

THE ISLAMIC SCHOOLS OF THOUGHT IN THE ISLAMIC MAGHREB: A READING ON THE CALL AND SPREAD FROM THE 2ND CENTURY AH/5TH CENTURY AD TO THE 8TH CENTURY AH/11TH CENTURY AD.

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Abstract :

Studying the spread of ideas is of great importance in the history of nations, as it carries many implications about the mentalities of nations, their intellectual immunity, and the most important factors that contribute to that. Islamic schools of thought are among the most important manifestations of thought, due to their connection to the sanctity of doctrine, the prohibition of tampering with its origins, and the necessity of understanding its rulings correctly according to the requirements of historical stages. Hence, this article deals with the historical study of the spread of the most important Islamic schools of thought in the Islamic Maghreb countries, in an attempt to provide a vision of Maghrebian societies and their interaction with Eastern Islamic schools of thought, while understanding the most important elements involved in this relationship.

- 1. Introduction:** After the Islamic conquest of the Maghreb, the Berbers accepted Islam with contentment and firmness in their hearts, but the political and jurisprudential differences in the East produced multiple religious movements, it was very natural for them to spread to the Maghreb, especially since many of its converts followed the invitation to Accepting it, many schools of thought have been able to cause widespread unrest among the people of the Maghreb, such as the Al-Safari, Ibadi, and Shia schools, in addition to the Sunni doctrine, and we have the following problem: / 5 AD to C 5 AH / 11 AD?
- 2. Al-Safari schoolⁱ:** The beginning of the call to the Al-Safari school in the Maghreb dates back to the end of the first century and the beginning of the second century of the Hijriⁱⁱ, where the Al-Ibadiya sources differ that the first call to the Al-Safari school was Ikrama Mawly Ibn Abbasⁱⁱⁱ (between C: 1-2 AH / 7-8 AD), who came with Salama Ibn Saeed^{iv}. (C: 2 AH/8 AD) On the back of Jamal Wahid, Salama calls to the al-Ibaadi school, and al-Darjaini calls to the Al-Safari school, and al-Darjini says in this, "The first person who came to seek the Ibaadi school, and we were among the Africans, Salama bin Saeed said: He came to us from the land of Basra and with him." Imam Ibn Abbas, the follower of Ali Bair, advocates for the Madhhab of al-Ibadiya and Imam al-Safariyyah.^v
And with regard to the on the effect of al-Safari call in the Maghrib, and the activity of Ikrama in it, it is necessary to say that al-Qairwan was the center of al-Dawafa and its source, as Ikrama contacted the heads of the tribes, for example: Maysara al-Mutaghari, the leader of the tribe of al-Mutaghra^{vi}, who received the al-Safari beliefs in secret by working on watering at the hands of Ikrama, and after he was able to Akhmat al-Uloom al-Nasir Bashar spread it among the sons of his tribe Mutaghrah, and in al-Qairwan also called Ikrama Bismaku bin Wasul^{vii} (Q: 2 AH/8 AD), the sheikh of the tribe of Maknasa al-Berberiya, until his death in the year 107 AH/532 AD. Known as one of the famous people of knowledge, he made a great journey in spreading

the Al-Safari doctrine among the tribe of Maknasa, and also among the Bedouin tribes, taking up his tent in the area of Tafillat^{viii} as a pulpit for Al-Safariyya. The Sufriya Call also affected the Barghawata^{ix} tribes, which received the doctrine at the hands of Tarif bin Malik^x (Q: 2AH / 8AD). The one who received the teachings of the doctrine from Ikrama personally in Al-Qairwanas well as El-Safari doctrine also spread among the Zenata tribes^{xi}, but in a way that we see as limited, and some Arabs in the lower Maghreb, as well as some groups of Africans, adopted it^{xii}.

It is important to target important personalities to inculcate the Da'wah, and most of them are Berbers with wisdom and prior knowledge of the turbulent political situation, and also great wisdom through the exploitation of these conditions for the sake of propagating the doctrine. They established Islam in a big way, and none of them were evil in carrying out their ambitions in a manner that was in the form of the Shari'i, following the doctrine of the Khawarij, which gives the right to every Muslim in accepting the Imamate^{xiii}.

As for the geographical area for the spread of Saffirism, the Maghrib. The farther Maghrib was the largest area for them to exist, because it is the place for the tribes that adopted to the doctrine, and also because the Farthest Maghrib has spread the Da'wah of Saffriyah to a greater extent, with the emergence of Saffir minorities in the lower Maghrib, represented by some prostitutes and some Arabs^{xiv}.

In the Farthest Maghrib, the Al-Safariuns in declaring their revolt against the Umayyad rule in the Maghreb were filled with anxiety, which they carried to the throne, because of what some of them did to extort, abuse, and despise the people of the country among the Muslims. Umar bin Abdullah al-Maradi^{xv} factor who appointed Ubaidullah bin Al-Habhab^{xvi} (Q: 2H/8 AD) in it, then expanded their rebellion and appointed a man named Maysara^{xvii} al-Mutaghari^{xviii} al-Safari as the leader of the rebellious Berber tribes^{xix}.

Then the al-Safariya assigned the leadership to Khalid bin Habib^{xx}, even if it appears that the killing of Mesara and the appointment of Khalid were motivated by strategic military motives, but it hides the tribal background, because the Zinati, who enjoyed the strength and aggressiveness of the war and revolution, may have wanted to appoint a leader from among their followers instead of the followers of the Mutaghra tribe to charge them. The soldiers and the army of fighters, and the effect of this was quickly seen when the al-Safuri led by Khalid managed to defeat the Umayyad army at the position of the nobles, so it was a powerful blow so that the Umayyad caliph Hisham bin Abd al-Malik became angry and said in a clear Arabic tone, "By God, the anger of the Umayyads will be for them, and I will send an army to them first." And finally, I then went to the barbarian side of the camp of Qaisya or Tamimi.^{xxi}

After the Battle of Al-Ashraf, the Al-Safariuns regained their vitality, and almost took control of the ruling authority in the Maghreb, but their army was divided in the face of the Umayyad power in Al-Qairwan into two factions, one led by Akasha bin Ayyub al-Fazari and the other led by Abd al-Wahed al-Hawari. Safwan al-Kalbi^{xxii}, who came to the land of Maghrib in the year 124 AH/742 AD, was able to defeat them in 125 AH/743 AD^{xxiii}.

