

The Contributions of Ibadi scholars in the 6th century AH/12th century AD in Warjalan, Algeria to the maturity of Islamic theology

Babaouamer Khodir

Faculty of Islamic Sciences and Civilization, University of Laghouat
Laboratory of Islamic and Linguistic Studies
kh.babaouamer@lagh-univ.dz

Received: 15-08-2025

Accepted: 22-05-2026

Published: 01-06-2026

Abstract:

The 6th century AH/12th century AD saw a vibrant scientific movement in doctrinal research by Ibadi scholars in Warjalan, southern Algeria. They produced distinctive works outlining their scholastic vision in a coherent format, focusing on three main areas: explaining the fundamentals of true Islam, defending its principles and rejecting doubts from false religions and ancient philosophies; discussing the views of various Islamic schools on major and subtle theological issues, showing the Ibadi approach in addressing them; and formulating concise doctrinal systems stating Ibadi positions on all disputed matters. Their methods in the science of belief were diverse, including the educational, critical, argumentative, questioning, comparative and dialogical, cumulative, and analytical-explanatory approaches, all aimed at clarification and persuasion.

Keywords: Kalam - Ibadism - Warjalan - 6th century AH – Aqeedah

Introduction

The system of Islamic sciences has undergone a systematic progression in its construction, formation, and development over the centuries, and then reached its full maturity in the sixth century AH, twelfth century AD, thus clarifying its approaches, topics, and goals and distinguishing it from other sciences.

The science of kalam is an Islamic science that derives its origins from the Holy Quran and the authentic Sunnah, with an honorable purpose that aims

to prove religious beliefs and reject doubts about them, and its topics have kept pace with the development of Islamic society by addressing the issues raised by cultural, social and political realities from a doctrinal perspective. It aims at proving religious beliefs and rejecting doubts about them, and its topics have kept pace with the development of Islamic society by addressing the issues raised by the cultural, social and political realities from a doctrinal perspective.

This research comes to present a descriptive and analytical study of the Ibadi speech production in Warjalan in southern Algeria in the sixth century AH and then attempt to evaluate it in terms of content and methodology of writing style. As for the evaluation in terms of content, it was based on two criteria, namely: the relationship of the speech contents to the mission of the science of speech, and the relationship of the speech contents to the reality of that period: The relationship of the verbal contents to the mission of the science of speech, and the relationship of the verbal contents to the reality in that period. The evaluation in terms of the methodology of the writing style was based on the language of the authors and the types of methods used in presenting the issues of the science of belief.

1. Research I: A descriptive and analytical study of speech production in the 6th century AH/12th century AD

The sixth century AH witnessed an important movement in doctrinal research and the emergence of distinctive scholastic works among the Ibadis and Warjalan in southern Algeria , which drew an integrated vision of their doctrinal views and a clear scholastic system, formulated by scholastic scholars, including the following:

1- Abu Suleiman Ayyub ibn Ismail al-Yazmati (d. 524 AD / 1129 AD)

He is one of the scholars of Warjalan and the initiator of its cultural movement , described by the historian al-Darjini as: "a sea on which ships are tossed, and a light that follows the example of those who follow the intellectuals, if asked in science, he answered convincingly" (al-Darjini, (BDT), page C2/459) . He graduated many scholars who contributed to the enrichment of doctrinal thought and the Islamic library by leaving valuable works that became a pillar of the Ibadi school in the sixth century AH and beyond, including: Abu Ammar Abdul Kafi , Abu Ya'qub Yusuf ibn Ibrahim al-Warjalani , Abu 'Amr 'Uthman ibn Khalifa al-Sufi , and Yakhlif al-Tamjari , grandfather of al-Darjini .

He has questions, fatwas, and commandments for his students, narrated from him in the Book of Commentaries under the title "Questions of Ayyub ibn Ismail " (Book of Commentaries (manuscript), pages 34-35) .

2- Abu al-Rabi' Sulayman ibn Ali ibn Yakhliif (Q6D/12 AD)

His family originated from the village of "Timjar " in the center of Mount Nafusa in Libya , then settled in Kanouma from the villages of Taqiyos in Wadi Areg in Algeria , and he landed in Nafata , he took knowledge in Ouarjalan from Abu Sulayman Ayoub Ayoub bin Ismail al-Yazmati al-Mazati , and accompanied Abu Ya'qub al-Warjalani , Abu Ammar Abd al-Kafi , and Abu Amr Othman al-Suf.He taught and had students from Wadi Suf , Warjalan , El Zab in Algeria , and Tozeur in the Tunisian Jurid . He left a book on the science of speech in two volumes, and a book on jurisprudence in two parts (al-Darjini, (B.D.T.), pages C2/519-522) .

3- Abu Ammar Abd al-Kafi al-Warjalani (d. before: 570 e/1174 AD)

He was a famous scholar and speaker from the Algerian scientific boom during the Hamadid era (Bouriba, 1984, pp. C3/263-264). He was born in the village of "Tanawuti" He was educated by Abi Zakariya Yahya ibn Abi Zakariya and Abi Suleiman Ayoub ibn Ismail Al-Yazmati al-Mazati .

When he completed the study of the arts of sharia and language at the hands of the scholars of Warjalan , he traveled to Tunis and studied in its flourishing institutes during the Almohad era. Abu Ammar was endowed with a desire for learning, a conscious memory and a brilliance in science and understanding, which made his masters in Tunis and Warjalan testify to his high scientific standing and moral commitment and authorize him to make a fatwa, teach and write (Babaemi, 1420 AH / 1999 AD) .

