

Journal of legal and social studies

Issn: 2507-7333

Eissn: 2676-1742

The efforts of Dr. AmmarTalbi in serving and investigating the Ibadi theological heritage - Al-Mujaz as an example

Dr. CHERGUI khaireddine^{1*}, Dr. Omrani Belkheir²

¹AmmarTheldji University, Laghouat, (Algeria), k.chergui@lagh-univ.dz

²Research center for Islamic sciences and civilization,Laghouat(Algeria),

b.omrani@crsic.dz.

Date of send: 01 / 03 / 2024	date of acceptance: 01 / 05 /2024	Date of Publication: 01/06/2024
------------------------------	-----------------------------------	---------------------------------

***Corresponding author**

Abstract:

The subject of this research revolves around the efforts of Professor Dr. AmmarTalebi in serving and investigating the written verbal heritage, as he is considered one of the serious and distinguished researchers in the field of research in philosophy and thought. He made significant efforts in investigating, studying and reviewing many manuscripts, the first of which was: “Al-Mujaz” manuscript by Abu AmmarAbdElkafi Al-Ibadhi. This research dealt with two axes. The first axis included: defining terminology and translation (the investigation, the investigator, the manuscript under study), and the second axis: Professor Dr. AmmarTalebi’s approach to investigating “Al-Mujaz” by Abu AmmarAbdElkafi Al-Ibadhi, and the research concluded with a summary and recommendations.

Keywords: investigation, manuscript, AmmarTalebi, Al-Mujaz, AbuAmmar.

Introduction:

The heritage left by our ancestors is a treasure for humanity in general, and for the nation that produced it in particular, and it needs to be republished and distributed. The renaissance of the nation cannot occur except by its return to its heritage and its clinging to it, and this cannot be achieved except by the jurisprudence of the science of investigation and its mechanisms, which are the key to deciphering and extracting ancient texts, as only a few scholars came forward to practice and learn this science, who gave the juice of their thoughts and part of their lives to the service of heritage. Because the scientific value of the manuscript was what attracted them and motivated them to achieve it, and since this responsibility was one of the heaviest responsibilities, only a group of scholars who were distinguished by patience, endurance, and honesty dared to carry it. One of the most famous scholars who carried the banner of manuscript investigation was Professor Dr. AmmarTalebi.

From this standpoint, I decided to research this topic titled: The efforts of Dr. AmmarTalbi in serving and investigating the Ibadi theological heritage - El-Mujaz as an example.

Based on the following problem: What are the mechanisms and means adopted by Professor Dr. AmmarTalebi in investigating Al-Mojaz, in compiling the question and summarizing the article in the response to the people of disagreement by Abu AmmarAbdElkafi Al-Ibadhi?

The importance of the topic is evident as follows:

- Highlighting the nation’s scholars working in heritage investigation.
- Benefit from the experiences of investigators and gain experience in resurrecting and reviving heritage.

- Valuing investigation methods based on knowledge and encouraging hobby.
- Desire, patience, perseverance, and honesty to preserve the nation's heritage.
- Connecting the nation's present with its history, by examining the methods of scholars and communicating between generations.

The problem was addressed in the following basic points:

First: Defining terminology and translation (investigation, investigator, manuscript under study)

1. Definition of investigation and its conditions.
2. Translated by the investigator: Dr. AmmarTalebi
3. Description of "Al-Mujaz" and a translation by Abu AmmarAbdElkafi Al-Ibadi

Second: Professor Dr. AmmarTalebi's approach to the investigation of Al-Mujaz by Abu AmmarAbdElkafi Al-Ibadhi.

1. Motives for investigating "Al-Mujaz" by Abu AbuAmmarAbdElkafi Al-Ibadhi.
2. The foundations of his approach in investigating "Al-Mujaz", by Abu AmmarAbdElkafi Al-Ibadhi.
3. Methodological foundations in describing the manuscript.
4. His approach to investigating the text.
5. Methodological rules adopted at the level of margin and appendices.
6. Conclusion

Research Methodology:

The method adopted in the research is the descriptive and analytical method, as it is considered the most appropriate to achieve the objectives of the study and answer the problem raised.

