regret for the Obstacles he was Facing: This includes the following:

- Al-Baruni congratulated Abu al-Yaqzan on the publication of his “*Dirvan*” and the establishment of “*al-Matba’a al-‘Arabīyya*” (Abu al-Yakdhan, 1965/1376, 2/216–217).
- He conceived a host of verses praising the edition of various newspapers, such as “*Wadi Mzab*”, “*al-Nur*, and *al-Umma*”, saying “al-ummah newspaper is such a glory that I congratulate the Islamic Ummah for, wishing for it a long life with all difficulties defeated”.(217/2)
- Conversely, he lamented the French authorities’ suppression of newspapers like “*al-Nur*” and “*Wadi Mzab*” during their early stages, saying that “after learning the suppression of “*Annur*” newspaper, I saddened”. Similarly, he expressed grief over the suppression of Mzab newspaper at its early stage, saying that “We accept Allah’s fate”.(210 ,86 ,48/2 ;115/1)

7.Requests for Assistance with Personal Matters or Intercession with Authorities: Baroni’s hopes of returning to his homeland or one of the centers of knowledge where he was raised—such as Tunisia, Egypt, or Algeria—were dashed, so he took up his pen to request from his brethren of purity in those lands to attend to some of his personal affairs. For instance,

- He asked Abu al-Yaqzan to attempt to purchase manuscripts written by the Baruni scholars from the *Kitba* market in Tunis, especially a critical copy of “*Matn al-Nil*”, which contained key teachings he received from Sheikh al-Qutb.(223–222/2)
- He requested support from Mzab community for publishing his works in “*al-Azhar al-Riyadīyya*” publishing house through buying the copies held in Egypt and redistribute them .(218/2)

- In a letter from Paris on 5 Sha'ban 1342 AH, he informed Abu al-Yaqzan of Abu Ishaq Attfeyesh's efforts to negotiate his entry into Egypt, after having submitted an official request at the Egyptian embassy in Paris .(191/1)
- He was sending articles on jihad of the colonizer for publication in newspapers like "*al-Nur*" or "*Wadi Mzab*". He also published an article at "*Djihad*" magazine in Baghdad, titled "*Stand at al-Kadhimiyya*" on 10 Muharram 1352 AH), on which he compares the views of al-Kadhimiyya to the war events in west Tripoli. Moreover, he sent a communication to the Islamic General Congress in Jerusalem in 1350 AH ,115–109/1) .(153/2

8. Interest in the General Affairs of the Islamic Ummah: This includes the following facts:

- He was happy over the prospective union between the Emirates and the Sultanate of Oman to counter Ibn Saud incursions and British plots (letter dated 18 Muharram 1344 AH).(4/2)
- He empathized with the misfortune of Ottoman princes, one of whom begged al-Baruni for help from the Sultan of Zanzibar. On this occasion, al-Baruni expressed regret saying, "he [the Ottoman prince] reminded me of days of hard time I forgot; I felt a great pity . . ." .(88/2)
- He sent a summary of his memorandum to the League of Nations Disarmament Conference in Geneva, entitled "*No Peace with Colonialism*", which was extensively covered by international media.(128–127/2)
- He refused Chakeeb Arslan's claims that his jihad was exclusively Ibadi, clarifying that it Ibadis were only part of the rebellion he ignited and the aim was solely to liberate Libya from colonial rule. Additionally, he criticized Arslan's deviation from Islamic unity toward Arab nationalism (2/195–196).

Section Five: Al-Baruni's Personality and Traits Through His Letters

Al-Baruni's noble morals and virtuous qualities earned him the love and respect of all who met him, even briefly. This explains the high esteem in which his teacher, al-Qutb, held him. These traits also made him eminently qualified for leadership and positions of responsibility. His letters reveal many of these commendable characteristics, including the following:

1. Integrity, honesty, and modesty: despite his high standing among contemporaries, al-Baruni rarely sought praise. In a letter, he confessed: ". . . as my residence in Paris requires staying in a place suitable for visitors and newspaper correspondents, I avoid this as much as possible since my arrival here last year" (Abu al-Yaqzan, 1965/1376 AH, 1/52).