Among his students: Abu Yahya Ismail bin Yahya , Sulayman bin Muhammad bin Ishaq , (Abu Ammar A., 1978, page C2/291) .and Sulayman bin Yomer As for his works, Abu Ammar is considered one of the most prominent authors in the science of speech among the Ibadis , who had a great intellectual ability to classify, argue, debate, and familiarize himself with the opinions of speakers from various schools. His works include the following:

It is a specialized work on the science of kalam, both small and large, in which he explained the fundamentals of the religion and the most important issues, which was edited by Dr. Ammar Talibi in a valuable university thesis, and it is located in two parts (Abu Ammar A., 1978).In the first part, he dealt with the views of religions that are contrary to Islam, such as Dahiriya , astrologers , sophists , paganism , Brahmins , and the People of

the Book , and responded to their perceptions in the field of divinity and prophecy. He also criticized the current of anthropomorphism and similitude of all kinds within the Islamic nation, and concluded his book by talking about the attributes of Allah and the meanings of His good names. As for the second part, he began with introductions to the theory of the Mutakallim () and its seven laws, and defined a set of Kalamite terms , then touched on doctrinal chapters such as Qadr, the truth of faith, names and judgments, the establishment of God's argument on creation, and sub-issues of guardianship and innocence, and the promise and promise. and innocence, the promise and promise, the Imamate, its rule and conditions, the response to the Jahmiyyah on the issue of the annihilation of heaven and hell, and a chapter dedicated to refuting the views of Zaidi and Mu'tazila on the events of the Great Fitna, and the views of the Nakkar on the Imamate and explaining the ruling of those who are wrong in interpretation and the ruling of the perpetrator of the big one.

- Sharh al-Jahalat (manuscript): The origin of the Book of Jahalat is attributed to Tabghurin Isa al-Malashuti (), a book on the fundamentals of religion, which was extensively explained by Abu Ammar in a 252-page commentary (Abu Ammar A., 570 AH) ,

4- Abu Ya'qub Yusuf ibn Ibrahim al-Warjalani (500-550 AH)

Abu Ya'qub Yusuf al-Warjalani is considered one of the most prominent Ibadi scholars in Morocco , and one of the innovators in Ibadi thought , born around the year 500H in the city of Sidratah , one of the villages of Warjalan , and received his education in his home by Abu Suleiman Ayoub bin Ismail , Abu Zakariya Yahya bin Abi Zakariya , and among his companions in collecting Abu Ammar Abdul Kafi.

He traveled to Andalusia and stayed in Cordoba for a number of years, acquiring from its flourishing institutes the mental and transmitted sciences of his time, and he was a good example of brilliance, morality and wide knowledge until his Andalusian comrades nicknamed him "Al-Jahiz " (Al-Darjini, (B.D.T.), pp.D.T., pages C2/460, 491-495) (Jahlan, no date, page 86,225) .

Abu Ya'qub - after his scientific and exploratory journeys - settled in Warjalan to engage in writing and teaching, and al-Darjini drew us his scientific and moral character in a comprehensive card, saying: "He is the abounding sea of knowledge, harnessed for benefit, in which you see the ark moorings, the high caliber and importance, the collector of the virtues of every nation, containing many sciences... This Sheikh has a hand in the science of the Qur'an, in the science of language, in the science of language, in hadith and news, in the narration of biographies and relics, in the science

of theory and speech, and in the sciences of Sharia, worship and rulings, the science of inheritance and knowledge of the men of hadiths, and he was not without knowledge of the sciences of the ancients, and even obtained a piece of the science of the wise astrologers ... The Sheikh had the ability to write and compose, and he had a large and thick chest, and he was not interested in the great tasks except serving science from the time he grew up until he died" (Al-Darjini, (B.D.T.), pages C2/491-492). Among his students were his son Abu Ishaq Ibrahim ibn Yusuf, and Abu Sulayman ibn Ayyub ibn Nuh .As for his writings on fundamentals and doctrines, the most important of them are the following:

- Tafsir al-Qur'an al-Karim, which al-Baradi saw in some of the countries of Arig huge books of it (Abu Ammar A., 1978, pages C2/292-293).
- Arrangement of the Musnad al-Rabi' ibn Habib (d. 175E)

Abu Ya'qub al-Warjalani arranged it according to the names of the narrators and made it into four parts. The first and second parts, which are the origin of the book, contain the rulings of Islamic law in all its chapters with high authority, and the number of hadiths contained in them is fifty and seven hundred (750) hadiths

As for the third and fourth parts, Al-Warjalani added them to the original Musnad, (Habib, 1985, page 4c).

- Justice and Equity in the Fundamentals of Jurisprudence and Difference, the book is located in three parts, it is considered one of the most important fundamentalist works among the Moroccans, it received great attention from the jurists of the Ibadi school after the 6th century e, so it received the development of footnotes, explanation, abridgement, systematization, investigation and study (Al-Abbas, 2012).
- The full title of this book is "The Guide and Proof for the People of the Minds of the Wayfarer by the Light of the Guide and the Realization of the Doctrine of Truth by Proof and Truthfulness." It is in three parts, beginning with an introduction to the concept of the nation, the virtues of the Nation of Islam, and the plagues that afflict it in its religion, then dealing with various kalamiyya issues in divinity, prophecy, audiology, names, judgments, and legal policy. The third part also included correspondence and answers to some legal opinions, mostly in doctrine and fundamentals, and summarized the contents of the philosophical letters of the Ikhwan al-Safa, and the book is not without other topics in mysticism, jurisprudence, history and geography, so the contents of

the book reflect the encyclopedic culture that Abu Ya'qub al-Warajlani was characterized by. He wrote the guide and proof after justice and equity, as he referred to it in some matters (Al-Warajlani, 1983, page C3/123).

