

Sheikh Ma al-Aynin - may God Almighty have mercy on him - and his fundamentalist approach in his accompanying book, Ali al-Muwafaq (Explanation and Worship as a Model)

Ban Khalil Ibrahim

*Sharia Department, College of Islamic Sciences, Fallujah University,
bankhlyl94@gmail.com*

Dr. Mahmoud Shams Al-Din Al-Khuzai

*Sharia Department, College of Islamic Sciences, Fallujah University,
shamsildeen74@yahoo.com*

Abstract

God, Blessed and Exalted be He, in sending down the Noble Qur'an, and commanding the servants to follow His commands and legislation, made for this Noble Qur'an and the tolerant Sharia men, who do not break a covenant, nor break a promise, who follow the teachings of the Islamic religion at a steady pace. A great scholar in various sciences, he is the one who introduced the science of origins with the purposes of the countries of the Arab Maghreb, so he came with the book Al-Muwafaqat, and explained it fully, so that the student of knowledge could understand it, so he came out with a fruit that he called Al-Murafiq on the corresponding.

In my blessed research, I dealt with the life of Sheikh Ma al-Aynayn - may God Almighty have mercy on him - and some of his scientific biography, then I proceeded with a methodology limited to his position on reasoning and worship, beginning with defining them linguistically and idiomatically, then I proceeded with mentioning his position on reasoning and worship, as he did not deviate from what Imam Al-Shatibi mentioned - may God Almighty have mercy on him_ in them.

In the name of God, the most gracious, the most merciful.

Introduction

Praise be to God, Lord of the Worlds, who bestowed blessings upon us that cannot be counted, and a reward that cannot be counted, and prayers and peace be upon those whose intercession is sought, on the Day when neither money nor children will benefit, our master and beloved Muhammad _ may God's prayers and peace be upon him and his family and companions.

But after:

and they are the scholars, may God have mercy on them all and benefit us with their knowledge. The Almighty_ His sayings were among the important sayings that it is the duty of the seeker of knowledge to search in, so the title of my research came to Sheikh Ma Al-Ainin - may God Almighty have mercy on him - and his fundamentalist approach in his accompanying book on Al-Muwafaq (reasoning and worship as a model).

First: the research problem:

1_ Searching for the legitimate purpose, or the wisdom of reasoning.

2_ What is the position of Sheikh Ma al-Aynin - may God Almighty have mercy on him - on reasoning and worship?

Secondly: the importance of the topic:

1_ The importance of the topic stems from the importance of the scholar himself, as he was the first to introduce the science of origins with maqasid to the Arab Maghreb, so it was important to know his approach in his book accompanying Ali al-Muwaffaq.

2_ Realizing the meaning of reasoning and worship.

Third: Reasons for choosing the topic:

1_ Learn about the life of Sheikh Maa al-Aynayn - may God Almighty have mercy on him - and stand on the side of the features of his personal and scientific life.

2_ Knowing his position on reasoning and worship.

Fourth: Research plan:

My research consists of a summary, an introduction, two chapters, a conclusion, and a list of sources and references

As for the abstract, I mentioned the research summary

The introduction mentioned the research problem, its importance and the reason for choosing it, and reviewed the plan

As for the first topic: I mentioned his personal biography His name, lineage, lineage, nickname, and title His birth, upbringing, and two demands:

The first requirement: His name, lineage, lineage, nickname, and title.

The second requirement: His birth and upbringing.

As for the second topic, I mentioned the approach of Sheikh Maa Al-Ainin in his accompanying book on Al-Mowafaq (reasoning and worship as a model).

The first requirement: Definition of reasoning and worship.

The second requirement: The approach of Sheikh Maa Al-Ainin _ may God have mercy on him _ from reasoning and worship.

And our last prayer is that praise be to God, Lord of the worlds, and prayers and peace be upon the best of the prophets and messengers, and upon his family and companions, and peace be upon those who called with his call until the Day of Judgment.

