

**Algerian Manuscripts in West African Libraries,
Libraries of the Kingdom of Morocco and the Republic of Mali
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Abstract

There is no doubt that Arabic manuscripts are a unique heritage that earned a prominent place in antiquity. Algerian manuscripts are among the Arabic manuscripts that have been immersed in libraries throughout the Arab and Western worlds. They are one of the most important historical and cultural sources, giving rise to events and sciences that have affected Algeria at different periods. They are a historical treasure that researchers and historians rely on to study the cultural, literary, and scientific life of a given period.

Keywords: *Algerian manuscript, inquiry into the manuscript, Arabic language, libraries of the kingdom of Morocco, libraries of the republic of Mali.*

**المخطوطات الجزائرية في مكتبات غرب إفريقيا
مكتبات المملكة المغربية وجمهورية مالي أنموذجين**

ملخص

لا جرم أن المخطوطات العربية وعاءاً للفنون التراثية الأصيلة التي نالت مكانة عظيمة عند القدماء. والمخطوطات الجزائرية جزء من المخطوطات العربية التي شرفت وغرّبت في خزائن ومكتبات العالم العربي والغربي. تُعتبر المخطوطات الجزائرية من أهم المصادر التاريخية والثقافية، والتي أُرخت للأحداث والعلوم التي مرت على الجزائر في فترات زمنية مختلفة. فهي كنز تاريخي ومعرفي يعتمد عليه الباحثون والمؤرخون لدراسة الحياة الثقافية والأدبية والعلمية في فترة زمنية معينة.

الكلمات المفتاحية: مخطوط جزائري، تحقيق المخطوط، لغة عربية، مكتبات المملكة المغربية، مكتبات جمهورية مالي.

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Introduction:

The Algerian manuscripts are considered among the most important historical and cultural sources which chronicle the events and sciences that occurred in Algeria in different time periods. It is a historical and a cognitive treasure that researchers and historians rely on to study cultural, literary and scientific life in a certain period of time.

When we want to study Algerian manuscripts abroad, we ask some questions: What are the cabinets and libraries where Algerian manuscripts are outside the country? What are the motives for their spread abroad? What is the current position of these manuscripts? Can it be retrieved and benefit from their science?

The importance of this study lies in the fact of highlighting the Algerian manuscripts in external libraries, specifically in West Africa, and working to restore them in legal frameworks.

1- The Algerian Manuscript:

1-1- Definition of the Manuscript:

The manuscript is the handwritten copy⁽¹⁾. This definition includes every text written by hand, whether a book or any piece of writing. Its name "manuscript" is taken from cursive writing.

The manuscript: is the method of recording the symbols of speech by hand, and its counterpart is the printed book, which is the book copied by the printing press⁽²⁾.

1-2- The Importance of Algerian Manuscripts:

The Algerian manuscripts have historical and scientific importance; and from a historical point of view, it is a rich source in news and historical events that have gone through the Algerian region and its environs as it provides a fatty material for historians and researchers for a deep understanding of the most important events with its various backgrounds: political, religious, social and cultural-intellectual.

From the scientific point of view, it has no less value than historical importance, just as it has preserved the mention of historical events and the transmission of news, the sciences of various types and specializations, such as religious sciences, language, literature, logic, philosophy, medicine, pharmacy, etc. These manuscripts are an essential part of the Algerian cultural heritage⁽³⁾.

2- The Algerian Manuscripts in Foreign Libraries:

2-1- Motives for the Spread of Arabic Manuscripts in Foreign Libraries⁽⁴⁾:

Arabic manuscripts were transferred to Western countries in multiple stages, through plunder and plunder, beginning with the Crusades (1096 - 1291) until modern colonialism, with the presence of other factors, including: the commercial motive, and both the scientific and cultural motives.

A- The commercial Motive: The preciousness of ancient manuscripts made manuscript merchants salivate who were defrauding the weak souls of the owners of private treasures, exploiting their poverty and need, but the money gained from selling manuscripts was not equivalent to the real value found in these scientific treasures.

B- Scientific and Cultural Motivation: The Orientalists were keen to benefit from the Arab-Islamic civilization and to explore the culture, languages and religions of the Arabs and Muslims, and work to transfer the sciences included in their manuscripts to European languages. The Orientalists established the modern science of manuscript editing and translation centers, through which they were able to publish and to print many Arabic manuscripts. For this purpose, translation centers and schools were established. The most famous was the Toledo School (1130-1150)⁽⁵⁾, in addition to Arabic printing presses in Europe, such as the Italian printing presses, in the city of Fano, Venice, and Rome⁽⁶⁾.