- Al-Marj al-Bahrain on Logic, an important treatise on logic and mathematics, small in size, attached to the end of the book Al-Dalil wa al-Barhan, the book deals with three necessary sciences: Abu Yaquob al-Warjalani is considered one of the first Moroccan authors who classified in the science of logic,. Abu Ishaq Ettafish and Abu al-Yaqzaan mention that Marj al-Bahrain has been translated into European languages (Ettafish, undated, p. 29)

5- **Tabghurin ibn Aissa ibn Dawud al-Malchuti (500-550 AH)**

He was a prominent scholar and speaker who made a distinguished effort in the science of speech in Morocco. He traveled frequently in southern Algeria between Warjalan and Wad Suf , and Darjin in Nafta in Tunisia , he took knowledge from Abu al-Rabie Sulayman bin Yakhliif al-Mizati (d. 471 H/1078 AD) and Abu Muhammad Abdullah al-Linti . He was a contemporary of many scholars, including: Abu al-Abbas Ahmad ibn Muhammad ibn Bakr al-Farasta'i (d. 505H), Abu al-Khair Maksin ibn al-Khair (d. 491H), Abu Zakariya Yahya ibn Bakr , and Abu Amr Uthman ibn Khalifa al-Suf , he was engaged in the task of teaching and had a scientific circle Many students graduated from his hands, including Abu Ammar Abd al-Kafi and Aisha bint Mu'adh (Shamakhi, 2009, p. C2/89)Zakariya Yahya :96), and Abu ibn Bakr (Muammar, 1384 AH / 1964 AD, page H4/124) Shamakhi described him as: "One of the greatest people, the most knowledgeable, and the most hardworking, who learned and taught the sciences, benefited and benefited, and sought the highest corruption" (Al-Shammakhi, 2009, pages C2/432-440) He was well versed in the science of Kalam and the fundamentals of jurisprudence, and among his valuable works are the following:

- This book is better known as "Tabghurin's Doctrine " in which the author deals with the ten doctrinal fundamentals that the Islamic schools differ in understanding their meanings and parts, namely: Tawhid, Qadr, Justice, Promise and Promise, the position between the two positions, the non-position between the two positions, the names and attributes, the command and prohibition, guardianship and innocence, names and judgments, then he touched on seven issues around which the debate between the speakers from different schools took place, namely: Al-Hujjah, Istiq'a"awn(al-Malashuti T., Q6 AHa, al-, infallibility, the Qur'an, vision, intercession, the grave and its torment) . It was edited by Dr. Amr Khalifa Al-Nami and made it an

appendix to his thesis on "Studies on Ibadi ", which he presented at Cambridge University in Britain in 1971 (Ennami, 1986) .

- The Book of Evidence and Statement is a book on the fundamentals of Islamic jurisprudence. The book was studied and investigated by the researcher Sulaiman bin Ibrahim Babaziz and printed a first edition in the Sultanate of Oman in 1430 A.H. 2009 (Al-Malshuti T., 2009) .-

6- Abu 'Amr 'Uthman ibn Khalifa al-Suf al-Marghani (500-550e)

Al-Darjini described him as one of the flags in the madhhab, revealing with his good statement and the light of the logic of his tongue the darkness, the mufti in the sciences, especially the science of speech, and the defender of the word of Islam (Al-Darjini, (B.D.). (Baba'imi, 1420 AH / 1999 AD) Originally from the city of Oued Souf in southern Algeria , he learned from Sheikh Abu al-Abbas Ahmad ibn Muhammad ibn Bakr (d. 504H/1111 AD), Abu al-Rabi' Sulayman ibn Yakhlaf al-Mazati (d. 471H/1078 AD) and Abu Sulayman Ayyub ibn Ismail (d. 571H/1171 AD): (Baba'imi, 1420 AH/1999 AD)Before 571 AH/1175) . The student of al-Suf's thought through his monuments realizes his great ability in the legal and linguistic sciences and the sciences of reasoning and logic, and his familiarity with the history of the doctrines and schools of speech and their views, and he was distinguished by his polemical ability in defending the doctrine of Islam and the views of speech in his Ibadi sect , Shamakhi said about him: "He was an imam in the sciences, especially in Kalam" (Al-Shamakhi, 2009, page C2/103). He grew up in an era when the scientific movement flourished in Warjalan , so he drank from its gifts and produced valuable monuments, and graduated students who spread science after him, including his students: Al-Mu'izz ibn Janaw ibn al-Futuh , Abu Musa Issa ibn Issa , and Memon al-Tanqisi al-Warghami . His writings include the following:

- The Book of Questions: Al-Baradi attributed it to him in his statement: "It is a large book with a total of 519 pages. and a lithographic edition was printed by the Jamous Agency in Egypt in 1273 H, without investigation. The content of the book is structured in the form of questions and answers of more than a hundred questions, most of which revolve around verbal discussions of divinity, prophecy, and hearing, with an expansion in linguistic explanations and citing evidence, and the book is not devoid of various fundamentalist and jurisprudential issues..

The importance of the Book of Questions is evident in its collection of many of the verbal opinions of the Ibadi scholars in Morocco , especially those whose writings have been lost or whose opinions have been transmitted through narration, such as the book of Zarqan (Q4 e), and its inclusion of the

opinions of Abu Abdullah Muhammad bin Bakr al-Farasta'i ,and the questions of Abu al-Qasim Yunus , Abu al-Rabi'a Sulayman bin Yakhlaf , and other sheikhs, which is closer to an encyclopedia in the science of Moroccan speech.

- A Treatise on Teams: Al-Suf outlined the views of the Islamic schools, and began his talk by mentioning the views of the teams that split from the Ibadis which are six teams: Al-Nakkar , Al-Nafathiyyah , Al-Khalifiyyah , Al-Umariyyah , Al-Sakkiyyah , and Al-Farhiyyah , and then went on to present the views of the famous schools of Islamic

7- Aisha bint Mu'adh ibn Abi 'Ali (first half: Q6. AH)

