

The Teleological Dimension in Reformist Thought of Imam Abd al-Karim al-Maghili (d. 909 AH)

Boulmali Aimene ¹, Boulmali Nadir ²

¹ University of Algiers (1) (Algeria), boulmaliaymen@gmail.com

² University of Medea (Algeria), boulmali.nadir@gmail.com

Received:17./10/2025

Accepted: 20./12/2025

Published:26./01/2026

Abstract:

The Various traditional and rational sciences witnessed a surge in authorship in the Maghreb that sometimes surpassed their Eastern counterparts in quantity and quality; over centuries, many prodigies emerged in various arts, gaining renown and prominence in their respective fields of expertise. The second half of the ninth century AH, especially in our Islamic Maghreb, was marked by many outstanding scientists who excelled in diverse sciences and knowledge, particularly Islamic jurisprudence. They also played a Essential role in transmission enlightened models of Islamic thought beyond the borders of the Islamic Maghreb; they reached deep into the African continent and Inheritance to it an original and renewed civilizational thought. Among them is the scholar, jurist, exegete, politician, purpose-driven thinker, and reformist Imam Abd al-Karim al-Maghili al-Tilimsani, May God have mercy on him (d. 909 AH).

Keywords: Thought - Objectives - Reform - Al-Maghili - Theory - State.

1. INTRODUCTION

Praise be to Allah, and prayers and peace be upon our Master, the Messenger of Allah, and upon his family and companions and those who follow them with goodness until the Day of Judgment. As for what follows: The second half of the ninth century Hijri, especially in our Islamic Maghreb, was marked by many distinguished scholars who excelled in various sciences and knowledge, particularly the religious sciences. They also played a fundamental role in transmitting enlightened models of Islamic thought beyond the borders of the Islamic Maghreb. They reached deep into the African continent and deposited in it an original and renewed cultural thought. Among them is the scholar, jurist, exegete, politician, specialist in objectives of Islamic law, and reformist thinker Imam Abd al-Karim al-Maghili al-Tilimsani, may Allah have mercy on him (died 909 AH).

This article aims at unveiling the social, political and scientific reforms of The Imam Abd al-karim al-Maghili, which are revealed from the study of his life and his work.

1.His Life and Works

In this section, we discuss the man's life, lineage, and the scholarly works he left behind, whether printed or lost; as well as his teachers and the scholars he learned from, and the elite group of scholars who graduated under his guidance, May God have mercy on him.

1.1. His Birth, Upbringing, and Death

He is Abu Abdullah Muhammad ibn Abdul Karim ibn Muhammad al-Maghili al-Tilimsani al-Tawati al-Maliki; his lineage goes back to Abdul Kamil ibn al-Hasan ibn Ali and Fatimah, the daughter of the Messenger of God, peace be upon him. He is among the divine scholars and of noble lineage, may God have mercy on him. Al-Maghili belongs to the Maghila tribe¹, which is part of the Amazigh tribes and his family is one of the ancient scholarly families in Salé, in the far west of the great Maghreb; some of them still remain there to this day. He was born, may God have mercy on him, in Maghila in the year 831 AH. Many sources omit his birth and only confirm that he was alive in 886 AH; some say he was born in 842 AH; while others say 790 AH; this is due to the correspondence of his writings with the events witnessed during those historical periods, particularly in West Africa. However, his date of birth date is the one we mentioned at the beginning, which is 831 AH², He lived in Touat in the north-central Algerian desert, in

the Tamentit region (currently Adrar Province); he lived among the people as a reformer, forbidding evil and commanding good, fighting vices and innovations. This earned him the love of the people and their support, and his reputation spread far and wide, as he was the greatest Islamic preacher among all the Tuareg tribes. Perhaps he found life in the north too restrictive, so he moved to the south as a preacher and reformer, as previously mentioned³, May God have mercy on him; he passed away during his stay in the Islamic Kingdom of Songhai at that time, invited by its king, Hajj Muhammad Askia, which was located in northern Mali and had the cities of Timbuktu and Gao as its capitals⁴, He heard of the murder of his son at the hands of the Jews of Touat, which saddened and distressed him greatly due to this painful loss. The enemies of the religion had killed his son, making his enmity toward the Jews primarily religious but compounded by the vengeance for his son's death. He requested the Sultan to arrest the people of Touat residing in Gao, the capital, and his request was granted, but he released them after some jurists condemned this action. Leading these jurists was the judge and scholar Muhammad ibn Umar Akit, who convinced him that these people were not guilty. He then left Gao to return to his homeland Touat, but he passed away, may God have mercy on him, shortly after his arrival there in the year 909 AH⁵.