These orientalists included objective scholars while some of them included less. Those (the prejudiced ones), who started from insulting the Arab-Islamic heritage, served - in one way or another - the Arab-Islamic heritage, and were able to bring various manuscripts to light, after they had been neglected for centuries.

2-2- The Algerian Manuscripts in West Africa:

The African libraries are full of Algerian manuscripts of different and diverse sciences in the religious, linguistic, literary, philosophical, medical, etc. Sciences, and the process of counting and inventorying these manuscripts, cannot be expanded in this limited article. For this reason, We will limit ourselves to mentioning some Algerian manuscripts in two African countries as examples, but not limited to them. The two countries are: the Kingdom of Morocco and the Republic of Mali.

2-2-1- The Algerian Manuscripts in the Kingdom of Morocco:

Some of the libraries of the Kingdom of Morocco are full of Algerian manuscripts, such as the Hassaniya Library and the Moroccan National Library in Rabat, the Al-Qarawiyyin Library in Fez, and the Public Library and Archives in Tetouan. Among the Algerian manuscripts we find⁽⁷⁾.

A- The Hasani Library in Rabat:

The Hasaniyya Library, or the “Royal Library,” as it is known to all researchers, is considered as one of the most important libraries in Morocco and one of the richest private library in the Islamic West as it contains an important repository of precious and rare manuscripts estimated at more than 14000 manuscripts or volumes, i.e. approximately 30000 titles and 40000 publications in various fields of knowledge and sciences in various languages. In addition, there are 150000 documents now in the Royal Documents Directorate, which are supervised by Abdel Wahab Ben Mansour, a historian in the Kingdom of Morocco. Many specialized researchers from Morocco and various Arab and European countries resort to this treasury to benefit mainly from its important and rare manuscripts. This treasury, which is located in Al-Mishwar Al-Saeed in the Royal Palace in Rabat, occupies an important space, as it is divided into three sections: a section for reading, a section for documents, and a section for manuscripts and books, which are located inside the Royal Palace under strict security⁽⁸⁾.

Now, we review some Algerian manuscripts in the Husseini Library in Rabat

- The Holy Talents in the Sanusi Virtues, by Abu Abdullah Muhammad bin Omar bin Ibrahim Al-Tilmisani Al-Malali, he died after 897 AH / 1492 AD, No. 9447.
- The Insightful Star in the Glories of Virtues by the Saints of God, by Muhammad bin Ahmed Bin Abi Al-Fadl bin Saad Al-Ansari Al-Tilmisani. He died 901 AH / 1461 AD, No. 2461.
- Sharh al-Lama' fi Ilm al-Kalam, by Sharaf al-Din Abdullah bin Muhammad, No.: 10482.
- Al-Qadi' al-Battar li Hasmah Ma'dat Qadm al-Qadr, by Abu Zakaria Yahya bin Muhammad al-Nabili al-Shawi al-Miliani. Number: 12197.
- Arjouza fi al-Nahwah, by Ibn Jamil al-Zawawi al-Qabaili, and its number of verses is 161 verses. Number: 1654 D.

B- The Moroccan National Library in Rabat:

The National Library of the Kingdom of Morocco is a national library concerned with cataloging and preserving Moroccan national editorial production, and it is under the supervision of the Moroccan Ministry of Culture. In 2008, King Mohammed VI inaugurated the library's new headquarters, located between Ibn Hazm and Ibn Khaldoun Streets in central Rabat, with an area of 20,832 m².

Now we review some Algerian manuscripts in the Moroccan National Library in Rabat

- The masterpiece of the beholder and the picnic of the scenery, by Abu Abdullah Muhammad bin Muhammad bin Omar al -Zawawi al -Najjar al -Bajai. Number: 995.
- Marzouki keys to solve the locks and extract the Khazraji hidden, by Ibn Marzouq al -Khatib. Number: 1349 d.
- Show the sincerity of the affection in Sharh al -Barada - to Al -Busairi, by Abu Abdullah Muhammad. He finished copying it on 5 Shawwal in 1367 AH.
- Summarizing the show of the sincerity of affection in the explanation of Al -Barada to Al -Busairi, by Ibn Marzouq. He finished it on the 30th of Jumada al -Awal in 1197 AH.

