



The Intellectual And Civilizational Role Of Sheikh Imam Muhammad Ibn Abdul Karim Al-Mughili (D. 909 Ah/1504 Ce) In The Region Of Touat And Sub-Saharan Africa

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Abstract:

This research paper aims to explore some aspects of the life of Sheikh Muhammad ibn Abdul Karim al-Mughili (d. 909 AH/1503 CE), in an attempt to trace his intellectual and civilizational role, both in the region of Touat and in the lands of Western Sudan (Sub-Saharan Africa) during the ninth century AH/fifteenth century CE.

The study concluded with a number of findings that affirm that Sheikh al-Mughili's efforts in disseminating the correct teachings of Islam did not cease with his death; rather, he left behind a wealth of scientific contributions covering various fields, including logic, Sufism, jurisprudence, and political theory. His influence was felt in the urban centers of the Islamic Maghreb and Western Sudan (Sub-Saharan Africa), becoming an indispensable reference for the inhabitants of these regions in matters of jurisprudence, Sufism, logic, and more. This is evidenced by the scholarly works from the scientific families in these regions, which serve as examples of this influence.

Keywords: Muhammad ibn Abdul Karim al-Mughili; Touat; Western Sudan; Sub-Saharan Africa; his civilizational impacts; his intellectual contributions.

Introduction:

Algeria (the central Maghreb) witnessed a significant revival in cultural life during the ninth century AH / fifteenth century AD, with a remarkable emergence of scholars who excelled in various fields of knowledge. Among them stands out a figure known for his strict political stances, reformist activities, and intense animosity toward Jews who rebelled against religious rulings - Sheikh Muhammad bin Abdul Karim al-Maghili. So who is Muhammad bin Abdul Karim al-Maghili? What prompted his migration from Tlemcen to the oasis of Touat? In what ways did his intellectual and cultural role manifest itself in the region of Touat and sub-Saharan Africa (Western Sudan)?.

First: His birth and upbringing

He is Muhammad bin Abdul Karim bin Muhammad al-Maghili al-Tlemceni¹, born in the embrace of the Maghila tribe² in Tlemcen in the year 831 AH / 1427 AD³. He was raised in a conservative family known for knowledge, piety, and Sufism⁴, which played a significant role in shaping the character of this distinguished scholar-an eminent figure among researchers, known for his sharp intellect⁵, profound understanding, and religious knowledge⁶.

He received his early education from Sheikh Muhammad bin Ahmad bin Isa al-Maghili, known as al-Jallab, where he memorized the Holy Quran and learned the fundamentals of Islamic sciences⁷. Under his guidance, he studied the foundational texts of Maliki jurisprudence, such as Al-Risala, Mukhtasar Khalil, Ibn al-Hajib, and Ibn Yunus⁸.

To broaden his knowledge, he traveled to Bejaïa, where he studied various sciences under Sheikh Abu Abbas al-Wughlisi, gaining proficiency in the Maliki school of thought. He then moved to the region of Beni Mezghana, where he sought the knowledge of Imam Abdul Rahman al-Thaalibi. Under his mentorship, he learned about hadith, tafsir (exegesis), Quran recitation, and Sufism. Not only did he benefit from his teachings, but he was also honored by marrying his daughter Zaynab, reflecting the esteemed position he held with his sheikh. Al-Thaalibi entrusted him with the task of spreading the Qadiri order and advised him “not to associate with the foolish and not to settle in a place of humiliation.

¹- Abu Abdullah Muhammad ibn Muhammad ibn Ahmad ibn Mariam: The Garden in the Mention of Saints and Scholars in Tlemcen, edited by Muhammad ibn Abi Shannab, Dar Al-Thalabiah, no date, Algeria, 1434 AH / 1908 AD, p. 253.

²- Mughila: A tribe from the Berber lineage, descended from Fatin ibn Mumsib ibn Haris ibn Zahil ibn Madghis. It was located in the central Maghreb near the mouth of the Chelif River in the sea, from Soudar and below. They are brothers of Matmata and Lmeya. Geographically, it is a city located north of Tiaret, known for its civilization, abundant trade, and rich agriculture. See: Abu Abdullah Muhammad ibn Idris Al-Idrisi: The Delight of the Aspirant in Crossing the Horizons, Cultural and Religious Library, Cairo (no date), vol. 1, p. 244.

³- Mabrouk Muqaddim: Imam Muhammad ibn Abdul Karim Al-Mughili through Historical Sources and Documents, 1st edition, Algeria Book Foundation for Printing, Publishing, and Distribution - Tlemcen, 1422 AH / 2002 AD, p. 27. Nasr al-Din Sa'iduni: From the Historical and Geographical Heritage of Islamic Morocco, Dar Al-Gharb Al-Islami, Beirut, 1999, p. 266.