The first research

His biography

The first requirement

His name, lineage, lineage, nickname, and title

1- His name: There is a difference of opinion regarding his name:

The first saying: His name is Muhammad Al-Mustafa It is called in the local dialect in the basin by Muhammad al-Mustafa.

The second saying: Mustafa is called Maa Al-Aynin.

The correct one is that his name is Muhammad Mustafa Ma'a al-Aynin, because he translated it for himself, and also when referring to the covers of printed books and manuscripts, I found this name written on it, and God Almighty knows best.

2- His Lineage: He is Muhammad Al-Mustafa , the son of Sheikh Muhammad Fadhil, the son of Sheikh Ma'min, the son of Sheikh Khair, the son of Sheikh Al-Jiyyah, the son of Sheikh Al-Mukhtar, the son of Sheikh Al-Habib, son of Sheikh Ali, son of Sheikh Muhammad, descendant of Yahya I, son of Ali, son of Shams al-Din.

3- His lineage: Sheikh Ma al- Aynin is attributed to the family of al-Talib al-Mukhtar , and they are from the branches of al-Qalaqimah , in the al- Hawd region.

His nickname: Abu al-Mawaddah It is a proper name for him, and its meaning goes back to the fact that if people drink treachery and are jealous of it, the water of the springs, which are the wells and the like, remains for them. you drink it does not evaporate; And the water of springs and the like irrigates everything that passes through it in its state, and everyone and every tree benefits from it.

This nickname is given to his father, Sheikh Muhammad Fadel, and this is what was reported on the authority of Ibn Ateeq , and who supported him in that, Muhammad Al-Ghaith in his book Al-Fawakat.

4_ His nickname: Ma'a al-Aynin is called Ma'a al-Aynin, and the reason for this name comes from the name of Imam Abi al-Mawaddah Dia' al-Din Khalil bin Ishaq bin Musa al-Maliki, al-Jundi al-Maliki. It is a title of honor, recognition and praise for him, and the father of lights.

The second requirement

His birth, upbringing and death

First: His birth: Sheikh Maa'el-Aynayn was born on Tuesday: 27 Shaaban 1246 AH, February 21st, 1831 CE. The sheikh was born

in the eastern basin of Chinguetti, which is now called Mauritania.

Second: His upbringing: The virtuous educator, Sheikh Maa Al-Ainin, grew up in the arms of his parents, as he grew up in a family of religious origins. The authors of the biographies reported that Sheikh Maa'in al-Aynin followed in the footsteps of his father in education, and this would reflect the moral aspects of Sheikh Mamin and the scientific and educational status he had, as the elder Sheikh Mamin was able to prepare the Islamic nation with scholars in various sciences, as he distinguished himself with advantages from His peers, he memorized the Noble Qur'an with the narration of Warsh on the authority of Nafi', at the hands of his sheikh, Sayyid Abdul-Baqi bin Ahmed bin Ali Born Al-Masousi, who was a teacher of the Noble Qur'an in the locality of Sheikh Muhammad Fadil, then he memorized it with recitation of the seven recitations, when he was ten years old, and after completing memorizing the words of God, Blessed and Exalted be He, he moved on to learn the rest of the sciences and excelled in them, especially jurisprudence, hadith and other sciences that he learned when he was eight years old. Ten, as he excelled in these sciences and others that were popular in his home at that time, and after he was fortified with these intellectual sciences, he learned from his father, Sheikh Mamin, the arts of war, the use of weapons, and acquaintance with the desert paths. transmission and mentality, and after this knowledge and deepening in religion, he wanted to take the path of Sufism.

Third: His death: He passed away on Tuesday night at eight o'clock, which is the twenty-first night of the month of Shawwal in the year: 1328 AH.

The second topic

The approach of Sheikh Maa Al-Ainin in his accompanying book on Al-Mowafaq (reasoning and worship as a model)

The first requirement

The concept of reasoning and worship

First: Definition of reasoning linguistically and idiomatically:

1_ The reasoning in the language: the reasoning is taken from al, so the eye and the lam are three origins, and they are valid.