- The blush in the turban, by Abu al -Abbas Ahmed bin Muhammad al -Maqri, is Arjuza, on Wednesday 04 Shawwal, 1149 AH.
- Riad Al-Ans in the science of chips and the biographies of the people of truths, by Abdul Rahman Al-Thaalabi. He finished writing it in the year 1281 AH.
- A brief dictionary explaining the strange words that occurred in the book Al-Jawahir Al-Hassan fi Tafsir Al-Qur'an, by Abdul Rahman Al-Tha'alabi. - Exploding rivers during the Rawdat al-Azhar, by Abdul Rahman al-Jadri, written by: Abu Abdullah al-Habbak al-Tilmisani
- Explanation of Introductions to the Science of Theology, by Abu Abdullah Muhammad bin Yusuf al-Hasani al-Senussi. He died 895 AH / 1490.

C- Al-Qarawiyyin Library in Fez:

The Qarawiyyin library is the library of the Qarawiyyin Mosque in Fez. Its establishment dates back to the middle of the eighth century AH. In the beginning, it was a small library established next to the Al-Qarawiyyin Mosque to support its teaching mission, until the Marinid Sultan Abu Annan took official care of it in 1349 by establishing a law for reading, reading and copying, and provided it with valuable books in various sciences and arts. Al-Qarawiyyin Library contains valuable treasures of rare manuscripts and constitutes an important resource for students and researchers. The Qarawiyyin Treasury in the city of Fez constitutes a fertile culture and cultural heritage and a unique scientific destination for Arab and foreign researchers who travel there to gain from its knowledge.

Now, we review some Algerian manuscripts in the Al-Qarawiyyin Library in Fez

- Al-Jawahir Al-Hassan fi Tafsir Al-Qur'an, by Abd al-Rahman al-Tha'alabi. Number: 26.
- Al-Mukhtar, which combines Al-Muntaqa and Al-Istiktar, by Al-Firni Abi Abdullah Muhammad Abd Al-Haqq bin Suleiman Al-Nadrumi, the jurist, born in the year 536 AH and died in Tlemcen in the year 625 AH. Number: 173.
- Al-Anwar fi Sahih Al-Athar and clarifying the understanding of its hadith in Ghareeb Al-Hadith, by Ibn Qarqul Ibrahim bin Yusuf Al-Wahrani. Number: 744.
- A brief explanation of Ibn al-Hajib al-Fari'i, by Abd al-Rahman al-Tha'alabi. Number: 1729.

D- The Public Library and Archives in Tetouan:

The Tetouan Public Library and Archives is a library located in Tetouan, Morocco. The Public Library and Archives is considered as a cultural and scientific institution that aims collecting, preserving and maintaining information resources in its various forms (cultural, human and civilizational heritage). It is, thus; a cultural destination for the northern region as well as an outlet for students and professors, in particular, and for researchers and knowledge seekers, in general.

Now, we review some Algerian manuscripts in the Public Library and Archives in Tetouan:

- The Socket of Lights and the Jami' al-Asrar, by Muhammad Al-Nadroumi. Number: 26.
- The paradise of the disciple without the disciple, by Muhammad al-Kanti. Number: 247.
- Unmasking the issue of interruption, by Muhammad Al-Jazairi. Number: 239.
- Nuzhat al-Albab al-Jami'ah fi Fanun al-Adab, by Saeed Al-Aqbani. Number: 87/898.
- A meme in the fluctuations of time, by Saeed Al-Aqbani. Number: 85 / 256.
- Clarification of the Paths to the Rules of Malik, by Ahmed Al-Wansharisi. Number: 619 within the total.

2-2-2- The Algerian Manuscripts in the Republic of Mali:

There are Algerian manuscripts in some financial treasures and libraries, such as: the Timbuktu Library, the Hydra Library, and the Omariya Library in Ségou. Among the Algerian manuscripts we find:

A- The Timbuktu Library⁽⁹⁾:

The Timbuktu Manuscripts are a collection of manuscripts amounting to 700,000 manuscripts, most of which are in Arabic or in local languages written in Arabic letters and

found in Timbuktu. Because of the French occupation, most of the educated people in Mali study in French and are not fluent in Arabic. Consequently, the manuscripts were ignored by the educated circle of the country.