2. Defining terms (investigation, investigator, manuscript under study)

2.1 Definition of investigation and its conditions:

• Definition of investigation:

- **Linguistic definition:** carry out a systematic or formal inquiry to discover and examine the facts of (an incident, allegation, etc.) to establish the truth¹.

- **Terminologically:** Abdul Salam Haroun defines it by saying: It means giving special care to manuscripts, so that it can be verified that they meet certain conditions. The investigator is the one whose title, the name of his book, and the attribution of the book to him are correct. Its text is closer to the image left by his book.²

Investigation conditions:

No one can become a good investigator unless he possesses certain moral and scientific qualities, the most important of which are:

- **The desire to investigate, love manuscripts, and take care of them:** This is what makes the researcher accept the manuscript investigation with all love and desire, making the difficulties he faces easier for him and staying up late and tired, seeking to interpret a word or verify a sentence. What is related to the love of investigation, the keenness to bring it out and benefit generations with it, and the fear of its loss and extinction before being able to save it. All of this makes the researcher not hesitate to investigate manuscripts and extract what he can from them.

- **Patience:** Manuscripts, due to their antiquity and circulation, have incomplete pages at the beginning and at the end, which requires the investigator - who intends to bring life to the manuscript in form and content - to be patient, to be patient, and perseverant, as he tries to find the missing words or seeks to explain its words. He may spend long days doing this until he achieves his goal. Also necessary for patience is working calmly, deliberately, and with a long breath, as haste causes oversight and error, and the investigation needs checking and re-checking, comparing and contrasting, until the investigator feels that he has reached perfection or what is close to perfection.

- **Honesty:** Honesty in investigation requires that the investigator does not change the text of the manuscript and does not add or subtract from its text with the intention of correcting or improving, because the text of the manuscript is a trust in his hands that fate delivered to it. Therefore, he must preserve this deposit, because the text of the book or manuscript is a judgment on the writer, his era, and his environment - and these are historical considerations that have their sanctity -, so honesty is obligatory, because the author alone has the right to change or interpret his book or manuscript. If he departed from this world, he left his manuscript in trust for generations, and he would not accept anyone changing the summary of his thoughts.

Conscience and strong faith: The investigator must have this quality, otherwise he will not be able to continue his work in the investigation nor reach any significant result, because work in this field requires the expenditure of money, effort and time without waiting for any financial return. If the investigator's goal in his work is to obtain financial compensation, then he is not sincere in his work.³

- **The investigator's culture and justice:** It is necessary for the investigator to have a high degree of culture that qualifies him to deal with the manuscript in a useful manner.⁴

- **Cognitive experience (scientific background):** The investigator's specialization is required to investigate manuscripts, because a specialist in the subject matter of a manuscript is not the same as a non-specialist, because the terminology of each science is known only to the specialist, so it is easy for him

to identify distortions, omissions, additions, etc., in which an error may occur. Taking into account specialization in the investigation enables the researcher to conduct a good scientific study of the manuscript and its author, so that he does not fall into confusion between authors who have similar surnames and names, and he can easily deduce what can be deduced to evaluate the manuscript and show its position in the science to which it belongs; It also helps him in his objectivity to criticize what the author stated in his book, and to compare him with those who came before him and those who came after him, through his book or manuscript and previous studies in his specialty.⁵

Taking into account the scientific and cultural background of the investigator is very important, and there are those who require experience and practice in examining manuscripts, as the researcher must put his hand on the manuscripts that are in the field of his specialty, because he knows the methodology of referring to everything necessary to investigate the text.⁶

2.2 Translated by the investigator: Professor Dr. Ammar Talebi

Ammar Talebi was born in the year 1934 AD, in the Aures region, in Algeria, called "Jalal", a village famous for the recitation of the Holy Qur'an, as his studies were initially in his hometown at the Kuttab, then at Qur'anic School, and after that, and in the year 1951 he went to continue his studies at the Ezaytouna University in Tunisia, where he obtained a certificate of eligibility, then an academic achievement certificate, and after that he received a scholarship to study in Cairo, where he registered in the Faculty of Arts, Department of Philosophy.⁷

Professor Dr. Ammar Talebi is one of the intellectual figures who tried to reconcile authenticity and modernity. He is a member of the Association of Muslim Scholars, which adheres to religious, national, and personal constants, he is considered fond of philosophical thought that is open to the ideas and languages of the world without complexes, and as such he enjoys great respect and appreciation in scientific forums, as UNESCO had previously asked him to research Al-Farabi, and he is also one of the experts in manuscript investigation in the Arab world.