She lived at the end of the 5th century and the beginning of the 6th century H. She received the sciences of religion, the Qur'an, and language in her town at an early age, and studied the arts of science from many sheikhs, each according to his specialty, and among the most prominent of them: Sheikh Abu al-Abbas Ahmad bin Muhammad bin Bakr (d. 504), an encyclopedic scholar Aisha said: "I saw many of the people of knowledge and goodness, and I sat with them, but if it were not for Ahmad ibn Abi Abdullah, I would have died in ignorance." Sheikh Tabghurin ibn Isa al-Malashuti, from whom she learned the science of Kalam, and she was proud to learn from him and considered his statements to be an authority in science. Aisha recorded her active presence in the councils of knowledge, learning and debating, and she used to discuss the smartest students and senior scholars such as Abu Muhammad Abdullah bin Muhammad al-Linti , Abu Zakariya Yahya bin Abu Bakr , and Abu Harun Musa bin Ali on the most delicate issues of the science of speech, and some of her opinions tended to emphasize them, all of which happened without shedding her garment of modesty She was a good example of an educated Muslim woman whose high culture did not hinder her from performing her sacred mission as a mother, wife, educator and caretaker of her family's affairs. Abu Ammar Abdul Kafi described her as "the best of the women of Ajlo " (Al-Wasiani, 1430 AH, pages C2/592-593)593.) (Baba'imi, 1420 AH/1999 AD, pages C3/498-499) .Among her works: (Al-Wasiani, 1430 AH, pages C2/190-192)Matters in the Fundamentals of Religion, Scientific Conversations, and Aphorisms, which Al-Wasiani mentioned in his biography .

8- Abu Sahl Yahya ibn Ibrahim al-Warjalani (550-600 AH).

Abu Sahl comes from a family famous for their knowledge and virtue in the Warjalan community , as his father Ibrahim, his grandfather Suleiman, and their great-grandfather Wijman were all great sheikhs. Abu Sahl grew up in Warjalan at the time of its prosperity and took knowledge from his father,

and one of his students was Abu al-Abbas Ahmad bin Said al-Darjini , (al-Darjini, (BDT), page C1/10) .the owner of the Tabaqat

- His works: Abu Sahl left valuable writings and useful answers in doctrine, jurisprudence and ethics in Arabic and Amazigh, the most important of which are his writings on the fundamentals of religion: Kitab al-'Aqeedah on the knowledge of monotheism and obligatory duties.

These are the most famous scholars of the Ibadi school in the 6th century AH/12 AD who left important works in the science of speech, many of which are still preserved, and the work of scholars in the following centuries revolved around this doctrinal production, commentary, footnote, systematization and summarization.

2. Research II : Evaluating the Kalam production in terms of content and writing methodology

2.1. The first requirement : Evaluating the verbal production in terms of content

I chose two criteria to evaluate the contents of the doctrinal thought in the research period:

The first: The relationship of the contents of the speech to the mission of the science of speech.

The second: The relationship of the contents of the speech to the cultural, political and social realities of that period.

The first criterion: The relationship of the verbal contents to the mission of the science of speech

The verbal contents emphasized that the main task of Ibadi Kalamology in the period of study was limited to three circles, namely:

The first circle: Explaining the fundamentals of the true Islamic religion, defending its truths and faculties, and rejecting all doubts and illusions that come from false religions and ancient philosophies (1978., pp. C1/255-351) (al-Warjalani, 1983, pp. C1/23-26) ۞ In the forefront of which is the Book of Summary by Abu Ammar 'Abd al-Kafi al-Warjalani a rebuttal to the views of the dahiris on the world and that it is infinite and unlimited, and proving the occurrence of the world and that its creator is one and the same, and a response to the astrologers who claim that this world with all that is in it is connected to the stars and that the stars compel it to whatever happens in it and from it, and to the owners of natures from the philosophers of the past

The answer to the companions of Aristotle who claimed that the body is old, and that it was asymptomatic and then became symptomatic, and to the sophists who claimed that there is no science that proves, and no knowledge that is right, so they claimed that nothing exists on one of the realities, or is described by an attribute without an attribute, and a rebuttal to the opinions of those who believe in dualism such as Manichaeism. who claimed that things were formed from two ancient origins of light and darkness, and the response to the Magi who claimed that this world has a modern director, whom they called Hermesa , who is the director of all good and the creator of all good, and that Satan is the creator of all evil and every ugly act, thus lying to the messengers, and refuting the claims of those who deny prophecy and message, led by the Brahmins. As for the People of the Book, with their different sects, they were unanimous in denying the prophethood of the Prophet Muhammad (peace be upon him) and denying his message, which prompted the speakers to present evidence and miracles that prove the prophethood of the Prophet Muhammad (peace be upon him) , as well as the claim of the Jews who deny the copying of laws and believe that the Torah is not copied because it is not copied, that the Torah is not copied, because in their view it leads to the beginning, and the refutation of the doctrine of triteness among the Christians , and the idea of hypostasis among their three sects of Melkite , Jacobite and Nestorian and their differences among themselves, and proving that Christ is a messenger of Allah, one of His prophets, and a slave of His servants, no more and no less.

The interest of doctrinal thought in this circle shows us the ability of Islamic thought to interact with foreign philosophical thought and present a clear vision of Islamic solutions to the human and intellectual issues raised, which calls for consideration of this aspect in our contemporary culture, providing the possibility for Islamic thought to interact with contemporary Western thought and enter into a real and productive dialog with it. Because the cultural self usually does not realize itself except by dialoguing with the other and confronting it with what is best.

The second circle: seeking to prove the views of the Ibadhi school in understanding the issues of doctrine that are controversial among Islamic schools, and showing its approach and excellence in addressing them. This is through the formulation of brief doctrinal systems that focus on stating the opinion of the Ibadis on all controversial issues, often in a didactic style directed to students to make it easier for them to learn and understand. Examples of such works include: The doctrine of Tabghurin , the doctrine of Nafusa by al-Janawi , the doctrine of Abu Sahl , and the doctrine of al-Azaba, which was translated from Amazigh to Arabic by Amr ibn Jamal.

The third circle: Responding to the opposing viewpoints of the Ibadī school on doctrinal issues, both great and small, from within the Islamic faith from various sects and doctrines such as the Mu'tazila , the Ash'arites , the Shi'a , the Marjah , the Jabariya , and the Khawarij or from the splinter groups of the Ibadīs such as the Nakkariya , the Husayniya , and the Sakakiyya by presenting and discussing arguments.