After the defeat of Al-Safriya, Al-Thuri was active, through movements in several regions of the country of the Maghreb, but the power was absent from their activity..^{xxiv}

And the people of Al-Safriya who were settled in The farther Maghrib, then Isa bin Yazid al-Aswad^{xxv} (140-155 AH/757-772 AD) came to them and started building the city of Sajalmasa, except that they took things from him, so he killed him and Abu al-Qasim Simko^{xxvi} took over

after him, so that the rule would be inherited by his sons after him. Confronted with the Bani Mudarar Al-Zahf al-Fatimi dynasty, which was one of the results of the weakness of their wealth^{xxvii}.

3. Al-Ibadi doctrine in the Maghreb.

The Ibadi doctrine is one of the Islamic schools of thought that emerged in the midst of political turmoil, exemplified by the strife that occurred between Ali bin Abi Talib and Muawiya bin Abi Sufyan.

Except for the fact that Basra city was the center of it because of the presence of al-Taabi Jabir bin Zayd^{xxviii} (22-96 AH/642-714 AD) , although the Ibadis attribute themselves to Jabir bin Zayd, but this does not hold true from the historical narratives. Ibn Abi Hatim said: "Ahmad bin Sinan Abd al-Rahman bin Mahdi told us on the authority of Abi Hilal on the authority of Dawud on the authority of Ezra, who said: I entered upon Jabir bin Zayd, and I said: These are the people who will destroy you - that is, the Ibadiah -? "^{xxix}.

As for the word al-Ibaaziyyah, it is derived from the name of Abdullah bin Ibaad, and it is derived from the saying of Al-Darjini: "Abdullah bin Ibaad was the imam of the people of al-Tarqiq, and the collective word was the source of disagreement. For what he believed, Ahl al-Khilaf, and he was the head of Al-Aqd, and the leader of Basra and other al-Amsar." ^{xxx}

After the formation of the Ibadi school in the East, the Ibadis tried to spread their beliefs in the Maghreb, and Salama bin Saeed was the first advocate of the Ibaadi school in the Maghreb, and Salama was very enthusiastic about this mission, saying: No shame on the life hereafter..^{xxxi}

The descent of Ibn Saeed and his activity in al-Qairwan in the formation of the encouragement of the Western elite towards the al-Masir al-Misaari in the campaign of knowledge in the journey to Basra to receive knowledge at the hands of Abi Ubaydah Muslim bin Abi Karima and also: Abu al-Khattab Abd al-Alai bin al-Samh al-Maafari, and Abd al-Rahman bin Rustam al-Farisi, and Asim al-Sadarati. And Ismail Ibn Darar al-Ghamdisi, and Abu Dawud al-Qibili^{xxxii}, and by reading these names, it is clear that the century of Da'wah al-Ibadiya extended through the upper and upper Maghrib, Abu al-Khattab Abd al-Alai ibn al-Samh was from Arab Yemen, and Abd al-Rahman ibn Rustam was from Persia and was a resident of Qairwan, and Asim al-Sadarati was from the tribe of Sidrata in. Al-Awras and Warjalan, and ismail bin Darrar from Ghadamus south of Tripoli, and Abu Dawud al-Qabili al-Nafzawi from Nafza south of Africa. And they were communicating with them side by side in Basra by the hand of Abi Ubaidah, the founder of the Da'wah and the Al-Ibadiya movement, which will be witnessed in the Maghreb Al-Awsat and Al-Adniya..^{xxxiii}

After the five people finished their education in the East, they decided to return to the Maghreb with the intention of revolution and the establishment of a state. Abu Ubaidah, go to your country, if there is one among the people of your invitation from the number and the number of people who do not have to count on you, then fall upon yourselves with a leg from you, for Abu will kill him^{xxxiv}, and he pointed to Abu Al-Khattab, may God have mercy on him. We mention among them: Abu Khalil al-Durkali, Abdul Wahab bin Abdul Rahman bin Rustam, as well as Umar bin Yamuktan, who was able to contribute to the establishment of a school for the teaching of the Qur'an in the area of Jabal Nafusah, and that was around the year 140 AH/757 AD in the city of Iftaman..^{xxxv}

And the Ibadiyas in the Lower Maghreb had appointed al-Harith bin Talid to manage their affairs. The elders of Gharb of Tripoli^{xxxvi} and their agreement on the Tawliya of Abi Al-Khattab

al-Maafari, and this meeting was held in Syria and its pledge of allegiance^{xxxvii} was in the year 140 AH/757 AD.^{xxxviii}

After his pledge, Abu al-Khattab moved towards the city of Tripoli, which he captured and expelled from it, Muhammad bin Ali bin Abdullah, and remained there for a period of time, during which he was able to control the situation, then he turned to Djerba, Mount Dammar, and Qabas, so he took control of them and large areas of the Lower Maghreb.^{xxxix}

During this period, Al-Safriya had seized Al-Qairwan and narrated the story in it, which led Abu al-Khattab to think about seizing it^{xl}. After the annexation of Madinah^{xli}, you appointed Abd al-Rahman bin Rustam in charge of its affairs, and Abu al-Khattab went out to meet al-Awam bin Abdulaziz Al-Balji, who came with an army before the Abbasids and met him in the land of Sirte and was able to defeat him. The land of Sart and the battle..^{xlii}

During a short period of time, the Ibadis were able to expand their influence over a vast territory that extended over most of the Maghreb region.

After the victories of the Abbasids in sending the troops, Muhammad bin Al-Ash'ath al-Khaza'i joined the army of the Arabs, and he was convinced by al-Ahab bin Salim al-Tamimi. This led to the withdrawal of many of Abu al-Khattab's ^{xliii}forces, and Ibn al-Sha'ath attacked al-Baghat and was able to kill Abu al-Khattab, but Abd al-Rahman bin Rustam was unable to support him..^{xliv}

The form of the death of Abi al-Khattab is an important point in the path of the Ibadi doctrine and his da'wah, where Abd al-Rahman bin Rustam turned his attention to the Middle Maghreb^{xlv}. Al-Khattab and what confirms that al-Halaf al-Qawy between him and the tribes of Berberia, which is in the Al-Maghrib al-Awsat. As a result of that, he decided to move to the Middle Maghreb and as soon as he reached the region of Souf, Ajj came to the pillar of Shaykh from the Al-Abaziya from Tripoli, and he was an Imam for defense in the year 144 AH/761 AD..^{xlvi}

And the Ibadis decreed the proclamation of the Imamate of al-Zhoor from the Maghreb al-Awsat, and Ibn al-Saghir says in that, "When the Ibadis came down to the city of Tihart and wanted to build it, their leaders gathered together and said, 'Do you know that there is no one who rules our affairs except an imam, to whom we return in our judgments, and who judges the ^{xlvii}oppressed of our oppressors? So they changed their command between them and found each tribe of them with one head or two heads or more^{xlviii}..