After Algeria's independence, the interim government ordered him to enter the capital and assigned him to train teachers who were starting the first year of school during the independence era at the teachers' school in Bouzareah. In November 1963, he was appointed as a professor at the University of Algiers under the Dean of the Faculty of Arts, the Frenchman Jean Laciso, before Saadeddine Ibn Shanab. He was one of those who established the Department of Philosophy in the Arabic language, assumed the presidency of the department,

and supervised several master's and doctoral theses. The director of higher education at that time was Pr. Malik bin Nabi, may God have mercy on him.

Academic qualifications:

- Graduation from Ezaytouna University with a certificate of “scientific achievement” between 1951 and 1958.
- Bachelor's degree from the Faculty of Arts - Department of Philosophy, from Cairo University.
- Master's degree in philosophy, in the theological opinions of the Kharijites, and the investigation of the book “Al-Mujaz”, by Abu Ammar AbdElkafi Al-Ibadhi, Alexandria University- June 1969.
- State Doctorate in Philosophy, University of Algiers, in: Abu Bakr Ibn al-Arabi's Criticism of Greek Philosophy, with an edited book ALEAWASIM MIN ALQAWASIM - by Ibn al-Arabi. June 1971.
- Scientific study in philosophy and the English language at the University of Cambridge, Oxford and Edinburgh in Great Britain within the framework of the British Council, September 1975-1976.
- Scientific study at Harvard University, HARVARD UNI, USA, in philosophy and the English language. September 1981, June 1982.

His teaching experience:

- October 1963-1964, Assistant Professor at the University of Algiers, Faculty of Arts, Institute of Arab Studies.
- Professor Lecturer in the Department of Philosophy, Faculty of Arts, University of Algiers, September 1971-1974.

Academic experience:

- Head of the Department of Philosophy, Faculty of Arts, University of Algiers, September 1970 - June 1975.
- Member of the National Committee for Arabization of Social Sciences, Ministry of Higher Education, September 1978- 1980.
- Dean of the Institute of Islamic Sciences, University of Algiers, September 1982 - June 1984.
- President of Prince Abdelkader University of Islamic Sciences, Constantine, September 1984.
- President of the National Committee for Social Sciences, Ministry of Higher Education, Algeria, September 1985.
- Professor and Head of the Department of Philosophy at Qatar University, (cooperation loan), September 1990-1999).
- Editor-in-Chief of Journal (Yearly), College of Humanities and Social Sciences, Qatar University, 1991-1997.

- Member of the Professors Promotion Committee at the College of Humanities and Social Sciences, Qatar University, 1995-1997.
- Supervising professor of postgraduate studies in the Department of Philosophy, Faculty of Humanities and Social Sciences, University of Algiers, Bouzarieh (teaching master's and doctoral students).

Activity outside the university:

- Vice President of the Supreme Islamic Council of Algeria, 1978-1989.
- Member (correspondent) of the Arabic Language Academy in Cairo, from 1983 at present.
- Member of the Royal Academy for Research in Islamic Civilization, Amman, Jordan, from September 1983 to the present.
- Member of the jury for the International Award of the King Faisal Charitable Foundation, Riyadh, September 1987.
- Member of the editorial committee of the Journal of Shari'a and Islamic Studies, Kuwait University, September 1988.
- Managing the discussion of the "Issues and Opinions" program on Algerian television.
- Presenting a program on national radio entitled: "Arab Flags."
- Former member of the Algerian Muslim Students Union, Cultural Affairs Officer, Union Branch, Tunisia.
- President of the Scientific Council of the Algiers Governorate, from 2000 to the present.
- The "Light of the Qur'an and Sunnah" program on Algerian television, which is a translation of the Qur'an into French, with a simplified interpretation in French, in 2003.
- Founding member of the International Union of Muslim Scholars, 2004.
- Member of the Muslim Scholars Conference, affiliated with the Muslim World League, in 2005.
- Member of the International Council for Rapprochement between Islamic Sects.
- Vice President of the Algerian Muslim Scholars Association, from 2006 to the present.
- Editor-in-Chief of Elbassa'ir newspaper.
- Member of the Global Forum for Moderation, 2007.
- Member of the Board of Trustees of the Islamic Organization for Medical Sciences.

