

***Imam Muhammad ibn Yusuf al-Senussi (832-895 AH/1428-1490 AD)
and his efforts in spreading Sufism and monotheism (tawhid) in Tlemcen
in the 9th century AH/15 AD.***

Leila Bouchaib^{1,*}

¹ Abdelhamid Mahri Constantine 2 (Algeria), leila.bouchaib@univ-constantine2.dz
( <https://orcid.org/0009-0007-1704-4703>)

The Laboratory for Historical Studies and Research in Heritage and Civilization
Abdelaziz Filali^{2,*}

¹ Abdelhamid Mahri Constantine 2 (Algeria), abdelaziz.filali@yahoo.fr

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Abstract:

Imam Muhammad ibn Yusuf al-Senussi is one of the most important notables and scholars of Tlemcen in the ninth century AH 15 AD, as he grew up in an environment characterized by political and social unrest at the time in the metropolis of Tlemcen in western Algeria. Imam al-Senussi worked to spread Sufism and monotheism there and to fight all false manifestations and behaviours that have nothing to do with true Sufism, and contributed to the spread of Sunni mysticism and the science of monotheism, evidenced by his many works on the science of monotheism. The main objective of this research is to identify the personality of Imam al-Senussi and highlight his role, like other Sufi sheikhs of his time, in spreading true Sufism and fighting false Sufism, helped by his numerous writings on Tawhid and Sufism and his wise opinions on many jurisprudential issues.

Keywords: *Al-Senussi, Tlemcen, Sufism, Monotheism(tawhid), Al-Ash'ari*

*Corresponding Author

I. INTRODUCTION

Tlemcen, the capital of the Zayyanid state, experienced a kind of political and social turmoil during the 9th century (AH-15 AD). This was the result of the influence of external and internal factors such as the conspiracies of the Hafsids and the Marinids and their interference in the affairs of the Zayyani state, which led it towards political fragmentation and insecurity (Baji, 2011, p. 30), as well as the emergence of feudalism as a result of the love of ownership and control of sultans and emirate owners (Baji, 2011, p. 31) and their alliance with tribal dignitaries, and thus emerged the social disintegration and the production movement deteriorated (Sharab & El-Meili, 1965, p. 73) . These deplorable conditions and tense atmosphere had a great impact on intellectual life, which became stagnant and decadent, and was distorted by the spread of ignorance, superstition and sorcery (Hassan, 1985, pp. 20-21). Especially after the spread of Sufism in the Maghreb, people inclined to isolation and asceticism in search of calm and tranquility, and followed sheikhs without checking their beliefs and orientations, and the names of Sufi gatherings, their leaders and their followers multiplied, creating an environment governed by false beliefs and superstitions, which made scholars see the urgency of educating people and taking them towards the right path. Among those scholars who rose to prominence during this period was the visionary scholar of Tlemcen, Imam Muhammad bin Yusuf al-Senussi: "Imam Muhammad ibn Yusuf al-Senussi, who took upon himself the responsibility of enlightening the minds of the people and educating them, and taking their hand towards the right path, and did his best to advance his country and the rest of the Islamic nation in the 9th century (AH 15 AD). Through this article, I have tried to shed light on this scholarly figure, trying to introduce him and his efforts in raising the word of monotheism (Al-tawhid) and spreading Sunni mysticism in the Maghreb in general and Tlemcen in particular.

1. His name and lineage, birth and upbringing

He is Muhammad bin Abi Yaqoub Yusuf bin Omar bin Shuaib Abu Abdullah Al-Senussi by origin, Al-Tilmisani by birth, Malekite school of Ash'ari belief, Hasani lineage. (Al-Mazghani, 2012, p. 20) Ibn Maryam said of him in his book Al-Bustan: "...as for Al-Sharif Al-Hasani, named after our master Al-Hasan bin Ali bin Abi Talib, may God be pleased with them. through his mother, according to what his student, al-Malali, have said..." (Tlemceni, 1908, p. 238) It should be pointed out here that al-Malali³ mentioned the honourable lineage of Al-Senussi in his book Al-Mawahib, when he spoke of the Imam's father. What is meant by proving the honourable lineage through his mother is that his father, the teacher, researcher and reciter Abu Yaqoub Yusuf bin Omar bin Shuaib Al-Senussi, who was the first of his sheikhs, and he therefore earned the honour of paternity and the honour of paternity of beneficence.