Now, we review some Algerian manuscripts in the Timbuktu Library

- Systems of the Meanings of the Seven Letters (in Grammar), by Muhammad bin Abb Al-Mazmari. Number: 548. t/1.
- A poem explaining his sadness and lack of awareness of the ancestors of the scholars. Number: 1275. t/1.
- A collection of lamentations for Ahmad ibn Umar. Number: 2978. t/2.
- A poem in praise of the Prophet (PBUH), by Al-Mukhtar bin Ahmed bin Abi Bakr. Number: 879. t/1.
- Sharh Al-Ajrumiyah. Number: 3151. t/3.
- Al-Nafhat al-Nardiya fi Sharh al-Tuhfa al-Wardiyya. Number: 3527. t/3.
- The composition of the text of Al-Ajrumiyah. Number: 8412. t/5.
- Rawaa'iq Al-Hilal in mentioning the titles of Al-Zahafat and Al-Illal. Number: 5126. t/4.
- The Marzouqi poem in praise of the best of wilderness. Number: 888. t/1.
- A poem in praise of the Prophet (PBUH), by Mauloud bin Muhammad al-Zarbi al-Biskari. Number: 885. t/1.
- The significant poem in praise of the Prophet (PBUH), by Ahmad Al-Bakai bin Muhammad bin Al-Mukhtar Al-Kanti. Number: 875. t/1.
- Manzumah fi al-Madh. Number: 2174. t/2.
- Explanation of Al-Khazrajiya. Number: 2013. t/2.
- Fath al-Wadud fi Sharh al-Maqsoor wa al-Mamdud. Number: 2035. t/2.
- A System in the Science of Prosody. Number: 2143. t/2.
- A System on the Meanings of the Seven Letters (Prepositions. Number: 1678. t/2.
- Poems in Lamentation, by Al-Tijani bin Muhammad bin Muhammad bin Al-Amin Al-Tawati. Number: 4296. t/3.
- A poem in praise of his brother Muhammad's poem, by Ahmad al-Bakli. Number: 4297. t/3.
- A poem in praise of Ahmed bin Al-Sayd Al-Arwani. Number: 3302. t/3.
- A poem in praise, by Al-Tijani bin Muhammad. Number: 3010. t/3.
- A poem in eulogy for Sanmawi bin Baghigh, by Al-Tijani bin Muhammad bin Muhammad bin Al-Amin Al-Tawati. Number: 5896. t/4.
- Two poems in the eulogy of Al-Suyuti and Sanmawi. Number: 5860. t/4.
- A poem in eulogy for Ali bin Abd al-Salam al-Tawati. Number: 5628. t/4.
- A poem in eulogy for the prince of the people of Arwan. Number: 5396. t/4.
- A poem in eulogy for Baba Wankar bin Sarmawi. Number: 5325. t/4.
- A poem in eulogy for Judge Sayyid Aali bin Sayyid Othman Al-Arwani. Number: 5042. t/4.
- The middle empty pentagon system, by Muhammad bin Abi Bakr bin Abi al-Qasim al-Tawati. Number: 3846.

B– The Mama Haidara Library⁽¹⁰⁾:

The Mama Haidara Library is a private manuscript library located in the city of Timbuktu in Mali. It was established by Abdul Qadir Haidara, a former employee of the Ahmed Baba Center, and most of the manuscripts in the library belong to the Haidara family collection.

Now, we review some Algerian manuscripts in the Mama Haidara Library

- Blowing the Pen with an Explanation of the Persian Illiteracy. Number: 455. t/1.
- Nazm al-Ajrumiyah. Number: 639. t/1.
- Explanation of the abstract system, unknown. Number: 803. t/1.
- Explanation on the Introduction to Al-Ajrumiyah, by Muhammad bin Yusuf Al-Hasani Al-Senussi. Number: 304. t/1.
- Fath al-Wadud on Tuhfat al-Mawdud fi Sharh al-Maqsoor wa al-Mamdud. Number: 562. t/1.
- Al-Jawd wa Al-Majud fi Sharh Tuhfat Al-Maqsoor wa Al-Mamdooud. Number: 1068. t/2.

C– The Al-Omariyya Library in Segou⁽¹¹⁾:

The Omariya Library is the library of Hajj Omar in the Republic of Mali, which he collected during his long scientific journey and whose ownership passed after his death to his son Ahmed Sheikho. Colonel Archinard confiscated this treasure and transported it to Paris, where it was sealed between 1898 and 1901 and deposited in the Arab stock of Oriental manuscripts.

Now, we review some Algerian manuscripts in the Al-Omariyya Library

- Al-Salik's Approach to Alfiyyah Ibn Malik, by Ahmad bin Muhammad Al-Shamni Al-Qasantini. Number: 5333 within the collection.
- Explanation of the evidence of clarification in the knowledge of the speech of the Arabs by Ibn Hisham, author: Belqasim bin Muhammad Al-Baja'i. Number: 5749 within the total.
- The Millennium Duration in Arabic Science, by Yahya bin Muti bin Abdel Nour Al-Zawawi. Number: 5489 within the collection.
- Mimiya Ibn Marzouq. Number: 5734 within the total.
- Al-Lamiyah by Constantine. Number: 5678 within the collection.
- Takhmis Al-Duriya Al-Mimiyya in Praise of Khair Al-Bariyyah by Al-Busiri, by Muhammad bin Abd al-Rahman al-Marrakshi al-Qasantini, who is blind. Number: 5322 within the collection.
- The Thursday of the Obtuse Poem, by Yusuf bin Muhammad bin Yusuf bin Al-Nahwi. Number: 5647 within the collection.
- The quincunx of the obtuse poem, by an unknown author. Number: 5722 within the collection.
- The poem Al-Jawhar (The Jewel's Cabin), by Abu Madin Shuaib. Number: 5320 within the collection.
- Khamis, a poem in praise of the Prophet, by Muhammad bin Yusuf al-Senussi. Number: 5474 within the total.
- The poem Al-Nuniyyah, by Ahmed Al-Tijani. Number: 5651 within the total.