1.2.His Teachers and Students

Imam Al-Maghili, may Allah have mercy on him, grew up in a family of knowledge, piety, and Sufism. Many scholars emerged from this family, including Sheikh Musa bin Yahya bin Isa Al-Maghili Al-Mazuni, the chief judge of Mazouna in his time. He also studied under the Sheikh of Maghila, Muhammad bin Ahmad bin Isa Al-Maghili, known as Al-Jallab, who helped him memorize the Qur'an and taught him the principles of jurisprudence and some of the foundational books in Maliki jurisprudence such as Al-Risala, Mukhtasar Khalil, Ibn al-Hajib, and Ibn Yunus. He also learned hadith from Imam Saeed Al-Maqri and linguistic sciences from Imam Yahya bin Aydar. His mentor was Abu al-Abbas al-Waghilisi. During his travels, may Allah have mercy on him, he also studied under many sheikhs and scholars, acquiring knowledge in tafsir, hadith, jurisprudence, principles of jurisprudence, and Arabic. In Bejaia, he held sessions with Sidi Abdul Rahman Al-Thaalibi, from whom he learned the fundamentals of Sufism. He was also given the Qadiriyya order to spread it in the regions of the Touat palaces and West Africa in general⁶, The diversity of his sources of knowledge, teachers, and scholars brought many benefits that are evident in

his knowledge contained in his writings. The man was a jurist, memorizer, fundamentalist, Hadith scholar, theorist, great verifier, critic, author, diligent jurist, knowledgeable in Qur'anic readings, well-versed in literary sciences, Sufi in paths, and ethical in manners of the righteous. He was a master in verifying sciences through extensive reading and deep insight into rational and transmitted knowledge, and he was diligent in seeking acceptance. He was an intelligent imam and a scholar with expertise in jurisprudence, interpretation, Hadith, logic, and other sciences⁷.

Al-Maghili had many students, including but not limited to: Imam Al-Wansharisi; Muhammad ibn Abd al-Jabbar al-Fijiji; Al-Aqib al-Ansmani... and many others⁸.

1.3. Its Scientific Effects

The name Al-Maghili is synonymous with many titles and scientific writings that enrich the Islamic library in various fields. Perhaps the most prominent of these works and writings, which have been accepted, studied, and investigated, were compiled by the researcher Abdul Qadir Rabbahi in his book titled: "Imam Al-Maghili: His Era and Life (A Historical, Analytical, and Documentary Study)." Published by the Ministry of Religious Affairs and Endowments; 2011; Volume 2. He found fifty-seven works in various fields, both known (in jurisprudence and fatwa; Islamic politics; hadith; logic; exegesis; rhetoric; wills; poetry; creed and sects; remembrance and supplication; cataloging; history). Through a quick review of the titles of his works, we find his great interest in Islamic politics and logic more than other fields in which he authored and excelled, may God have mercy on him. Among these, for example, but not limited to⁹:

- 1/ The Radiant Full Moon in the Sciences of Interpretation.
- 2/ The Clear Victory in the Explanation of the Holy Quran.
- 3/ The Lamp of Souls in the Principles of Success.
- 4/ The Obligatory in the Science of Obligations.
- 5/ The Method of the Giver in Returning Thought to the Right Path.
- 6/ Commentary on the Sales of Deferred Payment by Ibn al-Hajib.
- 7/ Introduction to Arabic.
- 8/ Alerting the Negligent.
- 9/ The Key to Insight in the Science of Hadith.
- 10/ A Message to Every Muslim Man and Woman.
- 11/ Introduction to the Science of Logic.
- 12/ What is Required of the People of the Covenant.

13/ Questions of the Water Bearers and the Answers of al-Mughili Thereupon.

14/ The Definition of What is Obligatory upon Kings and Princes.

15/ A Summary of What is Permissible for Rulers in Deterring People from the Forbidden... and many others.

Many writings, researches, and scientific studies have been authored about this man and aspects related to his life in Algeria, West Maghreb, Mali, and Niger, and many students of knowledge continue to explore the traces of this scholar. His scientific and political ideas have been studied and translated into several languages to grasp the foundations of some of his thoughts. His political ideas and intellectual theses have even been studied and analyzed within the Zionist entity in their largest universities¹⁰. Besides scholarly works, the man also authored other writings; he shaped willpower and instilled it in men. For this reason, he was considered one of the renewers of his era, may God have mercy on him¹¹.

3.The Purposeful Dimension in Al-Maghili's Reformist Theory

In this section, we attempt to discuss the issue of purposefulness in the thought of our scholar and jurist, Imam Abdul Karim Al-Maghili, may God have mercy on him, through two sub-sections that we deemed appropriate. The first sub-section aims to identify the true nature of the man as a reformist preacher who was distinguished in his call for reform, especially in the West African region (Western Sudan). In the second sub-section, we try to uncover the purposeful dimension in Al-Maghili's letters to the princes and kings around him through some citations that we found sufficient for this section. This will focus on the objectives of these letters, which was summarized into four elements, as explained in due course.