The establishment of the Islamic State, which formed a political reservoir for the followers of the Ibadi sect, contributed to the creation of political stability, and the adherents of the doctrine enjoyed a lot of security and support, especially because the Islamic State extended over a vast area from Jabal Nafusa to Al Jarid al-Tunsi, and to the eastern oases of the Middle East, and Jabal Oras and Zab. and Teherat region..^{xlix}

4. Shi'a' in the Maghreb:

4.1 Al-Adarsa:

Al-Zaidiyyah is also one of the sects of Shia, and they are those who believe in the Imamate of Zayd bin Ali bin Al-Hussein bin Ali, may God be pleased with them, and Zayd came out against the Caliph Hisham bin Abdul Malik in the gathering of the people of Kufa despite the advice of his brother, Aba Jafar Muhammad al-Baqir. Because of the prohibition of all Abu Bakr and Umar^{li}, may God be pleased with them, they called it "false". After the killing, the battles with the Umayyad troops..^{lii}

Al-Thawri activity returned to the Zaydis through the revolution of Muhammad al-Nafs al-Zakiyya ^{liii}in the year 145 AH/762 AD in Madinah al-Munawarah, and then the revolution of al-

Hussein bin Ali bin al-Hasan bin Ali in Hijaz in the year 169 AH/785 AD during the caliphate of Musa al-Hadi, who succeeded in suppressing the Zaydis in the Battle of Fakh near Mecca, and participated in this battle, Idris ibn Abdullah ibn al-Hasan ibn al-Hassan ibn Ali and his brother Yahya, two of them, Uma al-Hussein ibn Ali, the leader of the revolution, succeeded in escaping, but Yahya was captured by the soldiers of Harun al-Rashid and killed, and Idris fled to Egypt and then to the Maghrib in the company of Mullah Rashid. And it came down in the west of The farther Maghrib to the tribe of Orba and the foundation of the state in the year 172 AH/788 AD.

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And the Speaking of the Zaydi call in the Maghreb, its historical roots go back to the activity of the personality of Jesus Ibn Abdullah, who sent Muhammad al-Nafs al-Zakiyya^{lv} (93-145 AH / 712-762 AD) to the Al-Zaydi doctrine, and when his call was answered by the Berbers, but he returned to the East in other matters. As Muhammad al-Nafs al-Zakiyya sent his brother Sulaiman to the country of Maghrib and went down to Tulmasan after a long journey, during which he died in Egypt, the country of Sudan, and Zab in the Middle East, avoiding the eyes of the Abbasids, and in Tilmasan, the Zaydi prayer was carried out by praying for Hasan bin Ali bin al-Hasan bin al-Hassan bin Ali after the death of al-Nafs al-Zakiyya. However, he returned to participate in the Al-Zaidi revolutions in the East, and he reached the country of Maghrib, Dawood bin Al-Qasim bin Ishaq bin Abdullah bin Jafar bin Abi Talib.^{lvi}

And it seems that the activity of Isa bin Abdullah and Sulaiman bin Abdullah was of great benefit, and its fruits were harvested by Idris bin Abdullah bin Al-Hasan bin Al-Hasan bin Ali bin Abi Talib, who found his soul devoted to his call among the Berber tribes in the Maghrib The farther Maghrib, so after the long journey that Idris had made, he came down. In the city of Talmsan, he struck with Barqa and Qairwan, Maghrib in -and then he met Maulana Rashid al ^{lvii} the year 172 AH/788 AD, and met Ishaq bin Muhammad bin Abd al-Hamid, the Amir of Urba^{lviii}, who was known as Haqiqat Idris, and he answered and prayed to all the Berbers for his allegiance, which is what you did when he met his call. Amira, and after Istitb al-Amir Zahaf conquerors of the areas still under the Jewish and Christian doctrine, such as Qandalawah, Bahlawana, and Madiwana, as well as the conquest of Tamasta, chala city, and Tadla, then attack to Tulmasan in the year 173 AH/789 AD, and it included the tribes of Bani Yarab and Maghrawa and annexed it to the Queen of Tua and built Masjid. He was named as Al-Shamakh Ten, which led to his death in the year 175 AH/791 AD..^{lix}

After the death of Idris, he did not leave a son to succeed him, and he had a concubine named Kinza, so Mullah Rashid met with Al-Berber, and agreed to wait for the birth, if he had a son by marriage, after he reached his family, and after Kinza became pregnant, he gave birth to a son, so he named Rashid Idris and took care of him. , and after the age of 11 years, this pledge was made in the year 188 AH/804 AD..^{lx}

Idris Al-Thani aimed at consolidating the pillars of his empire, especially after his ranks were supported by all the Arabs, the beginning of the construction of the city of Fas in 192 AH/808 AD, and then under his rule the conquest of Tulmsan, which had come out of his rule, and the rebuilding of mosques, and the extension of his rule to include the farther Maghrib and a large part of the Maghrib. Al-Awsat to the Chelf..^{lxi}

After the death of Idris al-Thani bin Idris in the year 213 AH/828 AD, the caliph of his son Muhammad, who proposed to him his grandmother, the treasure, to divide the state between his brothers, so he answered it. However, it was Sadda from the Queen's staff that his brother Isa

went to Shala city and Tamsna city and his brother Al-Qasim Sahib in Tangier when he ordered the war against Isa al-Muttamard..^{lxii}

This feudal interest of the Al-Idrisiya state contributed to the appearance of Alawite emirates in the Maghreb, which belonged to three branches: Banu Sulaiman bin Abdullah bin Al-Hussein bin Ali bin Abi Talib, Banu Muhammad bin Jafar bin Al-Hasan bin Al-Hasan bin Ali bin Abi Talib, and Banu Al-Hasan bin Sulaiman bin Al-Hussein. Bin Ali bin Al-Hussein bin Ali bin Abi Talib, who exercised authority over limited areas within the Maghrib as follows:

- Emirate of Al-Husseiniyin Al-Alawiya: It is located to the west of Madinat Arba, and the Berber tribes of Sanhaja and Zawawa.

- Emirate of Al-Hussein from Bani Muhammad bin Jafar: It was established in the plain of Mutija near the northern coast of the Middle East and its queens were Banu Muhammad bin Jafar bin Al-Hasan bin Abi Talib.