Biographical books did not specify the actual date of al-Senussi's birth, but some of them dated his birth to after 830 AH 1426 AD. Al-Malali suspect that one or two years before his death, al-Senussi told him that he was 56 years old, so his birth would have been around 839 AH or 838 AH. Since the date of his death is agreed to be 895 AH. Al-Wadi Ashi (Al-Wadi, 1983-1403, p. 483) also confirmed in his bibliography that al-Senussi died at the age of 56, which confirms the words of the mullahs. Al-Senussi grew up in an honourable home with a righteous, worshipful and ascetic father, combining the honour of self and lineage, and received education from a large number of sheikhs in addition to his father, such as Sheikh Abu Nasr al-Zawawi (a disciple of Ibn Marzuq al-Hafid), whom Al-Senussi stayed with for a period of time. The sheikh read a lot of Arabic to him (Al-Tanbakti A. , p. 2). Also among his sheikhs was

³ Al-Malali, Abu Abdullah Muhammad ibn Omar ibn Ibrahim ibn Ali al-Tilmisani, one of al-Senussi's disciples, born before 840 AD, wrote a book in al-Manaqib in which he mentions the merits of his Imam al-Senussi, called al-Mawaheb al-Qudsiyya fi al-Manaqib al-Senussi

Muhammad bin al-Qasim bin Tunzat, whose name was mentioned as Tumart in many references. From whom Al-Senussi took the obligatory duties and arithmetic (Al-Tanbakti, p. 297). Sheikh Al-Qalasadi, who also taught him obligatory duties and arithmetic and approved him in all his narrations, and among his sheikhs, Sheikh Al-Habbak, from whom Al-Senussi read books on the science of the astrolabe. His sheikhs also include his brother, Sheikh Abu Al-Hasan Ali bin Muhammad Al-Talouti Al-Ansari, his maternal brother, from whom Al-Senussi received the message of Ibn Abi Zaid Al-Qayrawani. And Sheikh Abu Zaid Abd al-Rahman al-Tha'alabi, from whom al-Senussi learned and read books of hadith, such as Sahih al-Bukhari and Sahih Muslim.

His sheikhs also included Sheikh Abarkan, whose meetings Al-Senussi often attended and benefited from, and Imam Abu Al-Qasim Al-Kanabshi, to whom Al-Senussi and his brother Al-Talouti read Al-Irshad by Abu Al-Ma'ali. Al-Malali mentioned in his book Al-Mawahib that the sheikh's wife, Aisha, had told him that Al-Kanabashi had spent a whole month with the sheikh in his house, reading him a book on monotheism until he sealed it. Al-Kanabashi authorised it in all his narrations and wrote it in his own hand. Al-Senussi learnt jurisprudence from Sheikh Al-Jallab and sealed the book twice. He also learnt from Sheikh Ibrahim Al-Tazi, who clothed him in the noble robe, and learnt Sufism from him (Al-Tanbakti A. , pp. 43-77). Al-Senussi received a Sufi education in addition to his academic achievements. Thus, Al-Senussi acquired various types of science from these sheikhs who were considered the most eminent scholars of the Maghreb in the ninth century of the Hegira and the fifteenth century of the Christian era, to become one of the most famous and brilliant scholars of Tlemcen.

2. Al-Senussi the teacher:

Al-Senussi took it upon himself to teach many students in Tlemcen. He saw this as one of his duties and a great responsibility, so he devoted most of his time to teaching. His mosque and his home were a destination for all students of all ages and levels of knowledge. In his educational activity, he focused on teaching the fundamentals of Maliki jurisprudence and often solved complex jurisprudential questions posed to him in his scientific sessions, whether by his students or by scholars who visited him, as mentioned by his student al-Malali in several places in his book Al-Mawahib al-Qudusiya (Al-Tanbakti A. , pp. 43-77) . Al-Senussi laid down a set of conditions that must be met by the teacher in order for him to fulfil his job as he should, the most important of which is to be a master of the Arabic language and its rules, represented by the learner's attention and desire to learn. (Al-Alami, 1403-1983 , p. 267). Al-Senussi taught a large number of students who came to him from different parts of the world. Al-Tanbakti mentions that Al-Malali emphasized that the Imam's session was full of students of science who found their satisfaction in his lessons due to his characteristic softness of heart and sincerity. (Al-Mazghani, 2012, p. 20) In addition to his tolerance, softness and gentleness, he often forbade beating boys when teaching them.