The tendency of defending and responding was evident in the contents of the writings of the sixth century AH, for example: Abu Ammar Abdul Kafi and Abu Ya'qub Yusuf al-Warjalani and Abu 'Uthman 'Amr ibn Khalifa al-Sufi

These works include a discussion of the scholastic views of the various schools and defending the views of the Ibadīs in a variety of rational, relational, and linguistic methods of reasoning that are not devoid of severity and sometimes violence.

Criticism and commentary: We appreciate the mission of the ancient science of Kalam, which aims to prove religious beliefs with their transmitted and rational evidence and to defend them by rejecting the doubts coming from philosophies and religions contrary to the religion of Islam. However, his responses to the views of Muslims who disagree with the doctrine need to be criticized, reviewed, and reformulated in terms of premise and style. In terms of premise, most of the responses issued by the sects defend their verbal opinions from the standpoint of the righteous group that revolves with the truth and possesses religious truth alone, and transmit the opinions that contradict them as falsehoods, fabrications, and suspicions. The author becomes a judge who judges the survival or destruction of each group and determines their fate to heaven or hell - taking his chosen doctrine as a criterion for judgment - without being required to do so by law or reason.

The result is that these mutual responses between the Ummah's schools and sects, formulated in this manner, did not achieve their desired goal of achieving conviction in the opinion they advocate, but rather had negative effects on social relations, as confirmed by the historical reality of this nation. They empowered sectarianism, inherited hatred and enmity between the followers of one religion and one nation, and nurtured a kind of intellectual terrorism against those who disagree with one's opinion or sect, which may turn into real and deadly terrorism at the moment when the power of force supports it.

All of this led to the inability of the old science of kalam to build a cohesive unity among the people of the Ummah from the various Islamic schools and sects, despite the fact that the purpose of unity of the Ummah is the first legitimate purpose and a good fruit of the doctrine of true monotheism, as

Almighty God said: "And that this is your nation is one nation and I am your Lord, so I am your Lord." [Surat al-Muminoon, verse 52]. The task of the science of speech at the present time requires two basic things:

The first is to build a common ground between all Islamic sects and sects based on the major doctrines of Islam, which are contained in the Qur'anic texts, supported by sound minds and pure instincts, and attested to by the validity of the sciences of the universe. It is necessary to distinguish between matters of religion that indicate certainty and matters of opinion and *ijtihad* that indicate doubt and do not excuse the violator.

Second: Defending the doctrines and faculties of Islam, updating the tools of approach and theorizing, and raising their procedural level and persuasive power for the Muslim thinker to be able to evaluate new intellectual doctrines, reject similarities, and clarify the Islamic vision based on standards and values inspired by the Qur'an and Sunnah.

The second criterion: The relationship of the verbal system to the cultural, social and political milieu

While the pillars of the Islamic faith - or the so-called pillars of belief - are limited and fixed by categorical texts, the issues of the social, political and cultural realities of the nation are renewed according to the environments and eras, and these growing issues and problems each time require the jurisprudence of Islamic scholars from different schools to clarify the position of religion on them, whether in the field of beliefs or operations

This constant movement between reality and its issues and the texts of revelation and their interpretations makes the doctrinal and jurisprudential religious system in each school continuously growing, adding to its contents a set of issues, perceptions, opinions, and concepts that were raised in one era but not another, or in one environment but not in another. The diversity of schools of thought in the Moroccan environment was an important factor in the development and perpetuation of doctrinal thought, as debate and convergence of opinions is a natural and healthy situation in the process of any human thought because it contributes to its maturation, brings closer access to the truth, and emphasizes the relativity of owning it and knowing it.

Therefore, we find in the doctrinal system of the Ibadiyya scholars in the sixth century AH a clear reflection of the verbal opinions that have appeared in the intellectual scene in Morocco, or in the history of Islamic thought, every item decided in this system is a statement of a position on a doctrinal issue raised from within the Moroccan environment or from outside it, and showing the opinion of the Ibadiyya on it. We will present the most

prominent verbal issues raised in the 6th century and their relationship to the cultural, social and political reality in Morocco, which can be categorized into:

a- Issues raised by the Nakkar Band

The presence of the Nakkar sect , a splinter group of the Ibadiyyah , and its coexistence in Moroccan circles , especially on the island of Djerba in Tunisia and Mount Nafusa in Libya , and its belief in a number of issues of speech , politics and jurisprudence in which it disagreed with the general orientation of the Ibadiyyah was a major reason The interest of Ibadi scholars in all the issues they raised, and their keenness to criticize and refute them in order to preserve the original Ibadi doctrine and protect it from questioning, because internal disagreement has a greater impact on thought, behavior and the social environment than external disagreement. These issues have occupied a large part of the doctrinal system, as follows:

- The issue of God's beautiful names and attributes and its subsidiary issues: Are God's names created or old? What is the relationship of the name to the name? What are the meanings of the subjective and actual attributes?

The Nakkars believe that the names of God are created, and that the name is not the name, but the Ibadis believe that the names of God are old and that the name is the same as the name (Abu Khazar, 1428 AH/2008, pages 13-26) They considered the Nakkars atheists in the names of God Almighty, and called them the atheist group in the names (Al-Sufi, no date, page 53) These judgments had their negative implications and effects on social stability, Al-Jaabiri said describing some of these implications: "This led to a clear rift at the time, especially on the island of Djerba , where everyone was closed to his opinion, and this had a clear impact on the shrinking number of Ibadis on the island, as the section that was accused of atheism gradually abandoned his Ibadism, and it was easy to convert him to another sect after some time We refer to the eastern side of the island of Djerba whose inhabitants abandoned their Ibadism permanently" (Al-Jabiri, 1425 AH / 2004, page C1/266) and the difference in this case is verbal and not moral as stated by Abu Ya'qub Al-Warjalani (Al-Warjalani, 1983, page C1/35) .

b- Issues raised by the Husayniyyah , the Umariyyah and the Sakkakiyyah

- Al-Husseiniya are the followers of Ahmad ibn al-Hussein al-Atrabulsi ibn Abi Ziyad, and al-Umariyya are the followers of Isa ibn Umayr , two sects that have nothing to do with Ibadism (Al-Souf, no date, page 58) , but their followers coexisted in the Moroccan environment

alongside the Ibadis . According to Al-Souf , they are close in their verbal views , with little difference between them, as Al-Husseiniya is closer to the Ibadis , and Al-Omariyya is closer to the Mu'tazilite (Al-Souf, no date, page 58).