- The Alawite Emirates of Sulaymaniyah: It is attributed to Banu Sulaiman ibn Abdullah, brother of Idris, and the Sulaymanians were able to establish several emirates in the north and west of the Middle Maghreb, including Mudakara, known as Maliyana, and also the city of Souq Ibrahim, located at the mouth of Wadi Shalf, and the king of the Alawites, the green city "Ain al-Dafla Currently, and al-Sulaimanyun governing Talmsan."..^{lxiii}

4.2 Ismaili Shia:

The faction of the Shia sect is attributed to Ismail bin Jafar al-Sadiq, where after the death of Jafar al-Sadiq in 148 AH/765 AD, there was a split between the Shiites^{lxiv}. Bans from his father, and the Imamate remained in the descendants of Ismail, where it passed to his son Muhammad Al-Maktoum, and after him his son Jafar al-Sadiq, and after him his son Muhammad al-Habib, and after him his son Abdullah al-Mahdi, who appeared in the country of Maghrib and established the state there..^{lxv}

The Ismaili Shiite doctrine spread to the Maghreb through the practice of da'aa, in the year 145 AH/762 AD, Abu Abdullah Jafar ibn Muhammad (Jafar al-Sadiq) sent two messengers to the Maghreb for the purpose of calling for the Shia doctrine, and he ordered them to separate in the Berber country. He spoke and built a mosque with her and married a woman. From the persuasion of many of the people of Katama and Nafza and Samata, he said, "I and Abi Sufyan were sent, and they said to us: Go to the country of Maghrib, so we were told to go to the country of Maghrib, for you will come to the land of Bor, so plow it and cultivate it until the master of the seed comes, and he finds it humiliated, and the seed is loved in it."..^{lxvi}

The second movement of the Ismaili Shiites in the country of the Maghreb was through the movement of al-Hussein bin Ahmed bin Muhammad and the name Abu Abdullah Shi'i. And he showed them the filial piety of their parents and speaking about the virtues until their hearts were satisfied, and he asked them about their love for the sultan, and they answered that he did not obey them, then he accompanied them on their way^{lxvii}, claiming that he intended to go to Egypt. So he came down near the mountain called Ekjan in a place called Faj al-Akhyar and that was in the year 288 AH/901 AD, Aghabal tried to kill -r until Ibrahim ibn aland he was a great leade ^{lxviii} him, but Katama^{lxix} forbade him. As a result, he obtained many spoils and controlled several cities such as Tasrut, Mila, and the city of Ikjan, which was the center of Lajanda, and Abu Abd Allah extended his expansions^{lxx} by including Setif Muscat, an extensive campaign against the dominant forces. So Zaida Allah wanted to break Shuka Katama and Abi Abdullah brought a large army and sent it to Abi Abdullah..^{lxxi}

In the midst of these events, Abu Abdullah was waiting for the arrival of Ubaidullah bin Muhammad al-Habib, who was the person who was praying for him and giving good news of his Mahdiwa. Abu Abdullah Junda went to Sajalmasa^{lxxii} for the liberation of al-Mahdi and on the way to Sajalmasa Jaz Ali Tihart entered it and burned it and violated its sanctity and killed the Ahl al-Bayt al-Imam Al-Ristmiya and the Imamate ended with the killing of Imam Yusuf bin Muhammad bin Afalah^{lxxiii}. Those who were in captivity, Abdullah walked among the heads of the tribes, saying: "This is your friend." Then they returned to Raqada in the year 297 AH/910 AD, and Al-Mahdi pledged allegiance to it, and then later he established the organization of al-Dawwain, but Abu Abdullah al-Azam, upon him, did not follow al-Mahdi. tyranny; And when I felt al-Mahdi from him, he ordered to kill him, so he was killed in the year 298 AH/911 AD, and he was later killed by the tribes of Al-Berber, who were able to control him..^{lxxiv}

The beginnings of the Fatimid rule in the Maghreb were not stable, for there were major revolutions, the first of which was the Sajalmasa revolution and the Purity against the Fatimid workers who were appointed in Hadith. 926 A.D., the Fatimid rulers of Al-Mahdi Al-Jewish did not allow Zinatah to subjugate them, and he carried out a great massacre on them, and this was not supported by the determination of the Al-Zanatites who supported the tribe of Lamaya, and they defeated the Fatimid Al-Jewish, who were in charge of the entire Zab region, and Al-Mahdi was not able to regain his control over the Maghreb except by preparing an army of Katama Wali, son of Abi al-Qasim^{lxxv}, was the greatest revolution of the Fatimids, the revolution of Abi Yazid Mukhlid bin Kidad (323 AH-336 AH/935 AD-947 AD), who was able to form an army, he was able to defeat the Fatimid armies and reach Al-Mahdiya, which he almost conquered, and continued^{lxxvi} the Fatimid rule in the Maghreb region. Until Al-Mu'izz decided to move to Egypt after the success of his campaign against it in 361 AH/972 AD, leaving the rule of Maghrib to Bilkin bin Ziri al-Sinhaji, who took from him the pledge to protect the Shi'ite doctrine, and to call upon the Fatimids..^{lxxvii}

And despite the efforts made by the Fatimids for the obligation of the Shiite doctrine and its spread in the country of the Maghreb, they failed to get people to follow their doctrine for a long time, and their attempts to establish a Shiite country in the Maghreb failed, until Al-Mu'izz bin Badis announced the break with the Al-Fataim and the Shiite doctrine since 440 AH/1048 AD. And the order of supplication for the children of Al-Abbas..^{lxxviii}

5. Sunni sects in Maghreb:

The word Sunnah refers to "what the Prophet, may God bless him and grant him peace, did not follow the Qur'an in action, speech, or speech"^{lxxix} and Ahl al-Sunnah wa Jama'ah, the term is associated with early periods of time due to the conflict that occurred in many issues, and the intention is to explain the followers, as it indicates the followers of the method of the first Salaf. The first caliphs and companions, and the jurists who are known for moderation, except for the Ahl al-Rai, or the Ahl al-Hadith. As for the approach of the jurists of Ahl al-Rai in Iraq, the Companions of Abu Hanifa understood it, and the approach of the jurists of Ahl al-Hadith in Al-Hijaz and their imams was Malik bin Anas and Shafi'i after him..^{lxxx}