2.1.Al-Maghili, the Revolutionary Preacher and Pioneer of Reform in West Africa

Al-Maghili, may God have mercy on him, is considered a preacher and reformer with a distinctive approach and a unique perspective, relying on the Quran and Sunnah in his call and reformist methodology. During his lifetime in Tlemcen, the city experienced political turmoil and struggles over kingship and governance, which produced internal political unrest. The repercussions of these conflicts extended beyond Tlemcen's borders, such as the struggle between the Zayyanids and Marinids for kingship and sultanate. The main cause of this chaos and insecurity was the Spanish-Portuguese raids on

Islamic lands from the west. These events and others prompted Al-Maghili, like many scholars and preachers, to migrate in search of places where security and stability prevailed, allowing them to call to God and reform society away from the political and governance conflicts. Especially after Tlemcen and its surroundings witnessed an attempt to overthrow Al-Mutawakkil and his reign. Among the scholars, Al-Maghili's close friend and companion, Ahmad Al-Wansharisi, was accused; his house was burned down, and he nearly lost his life if not for the help of his students. This occurred in the year 874 AH, and he was advised to leave Tlemcen for fear of being pursued and harmed by the soldiers of Al-Mutawakkil. This was the reason for his departure, calling in the way of Allah, fleeing from the grip of the sultan at that time due to his character of revolting against injustice and oppression¹².

2.2.The Purposeful Dimension in Al-Maghili's Letters

Imam Al-Maghili, may God have mercy on him, had a reformist theory in which the purposeful dimensions affirmed by the scholars of purposes and Islamic governance are manifested; through following the man's ideas in his many works he left us; we find that the features of his thought are confined to essential points, the first of which is the purposeful dimension of protecting religion; which he sees as the origin of all other purposes; by protecting religion, the rest of the interests are achieved and many harms that he lived through, may God have mercy on him, in a certain time period and a geographically extended and well-defined area, are averted. Perhaps the most important points from which we can infer the purposeful dimension in his reformist thought are:

First: The obligation to establish political authority for Muslims:

for him, it is an obvious and accepted matter, and this is also what the Sunni scholars generally see, and it is a doctrinal matter that must be implemented; there is no establishment of religion except by establishing what preserves it, namely political authority. This is what Al-Maghili, may God have mercy on him, emphasized, supported by the words of our Lord, the Exalted: "O you who have believed, obey Allah and obey the Messenger and those in authority among you" (An-Nisa/59). There is no establishment of religion without establishing a political authority that governs its members, organizes their life affairs, protects the core of religion, and guards it; we find the sheikh citing the Quran, the Sunnah, the actions of the rightly guided caliphs, and Islamic history in many of his works; he was well-versed in

history, so his diagnosis of the issues was accurate regarding the crises he addressed; because he was trying to revive the nation and keep it away from any threat that might endanger it, and he had lessons from history, for the future cannot be built without returning to history with its tragedies and joys¹³, These were his preliminaries for establishing the rightly guided emirate, and he was strict regarding order and discipline in many of his instructions to the rulers of the countries he resided in or visited; an example is what he wrote to the Emir (Kano) (Abu Abdullah Muhammad bin Yaqub) when he said to him: "Know, may God help us and you in safeguarding the trusts and preserving what He has entrusted us with according to His laws; it is necessary to restrain religious and worldly corruptions with the legitimate means according to human capacity."¹⁴.

In this regard, he sees the necessity of combating those who disobey and rebel against the orders of the rulers; at the same time, he emphasizes the spreading of justice and dedication to it among the people. He provides numerous pieces of evidence to convince people, as he roots and establishes every issue—may God have mercy on him. He wrote several treatises on this for princes and kings, including one for the ruler of the Kingdom of Songhai. He also does not see any objection to the multiplicity of authorities and emirates as long as justice and truth prevail within them.

Perhaps what motivated Al-Maghili, may God have mercy on him, to adopt this approach and emphasize building the political authority of the Muslims was the great disintegration of political authority he observed at the time. There was a fear that Islamic peoples would be left without a political creed to govern them, manage their affairs, protect the core of the religion, and preserve it. His religious zeal was a strong driving force behind what he wrote on this matter and his correspondence with rulers and princes¹⁵.

Secondly: The Arbitration of Sharia: According to Al-Maghili, Sharia guarantees justice and righteousness, and therefore, it is necessary to refer to it and apply it in people's lives. The establishment of the emirate is obligatory because it is a caliphate from God and a deputyship on behalf of the Messenger of God, peace be upon him. He considers this issue central in his political and legal writings, providing evidence for the obligation of applying Sharia, citing the verse: "And whoever does not judge by what Allah has revealed – then they are the disbelievers" (Al-Ma'idah / 44), among other verses indicating the necessity of applying God's Sharia among people.