Abu Abdullah Muhammad bin Omar al-Malali al-Tilimsani (898 AH_1492 AD) (Al-Malali, p. 78) was his student who stayed with him for 35 years (he was the same age as him), and took many sciences from him, and he wrote a book about him called "Al-Mawaheb al-Qudusiya fi al-Manaqib al-Senussiya" in which he talked about the life and merits of his Sheikh (Dukhan, 1432 AH/2011 AD). Among his students were also the scholar and jurist Ibn Jaida al-Wahrani (951 A.H.), author of the book Rawdat al-Nasrin in the merits of the four latecomers, (Dukhan, 1432 AH/2011 AD) as well as Imam Muhammad bin Yahya al-Mediouni, called al-Sadat, a jurist and scholar who had learned jurisprudence, fundamentals, logic and logic from al-Senussi and accompanied him for many years. And Belqasim bin Muhammad Al-Zawawi, who died in 922 A.D. Ibn Maryam described him in his book Al-Bustan as the noble jurist, the

virtuous tutor, one of the oldest companions of Al-Senussi. Muhammad Al-Qal'i, Sufi jurist and author of the book *Al-As'ala' Al-Qala'iyya*, and Ahmad Zarq Al-Baransi d. (899 AH), who received knowledge of the doctrines from Al-Senussi. Ahmed bin Issa Al-Warindi, Abu Abdullah Al-Abbas Al-Tilimsani and many others.

3. His writings

Imam al-Senussi wrote in many arts and sciences. He wrote in jurisprudence, hadith, tafsir (interpretation), mysticism, logic and medicine, and his great commentary on al-Hufi's rulings, which he wrote in his youth, can be considered the first of his writings, but most of al-Senussi's writings were in the science of monotheism and kalam, and his writings contributed to the revival of the heritage of the Ash'arism and Maliki jurisprudence and spread it in the country of the Maghreb and beyond. Through his writings, al-Senussi tried to focus on reforming beliefs and fighting false asceticism and superstition. His writings in the science of speech were the target of students and students for decades. Some of his most famous works in the science of monotheism and speech:

"The great doctrine" He called it: "The Creed of the People of Tawhid extracting from the Darkness of Ignorance and the Shackle of Tradition, forcing the nose of every stubborn beginner", in which he addressed the most important doctrines of Ash'arism, and then explained them in a book he called "The pillar of the People of Reconciliation in Explaining the Creed of the People of Tawhid" (Al-Tanbakti, p. 328), in which he addressed the most important doctrines of Ash'arism.

He also authored the Central Creed and its explanation, the Minor Creed (Umm al-Barahin) and its explanation, and a commentary on the version of the Algerian Ibn Ahmad bin Abdullah al-Zawawi entitled "Al-Manhaj al-Sadid fi Sharh Kifaya al-Murid" (The Way of the seeker).

He is also the author of works on tafsir and Qur'anic sciences, such as Tafsir al-Fatiha, Fawatih al-Baqarah, summaries of al-Tifnazi's footnotes on al-Kashaf, and many others, as well as his works on Hadith and its sciences: Abbreviated Commentary on Sahih Muslim by Abu al-Ikamal al-Ikamal, Commentary on Sahih Bukhari, and Commentary on Bukhari's Problems. In the biography of the Prophet, his works include: Al-Suhaili's Al-Rawd Al-Anf Summary. Al-Senussi also wrote works on jurisprudence and its foundations, including: summary on Foundations of Jurisprudence, Commentary on Al-Waghlisiya called: The Compendium of Jurisprudence Judgements, Commentary on Al-Mudawana, Commentary on summary of Al-Hajab, Commentary on Isagogi on Logic (Al-Tanbakti, p. 328), and others. His works in medicine include: Commentary on Ibn Sina's Arjuzah in Medicine, and in linguistics: Commentary on Ajromiya. These works can be considered only a sample of what Imam Sanusi wrote, as there is not enough space to mention all of them and introduce them.