The historical roots of the Sunni trend in the Maghreb go back to the early conquerors, who brought with them the understanding far from interpretation, and they made a great contribution in determining the religious identity of the Maghreb, as the scientific mission sent by the Umayyad Khalipha Umar bin Abdul Aziz played a major role in establishing the Sunni schools in the Maghreb. , because of the great interest shown by the books of the Maliki classes in their

Sardham and mention of their virtue, they were mentioned by Al-Maliki in *Riyad al-Nufus* and Abu al-Arab al-Tamimi in the classes of the African scholars and the scholars of faith in Lal-dbagh and others, and among them Abu Abdul Hameed Ismail bin Ubaidullah who lived in Al-Qairwan and had the knowledge of the people of the Sunnah and jurisprudence and passed away. 132 AH/749 A.D.^{lxxxix} Among them were also Talf bin Jaban, and Bakr bin Sawadah, Abd al-Rahman bin Rafi' al-Tanukhi, and Saeed bin Mas'ud al-Tajibi, and the establishment of these people was based on what was mentioned in the books of Tabaqah in Africa. Al-Maghrib, and Their goal is to teach and Education of the General on what Abu Al-Arab mentioned..^{lxxxii}

And what shows the behavior of these 10 jurists in the Sunnah of Sunnah, their standing with Hanzala bin Safwan al-Kulbi in confronting him with the Saffariya and their assistance to him in encouraging the public to fight, through their justification for the message, in which the signs of their intellectual and religious attention appeared, where they said: Prophet Muhammad, may God bless him and grant him peace, knows that all that Allah the Exalted has sent down comes to the ten verses: commanding, warning, evangelizing, forewarning of fire, informing of the first and the last, and judging by it, and similar to believing in it, and halal command to come, and forbidden command to not. Avoids, and the parables of the sermon: Whoever disobeys the command and reprimands the zajar, he will be glad tidings of the good news and his warning will be foreboding, and whoever disobeys the halal and prohibits the forbidden, and returns the knowledge in what the people disagree with to Allah, with clear obedience and righteous intention, he will lose success, success, and success, and the life of this world and the hereafter, and peace be upon him. After the formation^{lxxxiii} of the Sunni schools of thought, the Hanafi and Maliki schools of thought were the most present in the Maghreb, and the historical facts related to their appearance and disintegration are mentioned below:

5.1 The Hanafi Doctrine in the Maghreb:

The Hanafi doctrine is attributed to the jurisprudence Abu Hanifa al-Nu'man bin Thabit bin Zuti, born in Kufa in 80 AH/699 AD from the Persian family of origin. Every single opinion is based on his evidence, then he presents his opinion with approval and approval..^{lxxxiv}

The Hanafi doctrine spread in many parts of the world, and Maghrib was one of the regions where the Hanafi Madhhab spread early and from the second century to the Hijra through prayers, most notably Abdullah bin Farrukh^{lxxxv} (185 AH/801 AD) and Abdullah Bin Ghanim (190 AH/805 AD), because he was an Abd. Allah bin Farrukh was inclined to use the intellect and the hearing of Malik and Al-Thawri..^{lxxxvi}

Known as prominent scholars in the Maghreb who followed the doctrine of Imam Abi Hanifa, like Asad bin Al-Farat, who entered al-Qairwan with his mother, then left for the East, and took him directly from Malik. Al-Maliki scholars narrated about him "Al-Asadiyah" in which he collected al-Maliki and Hanafi jurisprudence, and Asad bin Al-Farat was the "Imam of the Iraqis in Qairwan" according to the words of Ja'far al-Qasari^{lxxxvii}, whose words were quoted by Al-Maliki..^{lxxxviii}

The Hanafi existence was not limited to Africa only, but extended to the Middle Maghreb^{lxxxix} and extended to many cities, including Tabna, Mila and Astif, Constantine, and Biskra, which were among the most prominent wealthy areas in the Middle Maghreb.

Al-Qadi Ayyad also mentions the dominance of the Hanafi doctrine in large areas by saying, "And it was entered by Imams from the Companions of Abi Hanifa, and the mother of Africa, and what was behind it was the dominant doctrine in the beginning."^{xc}

We cannot conclude from the texts that the doctrine of Abi Hanifa was a lesson in the disarray in the Maghreb and that its principles were based on what was agreed upon in Africa, as the doctrine spread and spread in the Middle Maghreb and reached the Al-Maghrib^{xcii}, but we do not know the extent of the Al-Huzur that Al-Ahnaf formed in it. .

5.2 Al-Maliki Doctrine in the Maghreb:

The Al-Maliki school is the second school of Sunni jurisprudence in terms of chronological order, and it is attributed to the scholar of Al-Madinah, Malik bin Anas al-Subhi, born in the year 93 AH/712 AD^{xcii} or the wisdom of the Sunnah, so that is the ruling that is obligatory, and that is the right thing. And the ruling that the world strives for, according to its opinion^{xciii}, then it will agree." And it appears through this description that Malik's doctrine is based on the heritage, i.e. following the Sunnah of the Prophet, and the opinion is an exception to it.

And the Maliki doctrine spread to the Maghreb through the Moroccan students who went to the Hijaz and heard from Malik directly, and among these students we mention Abu Muhammad Abdullah bin Farrukh al-Fasi (176 AH/792 AD), who went to the East and heard from Malik^{xciv} and Sufyan al-Thawri, despite his ownership. Malik was kind to look and reason, and Malik was generous and said, "This is a jurist of the people of the Maghreb" and the number of Malik's students from the Maghreb amounted to more than thirty people, including Ali bin Ziyad (d. 183 AH / 799 AD), Bahlul bin Rashid (d. 183 AH / 799 AD) and Abdullah bin Ghanim (190 AH / 805 AD). And Asad bin Al-Farat (213 AH / 828 AD)..^{xcv}

Ali bin Ziyad al-Al-Riyadi led the way in introducing Malik's doctrine to the Maghrib, and he mentioned al-Qadi Ayyaz, who was from the first class of the people of Africa, who heard directly from Malik. From him, Al-Bahloul bin Rashid, and Sahnun al-Tanukhi, and Asad bin Al-Farat narrated about Malik al-Muta, and he was the first person to enter the country of Maghrib..^{xcvi}

