Malamatiyya in the Islamic Maghreb in the Middle Ages.

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ABSTRACT

Malamatiyya is one of the most important tributaries of Eastern Sufism that had an impact on the Sufis of the Islamic Maghreb. They did not leave behind a book devoted to theorizing about this movement, but rather it remained a mere Sufi behavior passed down through generations. Qalandariyyah emerged from it after its followers exaggerated in their Sufi behavior and formed sheikhs and disciples with whom both Malamatiyya and Qalandariyyah took root in the Islamic Maghreb. Prominent names emerged in them, such as Abu Ya'aza, Abu al-Abbas al-Sabti, Ahmad ibn Arous, Aisha al-Manubiyyah, and others.

Keywords: N/A

1.INTRODUCTION

Malamatiyya has its eastern roots, the influence of which extended to the Islamic Maghreb. Although its founders and sheikhs did not write books on it, their view and philosophy of the soul, its refinement and correction, had an impact on the Sufis of the Islamic Maghreb. It is not possible to delve into the subject of Malamityyah far from its Sufi dimension, as it represented a turning point in the lives of the Sufis of Khorasan, who were unique from others in their special vision of the human soul. The question we ask is: Did the Lamalamityya of the Islamic Maghreb have a peculiarity that made them different from their brothers in the Levant? Was malamityyah merely a Sufi behavior specific to a group of Sufis, or did it constitute a Sufi thought with its own rules?

1- Definition of malamatiyya:

A-linguistic definition: Al-Malama is someone who blames him, blames him, and blames him, and it means he reproaches him or rebukes him. .

B- Terminological definition:

The Malamite is the one who does not show good, nor harbors evil. Al-Suhrawardi believes that the meaning of this is that the Malamite have imbibed in their veins the taste of sincerity, achieved through honesty, so they do not like anyone to be informed about their conditions and actions.

They "see the concealment of conditions and deeds, and enjoy concealing them, even if their deeds and conditions appear to someone, they will feel lonely from that, just as the common man feels lonely from the appearance of his disobedience" ; It is the destruction of the apparent, and the construction of the hidden while adhering to the Sharia , and blame is "abandoning lust and distinguishing oneself from creation in conditions" , just as "their apparent blames their inner by being still in the vicinity of the truth, and being heedless of what is apparent in it of associating with opposites." Afifi defines it by saying: "It is a doctrine

Abu al-Fadl Muhammad ibn Abdullah al-Qunawi: The Qalandari Sufism, Its History and the Fatwa of Sheikh al-Islam Ibn Taymiyyah Concerning It, 1st ed., Beirut, Lebanon, 1423 AH/2002 AD, p. 21.

Al-Suhrawardi Shihab al-Din Abi Hafs: Awarif al-Ma'arif, edited by Muhammad Yasser al-Qadmani, edited by Bilal Muhammad Hatim al-Saqqa, vol. 1, 1st edition, Dar al-Taqwa, Damascus, al-Sham, 1443 AH/2022 AD, p284.

Same source, p. 286.

Shams al-Din Muhammad bin Ahmed bin Othman al-Dhahabi: Biographies of Noble Figures, edited by Shuaib al-Arnaout, Ali Abu Zaid, vol. 13, 1st edition, Al-Resala Foundation, Beirut, Lebanon, 1403 AH/1983 AD, p. 50.

Abdul Malik bin Muhammad Ibrahim Al-Kharkonsi: Refining Secrets, by Bassam Muhammad Baroud, Cultural Foundation, Abu Dhabi, United Arab Emirates, 1999, p. 40.