2. Patience in adversity: Al-Baruni faced numerous hardships and lived most of his life in exile. He had no one to listen to his pleas except for Allah almighty and his close circle of friends, namely Abu al-Yaqzan through the letters he was sending him, which display resilience and refusal to compromise his principles, even at the risk of imprisonment or accusations of treason. He once wrote: "if I ask for the earthly stuff or accept compromises, I would have been richer than *'Qarun*', yet I am unaffected by grief, not losing sleep over sorrow, and I am remaining steadfast and unyielding.(54/1) "

3. Trust in God and acceptance of divine decree: Al-Baruni faced hardships with a composed heart and tranquil soul, fully trusting Allah's will. When all attempts to gain permission to enter certain countries failed, he wrote: "The door of Allah remains open after all worldly doors are closed; His wisdom does not entail the closure of all earthly doors before me, so I am awaiting His opening, for He is the opener of all that is closed " .(86/2 ;193/1)

4. High ambition and dedication to duties: He demonstrated determination to return to Oman to complete his work, despite medical warnings. From Baghdad, he wrote on 19 Rabi' al-Awwal 1348 AH: "I will take the necessary medicines to prevent the recurrence of illness, and with Allah's protection, if health permits, I shall complete my tasks. Should signs of illness appear, I will promptly leave.(79/2) "

5. Gratitude toward those who did him favors: Al-Baruni acknowledged the generosity of others. In a letter to Abu al-Yaqzan, he enumerated the merits of al-Hussein family, who had rescued him from exile in Paris and facilitated his treatment in Baghdad: "We record with pride and admiration the virtues of the noble al-Hussein family toward al-Baruni family, and we praise their Islamic generosity and Arab chivalry.(106–105/2) "

6. Resistance to colonialism: French authorities were closely monitoring his connections with Mzab community, in general, his fellow students of al-Qutb, and Algerian Islamic scholars, in particular, fearing the spread of revolutionary ideas. However, even though al-Baruni was far from Algeria, his ideas have found their way to the Algerian people, contributing ultimately to the 1954 revolution.(202/2)

7. Pride in his Islam and Arab identity, and passion for Islamic unity: Al-Baruni believed that the Islamic Ummah's salvation depends on unity, not race nor sect. He contributed hard to restore the Muslims' glory through the Ottoman caliphate, which was the only refuge for Muslims. In addition, he was advocating for the establishment of a Pan-Islamic League, rejecting all sorts of sectarianism and tribalism and focusing on raising the Word of Allah almighty. He wrote on one of his letters to Abu al-Yaqzan: "It is of good sense upon the people of Morocco and Tripoli to abandon division; thus, there will be only a Moroccan Muslim, Algerian Muslim, Tunisian Muslim, or Tripolitan Muslim-- no distinction based on ethnicity, Arab or Amazigh, is accepted." On the same vein, he expressed delight at the gathering of Algerian Islamic scholars under the Algerian Muslim Scholars Association: "I have carefully read your sermons, poems, and learned about your noble deeds in the cause of religion and the nation, reflecting the excellent concord, unity of purpose, and abandonment of causes of discord" (Abu al-Yaqzan, 1965/1376 AH, 2/203–204).

Conclusion

In conclusion, Abu al-Yaqzan's book on al-Baruni has preserved for us many aspects of this latter's thought and personality. The correspondences he included in the book serve as an important source for studying his life aspects and understanding his intellectual and social standing, as they contain accounts of al-Baruni's life events, the hardships he endured, and demonstrate his strong connection to the Mzab community, through his attention to their affairs and contribution to resolving certain issues, alongside his deep concern for the broader issues of the Islamic Ummah.

This study has also highlighted several of al-Baruni's virtues and qualities, including his integrity and honesty, his patience in the face of difficulties, trust in Allah almighty and contentment with divine decrees, high ambition and dedication to his duties; and acknowledgment of the favors of those who helped him. More importantly, these correspondences showcase his hatred towards colonial powers, pride in his Islamic faith and Arab identity, and passion for Islamic unity.

Finally, although this study has shed light on the content and significance of these letters, it is clear that a comprehensive understanding of al-Baruni's profound thought requires a more extensive study that examines the entirety of his correspondences in detail, with thorough description, analysis, and discussion—an endeavor that future research could fruitfully pursue.

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