4. Senussi the mufti:

In Tlemcen, he defended the jurisprudence of Imam Malik, the Imam of Dar al-Hijra, and because of his keen interest in Malekite jurisprudence, he wrote a valuable commentary on Imam Malik's Great Mudawana, to which his pupil Al-Malali referred in his book Al-Mawaheeb.

In addition to his work as a teacher, Imam Sanusi held the post of legal fatwa in Tlemcen, and he had answers to many jurisprudential questions, deriving their judgements from what is stipulated in the Malekite doctrine and the Sunna of the Prophet, and if a single question in the doctrine has two or more narrations from Imam Malik, he clarifies and verifies them, and then decides what he considers the most probable, following it with reasoning and invocation. His student al-Malali mentioned this several times in his book al-Mawahib al-Qudusiya (Noueihd,

1980, p. 181). He also frequently quoted Malikite scholars such as Ibn Abi Zayd al-Qayrawi, Imam al-Matiti, Ibn al-Attar and Ibn Rushd al-Jadid. (Al-Zakrali, p. 316) He quoted them, objected to them, added to them and made reservations about some of their judgements.

5. His scientific personality and virtues

Several factors refined Imam al-Senussi's scientific personality. He was distinguished by his strong will, and the traits of this personality appeared from his childhood. Proof of this is the participation with his sheikhs in their scholarly councils from an early age. If this indicates anything, it is his superiority and genius compared to his contemporaries. An example of this is engaging him by his sheikh, Al-Hassan Abarkan, with him on many issues and problems that those present in Sheikh Abarkan's council were unable to resolve or express an opinion on (Al-Malali, p. 142) (Al-Hawat, p. 24). One of the indications of his genius when he was young is that he wrote a book on religious duties (mentioned earlier in the discussion of his works) and called it "Al-Muqarrab Al-Mustafi fi Sharh Al-Hawfi's Obligations", where he said at the end of the book: "I compiled this restriction when I was young, with the intention of benefiting from it, as I was not able to obtain the explanation that I use to understand this book. I gathered it by reading it from my mentors..." (Al-Senussi I. i., 1907-1324, p. 5)

Al-Senussi was also characterized by his sense of responsibility and, through his writings on the Ash'ariyya creed and the abbreviations of the science of tawhid and their commentaries, he worked to reform the state of his community and nation, driven by his sense of responsibility towards Muslims, and his writings served as an unshakeable fortress against the evil of disbelief, the falsification of the faith and the spread of superstition..

One of the characteristics of his scientific personality is his behaviour of facilitating rather than complicating, whether in fatwas or in writings, taking into account the level of ordinary people. For example, he said: "...When God Almighty granted me the privilege of writing the creed called the Creed of Tawhid and its commentary called the pillar of the People of Reconciliation and guidance. When people found the creed difficult and others found the explanation long, I thought of putting a creed which seems to be shorter than the first and nearest one, and in which there is more emphasis on certain parts of the doctrines than in many of those which are long, not to mention those which are abridged..." (Al-Wunshirisi, 1990, p. 535). In issuing fatwas, Al-Senussi facilitated anything that did not contradict a clear text and valid statements. For example, he was assigned the task of issuing fatwas concerning teachers who left teaching in winter and received their full salary. Al-Sinuses replied as follows "...and so he cannot be sure that his imamate will be abandoned or His justice, but the question of the legality of what has passed and its prohibition is entrusted to the one who knows himself whether he has done what he was obliged to do in this matter or whether he has neglected it, and God Almighty knows best. (Al-Malali, p. 124)

Al-Senussi's personality was characterized by many of the lofty qualities that characterised all Sufis at the time. Like other Sufis, he strove to achieve the highest levels of sophistication and elevation in morals, and to strive to purify the soul from various defects and reprehensible qualities in order to reach the group of saints and righteous people, and he did just that