- As for al-Sakakiyya , it is a splinter group from the Ibadis attributed to Abdullah ibn al-Sakak who lived in the 4th century E. He created a number of strange jurisprudential and fundamentalist views (al-Darjini, (B.D.T.), pp. C1/118-119), pages C1/118/119). (Al-Darjini (Al-Souf, no date, pp. 59-60)). in which he disagreed with the Ibadis , including the issue of denying the Sunnah and opinion and being satisfied with the Qur'an, claiming that God Almighty has enriched His Book for the people of the mind, so there is no Sunnah or opinion, and the scholars addressed and refuted all his opinions, and this sect did not exceed Qantara in southern Tunisia until his followers became extinct (Abu Zakaria, 1405 H / 1985 AD, pages192-193)

c- Issues raised by famous Islamic sects.

The presence of famous Islamic sects such as the Mu'tazilites , the Shiites , the Ash'arites , the Marjahites , and the Kharijites in the Moroccan environment and the emergence of their political and intellectual activity was a reason for raising verbal issues and fueling the fire of debates and correspondence between the followers of the followers of these sects We find in its contents responses to the Mu'tazilites on the issues of the creation of actions, free will and ability, naming the perpetrator of the great crime, and the issue of improvement and taqbih (Abu Khazar, 1428 AH/2008, pp. 46- 69)69), which occupied an important part of the heritage of this period. (Al-Muzati, Q5 AH, page 53) , responses to the Ash'arites on the issue of the divine attributes, their interpretation and their relation to the Self, the creation of the Qur'an, the vision of the Almighty, and the promise and promise (Al-Warjalani, 1983, page C1/28)'iyah , and responses to the Marja and the Kharijites Safariyah on determining the truth of faith, the naming of the big offender and his judgment (Abu Khazr, 1428 AH/2008, pages 69-6082). , and responses to the Qarmatians and the Gallic Shiites on the issue of Imamate and the sanctification of the Imams, and the issues of interpretation and esotericism in understanding legal texts (Warjalani, 1983, page C1/18) (Warjalani, Q6H, pages C1/141-148) (Warjalani, Q1/141-148).

d- Special cases from the Moroccan environment :

I will only mention two issues, one cultural and the other political, that had a presence in the belief system.

- As for the cultural issue, it is the issue of the Amazigh language and the courses of belief, since the majority of Moroccan societies are Amazigh-speaking, issues related to the language have been raised in the doctrinal research, such as for example: What language is the word tawhid performed in? Is it permissible to perform it in a language other than Arabic? Are His names in Ajami the same as His names in Arabic? Is the person who recognizes God in Ajami the same as the person who recognizes Him in Arabic? Is the person who recognizes God in Ajami the same as the person who recognizes Him in Arabic? If the languages differ in reporting, the speaker will differ in himself (Abu Khazar, 1428 AH 2008, pages 14-15) (Al-Warjalani, 1983, page C1/35) (Al-Soufi A.Q6 AH, page 102) (al-Darjini, BDT, pages C2/488-489) (al-Jaytali, Sharh al-Nunya (manuscript), 750 AH, page C1/26)

These issues have been researched, and works on faith have been written in the Amazigh language to make their meanings accessible to the people.

- The political issue related to religious fundamentals is the study of the principle of enjoining good and forbidding evil, and its offshoot, the contract of the Imamate that the nation must uphold, and how to realize it (Al-Malashuti, T., Q6 AH, pp. 35-38)Q6 AH, pp. 35-38)).((Jahlan, undated, pp. 149-152 , and the diligence in applying it in all situations that Muslim society goes through, according to the theory of the paths of religion created by the Ibadis , and the legal rulings for each path .The scholars of the sixth century AH, including Abu Ya'qub al-Warjalani (, Q6 AH, pages C2/313-323)al-Warjalani , made distinct opinions on the subject of political jurisprudence concerning the ruler and subjects that may be used to reform the conditions of Islamic societies without falling into violence or accepting general corruption and remaining silent about it.

In short, all these kalamiyya issues raised in the Moroccan environment cast a shadow on the Ibadi belief system in the sixth century AH and added to its vocabulary, and chapters were devoted to studying and criticizing them and stating the Ibadi viewpoint on them.

The Ibadi belief system was highly interactive with the cultural, social and political environment in Morocco and contributed to solving some of its

philosophical, religious, social and political issues from a doctrinal perspective according to their chosen approach to the search for truth.

2.2. The second requirement: Evaluating the speech production in terms of the methodology of the writing style.

The reader of the works will notice that the language of the authors is dominated by eloquence, clarity and control in clarifying the verbal opinions and approximating their meanings, and employing the direct method away from cost and complexity, taking into account the cultural level in the social environment with the Amazigh language, the historian Al-Darjini says: "What was composed by the elders came according to the approval of the beginners of the Berber tongue, and that is the effort of their energy" (Al-Darjini, (B.D.T.), page C2/496).

Abu Ammar Abdul Kafi, one of the goals of his travel to Tunisia to study there for years was to strengthen his command of the Arabic language sciences and reform his tongue by moving away from the language of the people of his environment (Al-Darjini, (B.D..)C2/J2/J2)D.T., page C2/486)T, page . , and he really achieved his goal, and the best evidence of this is his concise book, which testifies to him by the quality of style, strength of phrase, clarity of words, and accuracy of their indication of the meaning.