It can be said that Ali bin Ziyad was the founder of the Malik school in the Maghreb, the first Malik jurists in the Maghreb studied with him and heard from him the Malik doctrine and explained it to them. Asad bin Al-Farat said: "I pray to Allah the Exalted for Ali bin Ziyad with my father, because he was the first to learn knowledge at his hands. ^{xcvii} " It was brought to Ali bin Ziyad to inform them about the correctness of it. He decided to travel to Hijaz to ^{xcviii}learn the doctrine from its source, from the examples of Sahnun bin Rashid al-Tanukhi, ^{xcix} who had two journeys to Egypt and to Hijaz Sunni (178 AH and 188 AH/794 AD and 808 AD). , Washaib bin Al-Layth, Abd al-Rahman bin Mahdi, and Zaid bin Haroon, and Abi Zamra, promised to Africa in the year 191 AH/807 AD..^c

After his return to Africa, Sahnun led a great journey in spreading Malik's doctrine, where students flocked to him from various parts of the Islamic Maghreb^{ci} and Andalusia, so it was said: "Blessed be one of the Companions of the Messenger of God, may God bless him and grant him peace, but blessed be Sahnun in his Companions. They are Imams in every country." ^{cii} Sahnun also helped to create the Judiciary plan in the year 234 AH/848 AD to establish the pillars of the Malik Madhhab in the Maghreb through his violence in applying the rulings derived from the Malik Madhhab, and also to appoint the judges of the provinces who were likely to be Malikis in their majority. Yahya al-Sahmi (d: 245 AH/859 AD) who was the son of Sahnun Qada al-Zab and Abu Muhammad Abdullah Yan Sahl (d: 249 AH/863 AD) who took over the Qada of Qastiliya, as well as his wife Muhammad bin Abdus (d: 260 AH/873 AD) the function of cave al-Shahud..^{ciii}

Sahnun wrote the Book of Al-Maduna at a great age when he considered it one of the most important books of al-Maliki jurisprudence and said in it: "Indeed, Al-Maduna^{civ} is a source of knowledge, equal to the mother of the Qur'an, of the Qur'an. Except for that^{cv}, even if Abd al-Rahman ibn al-Qasim lived, I would never see him again. In the mosques and the scientific circles, until the Fatimid state came and controlled it, but without success, as the Maliki doctrine extended to reach the Islamic state, because the Malikis had the Holy Prophet in purification, which they used to purify and fight the mosques. Laflan Al-Kufi, this Laflan Al-Basri, this Laflan Al-Qarwi, this Masjid al-Qarwiyyin and their friendship, this Masjid Al-Basriyyin, this Masjid Al-Kufayin... " ^{cvi}..

As the western parts of the Maghreb became known as the chaos of the doctrine of Malik since the second century of the Hijra, and after the failure of al-Safriya to establish an emirate for them in the west of the Maghreb, it was the home of Tulmsan with the title of Bani Yafarn al-Sunnah^{cvi}, and it was lost for a long period of the history of the Maghrib since the rise of Muhammad bin Khazar. Al-Maghrawi by the decree of Dullah Abu Qura al-Maghili year 170 AH/786 AD. And with the advent of Idris the Great, Zama Tulmsan in 173 AH/789 AD, received al-Maghili and Bai'ah, and his country holds the obligation of the religious rapprochement between the Malikis in Tlamsan and the al-Idrisiya Al-Zaydi state in Al-Maghrib; This relationship supports the appointment of Idris the second Amir bin Muhammad bin Saeed al-Qaisi as a judge, and Amir was a scholar who heard from Malik bin Anas and al-Thawri and narrated about them, and after his appointment, delegations of allegiance came from Al ^{cvi} Andalus. As is the case with the position of the judiciary, which had a great impact on the religious life of the community and the religious attention of the state in particular, and on this basis we can conclude that the Maliki doctrine was a reliable form of the Holy Prophet in the Maghrib The farther Maghrib in the early period, then it expanded and spread.

After the departure of the Fatimids to Egypt, and during the Al-Ziri era, the Ahl al-Sunnah were honored and freed from the restrictions imposed on them and the Qadwa among the Sunnis (406-409 AH/1015-1018 AD), three revolutions targeted the Shia and killed many of them. Then this religious decision was followed by a political decision by the declaration of Al-Mu'izz bin Badis, his final decision with the Fatimids..^{cix}

During the Al-Morabi period, the Al-Maliki doctrine was especially carefully considered to be the majority of the jurists of the Al-Qarwiyyin Jama'ah from the Al-Malikiyya, which is a falsification of the doctrine that flourishes especially with the dispersal of the students who graduated from it in the Maghreb region, which is a falsification of the Sunnah, and the Malik's doctrine extends from Africa to The farther Maghrib through several centers, the most important of which is Al-Qairwan. , Vanfis, Wafas, and the Covenant of Al-Murabati was one of the most important covenants in which the Sunni trend flourished, and several scholars such as Musa bin Yahya al-Sadini Abu Harun (338 AH/949 AD) and Daras bin Ismail (357 AH/967 AD) who was a scholar of jurisprudence with the intention of learning from different Isqaa Bilad al-Maghrib and al-Andalus so he had students from Africa and Sabbatah and al-Andalus^{cx} .

6. Al-Mu'tazilah in the country of Maghrib.

Al-Mu'tazilah is a religious sect that appeared at the end of the Umayyad era during the beginning of the second century of migration and spread and flourished during the Al-Abbasi era. As a result of the historical development of the intellectual and religious principles that gave birth to rational reasoning for religious texts, this is related to the influence of Greek and Indian

philosophies, until it culminated in the creation of a sect that was founded in this way. In the matter of "El-Manzla Baina EL-Manzalatini".^{cxii}."

Al-Itzali thought existed in the Maghreb during the second half of the second century of the Hijra, through the introduction of Wasil bin Ata Abdullah bin Al-Mubarak to the Maghreb. Those who were hiding in the clothes of the scholars and merchants and spreading their thoughts among the tribes, especially those of fornication and adultery, and spread throughout the Maghreb in order to expand the scope of these two tribes. Especially the Arab tribe that had political ambitions in the Maghrib The farther Maghrib, in which al-Itzal was widely spread, in the city of Al-Bayda there were one hundred thousand Mu'tazilis.^{cxiii}.