⁴- Mabrouk Muqaddim: Imam Muhammad ibn Abdul Karim Al-Mughili and His Reformatory Impact in the Emirates and Kingdoms of West Africa during the Eighth, Ninth, and Tenth Centuries of Hijra / Fifteenth, Sixteenth, and Seventeenth Centuries of the Christian Era, 1st edition, Dar Al-Gharb for Publishing and Distribution - Oran, Algeria, 1422 AH / 2002 AD, p. 50.

⁵- Ahmed Baba Al-Timbukti: The Delight of Joy through Embroidering the Silk, edited by Abdul Hamid Abdullah Al-Hirama, vol. 1, Islamic Call College, 1st edition, Tripoli (Libya), 1398 AH / 1989 AD, vol. 2, p. 576. See also: Ahmed Baba Al-Timbukti: The Sufficiency for the Needy in Knowing Those Not in the Silk, edited by Muhammad Mati, Fadal Printing House, 1st edition, Rabat, Morocco, 1421 AH / 2000 AD, vol. 2, p. 213.

⁶- Ibn Mariam: The previous source, p. 253. See also Mabrouk Muqaddim: the previous reference, p. 27.

⁷- Al-Siddiq Haj Ahmad Al-Mughili*: The Personality of Muhammad ibn Abdul Karim Al-Mughili, Adrar Message, a periodic magazine, no. 1, 2011, Adrar, p. 30.

⁸- Ahmed ibn Yahya Al-Wanshirisi: The Book of Provinces and Positions of Islamic Government and Legal Plans, published and commented on by Professor Muhammad Al-Amin Balghith, Al-Foumiq Publishing Foundation, Algeria, 1985 (Introduction by the editor), pp. 5-13. Nur al-Din Haj Ahmad: The Da'wah Method of Imam Al-Mughili through the Letters He Sent to Kings, Princes, and Scholars, Master's thesis in Islamic Sciences, specializing in Da'wah and Media, Faculty of Social Sciences and Islamic Sciences, University of Haj Lakhdar, Batna - Algeria, 2010-2011, p. 27.

Finally, in 856 AH / 1452 AD, he went to the oasis of Touat¹ and found it neglected and under the control of the local Touat community leaders. Corruption and significant malfeasance were rampant², as he discovered that the Jews had taken control of the trade and dominated the commercial transactions³. Consequently, the norms of buying and selling were operating outside the spirit and principles of Islamic society⁴.

At first, Sheikh al-Maghili dedicated himself to knowledge and teaching among the people of the Touat region, becoming an educator, a guide, and a righteous preacher⁵. His reputation spread among the tribes and communities⁶, leading them to place their trust in him and eventually appoint him as their leader and Imam⁷. With this trust from the local people⁸, al-Maghili was able to bring about significant changes by confronting many superstitions and injustices. He demolished Jewish temples and converted them into mosques in order to fulfill his reformative role and dismantle the practices imposed by the rulers and some scholars under the influence of the Jews⁹. He worked to combat ideas contrary to Islam and to eradicate the innovations and superstitions that had overtaken the minds of the people in the oasis of Touat¹⁰.

He initiated these reforms after sending¹¹ a letter to the scholars of the Islamic Maghreb. Among the recipients, some opposed him and accused him of inciting discord¹², while

¹- Ibn Khaldun mentions the name Tuat as referring to the forts located only in the western part of the region, noting their construction by stating: "Among them, three stages towards the Qibla of Sijilmasa, known as the homeland of Tuat, where there are multiple forts exceeding two hundred, extending from west to east, the last of which on the eastern side is called (Tamanit), a land thriving in construction... Among these forts are ten stages, with (Tiqurarin) being numerous, approaching a hundred." Abdul Rahman ibn Khaldun: The Book of Lessons and the Book of Beginning and News, Beirut, Lebanon, 1967, vol. 7, p. 118. Tuat lands are now the administrative region known as Adrar in southern Algeria.

²- Abdul Qadir Baji: Imam Al-Mughili: His Era and Life (A Historical and Documentary Study), vol. 1, Publications of the Ministry of Religious Affairs and Endowments, no date, Tlemcen (Algeria), 1432 AH / 2011 AD, vol. 1, p. 139. Nur al-Din Haj Ahmad: the previous reference, p. 36.

³- See Appendix No. (05).

⁴- Abdul Qadir Baji: the previous reference, vol. 1, p. 139. See Nur al-Din Haj Ahmad: the previous reference, p. 37.

⁵- Nur al-Din Haj Ahmad: the previous reference, p. 38.