In his commentary on the Algerian System (Al-Senussi I. , p. 491) by Ahmad Ibn Abdullah al-Jazairi, al-Senussi warned of many of the evils that afflict the human soul and lead it away from the path of truth, the first of which is pride, which al-Senussi defines: "...and the reality of arrogance is a blinding vision of the soul over something of God Almighty's creation..." (Al-Senussi I. , p. 491). The second is arrogance and pretence, and the third is deceit,

envy, love of command and greed. Al-Senussi believes in his book "The Righteous Approach to Explanation of the Sufficiency of the seeker" that the means by which a person can get rid of these evils is: self-control, i.e. reaching the station of beneficence, which is Sufism. He must also stick to the station of sadness, such as grief, remorse and fear, at a time when he is looking at God and knows that God is looking at him, because sadness kills the desires of the soul. There is no doubt that al-Senussi struggled against these afflictions which he never had, and al-Senussi was characterized by all the qualities and virtues and applied them, such as the realization of the Maqam al-Ihsan(beneficence), the Maqam al-Huzn(sadness), and the virtues of generosity and asceticism. In his book "Al-Mawahib", his disciple Al-Mallali repeatedly mentions these good qualities and virtues that characterised his master and shaykh. He says in the discussion of his asceticism: "...the shaykh elevated himself from presiding over and meeting with its people, and nothing is more repulsive to him.... " (Al-Tanbakti A. , p. 19).

It is also reported that he said: "...and I heard our Shaykh al-Senussi say: "...and I heard our Shaykh al-Senussi say that the true guardian is the one who, if the heavens and the things in them, such as poplars, boys, etc., were revealed to him, he would not turn to any of them or lean towards them at all." (Al-Malali, p. 124). He spoke about pride in the commentary on al-Jazairi's system. (Al-Malali, p. 124), as for his piety, Mellali said: "...as for his piety, there is no doubt that he was the pious person of his time." (Al-Malali, p. 144)

Al-Malali spoke about the high spirits of his Sheikh by recounting a story that happened to al-Senussi, the short version of which is that the son of al-Khalifa(the ruler) came to him one day with a gift, and he refused to accept it, so the son of Khalifa(the ruler) asked him to give it to charity, and he refused, so he gave it to one of his companions, and the Sheikh did not allow his friend to take it. (Al-Malali, p. 144)As for his dream, he did not avenge himself and did not win for himself, and he might hear what he dislikes said about him and turn a blind eye to it, which did not affect him. (Al-Malali, p. 144) As for his patience, it is no secret that he is a constant in the centre of patience, which is perhaps the most important quality for a mystic.

6. Al-Senussi was a scholar of Tawhid (monotheism) and engaged in theology

The science of Tawhid is one of the greatest sciences that a person can learn, as it is the basis of the preaching of the prophets and messengers, the centre of the Islamic religion and the entrance to it. Al-Senussi realized the importance of the science of tawhid in bringing him closer to the Creator, so he turned towards the Sunni customary tawhid. Al-Senussi confirmed that he is one of the guardians of the customary tawhid maqamat as he said: "We are for this maqam of the guardians of Allah Almighty, especially His presence, on the coast of aspiration, drawing from the sea of tawhid and knowledge, and those who waded into it and sank into it as much as possible." (Al-Malali, p. 144)He included his knowledge of the tawhid in his set of creeds, especially the Lesser Creed (Al-Malali, p. 120), His disciple al-Malali mentioned the involvement of his Shaykh al-Senussi in the science of tawhid: "In short, our Shaykh, our Maulana, our master and our Imam is unequalled in his knowledge of tawhid, and he has no equal in everything, and you will not find an Ash'ari after him who will heal you, and remove doubts, suspicions and problematic diseases from the sick heart.

Al-Senussi believed that the science of tawhid is one of the best apparent sciences that induce knowledge and fear of God and increase one's closeness to Him (Al-Malali, p. 121). Moreover, tawhid saves the heart from the confusion of doubts and illusions and saves it from perishing in the darkness of ignorance and the accumulation of darkness (Al-Sahroudi, 1220CE-617AH, p. 315). Imam al-Senussi advocated the jurisprudence of Imam Malik, the Imam of Dar al-Hijrah, and the doctrine of Imam al-Ash'ari, the Imam of Ahl al-Sunnah wa al-Jama'ah. Al-Senussi endeavoured to make the science of speech based on reason rather than revelation and a

systematic science that is accessible to all: "As for the truth of the science of speech, it is: The knowledge of the rules of divinity, the sending of messengers and their truthfulness in all their accounts, and what depends on them in particular, and the determination of their evidences with a force that is likely to reject doubts and resolve doubts." He called for purifying the faith from the science of speech mixed with philosophy and returning the nation to the faith of the righteous predecessors (Al-Sahroudi, 1220CE-617AH, p. 315).. Al-Senussi warned beginner learners against taking the principles of religion from the books of Imam Fakhr al-Din al-Razi, Tawil al-Baydawi and others who rely on the words of philosophers in their works. Al-Senussi considers the science of speech to be an explanation of the evidence in the Book and the Sunnah (Garde & Qanati, 1979, p. 215).