Awards:

- He received the Appreciation Award for Algerian Intellectuals, from the President of the Algerian State, in June 1986.

- He received the award from the International Institute of Islamic Thought in Washington, and the Institute for Future Studies in London, jointly with a Sudanese researcher, in 1996.⁸

Writings and publications:

- Introduction to the World of Philosophy 1999, a course at Qatar University for teaching students, Doha, published by Dar Al-Hekma.
- An investigation of Ibn Rushd's explanation of Ibn Sina's Arguza in Medicine, 1996, published by the Center for Documentation and Human Research, Qatar University.
- Investigation of the Book of Colleges in Medicine by Ibn Rushd, in collaboration with Professor Dr. Saeed Shaiban, Professor of Medicine, published by the International Federation of Academies, in collaboration with the Cairo Arabic Language Academy, 1989.
- Terms of Philosophers, Algeria 1972. "Attribution."
- Ibn Badis: His Life and Effects, Damascus 1968, four parts.
- The theological opinions of Abu Bakr ibn al-Arabi and his criticism of Greek philosophy, National Publishing Company, Algeria 1976 (two parts).
- The theological opinions of the Kharijites, and an investigation of the book "Al-Mujaz" by Abu Ammar Abd al-Kafi al-Ibadi, National Publishing Company, 1976, (two parts) in Algeria.
- Investigation of the book: Principles of Jurisprudence, by Ibn Badis, National Publishing Company, Algeria 1978.
- Investigation of the book: The Dearest Thing Asked, by Ibn Tumart, National Publishing Company, Algeria 1986.
- Investigation of the book: The Beautiful Jewels in the Interpretation of the Qur'an, by Abd Errahman al-Tha'alabi al-Jaza'iri, National Publishing Company, Algeria 1986 (five parts)
- The Beliefs of the Salaf, in collaboration with Professor Dr. Ali Sami Al-Nashar, Mansha'at Al-Ma'arif, Alexandria, 1970.
- Study and investigation of "The Fruit of Wisdom, by Ibn al-Haytham," Doha 1998.
- Investigation of the book: "The Summary of the Science of the Fundamentals of Hadith" by Ibn al-Nafis, Algeria 2005.
- Investigation of the book "Idhah Al-Osoul min Burhan Al-Usul" by Imam Al-Mazari, Dar Al-Gharb Al-Islami, Beirut, 2004.⁹

Research:

- The political theory of Ibn Rushd, presented at the conference commemorating the eight hundredth anniversary of Ibn Rushd's death,

Algeria 1979, and published in the proceedings of the conference in Algeria.

- The influence of Islamic philosophy on Western philosophy, delivered at the Conference of Muslim Scholars, on the occasion of entering the fifteenth century AH, Islamabad, Pakistan 1981, and published.
- The Concept of Culture, presented at the Fourth Conference of the Association of Islamic Universities, Kuala Lumpur, Malaysia, 1988.
- Principles of Jurisprudence and Contemporary Philosophy of Law, delivered at the IbnRushd Conference, Tunisia 1998, and published by the Arab Organization for Education, Culture and Science, Tunisia 2000.
- A critical study of the published medical works of IbnRushd, IbnRushd Conference, Marrakesh 1999.
- Philosophical renewal - according to Al-Shirazi, Doha, 1999.
- A study of IbnLahitham's book: "Resolving the Doubts of Euclid's Origins and Explaining Its Meanings," published in the United Arab Emirates, in the Cultural Horizons Journal, 1999.
- Al-Farabi, the Educator, published by UNESCO, Paris, 1997.
- A Critical View of Arab Culture, Doha 1998, and other research.
- Human dignity in the Holy Qur'an, delivered at the Islamic-Christian Dialogue Conference, Amman - Jordan, 1998.
- IbnRushd's scientific approach through his medical books, Cairo, 1993.
- Studies in Philosophy and Islamic Thought (two parts), Dar Al-Gharb Al-Islami, Beirut, 2006.
- And several other researches,¹⁰
- The bottom line is that Professor Dr. AmmarTalebi is a distinguished personality, one of the figures of the golden generation in Algeria and in the Arab and Islamic world in general. His scientific and intellectual reputation transcended national borders to the broad Arab and Islamic horizons, despite the media's closure towards him and in the face of all moderate messengers who are balanced in their thought, work and relationships.¹¹