⁶- The same reference, p. 38.

⁷- Ibn Mariam: the previous source, pp. 254-255. See Nur al-Din Haj Ahmad: the previous reference, p. 38.

⁸- Abbas ibn Ibrahim Al-Samlali: The Information About Those Who Settled in Marrakech and Aghmat, edited by Abdul Wahab ibn Mansour, vol. 5, Royal Printing House, 2nd edition, Rabat (Morocco), 1413 AH / 1993 AD, p. 106. See Al-Timbukti: The Delight of Joy, the previous source, vol. 2, p. 576. Nur al-Din Haj Ahmad: the previous reference, pp. 38, 98.

⁹- Abdul Qadir Baji: the previous reference, vol. 1, p. 139. Nur al-Din Haj Ahmad: the previous reference, p. 38.

¹⁰- Amna Yahya and Amna Masoud: the previous reference, p. 23.

¹¹- Nazzalah: The Jewish settlement of Tuat played a role in enriching the scientific activity of the area, creating an academic atmosphere where Al-Mughili relied on books of jurisprudence, principles, rules, purposes, language, and logic. See Amna Yahya and Amna Masoud: the previous reference, p. 37.

¹²- Opponents: Among them are Abu Ubaidullah Al-Asnuni, Yahya Abu Al-Barakat Al-Imari Al-Tlemceni, Abdul Rahman ibn Sab' Al-Tlemceni, and Abu Al-Mahdi Al-Mawsi. See Amna Yahya and Amna Masoud: the previous reference, pp. 39-40.

others supported him¹, such as Sheikh al-Tunsi. His reply and the words of al-Sanusi reached Touat, from where al-Maghili and his followers declared war on the Jews².

As a result of Imam al-Maghili's opposition to the Jews and his unwavering stance against them³, they sought revenge by killing one of his sons. Shortly after his son's death, he passed away in the land of Touat in the year 909 AH / 1504 AD⁴. May Allah have mercy on him and elevate his status among the righteous.

Among his students from the Touat region was Sheikh Yahya bin Yadir al-Tadlusi⁵, who noted, "When we entered Touat, we found it a house of knowledge and greatness; we benefited from them, and they benefited from us."⁶

As al-Maghili gained extensive knowledge and understanding, he engaged in teaching in Tlemcen and Touat, attracting a group of students, including the jurist Ayd Ahmed, Sheikh al-Aqib al-Ansumi, Ahmad bin Abdul Jabbar al-Fijiji, and Sheikh Omar, known as Sheikh bin Sid Ahmed al-Bakkai⁷.

He lived during a period marked by numerous internal and external upheavals, as the countries of the Islamic Maghreb faced Spanish and Portuguese harassment, as well as fragmentation and disunity. He witnessed the fall of Granada, the last Muslim stronghold in Andalusia, in 1492⁸. Additionally, Tlemcen was grappling with serious political issues within the Zayanid dynasty, characterized by decay and disintegration that plagued the Zayanid society⁹.

¹- Supporters: Among them are Muhammad Al-Tunsi, Sheikh Al-Sanusi, Yahya ibn Ahmad Al-Wanshirisi, and Abdul Jabbar Al-Fahiji. See Amna Yahya and Amna Masoud: the previous reference, pp. 40-41.

²- Ibn Mariam: the previous source, pp. 253-255. See Amna Yahya and Amna Masoud: the previous reference, pp. 41-43.

³- Nur al-Din Haj Ahmad: the previous reference, p. 50. Amna Yahya and Amna Masoud: the previous reference, p. 22. Adel Nwaidh: the previous reference, p. 308.

⁴- Ibn Mariam: the previous source, p. 255. See Al-Hafnawi: the previous reference, vol. 1, p. 168. Hajj Shaush: the previous reference, vol. 2, p. 93.

⁵- Haj Ahmad Al-Mughili: the previous reference, p. 30.

⁶- Al-Siddiq Haj Ahmad: The Cultural History of the Tuat Region, 2nd edition, Al-Hibr Publications, Algeria, 2011, p. 65.

⁷- Ahmed Baba Al-Timbukti: The Delight of Joy through Embroidering the Silk, vol. 2, edited by Abdul Hamid Abdullah, 1st edition, Islamic Call College Publications, Tripoli, 1398 AH / 1989 AD, vol. 2, p. 578. Ibn Mariam Al-Tlemceni: The Garden in the Mention of Saints and Scholars in Tlemcen, Al-Sahl Publications, Algeria, 2009, p. 272. Muhammad ibn Muhammad Makhloof: The Pure Light Tree in the Classes of the Malikis, Al-Salafiya Printing House and Library, Cairo, 1349 AH, vol. 1, no date, p. 274.