All the more so since he lived through a difficult time in which the sea of ignorance overflowed and lies spread, that is to say spread, and waves of denial of the truth, of hatred of his people and ornament of lies with garish decoration were thrown into every corner of the earth (Garde & Qanati, 1979, p. 215) Al-Senussi's book, *Sharh al-Senussiyah al-Kubra*, is considered a witness to his imamate in the science of theology. The proof is what he said under the title "An Overview of the Efforts of theologians": They erected walls at the borders of the religion of Islam when countless armies of innovators arrived, wanting to take over this religion and replace it with ignorance. It would destroy those who followed them. Then, when the innovators came with the shovels of doubt to demolish the walls of proof and the ladders of illusions and imaginations to circumvent them towards the protection of religion, they transmitted to the scholars, may God be pleased with them, the precaution of religion and looked with an eye of mercy for all Muslims, so that they corrupted for them these doubts and abrogated these illusions and imaginations for them with conclusive answers, so that the rational person could not find it necessary to submit. They spent, may God be pleased with them, in all this the ammunition that they obtained from the Quran and the Sunnah and from the companions of the Messenger of God (PBUH) who are the models of this nation... This is the case Sunni scholars who spoke about the science of monotheism and wrote books on it. May God reward them with the best reward (Senussi, 1924, p. 15).

7. Ashaarism of Al-Senussi and his efforts in spreading Sufism in the Maghreb

The majority of jurists went to summarise the definition of Sufism as the attainment of Ihsan (beneficence) , and Ihsan is defined by the Prophet (peace be upon him) as worshipping God as if you see him, and if you do not see him, he sees you, and its basis is self-purification, and the path to self-purification is mujahadah (self-discipline). Ibn Khaldun defined it in his introduction as ... one of the legal sciences introduced in the religion ... and its origin is devotion to worship and seclusion to God Almighty, rejection of the world's ornaments and decorations, asceticism in what the public accepts in terms of pleasure, money and beauty, and separation from creation in solitude for worship ... (Ibn Khaldun, 1993, p. 38).

Sufism appeared in the Maghreb shortly after its appearance in the East, and its most prominent figures were Muhammad ibn Abi Imran al-Tijibi and Abd al-Rahman ibn Ziyad ibn Anam. (Al-Dabbagh, 1426, p. 230) The 6th century AH/12 AD is considered the beginning of the emergence of Sufism in the central Maghreb, and this was precisely in the last phase of the Hamadian state 500_547 AH/1106_1152 AD (Al-Ghubrini) Tlemcen was then since the 5th century (11 AD) a suitable place for various religious studies and a home for scholars, modernisers and holders of the opinion on the school of Maliki as mentioned by al-Bakr (Al-Bakri, 1992, p. 260). Abd al-Salam al-Tunisi, who came to Tlemcen in 486 AH/1093 AD, was one of the first to teach students Sufism in the manner of al-Harith ibn Asad al-Mahabsi (254 AH/895 AD) through his book *Al-Ra'ayah al-Hurq al-Allah*, which contains strict austerity and

self-accountability (one of the first Sufi works that entered the Middle Maghreb (Ibn Khaldun, 1993, p. 125).

Al-Senussi was an innovator in the science of Sufism, and his Sufism was not traditional Sufism. He called for the knowledge of the names of God through mental evidence (Al-Senussi I. i., 1907-1324, p. 74), and also called for the mention of the names of God not to be a mere utterance of the tongue but to evoke their meanings in the heart. (Al-Senussi I. i., 1907-1324, p. 90) Al-Senussi also adopted the path of mujahidah with the meanings of the names of God through dhikr. (Al-Senussi I. i., 1907-1324, p. 134).