3.2 Description of "Al-Mujaz" , and its translation, by Abu AmmarAbdElKafi al-Ibadhi:

Manuscript description:

The book "Al-Mujaz", its full title (The Brief in Completing the Question and Summarizing the Article, in Responding to People of Disagreement), in the science of theology, and it falls into two parts.

Reason for writing:

As the author stated at the end of his book: The reason for writing the book is to explain the foundations of the religion and the main issues related to it, and to infer them with the arts of evidence, and with the clear arguments used by the people of disagreement.¹²

The first part of them dealt with proving the doctrine of monotheism and its response to atheists and those who oppose the religion of Islam, including philosophers, Jews and Christians, and refuting the doctrine of the Jahmites and anthropomorphism. As for the second, it was a response to dissenting Muslims on various issues of faith. Sheikh Mohamed bin Yusuf Atfayesh (Al-kutb) has a footnote on this book.

It was investigated and studied by Dr. Ammar Al-Talib Al-Jazairi, under the title: "The Theological Opinions of the Kharijites", was printed in Algeria in two parts, by the National Book Company, Algeria in 1976 and 1978, and was also printed in 2013 by Mopham Publishing Press, Algeria. He also graduated from his hadiths and commented on his texts: Dr. AbdErrahmaneAamira Al-Masry in two parts in one volume, printed by Dar Al-Jeel in Beirut.

Workbook translation:

Abu AmmarAbdElKafiibnAbiYaakoubYousufibn Ismail ibnYousufibn Mohamed Ettanaouti El-Warjlani (d. before: 570 AH / 1174 AD), a famous scholar of the era of scientific prosperity in Warjlan.

He was born in the village of Tanawat, one of the villages of Warjlan and to which he is attributed. He was educated in his homeland by venerable sheikhs, including: Abu ZakariaYahyaibnAbiZakaria (571 AH), and Abu Suleiman Ayoubibn Ismail Al-Yazmati Al-Muzati. Among his companions in studying was Abu Yaakoub Yusuf ibn Ibrahim Al-Warjalani (d. 570 AH), the author of books on the sciences of transmitted and reasonable matters, and he was a companion of Abu Ammar on his trip to Hajj.

After completing his studies in Warjlan, he traveled to Tunisia to complete his knowledge in its flourishing institutes in that era, during the Almohad rule.

His goal for this trip is to get away from his family's concerns and devote himself to learning, practicing the eloquent Arabic language, and exploring its sciences. He stayed there for a number of years, and his family provided him with the costs of living, as he continued to receive an annual salary of one thousand dinars, of which he spent what he needed more on students of knowledge, and he was known for his morals of tolerance and generosity, and the qualities of piety, seriousness, and intelligence.

When he returned to Warjlan, he responded to the revival of religion by holding knowledge circles, where students from various Ibadi towns in the Maghreb,

especially Djerba, came to him, and among his students were: Abu Yahya Ismail IbnYahya, Suleiman Ibn Mohamed IbnIshak, and Suleiman IbnYumar.

Abu Ammar paid special attention to writing, leaving a valuable intellectual legacy, and among his writings:

1. The book “Al-Mujaz” , in two parts, is characterized by a high literary style and a coherent verbal approach, which gave the Ibadi theological school an advantage in the field of debate and persuasion. The book “Al-Mujaz” is comparable to the works of Al-Baqalani and Al-Ghazali.