⁸- Abdul Qadir Zbadia: A Study on Sub-Saharan Africa in the Works and Writings of Arabs and Muslims, University Publications Bureau, Algeria, no date, p. 103.

⁹- Yahya Bouaziz: Figures of Thought and Culture in the Protected Algeria, 2 vols. (2nd edition), Dar Al-Basair, Algeria, 2009, vol. 2, p. 143.

It is evident, however, that his era was marked by a significant cultural influx, with many scholars, jurists, and writers emerging in the Islamic Maghreb. Among the most notable figures were Al-Hafiz al-Tunsi¹ and Al-Wanshirisi², among others.

Second, his teachers Al-Maghili studied under several notable scholars, and it is impossible to list all of them due to his extensive travels. However, history has preserved the names of some of his most prominent teachers³, including:

1. Muhammad bin Ahmad bin Isa al-Maghili:

Known as al-Jallab al-Tlemceni, he taught many students, including Ahmad al-Wanshirisi and Imam al-Sanusi. Al-Sanusi said of him: "He was a guardian of the issues of jurisprudence," as al-Wanshirisi mentioned in his obituary: "Our teacher, the jurist and scholar, passed away in 875 AH / 1471 AD."⁴ He gave fatwas on various subjects and was an important figure in al-Maghili's education, as he was the one who taught him the Quran⁵. Thus, it can be said that al-Jallab was a distinguished scholar, well versed in jurisprudence, as evidenced by the praises of his students.

2. Sheikh Abu Abbas al-Wughlisi:

From Bejaïa, Algeria, he was one of the earliest teachers of Imam al-Maghili and imparted a wealth of knowledge to him⁶.

3. Sheikh Abdul Rahman bin Muhammad bin Makhlof al-Thaalibi al-Jazairi:⁷

Born in 786 AH / 1384 AD in the Wadi Yser area near Algiers, he belonged to the Arab Thaaliba tribe. He studied in Bejaïa under several scholars, including al-Naqousi and al-Mashdali, before traveling to Tunisia. After a long stay, he went on pilgrimage and then

¹- He is Abdullah Muhammad ibn Abdul Jalil ibn Abdullah Al-Tunsi Al-Tlemceni, born in the city of Ténès, likely between 832 AH and 834 AH. He was interested in literature, poetry, and prose, with a focus on history, achieving a high status among scholars, earning the title of Al-Hafiz. He was known for his fatwas, notably his response in the "Case of Yahi Tuat." For more, see: Radia Ben Ariba: Al-Hafiz Al-Tunsi Between Glory and History, in the proceedings of the second national conference - Figures of the Chelif Basin - Department of Arabic Language and Literature, Hassiba Ben Bouali University, Chelif, no date, pp. 3-4.

²- He is Abu Al-Abbas Ahmed ibn Yahya ibn Muhammad Al-Wanshirisi Al-Tlemceni, one of the prominent Maliki jurists in Islamic Morocco, born in the Jabal Wansharis region (West Africa) around 834 AH / 1430-1431 AD. He grew up in Tlemcen under the rule of the Bani Zayan (Bani Abd al-Wad) sultans, learning from their scholars like the jurist Imam Qasim ibn Said Al-Aqbaani. For more, see: Kamal Abu Mustafa: Aspects of Islamic Moroccan Civilization through the Nawaazil of Al-Wanshirisi, Youth Foundation Publications, Egypt, 1997, no date, p. 5.

³- Idris ibn Khoya and Fatima Baramati: Sheikh Sidi Muhammad ibn Abdul Karim Al-Mughili (From Cradle to Grave), Memory Magazine, no. 7, Ahmed Draia University, Adrar (Algeria), May 1437 AH / 2016 AD, p. 14.

⁴- Ahmed Baba Al-Timbukti: The Delight of Joy, the previous source, p. 552. Ahmed Baba Al-Timbukti: The Sufficiency for the Needy in Knowing Those Not in the Silk, edited by Muhammad Mati, Ministry of Endowments and Islamic Affairs, Kingdom of Morocco, 2000, vol. 2, p. 188. Muhammad Makhlof the previous source, p. 264. Abu Al-Qasim Muhammad Al-Hafnawi: Definition of the Alliance with the Men of the Salaf, Pierre Fontana Al-Sharqia, Algeria, 1906, p. 167.

⁵- Abdullah Hamadi Al-Idrisi: vol. 1, the previous reference, p. 142.

⁶- Maqaddim Mabrouk: the previous reference, p. 27. Abdullah Hamadi Al-Idrisi, vol. 1, the previous reference, p. 142.