However, he distances himself from adopting an external takfiri (excommunication) stance against those who do not rule by God's Sharia, stating that the people of the Qibla are not to be declared disbelievers for this fault. He adheres to the purposive (maqasid) vision, meaning there is no change merely for the sake of change, but only if it leads to a greater evil. Moreover, he stipulates that change must be according to capacity and human capability. The rules are texts of extreme generality and abstraction, suitable for specialists to derive countless detailed systems that may vary infinitely, as long as each system achieves the public interest of the Islamic state at the time of its application. Accordingly, there is no contradiction in his words and writings with their practical applications on the ground, as some might imagine. His stance revolves around the interest of the Ummah where its realization is confirmed and the objective he sees actually achieved¹⁶. The basis of movement in Islam, development, is *ijtihad* (independent reasoning) and the consideration of texts¹⁷. He also the necessity of generalizing rulings to every Muslim regardless of rank or lineage, equating the ruler and the ruled, the noble and the lowly, the rich and the poor, the knowledgeable and the ignorant. He says to Emir (Kano) Muhammad ibn Ya'qub Ranfā: "And establish the right of God over all His servants through piety, not through desire."¹⁸

Thirdly: Protecting citizens: A society cannot continue to exist without protecting its essential components, and perhaps the most important component is the human being, regardless of religion, race, gender, or color. Thus, Al-Maghili emphasized the protection of citizens and the homeland with all its components and segments, including Muslims and the *dhimmi*s (non-Muslim), especially the Jews¹⁹. However, the behavior of influential Jews with their wealth among some princes and sultans, and their overreach in buying and owning beyond the limits prescribed for *dhimmi*s through covenants and treaties, prompted him to rise and warn about the danger posed by these Jews and their control over food security and the fate of Muslims. He condemned the balances and treaties that allow the minority to harm the majority of citizens while guaranteeing the right to live in peace for all. Throughout all this, he supported his points with the Quran, Sunnah, actions of the caliphs, and Islamic history, focusing on the issue of loyalty and disavowal, thus giving a doctrinal dimension to the matter at hand. He described the Jews of Tuat, Tafilalt, Dra'a, and many cities in West Africa at

that time as tyrannical, audacious, and rebellious against the Sharia rulings that granted them the right of dhimma. This led him to declare their blood and women lawful to be taken; they have no dhimmi status²⁰, This is one of the critical issues in which Imam Abd al-Karim al-Maghili excelled (the incident of the Jews of Tuat), which affected many social, intellectual, religious, political, and economic aspects of Tuat. Some considered it a pivotal moment in the region's history because it marked the most dangerous incident that befell the Tuat society. The Jews were, and still are, aiming to divide Muslim societies in particular, fragment them, and distance them from their religion and authenticity so that Jews may ultimately achieve dominance and superiority²¹.

The hostility of Al-Mughili towards these Jews was not based on religious, ethnic, or racial enmity, but rather stemmed from protecting the silent majority from the tyranny of the minority empowered by money (some princes and rulers). Since they did not respect the terms of the dhimma contract that safeguarded their rights and obliged them to do their duties as citizens in the Islamic state or emirate, and because their intrigues increased, they were considered combatants and part of the rebellious faction. Thus, the punishment of Haraba (highway robbery) had to be imposed on them²², Moreover, protecting the Muslim community had another purpose: to shield it from the vile morals that were widespread among the people of West Africa who were pagans. These pagans were not compelled to embrace Islam, so they remained as they were—drinking alcohol, practicing sorcery, committing adultery, uncovering private parts, and so forth—and they lived among Muslims in their neighborhoods and streets. Therefore, there was fear for the weak in faith and the imitative Muslims whose faith had not yet entered their hearts, as they imitated the morals of these pagans, which were morally degrading. He said: because their origin was like that; so his purpose here was also to protect the morals of Muslims, which distinguished them from others who lived with them and belonged to the same lands governed by Muslims. Al-Mughili was strict in advising the princes of those lands on issues of social and moral discrimination for Muslims in their clothing, food, and customs, by deterring pagans and preventing them from openly displaying and practicing their primitive rituals among Muslims. Al-Mughili's strictness in these matters was due to his aim to protect Islamic

morals that guaranteed social peace in a region where pagan morals had reigned for ages. West Africa was immersed in a sea of pagan darkness, so Al-Mughili's excuse was that he sought to protect the Islamic domain at that time, which was surrounded by a huge mass of traditions and customs Paganism, which if left unchecked, would return Muslims to what they were before Islam, which is a regression from the religion²³.