It was investigated by Dr. AmmarTalbi in a university thesis, and he changed its title to: “The Theological Opinions of the Kharijites”.¹³His goal for this trip is to get away from his family’s concerns and devote himself to learning, practicing the eloquent Arabic language, and exploring its sciences. He stayed there for a number of years, and his family provided him with the costs of living, as he continued to receive an annual salary of one thousand dinars, of which he spent what he needed more on students of knowledge, and he was known for his morals of tolerance and generosity, and the qualities of piety, seriousness, and intelligence.

When he returned to Warjilan, he responded to the revival of religion by holding knowledge circles, where students from various Ibadi towns in the Maghreb, especially Djerba, came to him, and among his students were: Abu Yahya Ismail IbnYahya, Suleiman Ibn Mohamed IbnIshak, and Suleiman IbnYumar.

Abu Ammar paid special attention to writing, leaving a valuable intellectual legacy, and among his writings:

1. The book “Al-Mujaz” , in two parts, is characterized by a high literary style and a coherent verbal approach, which gave the Ibadi theological school an advantage in the field of debate and persuasion. The book “Al-Mujaz” is comparable to the works of Al-Baqalani and Al-Ghazali.

It was investigated by Dr. AmmarTalbi in a university thesis, and he changed its title to: “The Theological Opinions of the Kharijites”.

2. The book “Explanation of Ignorance” by Al-Malshouti is still in manuscript form, and it has been filled out by a number of scholars, including Abu Yaakoub Yusuf Al-Musabi and Abu Sitta Al-Sadwikshi. This book is no less important than the book Al-Mojaz, and it was investigated by researcher Omar Wanis, as part of his preparation for his third-level doctorate, at the Faculty of Sharia and Fundamentals of Religion in Tunisia.

3. The Book of Ability, (manuscript).

4. The Book of Obligations, (manuscript)

5. The book Biography of the Azaba System, Known as Sir Abu Ammar, the Dictionary of Notable Figures Committee relied on the manuscript version

of it, which was investigated by Dr. MasaoudMazhoudi, and printed in Al-Dhamri Publications, in the Sultanate of Oman.¹⁴

6. He hascorrespondencewith Ibadi scholars, in Mizab and the country of Ghana, as it was the purpose of the people in the fatwa, (manuscript)
 7. He hasCorrespondence on Doctrine,included in the Book of Questions, by Abu Amr Othman IbnKhalifaAsufi.
 8. Wise sayings were also reported about matters of religion and life.
- He died and was buried at the top of Mount Bamendil, on the outskirts of Warjilan, and his grave is still there and is visited by the people of Warjilan every year.¹⁵

3. The approach of Pr. AmmarTalbi to investigating “Al-Mujaz” by Abu AmmarAbdElkafi al-Ibadi.

3.1 Reasons and motives for the investigation of “Al-Mujaz” ” by Abu AmmarAbdElkafi al-Ibadi:

The investigator lists a number of reasons and motives that made him agree to investigate this manuscript, which are mentioned below:

1. The origin of this work is a master’s thesis presented by Professor Dr. AmmarTalebi at Cairo University.
2. The approval of Professor Dr. Ali Sami Al-Nachar to supervise this work, and to accompany the professor and follow up on the investigation process.
3. His writings on the Kharijite doctrine in general and the Ibadi doctrine in particular, past and present, in the view of Professor Dr. AmmarTalbi, remain incomplete work, if we compare it to what he wrote about others, as the researcher finds it difficult to synthesize the Kharijite doctrine in a clear format while he presents what the Ibadi themselves wrote, which is What the professor explained in the first chapters of this book is to highlight the Ibadhi doctrine according to a new scientific and rooted system.

Therefore, the investigator paid attention to the Kharijite doctrine, as the investigation was preceded by a comprehensive study on the Kharijite doctrine and the historical value it acquires, and its description of the realistic and scientific tendency.