⁷- Abdul Rahman ibn Muhammad ibn Makhlof Al-Thaalibi: Known as Abu Zayd, Al-Thaalibi, Maliki, author of useful writings, jurist, Sufi, and he learned from Sheikh Al-Mughili in interpretation, Sufism, and readings. He focused a lot on learning Sufism and died in 875 AH / 1471 AD. See: Abdul Rahman Al-Jilali: the previous reference, vol. 2, p. 280. Mabrouk Muqaddim: the previous reference, p. 27.

returned to Tunisia before settling in Algeria, where he died in 875 AH / 1471 AD¹. He authored many works, mainly in the fields of asceticism, tafsir (exegesis), biography and monotheism, such as his tafsirs "Al-Jawahir al-Hassan" and "Rawdat al-Anwar" and "Nuzhat al-Akhyar". Among his students were Imam al-Sanusi and Imam al-Maghili. Ibn Salama al-Bakri described him² as "our teacher al-Thaalibi, a righteous, ascetic, knowledgeable, and distinguished scholar with numerous writings. He even gave me a copy of his tafsir without asking for payment or compensation³.

4. Abu Zakariya Yahya bin Yadir al-Tadmuri al-Tlemceni (d. 877 AH / 1473 AD) in Touat:

He studied in Tlemcen under Sheikh Ahmad bin Zaghrou al-Naghrawi and migrated to Touat in 845 AH / 1442 AD, where he worked as a judge⁴. These were among the most eminent scholars from whom al-Maghili learned and benefited.

Third: His disciples Imam al-Maghili had a number of disciples, among whom are notable figures such as:

A. Ayd Ahmed: His full name is Muhammad bin Ahmad bin Abu Muhammad al-Tazukhti (d. 936 AH / 1530 AD). He studied under several scholars, including Haj Ahmed bin Omar and his uncle, the jurist Ali. He met Imam al-Maghili in Takadda⁵, attended his lectures, and learned jurisprudence, logic⁶, hadith, and creed. Later, he traveled to the East with the jurist Mahmoud, where he studied Hadith from its scholars and excelled in various fields, eventually becoming one of the prominent Hadith scholars. He returned to Sudan and assumed the role of a judge in Katsina⁷.

B. Sheikh al-Aqib al-Ansumi:

¹- Mukhtar Hassani: Abdul Rahman ibn Muhammad Al-Thaalibi 786-875 AH / 1384-1470 AD, in Research Journal, Department of History, University of Algeria, June 2007, vol. 7, no. 1, pp. 75-98.

²- Ahmed Baba Al-Timbukti: The Sufficiency for the Needy, the previous source, p. 280.

³- Ahmed Baba Al-Timbukti: The Delight of Joy, the previous source, vol. 2, p. 637.

⁴- Nur al-Din Haj Ahmad: the previous reference, p. 42.

⁵- Ibn Battuta mentioned in his visit to it in 754 AH / 1353 AD: "We exerted ourselves in traveling until we reached the city of Takda, where I stayed with Sheikh of the Moroccans, Said ibn Ali Al-Jazuli, and was hosted by its judge, Abu Ibrahim Ishaq Al-Janati, who is one of the virtuous, and I was additionally hosted by Jaafar ibn Muhammad Al-Masufi, and the lands of Takda are built of red stones..." Through tracing the stages of Ibn Battuta's journey there, returning from Timbuktu, it becomes clear that Takda was at that time in the northern part of modern Niger. See: Abdullah Hamadi Al-Idrisi, the previous reference, vol. 1, pp. 56-57.

⁶- Logic is a science that teaches how to transition from matters present in the mind to matters derived from it; it is called the science of balance. It is a science through which one learns how to acquire unknown conceptual and propositional information. For more, see: Muhammad ibn Abdul Karim Al-Mughili: The Core of the Core in Returning Thought to Correctness - edited by Abu Bakr Balqasim, Dar Ibn Hazm, Lebanon, 2006, 1st edition, p. 25.

⁷- Kashna or Okatsina is one of the Hausa Emirates in northern Nigeria, where Islam began to enter the Hausa land before the fifteenth century. Starting from this century, it gained the attention of several Muslim scholars from North Africa, such as Muhammad ibn Abdul Karim Al-Mughili, who visited and worked to spread his reform ideas among them, and Abdul Rahman Al-Suyuti (d. 911 AH / 1505). Among its prominent scholars was Sheikh Muhammad ibn Muhammad Al-Fulani Al-Kashnawi, a figure from the twelfth century of Hijra, who learned from the scholars of his land, then traveled in search of more knowledge, performed pilgrimage, and settled in Egypt, where he died in 1154 AH / 1741 AD. He authored a journey and several books, and Al-Jabarti translated him in Wonders of Antiquities. See: Al-Hassan ibn Muhammad Al-Wazan Al-Fasi: Description of Africa, translated from French by Muhammad Haji and Muhammad Al-Akhdar, Dar Al-Gharb Al-Islami, Beirut, Lebanon, 2nd edition, 1983, p. 550.