Conclusion:

The Algerian manuscripts are among the authentic art heritage that scholars have been interested in over the past. Because of its honorable role in transmitting science, knowledge and civilization, this confirms the extent to which the Algerian nation adheres to its originality and culture in various sciences. The reason is that the honor of knowledge is the honor of the known, and the acquisition of knowledge of the Algerian heritage from the perspective of investigation and scrutiny requires the implementation of thought, and paying attention to the origins of Arabic and its laws. The researchers' preoccupation with the Algerian manuscript is a true reflection of their attachment to the Arab-Islamic heritage, which constitutes the central tool in preserving the Arabic language and its sciences.

Through our humble research, we were able to reach the following results:

- 1-** The manuscript is: the handwritten copy. This definition includes every text written by hand, whether a book or another piece of writing, and its name "manuscript" is taken from cursive writing, which means: the method of recording speech symbols by hand, and its counterpart is the printed book, which is the book copied with the printing press.
- 2-** Algerian manuscripts have historical and scientific importance. For its historical importance, it is a rich source of news and historical events that occurred in the Algerian region and its environs. Likewise, for its scientific importance, it is represented in the fact of codifying the sciences of various types and specializations, such as religious sciences, language, literature, logic, philosophy, medicine, pharmacy, etc.
- 3-** Among the motives for the transfer of Algerian manuscripts abroad: the commercial motive and the scientific and cultural one.
- 4-** Some of the kingdom's libraries abound. Moroccan manuscripts in Algerian manuscripts, such as: the Hassaniya library and the Moroccan National Library in Rabat, the Qarawiyyin Library in Fez, and the Public Library and Archives in Tetouan.

5- There are Algerian manuscripts in some financial treasures and libraries, such as: the Timbuktu Library, the Hydra Library, and the Omariya Library in Segou.

As for the proposals and ambitions, they can be stated as follows:

1- Forming a national committee concerned with Algerian manuscripts inside and outside the country, and including members from all departments specialized in examining manuscripts in the Algerian state universities. This committee bears the name: “The National Committee for Algerian Manuscripts,” which will be entrusted with the tasks of demanding the return of all Algerian manuscripts from foreign countries, and participating in international forums to represent the Algerian state, especially in the forums of the United Nations Educational, Scientific and Cultural Organization (UNESCO).

2- The National Committee for Algerian Manuscripts is funded from the scientific research budget.

3- Establishing offices and websites for: The National Committee for Algerian Manuscripts in all Algerian states.

4- Establishing fully equipped research centers in all Algerian states, working on:

A- Cataloging all Algerian manuscripts in private and public libraries and reproducing them using digital photography.

B- Coordinating between research and information exchange centers.

C- Connecting research centers to the Internet.

D- Establishing a central information sector to secure digital information

5- Agreeing on a unified and codified protocol that allows flexibility of communication and exchange of information between research centers at the local and national levels.

6- Establishing a cultural magazine and a satellite channel dedicated to Algerian manuscripts.

7- Disseminating the “manuscript verification” standard in all universities in the Algerian state.

8- Training university students - interested in heritage - to learn manuscript editing techniques within the framework of summer universities, training courses, and seasonal forums.

9- Creating incentive awards for the best works in editing manuscripts.

10- Holding forums and seminars on a regular basis, with the involvement of private library owners in all concerned states, to create an appropriate environment for joint cooperation and benefiting from the Algerian heritage.

Endnotes:

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8- Khaled Bouhind, (2012), Cataloging manuscripts: The experience of the Hasaniyya Treasury in Rabat, Mediterranean Dialogue Magazine, Sidi Bel Abbes University, volume: 03, number: 01, p. 166.

9- Ahmed Aba Al-Safi Jaafari, (2015), Algerian manuscripts and their notables in African libraries, ed., publications of the Ministry of Religious Affairs and Endowments, Algeria, p. 29.