He also called on the murid(seeker) to reconcile law and truth, follow the Sunnah, imitate the companions, learn about God, establish dhikr(remembrance) and its rituals from the Holy Qur'an, Sunnah(prophet life style) and Sira (prophet history), and avoid forbidden innovations. (Al-Senoussi, 1845, p. 120). He also addressed the dialogue of revelation and asceticism in divine gifts (Al-Tanbakti A. , p. 100).

The Ash'ari doctrine was introduced into the Islamic Maghreb, like other doctrines, as a result of friction between the Moroccans and the Mashriqs (middle easterners) through pilgrimages and other journeys to the countries of the Hijaz, Egypt, Damascus and Iraq. It is likely that the introduction of Ash'ariism to the Maghreb took place during the last lifetime of Abu al-Hasan al-Ash'ari (AH 324 / AD 935 / (Idriss, 1953, p. 139). The Ash'ari doctrine is considered to be one of the strongest schools of Sunni thought and one of the strongest schools of Islamic philosophical thought, and the Ash'ari doctrine is attributed to its founder, Imam Abu Musa al-Ash'ari, and all those who follow the path of Imam al-Ash'ari believe in this doctrine, and al-Ash'ari was an isolationist for some forty years before coming out of his isolation.

The emergence of the Ash'ari doctrine represented an important turning point in Islamic thought in general and in the science of speech in particular, since the majority of Sunnis rallied to this doctrine and the science of speech became one of the recognized religious sciences after having been hated and rejected. (Rustum, 2004, p. 123). What contributed most to its spread was distancing itself from the Mu'tazilites and its threat to denounce their misguidance, as well as through the emergence of ash'ari doctrine in Baghdad, the capital of the Abbasid caliphate and the destination of scientific and commercial expeditions. (Al-Faraji, 2013, p. 39).

Al-Ash'ari was able to found a school bringing together various preachers of Ash'ari doctrine. (Rustum, 2004, pp. 132-134) All sources agree that the entry of Ash'ari doctrine into the Maghreb dates back to the fourth century of the Hegira. (Rustum, 2004, p. 123) The Ash'ari. The aris used rational and verbal evidence as a means of arguing with their Mu'tazila opponents, philosophers and others to prove the truths of religion and Islamic doctrine in the manner of Ibn Kilab .This is what Imam al-Senussi tried to prove, while the Ash'aris entered the Maghreb by force under the idea of the infallible Imam (Ibn Tumart, p. 17).

Al-Senussi endeavoured to emphasize that Ash'arite doctrine is based on reason and proof, that it is far from sophistry, that it can be taught with conclusive proofs and not with sharp swords, and that verbal science must be liberated and not linked to philosophy in order to avoid confusion among people. He was helped in this by his humility and gentleness of heart. Al-Senussi was merciful, always smiling, gentle, easy-going, and compassionate towards people and seeking to meet their needs with the Sultan. This is corroborated by what his student, Al Milali saying of him: "I have never seen anyone better than him: I have never seen anyone with a better character, a broader chest, a more generous soul, a kinder heart or more committed to respecting his alliances (Bouqli, p146).

The imams of the Ash'ari doctrine considered Sufism to be one of the Sharia sciences present in the religion, according to the scholar Abdul Rahman Ibn Khaldun (Ibn Khaldun, 1993, p. 16). The relationship between Ash'ariism and Sufism in the Islamic Maghreb was one of complementarity, harmony and interaction, and the imams of the Ash'ari doctrine strove to correct beliefs and support religious beliefs with rational and logical evidence and to respond to deviants in the doctrines of the Salaf, while the Sufis tended to correct behaviour and educate in tolerant Islamic values.

8. Al-Senussi the reformer and his contributions to theology:

After many doctrinal doctrines were introduced to the Islamic Maghreb, the Ash'arite doctrine finally spread throughout the country.