Fourth: Preserving the prestige of the Muslim state (the emirate): Al-Maghili was a genius of his time and a pioneer among his peers. Regarding the authority we initially discussed, Al-Maghili believed it must have prestige and dignity that intimidate aggressors and instill security and reassurance in the hearts of citizens. A strong authority is one that does not falter in enforcing judgments and Sharia laws; he kept in mind, may God have mercy on him, the saying attributed to our master Uthman, may God be pleased with him: "Indeed, God causes to be shaken by authority what is not shaken by the Quran." Thus, the ruler's righteousness and justice on one hand, and his control and management of affairs on the other, are sufficient to achieve the state's prestige and instill safety among the people, thereby ensuring the righteousness of the subjects. He believed that the state's prestige is realized through justice, strength, and the complete sovereignty of Sharia. To achieve this prestige, he proposed constructive suggestions for types of administrations that contribute to the continuity of the state's strength and prestige. He also proposed a set of protocols and sovereign etiquettes aimed overall at achieving internal security and reassurance and deterrence against external enemies. He enveloped all this with an ethical care for every political action; otherwise, it would be mere futility. His message to Al-Asqiya Muhammad ibn Abi Bakr was: "As for you, you are a slave owned by someone else and possess nothing; your master has elevated you above many of his servants to rectify their religion and worldly affairs, not to be their master and lord. You are a shepherd, not an owner, over all your possessions; and every shepherd is responsible for his flock."²⁴, He sees that the emirate is a responsibility, not an honor, and that it is a trial between desire and piety.

He also believes in the necessity of choosing a righteous and sincere inner circle upon whom wise governance is built. He emphasizes excluding

the corrupt among them and the danger of corruption and corrupters to the state's policy and prestige. In this, he equates the corrupt politician and the wicked scholar, always advising rulers to keep evil people away from their inner circle and bring good people closer. He has verses of poetry about this:

If the ruler brings close the good of his people
And turns away from their wicked, he is righteous.
But if the ruler brings close the wicked of his people
Turns away from their good, he is corrupt.
Every person is known by his companion,
This is a clear matter in the world.

He insists on surrounding governance and politics with a righteous inner circle of scholars and politicians alike, sincere advisors; many corruptions have been caused by scholars who do not advise, and every ruler has those who flatter him, as he said, may God have mercy on him.

To complete the building of the state's prestige and achieve it, he believes that executive bodies are necessary for that, and they are²⁵:

- 1/ The advisory body consists of scholars and wise men.
- 2/ The financial body consists of trustworthy individuals who collect money and manage it according to Sharia law.
- 3/ The internal administrative body consists of clerks, supervisors, and ministers who fear only God in the matters entrusted to them.
- 4/ The communication and postal body consists of messengers and informants.
- 5/ The judicial body consists of trustworthy judges to resolve disputes.
- 6/ The Hisbah body is made up of just men responsible for enjoining good and forbidding evil.
- 7/ The police body, responsible for deterrence and maintaining security, consists of security personnel, guards, and detectives.
- 8/ The tax collection body is responsible for collecting Zakat.
- 9/ The military and jihad body is composed of men with military and combat expertise; its clear mission is to repel external aggression. It is also followed by men responsible for military mobilization, health monitoring, medical care, and planning.

He went even further in establishing the state's prestige, as in his letters

to the princes of Africa, he advised them to urge Muslims to pay attention to aesthetic aspects in appearance, such as clothing, fragrance, moderation in walking and sitting, lowering the gaze, contemplation, reflection, moderation in walking, and other advice found in many royal etiquette texts that preceded or even coincided with him.

May God have mercy on Al-Maghili, who provided such advice and guidance to rulers before subjects, aiming to restore the nation's glory by reviving what the Rightly Guided Caliphs had established; they are the model to be emulated, as they truly embodied Sharia in their words and deeds, thus earning God's pleasure in this world and the hereafter. May God be pleased with them. The sources Al-Maghili relied on in all he mentioned were the Holy Quran, the authenticated Prophetic Sunnah, Maliki jurisprudence and the efforts of its scholars, in addition to earlier works on Islamic governance²⁶.

Conclusion (Results and Recommendations)

In conclusion, this research paper suggests the following results according to their order in the core of the article:

01. Imam Abdul Karim Al-Maghili, may God have mercy on him, was a community leader in his call and aware of the surrounding circumstances; he was among the working scholars.

02. The political, social, and economic circumstances that accompanied the childhood and youth of Imam Abdul Karim Al-Maghili shaped him into this character.

03. Imam Abdul Karim Al-Maghili focused most of his attention on the issues of his nation.

04. Imam Abdul Karim Al-Maghili had a distinguished approach with a purposeful dimension in addressing the issues of the nation.

05. Imam Abdul Karim Al-Maghili, may God have mercy on him, was one of the pioneers of reform in his time and an outstanding jurist in contemporary issues.