He lived around 950 AH / 1543 AD. Al-Aqib bin Abdullah al-Ansumi al-Masufi came from the region of Agdas¹. He received his early education from Sheikh Muhammad bin Abdul Karim al-Maghili at the Mosque of Al-Karama, where he learned about monotheism, logic, and the Arabic language. He also studied under Imam al-Suyuti (d. 911 AH / 1505 AD). He is known for his remarkable commentaries, including one on the words of Khalil, and he wrote a treatise on the obligation of Friday prayers in the village of Anasb. Muhammad bin Muhammad Makhlof described him as “the intelligent jurist of his time, unique in his era².”

C. Sheikh Ibrahim bin Abdul Jabbar al-Fijji (d. 920 AH / 1514 AD):

Born around 860 AH / 1455 AD, he studied under his father and learned from the prominent scholars of Figuig³. He traveled to Fes, where he studied under the renowned scholar Ibn Ghazi, before continuing to Tlemcen, where he learned from Imam al-Sanusi. After returning to his hometown, he took on the roles of teacher and judge⁴. While en route to West Sudan, he passed through Touat and encountered al-Maghili’s uprising against the Jews, aligning with his stance on the matter. He composed a poem criticizing the people of Touat who opposed al-Maghili’s views regarding the Jews:

- > “O inhabitants of Touat, listen to my words,
- > It is time to reveal both the part and the whole.
- > Are you on the religion of the Prophet Muhammad,
- > Or are you like the people, shaped by the Jews?
- > Why have you honored them upon yourselves,
- > When Islam is more deserving of honor at its core?
- > If this is the opinion of your jurist,
- > What then of the ignorant and the fool?⁵”

D. Sheikh Omar bin Ahmad al-Bakkai al-Kunti⁶ (d. 960 AH / 1553 AD):

¹- The word "Agadez" in the Tuareg language translates to the act of "visiting." It was established in the 5th century AH / 11th century AD by Tuareg tribes who bought a piece of land from the Gobir tribes to build the Sultan's house. They named it Agadez, meaning "the visit." Agadez was historically an important center for desert trade and a meeting point for many trade caravans traversing the region's deserts.

²- Muhammad ibn Muhammad Makhlof: the previous source, p. 278.

³- Figuig or Fqiq: A region located in the southeast of Morocco.

⁴- Nur al-Din Haj Ahmad: the previous reference, p. 28.

⁵- Imam Al-Mughili: A Message to Every Muslim and Muslimah, vol. 2, p. 59. Abdullah Hamadi Al-Idrisi: the previous reference, vol. 2, p. 184.

⁶- The title "Al-Kunti" refers to the Kunta tribe, and the first bearer of this title among his ancestors was Muhammad Al-Kunti ibn Ali, who derived it from his maternal grandfather, Ahwa bint Muhammad Al-Alim ibn Kunta ibn Zamm, chieftain of the Ibdokal Sanhaja tribe. See: Muhammad ibn Al-Mukhtar Al-Kunti (d. 1242 AH / 1826 AD): The Shield of the Seeker without the Seeker, edited by Muhammad Al-Mahdawi, Publications of the Mohammedan League of Scholars, Morocco, 1433 AH / 2012 AD, vol. 1, p. 21.

Known as Sidi Omar, he was the son of Sheikh Ahmad al-Bakkai (Boudma) and traced his lineage back through several notable ancestors¹. Born in 865 AH / 1460 AD in Walata, he studied under his father before traveling to the Maghreb and then Egypt, passing through the Levant². He performed the pilgrimage and later returned to the land of Takrur, where he met the esteemed Sheikh Muhammad bin Abdul Karim al-Maghili. He remained with him for a long time in Sudan and also at his zawiya in Touat, performing pilgrimage a second time with him. He learned hadith, jurisprudence, Arabic, legal politics, logic, and the obligations of worship³.

After the death of Sheikh Muhammad bin Abdul Karim al-Maghili, Sidi Omar Kunti inherited the leadership of the Qadiri order in that region, establishing the Kuntiya zawiya. He was eventually killed by bandits while praying on a mountain in the Sous region and was buried in Aqqa, one of the towns near the river of the same name, which is a tributary of the Draa River⁴.