2_ Explanation in the terminology: Explanation has two meanings:

The first: is knowing the cause, which is the basis for analogy.

The second: is the search for the legal purpose, or wisdom.

Second: Defining worship linguistically and idiomatically:

1_ Worship in the language: swearing, intimidation, groveling, asceticism, and worshipping: the eye, the baa', and the signifier, are true in origin, as if they were opposites, the first: indicates softness and humiliation, and the second: harshness

2_ worship in terminology: Worship is that whose meaning cannot be understood in particular, and worship unless its meaning can be understood in detail in what is enjoined or forbidden.

The second requirement

The approach of Sheikh Ma al-Aynin - may God Almighty have mercy on him - from reasoning and devotion

Question: What is the right of God Almighty and what is the right of His servants:

Sheikh Ma al-Aynin - may God Almighty have mercy on him - inferred reasoning and devotion in writing about the issue of the rights of God Almighty and the rights of His servants when he said: It belongs to God, so it refers to the servants, and accordingly the branching occurs here by God's will, so we say: Commands and prohibitions can be taken in compliance with what is a right of God Almighty, abstracting from consideration of other than that, and it can be taken in terms of what the rights of the servants relate to, and the meaning of that is that If the accountable person hears, for example, the saying of God Almighty :

One of them: It is well-known in circulation that he considers himself with regard to cutting off the road, and to the provisions he delivers, and to the vehicle he uses, and to the road if it is feared or safe, and to his seeking the help of companionship and companionship due to the hardship and deceitfulness of one, and to other things that he is accustomed to in his destination for worldly interest. Or with spoilers, so if the reasons for travel and its normal conditions happen to him, he rises to comply, and if he is unable to do so, he knows that the letter did not come to him.

The second: that he considers the same message that came to him from God Almighty, heedless and turning away from anything other than that, then he rises to compliance, however possible, and nothing can discourage him from it except current incapacitation or death, taking for power that it remains what remains of his life, and that the accidental Tuareg and the feared causes It is not parallel to the greatness of God's command, so it overthrows it, or it is not a Touareg or a symptom in the outcome of the faith contract. As for the first take; Fajr considering the rights of the servants; Because

what the jurists mention about the conditional ability is due to it, and as for the second; Fajr to drop her credibility).

As the legal texts are divided into clear and allegorical, The general, the abrogated, the apparent, the general, and the absolute are included under them, and before knowing their indications, they are included under the meaning of the similar. It follows from that that what was included under the ambiguous is included under the worship, and likewise what was included under the reasoning, falls under the decisive, and in the end this division that created a gap between them is negated, as if there is a contradiction between them..

In view of the above, the rulings according to the fundamentalists are of two types:

The first type: rulings that God has preserved and knows its causes, and He did not pave the way to realizing these causes in order to test His servants and test them, and they comply and implement them even if they do not realize the reason for the ruling. These rulings are called devotional or irrational meaning.

The second type: rulings for which Allah did not preserve the knowledge of their causes , rather He guided minds to their causes through texts or other evidences that He set up to guide them, and these are called rulings that have reasonable meaning, and Imam Al-Ghazali - may God have mercy on him - said: Like someone who managed Morocco And he is asking for it , and whoever decides the meanings first in his mind, then follows the meanings of the words, then he has been guided. Reasoning and worship from the science of speech to the origins of jurisprudence.

It should be noted here that all rulings can be reasoning, and this reasoning leads to worship,

but it does not prevent it. This is because the reasoning is not on the air of the souls, but rather it is according to specific controls, so adhering to the limits is worship, and in this Imam Al-Ghazali - may God Almighty have mercy on him - says: In the origin of the reasoning and in the eye of the cause, then perhaps he limited it to two or three descriptions, and he is justified by it with another presumption that is in addition to what he limited his consideration to, and that he gathered to the cause a description that is not dependent on the ruling, so he added to the one).