06. Imam Abdul Karim Al-Maghili, may God have mercy on him, combined religious and worldly reform; this was evident during this study through many examples.

07. Imam Abdul Karim Al-Maghili, may God have mercy on him, was an advocate for doctrinal reform; social and economic reform; educational

and pedagogical reform; as well as political reform.

08. The goal of reform, advice, and authorship for Imam Abdul Karim Al-Maghili was to preserve the nation's superiority and leadership in the face of conspiracies and intrigues.

09. He was strongly opposed to anyone who considered exposing the state to political shocks; this is clearly shown regarding the Jews of Touat.

10. He was strict in some of his ideas, yet he did not declare anyone from the People of the Qibla as an unbeliever without sin.

List of Sources and References (Alphabetically arranged)

The Holy Quran

01. Khairuddin Shatra. Sheikh Muhammad bin Abdul Karim Al-Maghili Al-Tilimsani (The Revolutionary Reformer and Reform Thought in Tuat and Western Sudan). (Algeria: Publications of the Ministry of Religious Affairs and Endowments; printed within the framework of Tlemcen, Capital of Islamic Culture /2011); Volumes 1+2.

02. Taha Jabir Al-Alwani. Reform of Islamic Thought. Lectures within the activities of the International Institute of Islamic Thought in Virginia (USA); (Ain M'lila, Algeria; Dar Al-Huda for Printing, Publishing, and Distribution).

03. Abdul Halim Bishi; The Political Project of Imam Al-Maghili: Theory and Practice; printed within the framework of the International Symposium titled: "Imam Muhammad bin Abdul Karim Al-Maghili: Jurisprudence of Politics and Religious Dialogue" held on February 5/6, 2011 in Tlemcen; sponsored by the Ministry of Religious Affairs and Endowments.

04. Abdul Qadir Rabbahi. Imam Al-Maghili: His Era and Life. Publications of the Ministry of Religious Affairs and Endowments; 2011; Volumes 1+2.

05. Al-Maghili. Questions of the Water Bearer and Answers of Al-Maghili (no publication data).

06. Al-Maghili. The Treatise on What is Permissible for Rulers

Regarding Deterring People from the Forbidden (no publication data).

07. Al-Maghili. What is Required of the Prince Regarding Good Intentions for the Emirate (no publication data).

08. Al-Maghili. The Lamp of Souls in the Principles of Success. Study and verification by Abdul Majid Al-Khayali; 1st edition; (Beirut: Dar Al-Kutub Al-Ilmiyah 1421 AH/2001 AD).

09. Muhammad Iqbal. Renewal of Religious Thought in Islam. Publications of the Ministry of Religious Affairs and Endowments; printed within the framework of Tlemcen, Capital of Islamic Culture; (Algeria: Memory of the People; 2011).

10. Muhammad Haji. Intellectual Movement in Morocco during the Saadian Era. Fadala Press: 1977; Vol. 1.

11. Muhammad Salim Al-Awa. Islamic Jurisprudence on the Path of Renewal. 2nd edition; (Beirut: The Islamic Office; 1419 AH/1998 AD).

12. Muqaddam Mabrouk. Muhammad bin Abdul Karim Al-Maghili from the Beginning.

¹ - The Maghila tribe lived during his time in the vicinity of Tlemcen;

currently, the municipality and district of Maghila are administratively part of the Wilaya of Tiaret, which was at one time the capital of the Rustamids (Tiaret); and there are still members of this tribe there to this day. Yaqut al-Hamawi mentions that it is a Moroccan tribe located between Fez and Meknes; Yaqut al-Hamawi. Mu'jam al-Buldan. (Beirut: Lebanon); Vol. 3; p. 163.

² - Ministry of Religious Affairs and Endowments. Imam Muhammad bin Abdul Karim Al-Maghili Al-Tilimsani: Virtues and Effects; Edited by: Muqaddam Mabrouk; Dar Al-Quds Al-Arabi: Algeria; Printed in the framework of Tlemcen, the Capital of Islamic Culture (2011); Volume One; p. 35; Also: Nour El-Din Boukardid; "Positions of the Scholar Muhammad bin Abdul Karim Al-Maghili: Politics and Its Relation to the Security of the

State and the Nation through His Letters to the Emir of Kano in Nigeria"; Published within the proceedings of the international symposium entitled:

"Imam Muhammad bin Abdul Karim Al-Maghili: Jurisprudence of Politics and Religious Dialogue" held on February 5-6, 2011 in Tlemcen; Sponsored by the Ministry of Religious Affairs and Endowments; p. 47.

³- Mohamed Haji. The Intellectual Movement in Morocco during the Saadian Era. Fadala Press: 1977; Vol. 1; p. 268 and onwards.