H. Sheikh Muhammad bin Abdul Jabbar al-Fijiji (d. 950 AH / 1543 AD):

Born around 870 AH / 1465 AD in the town of Figuig, he initially studied under his father and other local scholars. He traveled to Tlemcen and Fes, where he learned a wide range of sciences. He was known for his poetry, having composed many verses in praise of the Prophet Muhammad (peace be upon him). He met al-Maghili in Fès, where he learned about Sufism, hadith, jurisprudence, creed, and logic⁵. He later returned to his hometown where he taught and served as a judge until his death in 956 AH / 1549 AD⁶.

Fourth: His Works Despite his active involvement in the struggle to spread the teachings of the Islamic creed among these communities, Sheikh Imam al-Maghili did not neglect writing and authorship. He left behind several works in various fields of knowledge that reflect his vast knowledge and rich culture. Notable among his writings are

On (Invitation to Islam) Sheikh al-Maghili wrote several books, mainly in the form of letters during his dialogues with the kings and princes of West Africa. Among these works is:

- Tadj al-Din fi ma Yajibu 'ala al-Muluk wa al-Sultanin:

This work consists of a series of questions exchanged between al-Maghili and the Emir of Kano, Muhammad bin Yaqub Renfa. In this letter, al-Maghili presented some general political principles of governance in eight chapters. The first five chapters discuss the

¹- See: Sheikh Al-Mukhtar ibn Ahmad Al-Kunti: The Radiant Star in Mentioning the Virtues of the Sheikhs and the Realities of the Awraad. introduction and editing by Muhammad Al-Damnati, Publications of the Ministry of Endowments and Islamic Affairs, Morocco, 2019, p. 33.

²- The term refers to the lands inhabited by the black Takarur, which occupy the largest part of extreme West Africa, east of Senegal today. For more, see: Abdullah Hamadi Al-Idrisi: the previous reference, vol. 1, p. 59.

³- Nur al-Din Haj Ahmad: the previous reference, p. 32.

⁴- Hamah Allah Ould Al-Salem: Pilgrims and Migrants, Scholars of the Land of Shinqit (Mauritania) in the Arab Countries and Turkey from the Ninth to the Fourteenth Century AH, 1st edition, Dar Al-Kutub Al-Ilmiya, Beirut - Lebanon, 2012, pp. 82-83.

⁵- Nur al-Din Haj Ahmad: the same reference, p. 32.

⁶- Idris Ben Khoya and Fatima Barmati: Same reference, p. 16. Abdullah Hamadi Al-Idrisi: Same reference, vol. 2, p. 182.

responsibilities of the emir in his own conduct and in the affairs of his subjects. The sixth, seventh and eighth chapters¹ deal with the following topics:

- The need for justice and benevolence.
- The proper means of obtaining legitimate income.
- The last chapter is devoted to the legitimate use of public funds².

On What is Permissible for Rulers in Restraining People from the Forbidden

This is a counsel from Imam al-Maghili to the Emir of Kano, advising him on the necessity of restraining both religious and worldly corruptions. The topic of the dialogue generally falls within the framework of inviting and empowering the religion of God³.

Questions of the Asqiya and Al-Maghili's Answers:

The questions of the Asqiya and Al-Maghili's answers revolve around seven detailed issues concerning the internal conditions of the country and its relations with neighboring emirates and tribes. Imam al-Maghili provided some advice and guidance to Emir al-Asqiya Haj Muhammad to help him manage the affairs of his emirate in accordance with the correct Islamic law⁴.

Lamp of Souls in the Principles of Prosperity

This is a letter sent by Imam al-Maghili to some scholars and jurists of his time, dealing with the churches established by the Jews, who gained political and religious influence⁵. This work was achieved by Professor Rabah Bounar and was published in Algeria in 1968. Manuscripts of it exist at the Ahmed Baba Research Center in Timbuktu, Mali⁶.

B- On Logic

Regarding his works on logic, we note the following:

- Lub al-Bab in Returning Thought to Correctness: Edited and studied by Abu Bakr Belkacem Dhiab al-Jazairi. This book was published with the addition of the word "Lub" at the beginning, while the correct version, according to other manuscript copies, does not include it. This is the same book by al-Maghili on logic, famously known as "Fasl al-Khitab in Returning Thought to Correctness⁷."
- Grant of the Bestower in Returning Thought to Correctness: This is a poem on the science of logic. He also authored another work, which is a commentary on al-Khounji's "Al-Jamal" in logic

C- On Monotheism

Regarding his works on monotheism, we mention:

¹- Ahmed Aba Al-Safi Jafri: From the History of Tuat, Al-Hadara Publications, Algeria, 2011, 1st edition, p. 16.

²- Ahmed Aba Al-Safi Jafri: Same reference, p. 16.