Abu Ya'qub al-Warjalani emphasizes that whoever wants to awaken the truth in the souls of the listeners must have in his speech representation, similes, metaphors, and metaphors because they have a strong impact on the addressees and win them over, while retaining the intended meaning, because those who are concerned with words without meanings are satisfied and content with the husk without the core (al-Warjalani, 1983, page C3/4) .

Types of writing style in the science of doctrine:

The style of writing in the field of doctrine among the scholars of the 6th century AH/12 CE took different styles, which we will review below:

- a- The educational style:** It is characterized by simplifying the doctrinal knowledge for the students of science and facilitating it for them in the easiest ways for them to grasp it, such as the style of al-Januni , Tabghurin , and Abu Sahl in their doctrinal writings (Ibrahim, Q6 AH)AH (al-Malshuti T., Q6) (al-Januni, no date, pages 1-37) .
- b- Critical style:** This was manifested in criticizing deviant religious currents and ancient philosophies, criticizing the opinions issued

from the periphery of the Islamic nation contrary to the Ibadhi viewpoint , and sometimes internal criticism among members of the same school or dissidents, and relied on this method both Abu Ammar Abdul Kafi in *Al-Mujiz* (Abu Ammar A., 1978) , and Abu Ya'qub Al-Warjalani in *Al-Dalil wal-Burhan* (Al-Warjalani, 1983, pages C2/3-61) .

The origins of the critical method among the Mutakallimin go back to the Holy Qur'an when it directed a strong intellectual criticism to the various doctrinal currents existing in the Arab environment of the Magi , the Dhariyyin , and the People of the Book from the Jews and the Christians and refuted their opinions with argument and proof.

C- Argumentative method: Argumentation is defined as the use of a set of arguments to prove or disprove an opinion. Or it is following the sequence of issues in order to persuade from certain premises to reach specific results (Al-Sufi A., Q6H, page 249) (Al-Warahani, Q6H, page C1/34) . The sixth century speakers employed arguments of various kinds (transmitted, rational, linguistic, etc.) to prove their views and to refute the views of others. This method of argumentation was adopted by most of the authors in their writings, such as Abu Ammar in *al-Mujazir*, al-Warjalani in *al-Dalil wa al-Burhan*, and Abu al-Rabi'a in *al-Tahfuf*.

D- The questioning style: Where the author presents the doctrinal material in the form of a question in order to show its parts and all its aspects, and we find this method evident in Abu Amr Khalifa al-Suf in the book "Questions" where he distributed his material into ninety-four questions (al-Suf A., Q6 AH) .

E. The interview and dialogic method: The author takes advantage of this juxtaposition to conduct a dialogue between them, which he supervises and directs, in a lively scene that gives it a movement of objection, response, realization, comment and correction, so that the reader thinks that he is in a debating council. An example of this is Abu Ammar Abdul Kafi 's extensive objections in the chapter of Qadr to the different trends in understanding this doctrinal basis (Abu Ammar A., 1978) .

F. Cumulative synthesis method: Some authors may choose a cumulative method in presenting the different opinions that is not based on a relationship between the opinions, characterized by a state of stillness, devoid of rebuttal, objection and discussion, as appears in the writings of Abu Zakariya al-Januni, such as his statement, for example: "Most of the Ummah's disagreement came from the names, because they differed in obedience, faith, disobedience and disbelief, and some of them said: 'Obedience and faith are both monotheism: Obedience and faith are both

tawhid, and disobedience and disbelief are both shirk, and some of them said: All faith is tawhid, all obedience is tawhid and non-tawhid, all disbelief is shirk, and all disobedience is shirk and non-shirk, and some of them said: Obedience is whatever is accompanied by reward, whether monotheistic or otherwise, faith is whatever is accompanied by reward, whether monotheistic or otherwise, disobedience is whatever is accompanied by prohibition, whether polytheistic or otherwise, and disbelief is whatever is accompanied by punishment, whether polytheistic or otherwise, and this last saying is our saying, with which the people of our madhhab condemn, and upon which we rely" (Januni, no date, page 25) He merely presented the statements without discussion or opposition.

G. Analytical and explanatory method: It is based on analyzing, explaining and interpreting the kalamiyya issues and explaining their details and explaining their evidence and terminology, and this method was adopted by Abu Ammar Abdul Kafi in his two books: *Sharh al-Jahalat* (Abu Ammar A.A., 570 .H.)ⁱ, *A(al-Farasta*503 A.H.) . and *al-Mujaz*, and Abu al-Abbas Ahmad ibn Muhammad ibn Bakr in his book *Tabyan al-Abbad*

These methods may overlap and be used in the same place, or one method may prevail over another, depending on the author's choice and the nature of the subject matter.

- At the end of this evaluation, we should point out that these authors did not write their works in safe environments that take care of their rights and provide them with the necessary atmosphere for sober intellectual production, but rather they wrote them under social, political, cultural, and economic conditions that are often characterized by turmoil and insecurity, prevailing ignorance, and lack of material support.

The efforts exerted in the scientific field of teaching and writing in the sixth century AH in the Ibadi school in Warjlan did not have a strong ruling authority behind it to assume the role of supervision, guidance, support, and care for the rights of authors, but were the result of individual and collective projects and initiatives created by scholars, sheikhs, and azaba ring who believed in the mission of science in the renaissance of nations and sacrificed their lives for the sake of it.