Imam al-Senussi was credited with renewing the Ash'ari doctrine and giving it a Sufi coloration. As mentioned earlier, the Ash'ari doctrine originated in the Islamic East by Imam Abu al-Hasan al-Ash'ari (d. 478 AH/935 AD) but was developed by a number of other scholars such as al-Baqalani (403 AH/1013 AD), al-Jawini (478 AH/1085 AD), and Imam al-Ghazali (505 AH/1111 AD)

Kairouan played an important role in transferring the Ash'ari doctrine to the Islamic Maghreb from the East, and the Ash'ari doctrine was established in the country by Muhammad ibn Tumurt (d. 524 AH/1129 AD), followed by a number of scholars who took upon themselves the task of spreading the Ash'ari doctrine, such as Abu Bakr al-Arabi al-Maafari (d. 543 AH/1148 AD).

Imam Muhammad ibn Yusuf al-Senussi, who renewed the Ash'ari doctrine and fought the tradition that prevailed among its followers, giving it a Sufi coloring, said both Imam al-Shafshawani (d. 986 AH/1578 AD), and Sheikh Abu Abdullah Muhammad ibn Yusuf al-Senussi (may Allah be pleased with them). He was the one who renewed this nation's religion at the head of that hundred years, he was one of the great saints and scholars, and his writings show his realization and abundance of knowledge, and his five creeds and their commentaries are among his publications in Islam. Al-Senussi worked to simplify the Ash'ariyya doctrine and make it accessible to the general public through the proliferation of writings on the Ash'ariyya doctrine, the most important of which are the major and minor doctrines, as well as the proliferation of translations of his writings, the battle against blind imitation and intellectual stagnation, giving a mystical colour to the science of speech, and the interpretation of the word tawhid. (Al-Shafshouni, 1977, p. 121) Al-Senussi's books and writings were studied in many schools in the Islamic world and were not limited to Tlemcen or the Islamic West, and his books became the subject of great interest by scholars and researchers. (Saadallah, 1998, pp. 95-98)

Scholars from various Islamic countries have developed commentaries, footnotes, restrictions and abbreviations for his works on the Ash'ariyya doctrine (Al-Bougrahi & Dahri, 1432 AH/2011 AD), such as the footnote of Sheikh Ismail al-Hamdi on the major Senussi, which was printed in 1354 AH/1936 AD. in parallel, the minor Senussi reached the countries of Islamic Asia in translation. (Al-Bougrahi & Dahri, 1432 AH/2011 AD) Al-Senussi's books of doctrines have been studied in the curricula of Arab-Islamic schools in West African countries such as Senegal and Sudan. (Al-Tanbakti)

9. His death

Al-Senussi, may God have mercy on him, died on Sunday after the afternoon on the eighteenth of Jumada al-Akhira in the year 895 AH, at the age of 65, after a ten-day illness, and was buried next to his brother Ali al-Taluti in the lower Abad cemetery, as mentioned by his student al-Malali in his book *Al-Mawahib al-Qudsiyya*. He mentioned that he was very withdrawn from creation towards the end of his life and found it difficult for him to go out to the mosque to read and pray. The duration of his illness, in which he died, was ten days.

10. Conclusion:

Through our study, we have reached several conclusions regarding Imam al-Senussi's personality and his efforts in spreading Sufism in the Maghreb Islamic region:

- The scholarly environment in which Imam al-Senussi was raised, within a Sufi family, allowed him to receive a Sufi upbringing and delve into various sciences, most notably theology, Sufism, and doctrines. His education under many Sufi scholars helped establish the principles and foundations of Sufism in his creed.
- Al-Senussi lived in the city of Tlemcen during a period marked by the abundance of scholars and jurists, despite political instability. This environment enabled him to study under a large number of scholars, develop his talents, and diversify his knowledge.
- Despite his affiliation with Sufism, Imam al-Senussi did not adopt deviant or counterfeit practices in Sufism. Instead, he followed the path of Sunni, spiritual, and experiential Sufism, striving to critique and rectify misconceptions.
- Al-Senussi combined numerous talents and roles, being an imam, sheikh, scholar, jurist, mufti, teacher, judge, and author. Many scholars of his era studied under him.
- Al-Senussi worked to spread Sufism in Tlemcen and the Maghreb Islamic region in general.
- He renewed the Ash'ari creed, infused it with a Sufi character, freed it from imitation, and simplified it to make it accessible to the public, integrating the Sufi essence into theology.
- Al-Senussi left behind a significant intellectual legacy represented in numerous works, most notably in the fields of Sufism, theology, and doctrines.

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