³- Nour Eddine Hajj Ahmed: Same reference, p. 74.

⁴- Nour Eddine Hajj Ahmed: Same reference, p. 74.

⁵- Ahmed Aba Al-Safi Jafri: Same reference, p. 17.

⁶- Same reference.

⁷- Same reference.

- Response Without a Title: This is a dialogue between al-Maghili and Muhammad bin Yusuf al-Sanusi concerning the science of monotheism, where Imam al-Maghili critiques the method adopted by al-Sanusi on this subject¹.

D- On Sufism

We note his work on Sufism:

- Response to the Mu'tazila: This is a manuscript available at the Sheikh al-Maghili Museum in Touat, where he responds to the theological views of the Mu'tazila. He wrote this letter at the request of some of his fellow scholars in the Maghreb to support the people of the Sunnah. In this manuscript, we see that al-Maghili does not directly refute the corrupt doctrines of the Mu'tazila but focuses on clarifying the views of the people of the Sunnah regarding the engagement with theological sciences².

- Warning the Unaware About the Deceivers Cloaked in Claims of the Stations of the Gnostics: In this book, Imam al-Maghili criticizes those who falsely claim to be Sufis.

H- On Literature The distinguished Imam al-Maghili has written many works in the field of literature³, including:

Introduction in Arabic: A Poem in Praise of the Prophet Muhammad (pbuh), copies of which are available at the Ahmed Baba Documentation and Historical Research Center in Timbuktu, Mali.

- Summary of the Key and its Explanation in Rhetoric: He also wrote a commentary on the "Mukhtasar" of Khalil, which he entitled "Mughni al-Nabil"⁴.

W- On Jurisprudence

Regarding his works in jurisprudence, we mention: - Tafsir of Surah Al-Fatiha: This exists as a manuscript privately owned by Professor Nadhir Ousalam, Director of the Islamic Center affiliated to the Ministry of Religious Affairs in Oran⁵.

- **Forty Hadiths:** This exists as a manuscript, with a copy available at the Ahmed Baba Documentation and Historical Research Center in Timbuktu, Mali⁶.

Conclusion:

In concluding this research paper, I have reached several findings, which I can summarize as follows:

Sheikh Imam Muhammad bin Abdul Karim al-Maghili is considered one of the key figures who contributed to the reform of social and economic conditions and the rectification of doctrinal concepts, both in the Touat region and in sub-Saharan Africa (the Sudanese lands).

Sheikh al-Maghili dedicated his efforts to establishing justice and combating corruption. He is regarded as a standard-bearer of Islam and moderate thought in Algeria and sub-

¹- Abdullah Hamadi Al-Idrisi: Same reference, p. 305.

²- Ahmed Aba Al-Safi Jafri: Same reference, p. 18.

³- Ahmed Aba Al-Safi Jafri: Same reference, p. 18.

⁴- Abdullah Hamadi Al-Idrisi: Same reference, p. 307.

⁵- Same reference, p. 308.

⁶- Same reference.

Saharan Africa. Thanks to his insightful vision, he succeeded in reforming these communities and spreading the principles of moderate Islam characterized by coexistence and the preservation of rights.

Sheikh Muhammad bin Abdul Karim al-Maghili is recognized as one of the most important scholars of the Maliki school in Algeria, who utilized dialogue and debate, in addition to his correspondence with the jurists and scholars of his time to seek fatwas and address fundamental reform issues among scholars in various regions.

He also succeeded in establishing scientific beacons in sub-Saharan Africa and worked on training and reviving followers of the Qadiri Sufi order, as he was the one who expanded its bridges in sub-Saharan Africa.

The reformer Muhammad al-Maghili faced a personal trial when his son was killed by the Jews, may God curse them. He harbored a strong animosity toward them and fiercely opposed and challenged them in the Touat region. After leaving Tlemcen, disturbed by the corruption there, he faced even greater corruption in the oasis of Touat, which was manifested in Jewish interference in local trade, their control through the establishment of temples (churches), distortion of Islam, and the spread of superstition, among other acts displeasing to God. His motto was “enjoin what is right and forbid what is wrong,” and he resisted them with all his might, despite the opposition of some scholars and rulers. Nevertheless, he continued his reforming mission and succeeded in expelling the Jews from Touat forever.

In concluding this research paper, I would like to make the following recommendations:

1. Promote awareness of the balanced moderate thought of Sheikh Imam Muhammad bin Abdul Karim al-Maghili.
2. Work to establish an intellectual, scientific, and spiritual association to serve as a bridge between Algeria and sub-Saharan Africa.
3. Attempt to establish and revive the spiritual links of the Sufi orders between Algeria and West Sub-Saharan Africa.

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