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2- Journal article

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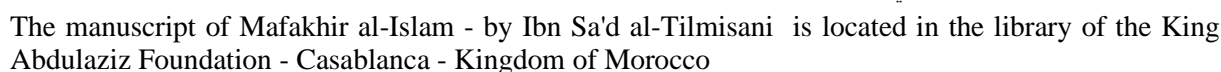
- Rafik Khelifi, Algerian Manuscripts in West Africa - Manuscripts of the Omari Library in Ségou as an Example, Rafouf Magazine, Adrar University, Volume 01, number: 02, 2013.

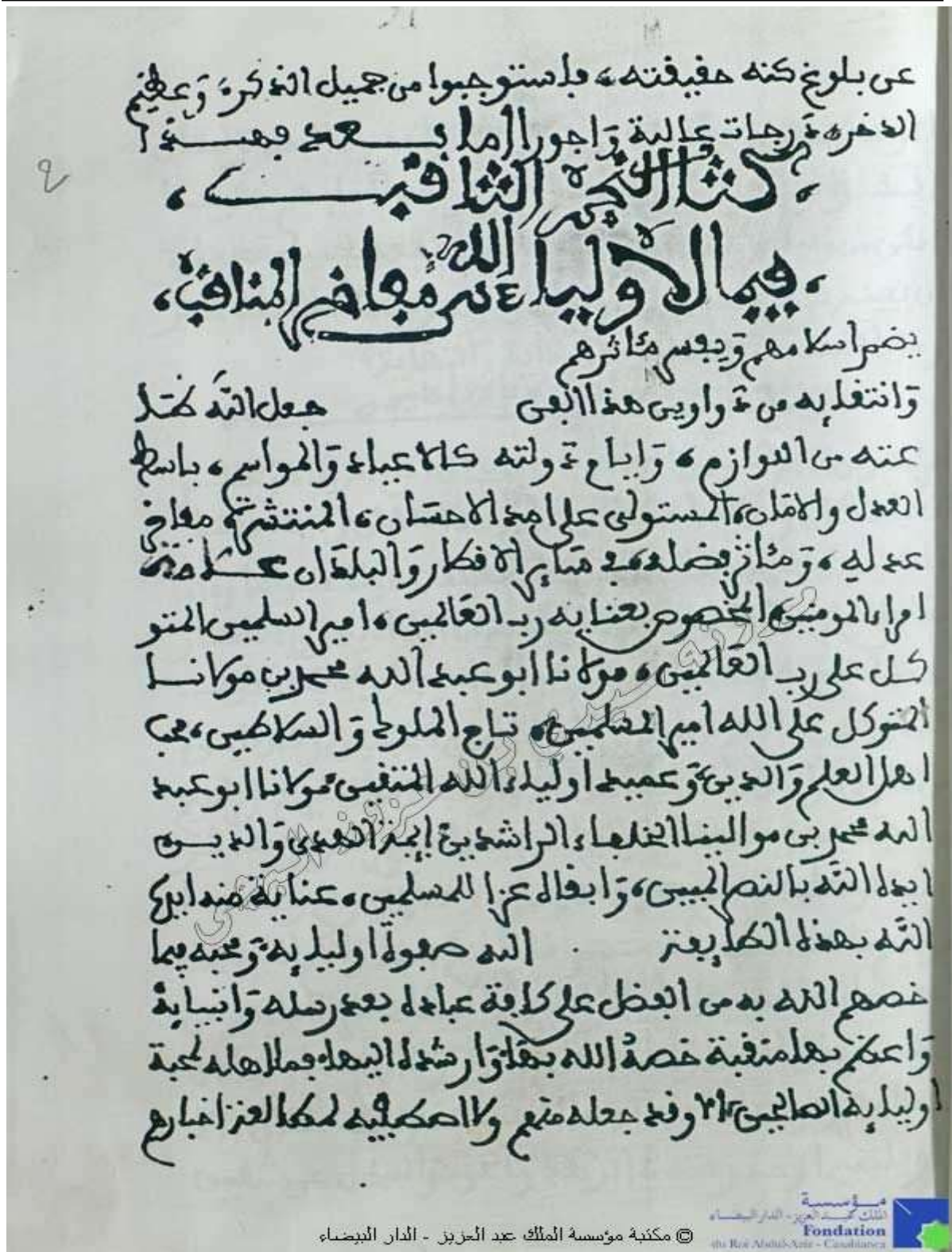
3- Courses and conferences:

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Appendices:

Pictures of some manuscripts in the library of the King Abdulaziz Foundation - Casablanca - the Kingdom of Morocco