3. Conclusion

Through the above, I draw the following conclusions

- 1- The emergence of the Warjlan school in Algeria and its neighboring villages as a scientific metropolis in the Islamic

Maghreb in the 6th century AH/12 AD, and its distinguished scientific production in the Islamic sciences, especially in the science of Islamic speech in particular, through its prominent scholars Abu Ammar Abdul Kafi al-Warjalani , Abu Ya'qub Yusuf al-Warjalani , Abu Amr Othman bin Khalifa al-Suf , Tabghurin Isa al-Malchuti, Abu Abdullah Muhammad bin Bakr al-Farastai , Abu al-Abbas Ahmad , and Abu Sahl al-Laluti

2- The contents of Kalam emphasized that the main task of Ibadi Kalam in the period of study was limited to three circles:

A- Explaining the origins of the true Islamic religion, defending its truths and faculties, and rejecting the doubts and illusions that come from false religions and ancient philosophies.

B. Discussing the views of various Islamic schools on the great and subtle issues of Kalamiyyah, and showing the approach of the Ibadis in dealing with them.

c. Formulating brief doctrinal systems in which he focuses on stating the opinion of the Ibadis on all controversial issues, and it was in an educational and report style directed to students to make it easier for them to teach them

3- The researcher concluded that the scholastic system in the 6th century AH/12 AD was highly interactive with the cultural, social and political environment in Morocco and contributed to solving some of its philosophical, religious, social and political issues from a doctrinal perspective according to their chosen methodology for research. Each item decided in this system was a statement of a position on a doctrinal issue raised from within the Moroccan environment or from outside it, and showing the opinion of the Ibadis on it.

4- We concluded that the role of the ancient science of kalam should be valued in its task of explaining religious doctrines, explaining their transmitted and rational evidence, and defending them by rejecting doubts coming from philosophies and religions contrary to the religion of Islam. It should also be criticized and its approach to dealing with the views of Muslims who disagree with the doctrine should be reviewed in terms of its premise, method, and judgment.

5- The diversity of writing styles in the science of doctrine, as it took different styles, namely: The educational style, the critical style, the argumentative style, the questioning style, the comparative and dialogic style,

List of references

- Ibrahim Abu Ishaq Atfish (no date). *Propaganda to the Way of the Believers*.
- Abu al-Rabia, Sulayman bin Abd al-Salam al-Wasiani (1430 AH). *The Book of the Seer* (Version 1). Amman: Ministry of Heritage and Culture.
- Abul Qasim ibn Ibrahim al-Baradi. (No date). *The Selected Jewels in Completing What the Book of Tabaaqat Failed to Include*. Cairo, Egypt: Barony.
- Abu Amr, 'Uthman ibn Khalifa al-Sufi. (Q6 AH). *The Questions (Manuscript)* (Edition 1273 AH). Bani Yazqan Ghardaia, Ghardaia.
- Abu Yaqoub Yusuf Ibn Ibrahim al-Warjalani. (1983 AD). *Evidence and proof*. (1, editor) Oman, Sultanate of Oman: Ministry of National Heritage and Culture.
- Abu Yaqoub Yusuf Ibn Ibrahim al-Warjalani. (Q6 AH). *Justice and Equity (Murgoon)*.
- Ahmad al-Shamakhi, Abu al-Abbas. 2015). *Mukhtasir al-Adl wa al-Insaf*. Ghardaia, Algeria: Al-Islah Society.
- Ahmad ibn Abi Othman ibn Said, Abu al-Abbas al-Shamakhi. (2009). *Al-Sir* (Version 1). Beirut: Dar al-Madar al-Islami.
- Ahmad ibn Said Abu al-Abbas al-Darghini. ((B.D.T.)). *The Layers of the Sheikhs of Morocco*. Constantine: Al-Baath Press.
- Ahmad ibn Muhammad ibn Bakr Abu al-Abbas al-Farasta'i. (503 AH). *Tabyin al-Abbad's Actions (manuscript)*.
- Ismail ibn Musa al-Jaytali. (750 AH). *Commentary on Nunya (manuscript)*. .
- Al-Rabi' ibn Habib. (1985 AD). *Al-Jami al-Sahih Musnad al-Imam al-Rabi'* (Vol. 4c). (1, Editor) Ghardaia, Algeria: Arabic Press.
- Baba'ami. (1420 AH/1999 AD). *Dictionary of Ibadī Scholars, Morocco Section* (Volume 1). (Others and Bahaz, editors) Ghardaia, Algeria: Heritage Society.
- Tabghorin bin Issa al-Malchuti. (2009). *Evidence and Statement* (1st ed.). Amman: Ministry of National Heritage and Culture.
- Tabghurin Isa al-Malashuti. (Q6 AH). *Usul al-Din (Muraqoon)*.
- Abdul Kafi Abu Ammar. (1978). *Al-Mujiz* (v. 1). Algeria: National Publishing and Distribution Company.
- Abdelkafi, Abouamar. (570 AH). *Explanation of Jahalat (Makh)*. Ghardaia: Al-Yadr Bani Yazqan Library, Ghardaia.
- Adoun, Jahlan. (no date). *Political Thought of the Ibadis* (1st ed.). Ghardaia, Algeria: Heritage Society.
- Ali Yahya Muammar. (1384 AH / 1964 AD). *Ibadism in the Parade of History*. (1, editor) Egypt: Dar al-Kitab al-Arabi.
- Farhat bin Ali al-Jaabiri. (1425 AH / 2004 AD). *The Civilizational Dimension of the Ibadī Faith* (2nd ed.). Amman, Sultanate of Oman: Al-Istiqaama Library.
- The Book of the Commentaries (manuscript)*. (No date).
- Yahya ibn Abi Bakr, Abu Zakariya (1405 AH / 1985 AD). *The Book of Biography* (Version 1). Tunis, Tunisia: Tunisian Publishing House.
- Yahya ibn al-Khayr, Abu Zakariya al-Januni. (No date). *Kitab al-muqtasir fi al-usul wa al-fiqh* (1st ed.). Cairo, Egypt: Al-Fujala Al-Jadida Press.
- Cuperly, P. (1984). *Introduction à l'étude De L ibadisme Et SaThéologie* (éd. 1). (O.P.U., Éd.) Alger: O.P.U. Alger.
- Ennami, 3. A. (1986). *Studies In Ibadism*.