2.3 Manuscript copies:

The investigation of “Al-Mujaz” was based on three versions:

1. The first copy is found in Dar al-Kutub al-Misriyah, It is under the number 21787, written in Maghreb script, and has a perforation after the first page. This copy contains: 267 pages, each page has 21

lines, and its size is 16 by 22 cm, and it is designated “The Investigator” with the letter "D".

There is another copy copied from the first, in the handwriting of Mahmoud Hamdi, and it contains 399 pages, with 21 lines on each page, and its size is 18 by 26. It is under the number 21939, and the investigator did not approve it because it was copied from the first and contains comments, corrections, and revisions.

2. As for the second copy, it is the copy of Professor Sadki Mohamed IbnAyoub Al-Yasjani, obtained by the investigator through a gift in Algeria, and it consists of two parts and an appendix, in one volume. The first part starts from page 2 to page 80, and the second part starts from page 81 to page 196, this copy has 196 pages, each page has 24 lines, and its size is 22 x 16 cm. It was copied by Pr. Sadki Mohamed IbnAyoub Al-Yasjani, a professor at Laghouat Secondary School. He wrote it by hand on the 2nd of Rabi' al-Awwal 1373 AH, and at the end of this copy there is an index with the titles of the chapters and sections, and the investigator marks them with the letter "J".

3. As for the third copy, kindly provided by Professor SalehKhabacha, and recorded by HadjMohamed ibnAyoubibnMohamed on the date of Rajab 1357 AH, it also falls into two parts in one volume. The first part begins from page one to 131, and the second part begins from pages 131 to 334 and contains 334 pages, and each page has 19 lines and its size is 24 by 12, and it was written by Maghrebi, the investigator marks them with the letter "M".¹⁶

3.3 The foundations of Dr. AmmarTalbi's approach, in his investigation of “Al-Mujaz” by Abu AmmarAbdElkafi al-Ibadi.

- **His approach to investigating the body of the text:**

- “Comparison” and “approximation” between copies, which is comparing the original and basic text with other copies, to monitor differences and similarities, where the investigator symbolized each copy with a letter, so three letters symbolized the three copies, namely: M, C, and D. He points out in the margin and corrects according to what is found in other copies, by comparison, approximation, and stating what is more correct.
- He relied on organizing the text by placing small headings, which indicate the contents of the text, which makes it easier for the reader and researcher

to access the information, and supplemented them with an index of topics to facilitate and clarify what is present in the text.

▪ **Methodological rules adopted at the level of footnotes and appendices:**

1. Footnotes: They are of two types:

- Footnotes of the text investigation: to mention the differences between the versions, which are not due to clerical, grammatical, or linguistic errors, with reference to the original words as they appeared in the original text.
- Explanatory footnotes: They are specific to the figures, places, and books mentioned in the text, and everything that requires further clarification and scrutiny to the extent that was found in Ibadi sources or other approved sources, mentioning the places that were not found in geographical sources, and proving the narrations that agree or disagree with the narrations in the sources. However, we do not find a technical or scientific translation of the hadiths. Rather, He sufficient to mention the narrator only.

2. Indexes: They are the real keys to the text, enabling the researcher and reader to reach what they want in the easiest ways. There are several types of indexes, including: indexes of verses and hadiths, indexes of notable figures, indexes of countries, indexes of poetry, and other indexes that vary from a book of writing to a book of investigation, and from topic to topic. When we read the first and second parts, we find that the investigator relied on the index of topics and the index of references for research and investigation.

Index of topics in the first part: from page 437 to page 441.

Index of topics in the second part: from page 309 to page 312.

Index of sources and references: It was at the end of the second part and is as follows:

Index of research and investigation references: from page 295 to 308.

Foreign references, page 309. However, we note that this book is devoid of other technical indexes: such as the index of the noble verses, the index of the noble Prophetic hadiths, as well as the index of poetry and others.

3. Sources and references: The investigator relied on diversifying the sources and references, due to his scientific specialization in this verbal philosophical art, from various walks of life and their diversity in the Islamic arena and the writings of the Orientalists - and this is what the investigator wanted - to produce the text according to the author's intention, as the sources and references came in 14 pages, as well as other sources that did not Include it in the list of sources and references.