Same source, p. 41

that represents a special tendency in Islamic Sufism[1] and a special trend in looking at the human soul.[2]

Ibn Hamdun Al-Qassar[3] (d. 271 AH/884 AD) says that blame: "is abandoning adornment for people in every situation and abandoning seeking their satisfaction in a type of morals and actions, and not being held accountable for what God has blamed you for in any case."[4] , He believes that blame is abandoning safety, which is difficult for the public[5], and it was also said "They are a people who, along with God Almighty, preserved their time and observed their secrets, so they blamed themselves for all the types of closeness and worship they showed They showed the creation the ugliness of what they were in, and concealed their virtues from them, so the creation blamed them for their outward appearance, and blamed themselves for what they knew of their inward appearance.[6]

Abu Hafs (d. 264 or 265 AH/877-878 AD)[7] said about them: "The people of blame are people who have shown people the ugliness of the actions they are in, and have concealed from them the good things they are in. So people have blamed them for their outward appearance, and they have blamed themselves for what they know of their inward appearance. So God Almighty has honored them by revealing secrets, looking for various types of faults, and correcting their insight into people."[8]

Therefore, the definition and concept of the term Malamatiyya is determined by the development of this sect; as Al-Afifi divided its classes into three and suggested that the definitions that were set for the term apply to the third class of them; which represented the students of the second class of Malamtiyyah[9]. The difference between Malamityyah and Sufism lies in the fact that the first is based on knowledge, while Sufism is based on the state; while the Malamatiyya hate fame from the patchwork dress, while the Sufis are famous for it.[10]

2. -Its origin and development:

Malamatiyya arose during the 3rd century AH/9th century AD in Khorasan in the first Abbasid era and came as a counter-movement and opposition to the lives of scholars and Sufis who were striving for the world[11]. Abu Hafs Amr ibn Muslim al-Zahid is considered one of its sheikhs[12], along with Abu Salih Hamdun al-Qassar (d. 271 AH/884 AD). We can say that naive Malamiyyah came with them and developed later at the hands of their students The credit for its spread goes to Abu Abdullah Muhammad bin Manazal al-Naysaburi, one of Hamdun al-Qassar's students[13], and the emergence of the Malamatiyya in Nishapur was related to the Sufi movement in Khorasan and abroad, and was closely linked to the fatwa movement[14],

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[1] Sufism in language: Whoever practices Sufism is a Sufi; It is also wearing wool. See Muhammad Pasha: Al-Kafi (Modern Arabic Dictionary), 1st ed., Al-Matbouat Company for Distribution and Publishing, Beirut, Lebanon, 1412 AH/1992 AD, p. 265; Sufism, in terminology, is the soul's aversion to the world and its abandonment of its refuge. See Abu Bakr Muhammad al-Kalabadhi: Getting to Know the Doctrine of the Sufis, ed. Abdul Halim Mahmoud, Taha Abdul Baqi Surur, Dar Ihya' al-Kutub al-Ilmiyyah, Cairo, 1380 AH/1960 AD, p. 25.

[2] Abu Al-Ala Afifi: Malamiyyah, Sufism, and the People of Fatwa, 1st edition, Al-Jamal Publications, Beirut, Baghdad, 2015 AD, p. 37.

[3] Hamdun Al-Qassar is Abu Saleh Hamdun bin Ahmed bin Amara Al-Naysaburi, one of the sheikhs of the Malamite Sufis. See Al-Dhahabi: previous source, vol. 13, p. 50.

[4] Al-Salami: The Epistle of Malamatiyya (The Book of Malamatiyya and Sufism), p. 95.

[5] Al-Hajwiri: Kashf al-Mahjoub, by Mahmoud Ahmed Madi Abu al-Azaim, by Ahmed Abdel Rahim al-Sayeh, Tawfiq Ali Wahba, 1st ed., Library of Religious Culture, Port Said, Cairo, 1428 AH/2007 AD, pp. 88-89.

[6] Al-Salami: previous source, pp. 94, 95.

[7] He is Abu Hafs Amr ibn Salam al-Zahid. He worked as a blacksmith and is considered one of the Sufi sheikhs in Nishapur and one of the prominent figures of the Malamites. He died in the year 264 or 265 AH/877 or 878 AD. See Al-Dhahabi: previous source, vol. 12, pp. 510-513.

[8] Al-Kharkunsi: previous source, p. 39.