⁴- In West Africa, there were three Islamic kingdoms historically referred to as the Islamic Kingdoms in Western Sudan, which are: the Kingdom of Ghana; the Kingdom of Mali; and the Kingdom of Songhai. See in detail: Khair al-Din Shatara. Sheikh Muhammad ibn Abdul Karim al-Maghili al-Tilimsani (the revolutionary reformer and the thought of reform in Tuat and Western Sudan). (Algiers: Publications of the Ministry of Religious Affairs and Endowments; printed within the framework of Tlemcen, the Capital of Islamic Culture /2011); Vol. 1, p. 240 and onwards.

⁵-Nur al-Din Boukardid; The Positions of the Scholar Muhammad bin Abdul Karim al-Maghili "Politics and Its Relation to the Security of the State and the Ummah Through His Letters to the Emir of Kano in Nigeria"; Published within the framework of the proceedings of the international symposium entitled: "Imam Muhammad bin Abdul Karim al-Maghili: Jurisprudence of Politics and Religious Dialogue" held on February 5-6, 2011 in Tlemcen; under the auspices of the Ministry of Religious Affairs and Endowments; p. 49; previous reference.

⁶ - Congratulations in advance. Muhammad bin Abdul Karim Al-Mughili through historical sources and documents; p. 51.

⁷ - Ministry of Religious Affairs and Endowments. Imam Muhammad bin Abdul Karim Al-Maghili Al-Tilimsani: Virtues and Effects; Edited by: Muqaddam Mabrouk; Dar Al-Quds Al-Arabi: Algiers; Printed in the framework of Tlemcen, the Capital of Islamic Culture (2011); Volume One; p. 38; Previous reference.

⁸- Nour al-Din Boukardid; "Positions of the Scholar Muhammad bin Abdul Karim Al-Maghili: Politics and Its Relation to the Security of the State and

the Nation through His Letters to the Emir of Kano in Nigeria"; Published within the proceedings of the international symposium entitled: "Imam Muhammad bin Abdul Karim Al-Maghili: Jurisprudence of Politics and Religious Dialogue" on February 5-6, 2011 in Tlemcen; Sponsored by the Ministry of Religious Affairs and Endowments; p. 49; Previous reference.

⁹- Abdelkader Rabahi. Al-Imam Al-Maghili: His Era and Life. Publications of the Ministry of Religious Affairs and Endowments; 2011; Vol. 2; p. 189 and onwards.

¹⁰- Abdelkader Rbahi. Imam Al-Maghili: His Era and Life. Publications of the Ministry of Religious Affairs and Endowments; 2011; Vol. 1; p. 166.

¹¹- Nouredine Boukordid; The Positions of the Scholar Muhammad ibn Abd al-Karim al-Maghili "Politics and Its Relationship to the Security of the State and the Nation through His Letters to the Emir of Kano, Nigeria"; Published within the proceedings of the international symposium titled: "Imam Muhammad ibn Abd al-Karim al-Maghili: Jurisprudence of Politics and Religious Dialogue" held on February 5-6, 2011 in Tlemcen; under the auspices of the Ministry of Religious Affairs and Endowments; p. 50 and following; previously cited.

¹²- Ministry of Religious Affairs and Endowments. Imam Muhammad bin Abdul Karim Al-Maghili Al-Tilimsani: Virtues and Effects; Edited by: Muqaddam Mabrouk; Dar Al-Quds Al-Arabi: Algiers; Printed in Tlemcen, the Capital of Islamic Culture (2011); Volume One; p. 39 and onwards; Previous reference.

¹³- Taha Jabir Al-Alwani. Reform of Islamic Thought. Lectures within the framework of the activities of the International Institute of Islamic Thought in Virginia (USA); (Ain M'lila; Algeria; Dar Al-Huda for Printing, Publishing, and Distribution); p. 31.

¹⁴ - Mughili. Treatise on What is Permissible for Rulers Regarding Deterring People from the Forbidden. Cited from Abdel Halim Bishi; The Political Project of Imam Al-Mughili: Theory and Application; published within the proceedings of the international symposium titled: "Imam Muhammad bin Abdul Karim Al-Mughili: Jurisprudence of Politics and Religious Dialogue," held on February 5-6, 2011, in Tlemcen; sponsored by the Ministry of Religious Affairs and Endowments; p. 152 and following.)

¹⁵ - Abdel Halim Bichi; *The Political Project of Imam Al-Maghili: Theory and Application*; published within the framework of the proceedings of the international symposium entitled: "Imam Muhammad bin Abdul Karim Al-Maghili: Jurisprudence of Politics and Religious Dialogue," held on February 5-6, 2011, in Tlemcen; under the auspices of the Ministry of Religious Affairs and Endowments; p. 157 and onwards.

¹⁶- Mohammad Salim Al-Awa. *Islamic Jurisprudence on the Path of Renewal*. 2nd edition; (Beirut: The Islamic Office; 1419 AH / 1998 AD); p. 48 and onwards.