4. Conclusion:

The value of the books investigated by Professor Dr. AmmarTalebi has gained importance in the various methods of scientific referrals in form and content, and the applied form of his approach can be considered a comprehensive school of knowledge in all sciences. This indicates his skill in investigation and his possession of effective tools that qualified him to rise to this great rank, as he is truly the sheikh of investigators. From this investigation we concluded the following:

- Dr. AmmarTalebi possesses the principles and rules of scientific investigation, to interrogate the manuscript text according to the author's intent to build new knowledge.
- Approach and comparison between the rules of controlling the text according to the ancients and the moderns, which is what our professor combined between the multiple visions in constructing the text.
- The more copies of a manuscript there are, and the comparison between them, the more the investigator will obtain the original text and avoid deficiency and deletion, which is the professor's approach in the three manuscript copies, which are symbolized by: M, C, and D.
- Professor AmmarTalebi's dispensing with orientalist in investigating and extrapolating heritage and not relying on them - but mentioning them only for reference - indicates his scientific acumen.
- Professor AmmarTalebi's ability and qualifications in his scientific specialization in philosophy in general and Islamic philosophy in particular gave him creativity while decoding manuscripts, and "Al-Mujaz" is the best evidence.

We recommend in our study that we must pay more attention to the professor's thought and benefit from his approach, as he is a philosopher, thinker, and master of investigators. He is also an integrated school, and his writings are the best evidence of his high and sophisticated level.

5. Sources and references:

- ¹ Ibn Mandhur, Arabes Tong, Beirut, Lebanon: Dar Sader, (undated).
- ² Abd Essalam Haroun, Editing and publishing texts, vol 7, Cairo, Egypt: Al-Khanji Library, 1998, p.48.
- ³ Massaoud Floussi, Lectures on editing manuscripts. Batna: HadjLakhdar University, Department of Islamic Sciences, 2009, p.9.
- ⁴ Mohamed ibn Ibrahim Al-Hamad, Abstract in Scientific Research and Editing of Manuscripts, Vol 1, Riyadh: Dar Elhadhana for Publishing and Distribution, 1440, p.112.
- ⁵ Abd Essalam Haroun, Editing and publishing texts, Vol 7, Cairo, Egypt: Al-Khanji Library, 1998, p.16.
- ⁶ Mohamed ibn Ibrahim Al-Hamad, Abstract in Scientific Research and Editing of Manuscripts, Vol 1, Riyadh: Dar Elhadhana for Publishing and Distribution, 1440, p.154.
- ⁷ Mouloud Awimer, Abdel Hamid Ibn Badis, pioneer of the Renaissance, undated, Retrieved September 30, 2023, from <https://binbadis.net/archives/9789>.
- ⁸ Barghouth Al-Tayeb, El-Basair newspaper, Retrieved September 30, 2023, from <https://elbassair.dz/10964>.
- ⁹ AaddaFalahi, A special interview with Dr. Ammar Talebi, Redemption date September 30, 2023, www.djazairress.com/4362/alahrar.
- ¹⁰ Mouloud Awimer, Abdel Hamid Ibn Badis, pioneer of the Renaissance. Retrieved September 30, 2023, from <https://binbadis.net/archives/9789>.
- ¹¹ Barghouth Al-Tayeb, (September 24, 2023), El-Basair newspaper. Retrieved September 30, 2023, p.2.
- ¹² Ammar Talebi, Al-Mujaz, Vol. D I, Algeria: Mofam Publishing House, 2013, p.223.
- ¹³ Ammar Talebi, Al-Mujaz, Vol. D I, Algeria: Mofam Publishing House, 2013, p.219.
- ¹⁴ Messasoud Mazhoud, Biography of Abu Ammar Abdelkafi, Vol 1, Sultanate of Oman: Al Samari Library, 1996.
- ¹⁵ Ezawail Saleh, Sheikh Abu Ammar AbdElkafi Al-Warjlani. 49_66. Ghardaia: Essaoura Journal for Humanitarian and Social Studies 2022.
- ¹⁶ Ammar Talebi, Al-Mujaz, Vol. D I, Algeria: Mofam Publishing House, 2013, p.222.