[9] Afifi: Ibid., pp. 48, 49.

[10] Al-Kharkunasi: previous source, p. 40.

[11] Al-Qunawi: op. cit., p. 22.

[12] Al-Dhahabi: The previous source, Vol. 12, pp. 512, 513.

[13] Afifi: op. cit., pp. 33, 47.

[14] The Fatwa is when a servant always remains in the service of others; It was said that it is "leaving what you love for what you fear". See Abu al-Qasim Abd al-Karim Hawzan al-Qushayri: Al-Risalah al-Qushayri, ed. Maruf Raziq, Ali Abdel Hamid Baltaji, 1st ed., Dar Al-Khair, Beirut, Lebanon, 1993-1413 AH, pp. 226, 227.

which spread outside Khorasan after the 3rd century AH/9th century AD, and has several origins, perhaps the most important of which is punishing the soul, accusing it, and being dissatisfied with it.[15]

Another group emerged from the Malamites known as the Qalandaris[16] or the people of attraction who relied in their Sufism on destruction, breach of customs, and the dominance of the sensual side over the spiritual[17]. There are even those who see the Qalandaris as a deviation and exaggeration of the Malamites[18]. The followers of the Malamites in Khorasan were known as the mourners, as they do not fear the blame of anyone for the sake of God because they "do not occupy themselves with beautifying the outward appearances of creation; rather, they supplicate to God Almighty to beautify their secrets for them."[19] The Malamites were not known by this name outside Khorasan, as Suhrawardi indicates their presence in Iraq without them being known by the same name[20].The followers of the Malamites were mentioned in the Naqbi narrations by several names, including "people of destruction," "people of destruction of phenomena,"[21] "people of attraction," "people of breach of custom," and "people of the situation."[22]

3. Its leaders in the Islamic Maghreb:

Malamatiyya did not take the form of a single movement with its own foundations, but many Sufis followed the Malamatiyya method. If its followers in the East had asked their followers to show what they were blamed for among the people and to arouse the anger of others[23], then Malamatiyya had a presence in the Islamic Maghreb, even though its spread was angry at first and even unknown, according to what Ibn Aishun said in the midst of his discussion of Ibn Harzham (d. 559 AH/1163 AD)[24], saying: "It was... He followed the path of Malamatiyya and did not know that path in maghreb[25]. Al-Salmi says about Malamatiyya: The people do not have classified books or written stories, but rather they are morals, characteristics, and spiritual exercises."[26] This reinforces our preference that the Malamatiyya in the Islamic Maghreb did not constitute a movement, but rather was embodied in the morals and behavior of its Sufis, regardless of their affiliations to the movements it knew at that time.

Ibn al-Zayyat mentioned some of the blameworthy things. Among what was reported on the authority of Abu Ya'za Yilnur ibn Maymun (d. 572 AH/1176 AD)[27] is that he used to touch women's chests

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[15] Same reference, pp. 48-106.

[16] Al-Suhrawardi knows them and says, "They are a people whose kingdom is intoxicated by good hearts, until they destroyed customs and proposed adhering to the etiquette of gatherings and interactions." So I said, "Their deeds are fasting and prayer, except for the obligatory prayers." See Al-Suhrawardi, previous source, p. 296.

[17] Nelly Salama Al-Amiri: Sufism in Africa in the Middle Ages from the 3rd century AH/9th century AD to the end of the 9th century AH/15th century AD, Al-Sunbact Company, Contrast Publishing House, Sousse, April 2009 AD, pp. 127-142.

[18] Nelly Salama: previous reference, footnote 6, p. 127.

[19] Al-Kharkunasi: previous source, p. 39.

[20] Al-Suhrawardi: previous source, p. 291.

[21] Omar bin Ali Al-Jazaery Al-Rashidi: Ibtisam Al-Gharous and Washi Al-Tarous in the Virtues of Sidi Ahmed bin Arous, 1st ed., Tunisian State Press, 1303, pp. 314, 339; The Virtues of Lady Aisha Al-Manubiya, Arab-Western Publisher, 1st ed., Al-Nahda Press, Tunis, 1344 AH, p. 30.