It is noteworthy that the Al-Zaidi Da'wah led by Idris merged with the Al-Mu'tazilite Da'wah in Al-Maghrib, carried by the Urba tribe. Al-Bakri mentions what happened from the merger between the two da'wahs, saying: "Ishaq ibn Muhammad ibn Abd al-Hamid al-Urabi al-Mu'tazili was judged and followed his doctrine in the year seventy-two and one hundred."^{cxiiii}

Al-Atzali doctrine spread in the Middle Maghreb among the tribes near the city of Tihart al-Rustamiyah and it spread especially during the reign of Imam Abd al-Wahhab bin Abd al-Rahman bin Rustam (171 AH-208 AH/787-823 AD). Al-Ashawwa on the alignment of Tihart. It seems that this power possessed by the Mu'tazilites in the Middle Maghreb enabled them to establish an emirate in the vicinity of Tihart, and they decided the revolution against its ruler, Imam Abd al-Wahhab, who went out to fight them, and when he fought with them for a long time, he resorted to their debates with the help of jurists who believed in them. Nafusah and Mahdi al-Wighwi, and Ayyub bin al-Abbas, and Ibn Yanis, and Abu al-Hasan al-Abdhalani, and they were able to convince a group of them, and then they were able to decide the military battle. In the early Maghreb, he allowed some of the most prominent princes to follow the example and follow the example of the caliphs of the Al-Abbasiya state, al-Ma'mun, al-Mu'tasim, and al-Watiq, in the period known as the hardship of the Ahl al-Hadith for the al-Mu'tazila jurisprudents from raising important positions within the state in the form of the judiciary, such as al-Qadi Ibn Abi Al-Jawad al-Mu'tazili and al-Qadi al-Sadini.

And it is possible to sum up the disintegration of Al-Itzali thought in the Maghreb by saying that it extended from the upper Maghreb to the Far East, ^{cxiv},but it was not limited to different gatherings between the Maghreb, such as Tahuda in Zab and Bilad Masab, and Tihirt in the Middle Maghreb, and and Tanja in the Farther Maghrib.^{cxv}.

7. Termination

The emergence of Islamic schools of thought and their spread is related to several factors, including political ones, such as the tendency towards individuals in power, or conflicts over influence, and the Maghreb suffered a lot from the disunity and confusion of the ruling system, especially during the era of the governors, which fueled the spread of religious ideas of the revolutionary line of thought, such as the Al-Safari doctrine. And al-Mahhab al-Ibaadi.

Also, the formation of the tribe and the reliance of many states on the tribalism in strengthening the pillars of its power, led to the disintegration of the schools of thought, as a result of the individualism and intellectual distinction, as opposed to the tribalism, and on this basis we observe the disintegration of the schools at the level of specific tribes or groups of tribes in the form of Oath.

The area of confrontation and containment between the state and the doctrine has had a great

impact, due to the great influence played by the ruling authority in supporting the intellectual trend of the line by taking care of the scholars and providing them with suitable opportunities for their activities, or by confronting the enmity and oppression of the non-religious doctrines..لها

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- ^{lxv} Muḥammad Abū Zahrah, Tārîkh al-madhāhib al-Islāmîyah, fî al-siyāsîyah wa-al-'aqā'id wa-tārîkh al-madhāhib al-fiqhîyah, Dār al-Fikr al-'Arabî, al-Qāhirah, p51..
- ^{lxvi} al-Qāḍî al-Nu'mān, iftitāḥ al-Da'wah, taḥqîq Farahāt aldsrāwy, al-Sharikah al-Tūnisîyah lil-Tawzî', ʔ2, Tūnis, 1986, p26-29..
- ^{lxvii} Op. cit. p35-40.
- ^{lxviii} Ibn Khaldūn, al-'ibar, j4, p42..
- ^{lxix} Taqî al-Dîn Aḥmad ibn 'Alî al-Maqrîzî, at'āz al-ḥunafā bi-akhbâr al-a'immah al-Fāṭimîyîn alkhlfā, th Jamāl al-Dîn al-Shayyāl, Nashr al-Majlis al-A'lā lil-Shu'ūn al-Islāmîyah, ʔ2, al-Qāhirah, 1996, j p58..
- ^{lxx} Ibn Khaldūn, al-'ibar, j4, p 42-43..
- ^{lxxi} 'Abd Allāh Muḥammad Jamāl al-Dîn, al-dawlah alfāṭmh qiyāmiḥā bi-bilād al-Maghrib, ilā nihāyat al-qarn al-rābî' al-Hijrî, Dār al-Thaqāfah wa-al-Nashr wa-al-Tawzî', al-Qāhirah, 1991, p46-47..
- ^{lxxii} Ibn Khaldūn, al-'ibar, j6, p44-45..
- ^{lxxiii} Aldrjyny, al-siyar, j1, p94..
- ^{lxxiv} Ibn Khaldūn, al-'ibar, j4, p-47-48..

^{lxxv} ‘Abd Allāh Muḥammad Jamāl al-Dīn, al-dawlah alfātmh qiyāmihā bi-bilād al-Maghrib, ilā nihāyat al-qarn al-rābi’ al-Hijrī, p56-58.

^{lxxvi} Sādisah Ḥamalāwī Ḥammūd, Aḥmad Muḥammad Jūdī (2017), al-dawlah al-Fāṭimīyah wthrw Abī Yazīd al-khārījī fī al-Maghrib al-Islāmī (323-336h / 934-947m), Majallat lārḳ lil-falsafah wa-al-lisānīyāt wa-al-‘Ulūm al-ijtimā’īyah, al’dd24, snt2017m, p311..

^{lxxvii} Rashīd Salāmī (2008), ḥawla ḥasm al-khilāf al-madhhabī bayna al-Sunnah wa-al-Shī’ah bi-lfrīqīyah fī ‘ahd al-Mu’izz ibn Bādīs alzyry, Manshūrāt Kullīyat al-Ādāb wa-al-‘Ulūm al-Insānīyah bi-al-Rabāt Silsilat nadawāt wa-munāzarāt raqm 157, Maṭba’at al-Najāḥ al-Jadīdah, Ṭ1, al-Rabāt,, p 57-58..

^{lxxviii} Rashīd Salāmī,, ḥawla ḥasm al-khilāf al-madhhabī bayna al-Sunnah wa-al-Shī’ah bi-lfrīqīyah fī ‘ahd al-Mu’izz ibn Bādīs alzyry, p 59-75..

^{lxxix} Abī ‘Umar ‘Uthmān Ibn al-Ḥājib, sharḥ Mukhtaṣar al-Muntahā al-uṣūlī, taḥqīq Muḥammad Ḥasan Muḥammad Ḥasan Ibrāhīm, Dār al-Kutub al-‘Ilmiyah, Ṭ1, byrwn, 2004, j2, ṣ290..

^{lxxx} ‘Abd al-Raḥmān Ibn Khaldūn (2001), al-muqaddimah, taḥqīq Khalīl Shihādah, Suhayl Zakkār, Dār al-Fikr, Bayrūt, p556-558..