Picture 02

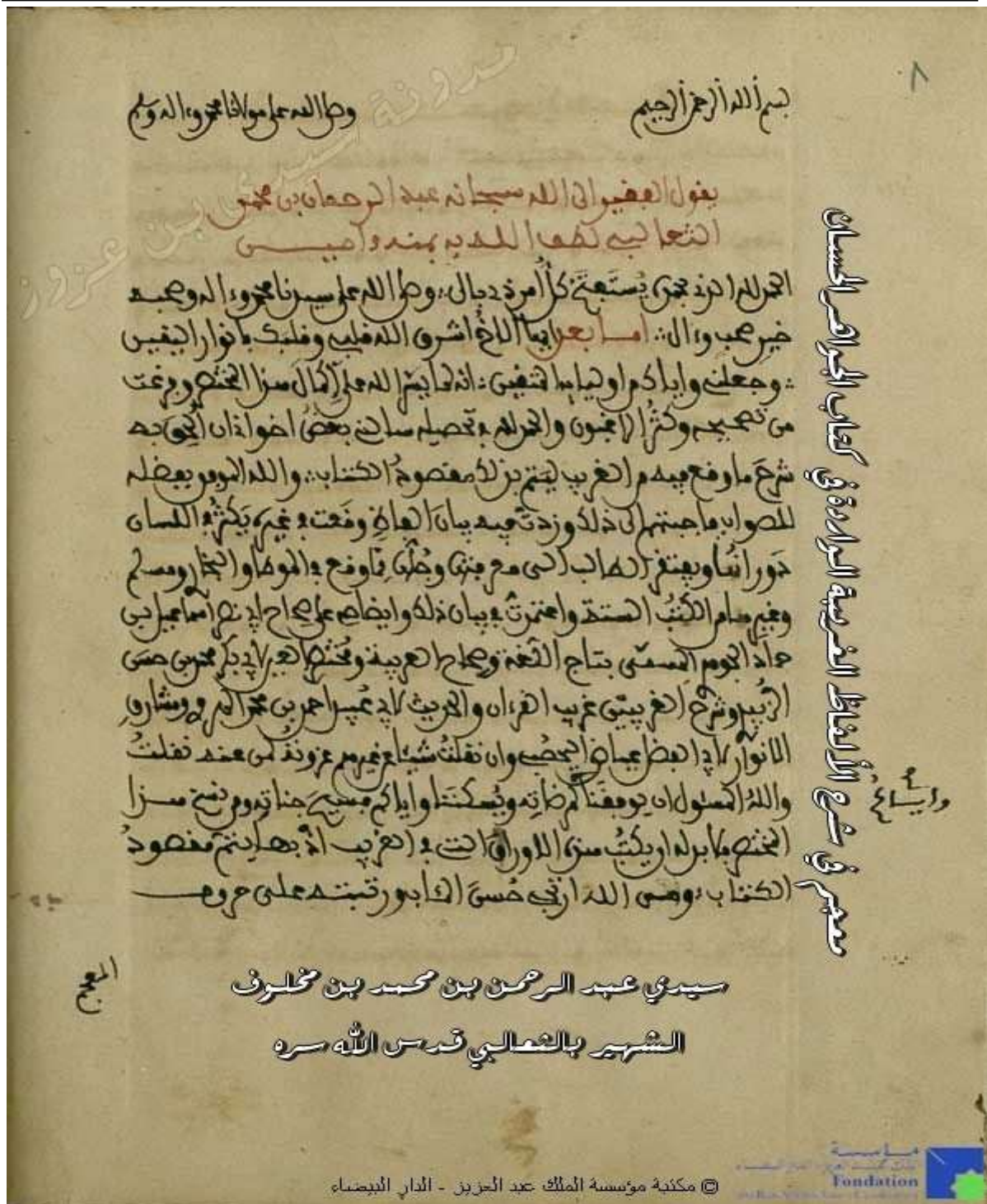
مخطوط النجم الثاقب فيما لأولياء الله من مفاخر المناقب - لابن سعد التلمساني

يوجد في مكتبة مؤسسة الملك عبد العزيز - الدار البيضاء - المملكة المغربية

Manuscript of Al-Najm Al-Thaqib regarding the glories of virtues of God's saints - by Ibn Sa'd Al-Tilmisani found in the library of the King Abdul Aziz Foundation - Casablanca - Kingdom of Morocco