In the foregoing, there is an indication that the reasoning leads to devotion; and that these precautions are essentially devotion, and the legislator has devotions that must be followed in transactions as necessary in worship. They are obligated to follow the commands in them because God Almighty knows best their interests, because all His commands are among the limits of the religion and it is not permissible to violate them in any way.

It can be said that all rulings are devotional and do not preclude reasoning. Rather, devotion in rulings is itself a type of conciliatory reasoning that is not free from any ruling. Every ruling that teaches people and trains them to submit to the Shari'ah and to submit to God has an interest in it , and in this regard Imam Al-Ghazali – may God Almighty have mercy on him – says: (These evidences are only auditory. If it is tangible, such as sugar, taste, and floating in the nuts, then its presence in wine, rice, and mouse may be known by virtue and by rational evidence.

And whoever says that there is a kind of devotion that is not included in the reasoning, such as the number of rak'ahs in prayer, then it is possible to search and consider its cause,

so worship does not contradict the reasoning. Since there is no single rule in the Sharia that does not have a meaning and wisdom that makes sense from his mind and is hidden from those who are hidden from him.

Conclusion

Praise be to God for the completion of this research. All praise is due to Him and thanks be to Him alone.

1_ Sheikh Maa Al-Ainin - may God Almighty have mercy on him - is one of the great scholars in the countries of the Maghreb.

2_ Reasoning is the knowledge of the cause, which is the basis of analogy, or it is the search for the legal purpose, or wisdom.

3_ Worship is what its meaning cannot be understood in particular, and worship unless its meaning is understood in detail, commanded or forbidden.

4_ Sheikh Ma al-Aynin - may God Almighty have mercy on him - followed what the owner of the approvals, Imam al-Shatibi, may God have mercy on him, followed in his approach, taking reasoning and worship.

5_ Judgments according to the fundamentalists are of two types: a type that humans realize its causes and wisdom, and a type that humans do not understand.

6_ All rulings are devotional, yet they do not preclude reasoning.

References:

After the Holy Quran:

Akhbar al-Zaman, and those annihilated by the two events, the wonders of countries, and the one who is surrounded by water and urbanization: Abu al-Hasan Ali bin al-Husayn bin Ali al-Masoudi (T.: 246 AH), Dar Al-

Andalus for Printing, Publishing and Distribution, 1416 AH_1996 AD.

The origins of Al-Sarkhasi: Abu Bakr Muhammad bin Ahmed bin Abi Sahl Al-Sarkhasi (d. 483 AH), Committee for the Revival of Al-Numani Knowledge in Hyderabad, India.

Al-Itisam: Ibrahim bin Musa bin Muhammad al-Lakhmi al-Gharnati, famous for al-Shatibi (d. 790 AH), Dar Ibn Affan, Saudi Arabia, 1st edition, 1412 AH - 1992 AD.

Flags of the signatories: Muhammad bin Abi Bakr bin Ayoub bin Saad Shams al-Din Ibn Qayyim al-Jawziyyah (d.

bin Faris, Al-Zarkali Al-Dimashqi (T.

The Ocean Sea: Abu Hayyan Muhammad bin Yusuf bin Ali bin Yusuf bin Hayyan Atheer Al-Din Al-Andalusi (d. 745 AH), Dar Al-Fikr - Beirut, 1420 AH.

Crown of the Bride: Muhammad Murtada Al-Husseini Al-Zubaidi, Ministry of Guidance and News in Kuwait - The National Council for Culture, Arts and Letters in the State of Kuwait, 1965-2001 AD.

Islamic Sufism in the Maghreb: Alaa Al-Fassi, Alaa Al-Fassi Foundation, Casablanca, 2014.

The devotional rule of Imam Al-Shatibi: Dr. Dhaif Allah bin Hadi bin Ali Al-Zaidani, Associate Professor, Department of Fundamentals of Jurisprudence, College of Sharia and Fundamentals of Religion, King Khalid University_ Saudi Arabia, p. 2004_2006.