^{lxxxi} Abī Bakr ‘Abd Allāh ibn Muḥammad al-Mālikī, Riyāḍ al-nufūs, th Bashīr al-Bakkūsh, Dār al-Gharb al-Islāmī, ṭ2, Lubnān, 1994, j1, p115-116.

^{lxxxii} Abū al-‘Arab Muḥammad ibn Aḥmad ibn Tamīm, Ṭabaqāt ‘ulamā’ lfrīqīyah, Dār al-Kitāb al-Lubnānī, Lubnān, p20-21.

^{lxxxiii} al-Mālikī, Riyāḍ al-nufūs, j1, p103..

^{lxxxiv} Wahbī Sulaymān Ghāwījī, Abū Ḥanīfah al-Nu’mān Imām al-a’immah wa-al-fuqahā’, Dār al-Qalam, ṭ5, Dimashq, 1993, p 47-64.

^{lxxxv} Najm al-Dīn al-Hintātī, al-madhhab al-Mālikī bi-al-Gharb al-Islāmī ilā muntaṣaf al-qarn al-khāmis al-Hijrī al-ḥādī ‘ashar al-Mīlādī, Dār Tibr al-Zamān, Tūnis, 2004, p20.

^{lxxxvi} al-Mālikī, Riyāḍ al-nufūs, j1, p176-177..

^{lxxxvii} Op. cit. p254-.255

^{lxxxviii} .op. cit. p263

^{lxxxix} Sāyih dīn, al-Ittijāhāt al-madhhabīyah, p213.

^{xc} Ibn al-Ṣaghīr, Akhbār al-a’immah alrstmyyn, p92..

^{xci} al-Qāḍī ‘Iyāḍ ibn Mūsā, tartīb al-madārik wa-taqrīb al-masālik li-ma’rifat A’lām madhhab Mālik, taḥqīq : Muḥammad ibn Tāwīt al-Ṭanjī, Wizārat al-Awqāf, ṭ3, 1983, j1, p25-26..

^{xcii} Aḥmad al-Ḥajjī al-Kurdī wa-ākharūn, al-madhāhib al-fiqhīyah al-arba’ah, Maṭbū’āt Dār al-Iftā’, Ṭ1, al-Kuwayt, 2015, p55-58.

^{xciii} Ibn ‘Abd al-Barr Yūsuf ibn ‘Abd Allāh, Jāmi’ bayān al-‘Ilm wa-faḍlihi, th : Abū al-Ashbāl al-Zuhayrī, Dār Ibn al-Jawzī, Ṭ1, al-Mamlakah al-‘Arabīyah al-Sa’ūdīyah, j1, p757..

^{xciv} al-Mālikī, Riyāḍ al-nufūs, j1, p176-177..

^{xcv} Najm al-Dīn al-Hintātī, al-madhhab al-Mālikī, p37..

^{xcvi} al-Qāḍī Abū al-Faḍl ‘Iyāḍ, tarājim aghlabīyah, th Muḥammad al-Ṭālibī, al-Maṭba’ah al-Rasmīyah lil-Jumhūrīyah al-Tūnisīyah, Tūnis, 1968, p22.

^{xcvii} al-Qāḍī ‘Iyāḍ, tarājim aghlabīyah, p234..

^{xcviii} .op. cit. p236

^{xcix} al-Qāḍī ‘Iyāḍ, tarājim aghlabīyah, p234.

^c Op. cit. p87-88.

^{ci} Op. cit. p120

^{cii} Op cit p98-120.

^{ciii} Najm al-Dīn al-Hintātī, al-madhab al-Mālikī, p555

^{civ} Ibn Farḥūn al-Mālikī, al-Dībāj al-madhab fī ma'rifat a'yān 'ulamā' al-madhab, taḥqīq : Muḥammad al-Aḥmadī Abū Nūr, Dār al-Turāth, D. T, Dubb, D, t, j1, p306..

^{cv} Muḥammad Zaynahum Muḥammad 'Azab, al-Imām Saḥnūn, Dār al-Firjānī, al-Qāhirah, 1992, 185-186..

^{cvi} Ibn al-Ṣaghīr, Akhbār al-a'imma al-rstmyyn, p32..

^{cvi} Sāyih dīn, al-Iṭtijāhāt al-madhabīyah, p228..

^{cvi} Sa'dūn 'Abbās Naṣr Allāh, Dawlat al-Adārisah fī al-Maghrib, Dār al-Nahḍah al-'Arabīyah, T1, Bayrūt, 1987, p125..

^{cix} Rashīd al-Sallāmī, ḥawla ḥasm al-khilāf al-madhabī, p69-75..

^{cx} Fthh Muḥammad alwdān, Dawr al-fuqahā' wa-al-'ulamā' fī Shu'ūn al-dawlah al-siyāsīyah wa-al-iqtisādīyah wa-al-ljtimā'īyah "Madīnat Fās namūdhan" 448-541h / 1056/1146m, Majallat al-Buḥūth al-Akādīmīyah, al-'adad al-sādis, ywnyw2016 M, p439-440..

^{cxi} Mānī' ibn Ḥammād al-Juhanī, al-Mawsū'ah al-muyassarah fī al-adyān wa-al-madhāhib wa-al-aḥzāb al-mu'āṣirah, Dār al-nadwah al-'Ālamīyah lil-Ṭibā'ah wa-al-Nashr wa-al-Tawzī', t3, al-Riyāḍ, 1418m, Majj 1, p69..

^{cxi} Muḥammad Ghazzālī, al-Mu'tazilah w'arā'hm al-fikrīyah al-'aqadīyah, fī bilād al-Maghrib, min muntaṣaf al-qarn 2h / 8m-4h / 10m, Majallat 'uṣūr jadīdah, Jāmi'at Wahrān, al'dd21-22, 2016m, p168. 'Abd al-Majīd ibn Ḥamdah, al-Madāris al-kalāmīyah bi-lfrīqīyah, ilā ḡuhūr al-Ash'arīyah, Maṭba'at Dār al-'Arab, T1, Tūnis, 1986, ḥ162..

^{cxi} Abī 'Ubayd al-Bakrī, al-Maghrib fī dhikr bilād lfrīqīyah wa-al-Maghrib, Maktabat al-Muthannā, Baghdād, ḥ118..

^{cxi} Muḥammad 'Abd al-Ḥalīm byshy, al-i'tizāl fī al-Gharb al-Islāmī, Majallat Buḥūth Jāmi'at al-Jazā'ir 1, al-'adad 09, j1, p252-253.

^{cxv} Op. cit p254-255.