¹⁷ - Mohammad Iqbal. *Renewal of Religious Thought in Islam*. Publications of the Ministry of Religious Affairs and Endowments; printed within the framework of Tlemcen, the Capital of Islamic Culture; (Algeria: Dhakirat Al-Nas; 2011 AD); p. 12.

¹⁸- Al-Maghili. *Questions on Al-Siqaya and Answers by Al-Maghili*. Quoted from: Abdel Halim Bishi; *The Political Project of Imam Al-Maghili: Theory and Application*; published within the proceedings of the international symposium entitled: "Imam Muhammad bin Abd al-Karim Al-Maghili: Jurisprudence of Politics and Religious Dialogue," held on February 5-6, 2011, in Tlemcen; under the auspices of the Ministry of Religious Affairs and Endowments; p. 160 and following.

¹⁹ - Nowadays, it is rare to find an Islamic state with a wholly Muslim

population; rather, it includes a Muslim majority and a minority that differs from it, especially in terms of religion (Jews, Christians, and others from earthly religions as well); see further: Muhammad Salim Al-Awa. *Islamic Jurisprudence on the Path of Renewal*. 2nd ed.; (Beirut: Islamic Office; 1419 AH/1998 AD); p. 73.

²⁰ - Al-Maghili. *The Lamp of Souls in the Origins of Success*. Study and Verification: Abdelmajid Al-Khayali; 1st edition; (Beirut: Dar Al-Kutub Al-Ilmiyya 1421 AH / 2001 AD); p. 43 and onward; and Abdel Halim Bishi; *The Political Project of Imam Al-Maghili: Theory and Application*; published within the framework of the proceedings of the International

Symposium entitled: "Imam Muhammad ibn Abd al-Karim Al-Maghili: Jurisprudence of Politics and Religious Dialogue" held on February 5-6, 2011 in Tlemcen; under the auspices of the Ministry of Religious Affairs and Endowments; p. 162 and onward.

²¹ - Khayr Al-Din Shatara. Sheikh Muhammad ibn Abd al-Karim Al-Maghili Al-Tlemsani (The Revolutionary Reformer and Reform Thought in Tuat and Western Sudan). (Algiers: Publications of the Ministry of Religious Affairs and Endowments; published within the framework of Tlemcen as the Capital of Islamic Culture / 2011); Vol. 2, p. 414.

²² - The prevalent and common opinion in Islamic criminal jurisprudence is that rebellion against the state is considered a crime among the hudud offenses punishable by death or execution as in our contemporary terminology. For more, see: Muhammad Salim Al-Awa. Islamic Jurisprudence on the Path of Renewal. 2nd edition; (Beirut: Al-Maktab Al-Islami; 1419 AH / 1998 AD). p. 145

²³ - Al-Maghili. The Message on What is Permissible for Rulers to Restrain People from Forbidden Acts. p. 74; quoted from Abdel Halim Bichi; The Political Project of Imam Al-Maghili: Theory and Application; published within the proceedings of the international symposium titled: "Imam Muhammad bin Abdul Karim Al-Maghili: Jurisprudence of Politics and Religious Dialogue," held on February 5-6, 2011, in Tlemcen; under the auspices of the Ministry of Religious Affairs and Endowments; p. 163 and following.

²⁴ - Al-Maghili. Questions of the Water Bearers and Al-Maghili's Answers. p. 32; quoted from Abdel Halim Bichi; The Political Project of Imam Al-Maghili: Theory and Application; published within the proceedings of the international symposium titled: "Imam Muhammad bin Abdul Karim Al-Maghili: Jurisprudence of Politics and Religious Dialogue," held on February 5-6, 2011, in Tlemcen; under the auspices of the Ministry of Religious Affairs and Endowments; p. 166 and following.

²⁵ - Al-Maghili. What the prince must have in good faith for the emirate. p. 95 and onwards; quoted from Abdel Halim Bichi; The Political Project of Imam Al-Maghili: Theory and Application; published within the framework of the proceedings of the international symposium entitled: "Imam Muhammad bin

Abdul Karim Al-Maghili: Jurisprudence of Politics and Religious Dialogue" on February 5-6, 2011, in Tlemcen; under the auspices of the Ministry of Religious Affairs and Endowments; p. 167 and onwards.

²⁶ - Abdel Halim Bichi; The Political Project of Imam Al-Maghili: Theory and Application; published within the framework of the proceedings of the international symposium entitled: "Imam Muhammad bin Abdul Karim Al-Maghili: Jurisprudence of Politics and Religious Dialogue" on February 5-6, 2011, in Tlemcen; under the auspices of the Ministry of Religious Affairs and Endowments; p. 169 and onwards.