The Companions' Guide to the Sun of the Agreement: Maa al-Aynin: Morocco, Al-Fadala Press, 1982 AD.

The magic of the statement in the virtues of our sheikh, Sheikh Maa al-Ainin al-Hassan:

Sheikh Ma al-Aynin - may God Almighty have mercy on him - and his fundamentalist approach in his accompanying book, Ali al-Muwafaq (Explanation and Worship as a Model)

Maa al-Ainin Ibn al-Ateeq, manuscript, Morocco.

Explanation of Al-Talweeh: Saad Al-Din Masoud bin Omar Al-Taftazani (d. 792 AH), Muhammad Ali Sobeih and Sons Press in Al-Azhar - Egypt, 1377 AH - 1957 AD.

Sheikh Ma al-Aynin, Scholars and Princes in Confronting European Colonialism: Authored by: Student Akhyar bin al-Sheikh Ma Mina Al al-Sheikh Ma al-Ainin, The Foundation of Sheikh Rabbah for the Revival of Heritage and Cultural Exchange.

Sheikh Maa Al-Ainin: Thought and Jihad: The Scientific Symposium's Proceedings, New An-Najah, Morocco, 1st Edition, 2001.

Fruits every time from the words of our Sheikh, Sheikh Maa Al-Ainin: Muhammad Al-Ghaith Al-Nama, manuscript, Al-Maghrib Al-Arabi, the National Library of the Kingdom of Morocco.

The Baydani Tribes in the Mauritanian Basin and Coast and the Story of the French Occupation of the Region: Muhammad Mahmoud Wadawi, National Book House, Benghazi, Libya, 1st Edition, 2001 AD.

The Moroccan Sahara Tribes: Their Origins, Their Struggle, Their Culture: Dr. Hamdati Shabena Maa El Ainin, Royal Edition, Rabat, 1419 AH_1998 CE.

Reading the manuscript of Healing the Breath, which is beneficial for the teeth, especially the molars: by Sheikh Ma' al-Aynin al-Qalqami al-Shanqeeti.

Conclusive Evidence: Abu Al-Muzaffar, Mansour bin Muhammad bin Abdul-Jabbar Ibn Ahmed Al-Marwazi Al-Sama'ani Al-Tamimi Al-Hanafi, then Al-Shafi'i (d.

Al-Kafi Explanation of Al-Bazdawi: Hossam Al-Din Hussein bin Ali bin Hajjaj bin Ali Al-Saghanaki (d. 714 AH), Al-Rushd Library for Publishing and Distribution, 1st Edition, 1422 AH - 2001 AD

Bahrain Complex in the Virtues of Our Sheikh, Sheikh Maa Al-Ainin: by the honorable scholar, Sheikh Muhammad Al-Aqib Abi Mayaba, 1312 AH.

Companion on the corresponding: by Sheikh Abi Al-Mawaddah Al-Sharif, Maa Al-Ainin Ibn Al-Sheikh Muhammad Fadel Bin Mamin, Dar Ibn Al-Qayyim, Dar Ibn Affan.

The hospital: Abu Hamid Muhammad bin Muhammad al-Ghazali al-Tusi (d.

Al-Misbah Al-Munir: Ahmed bin Muhammad bin Ali Al-Fayoumi, then Al-Hamwi, Abu Al-Abbas (d. 770 AH), Scientific Library - Beirut.

Dictionary of Language Measurements: Ahmed bin Faris bin Zakaria Al-Qazwini Al-Razi, Abu Al-Hussein (d. 395 AH), Dar Al-Fikr, 1399 AH - 1979 AD.

Approvals: Abu Ishaq Ibrahim bin Musa bin Muhammad al-Lakhmi al-Shatibi (d. 790 AH), Dar Ibn Affan, 1st edition, 1417 AH - 1997 AD.

The theory of purposes according to Imam Al-Shatibi: Ahmed Al-Raysouni, International House of Islamic Books, 2nd edition, 1412 AH - 1992 AD.