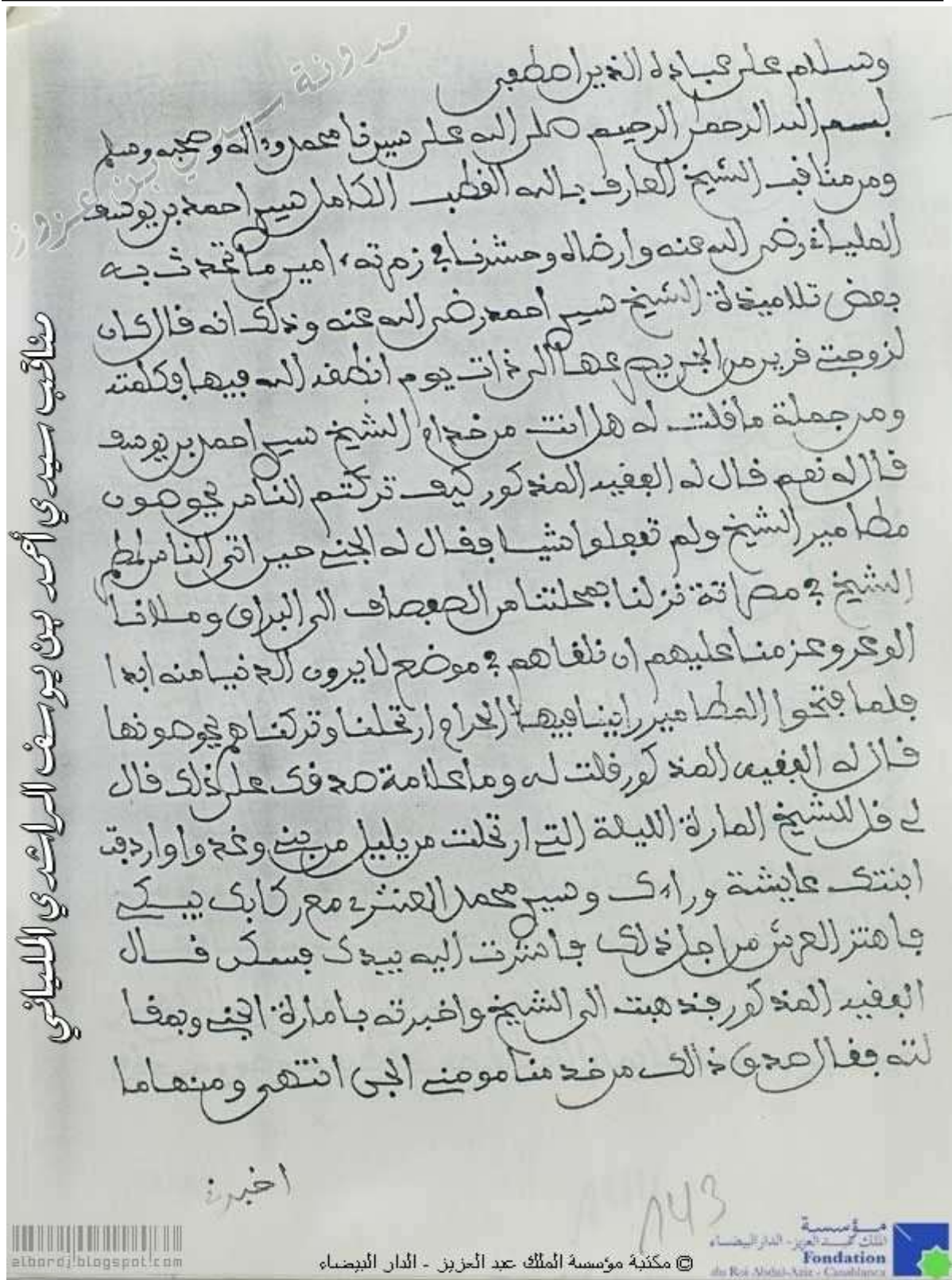
Al -Dur Al -Feel Manuscript, which includes the types of good deeds in dhikr and invitations - by Abdul Rahman Al -Thaalabi. There is in the library of the King Abdulaziz Foundation - Casablanca - the Kingdom of Morocco



Picture 05

مخطوط معجم في شرح الألفاظ الغريبة الواردة في كتاب الجواهر الحسان - لعبد الرحمن بن مخلوف الثعالبي الجزائري. يوجد في مكتبة مؤسسة الملك عبد العزيز - الدار البيضاء - المملكة المغربية

A manuscript of a dictionary explaining the strange words contained in the book Al-Jawahir Al-Hasan - by Abd al-Rahman bin Makhlouf al-Tha'alabi al-Jaza'iri
There is in the library of the King Abdulaziz Foundation - Casablanca - the Kingdom of Morocco



Picture 06

مخطوط مناقب سيدي أحمد بن يوسف الراشدي الملياني. يوجد في مكتبة مؤسسة الملك عبد العزيز - الدار البيضاء - المملكة المغربية

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