[22] Nelly Salama: op. cit., p. 133.

[23] Afifi: op. cit., p. 50.

[24] He is the jurist, hafiz, ascetic, Sufi, Malamati Abu al-Hasan Ali bin Ismail bin Muhammad bin Abdullah bin Harzham, from the city of Fez. He was influenced by the Ghazali thought and devoted himself to reading the book of biology. He died at the end of Sha'ban in the year 559 AH/1163 AD. See Abu Yaqub Yusuf ibn Yahya al-Tadli ibn al-Zayyat: Chanting the Men of Sufism and the News of Abu al-Abbas al-Sabti, ed. Ahmad al-Tawfiq, 1st ed., Publications of the Faculty of Arts and Humanities, Rabat, 1404 AH/1984 AD, pp. 168-169.

[25] Abu Abdullah Muhammad bin Aishun Al-Sharat: Al-Rawd Al-Atir Al-Anfas bi Akhbar Al-Salihin from the People of Fez, edited by Zahra Al-Nazzam, 1st ed., Al-Najah New Press, Casablanca, 1997, p. 58.

[26] Al-Salami: The previous source, p. 91; and the spiritual exercises are deviating from the nature of the soul and refining it, adhering to prayer and fasting, "preserving the obligations of sin at night and today, closing the door to sleep, and staying away from the company of people." See Abdel Moneim Al-Hanafi: Dictionary of Sufi Terms, 2nd edition, Dar Al-Masirah, Beirut, Lebanon, 1407 AH/1987 AD, p. 116.

[27] He is Abu Ya'za Abdullah bin Abdul Rahman bin Maimun Al-Dakali (438-572 AH/1093-1177 AD), known as Moulay. Excavation accounts differ regarding his ethnic lineage. See Radwan Batou: Biography of an illiterate Sufi (my father Ya'za Al-Haskouri) and society's reactions to the rituals of celebrating its religious season, "Anthropology Journal", No. 01, 2020 AD, Fa'ilun Center for Research in Anthropology, Humanities

with the intention of healing them from their illnesses. It was reported on the authority of his servant, Hajj ibn Harun, that he said: "I saw Abu Ya'za one day when a girl with an illness came to him to be healed by touching him. He put his hand into her body to wipe her, and I found something of that in my heart, so I hated staying with him."[28] A group of jurists also complained to Abu Madyan Shuaib[29] about Abu Ya'za touching women's breasts[30]. It is most likely that Abu Ya'za deliberately expressed what he was blamed for, which is the method of blame.

The jurist Abu Shu`ayb Ayyub al-Sariyya[31], a resident of Azemmour, used to blame him for revealing people's secrets and breaking their curtainsons that he used to gather the baker, cook He menti [32]. it, and dry it. "If he wanted to eat from it, he would put it in the pot and take a bite or two from it, roaring like a conqueror to himself and saying to it: 'You have nothing with me but this."[33] This applies to the basis on which malamatiyya was based, which is a pessimistic view of the soul, humiliating it, humiliating it, blaming it, accusing it, and depriving it.[34]

As for Abu al-Hasan Ali bin Ismail bin Harzah, Ibn al-Zayyat describes him by saying: "He was a jurist who had memorized jurisprudence and was ascetic in this world, following the path of the people of the Malamatiyya in Sufism."[35] This is an explicit indication of his following the Malamiyyah style, and since he was one of the leaders of Sufism, there is no doubt that everyone who studied under him followed the same style.Abu Madyan Shuaib (d. 594 AH/1197 AD) is considered one of his students and succeeded in forming a Sufi movement known as the Madyani movement, in which he collected all the ideas that influenced him during his travels, so it is likely that he followed the Malamite method; He denied showing dignity[36], and we infer this from his saying: "He who pays attention to dignity is like an idol worshiper, for he only prays to see dignity"[37]; Indeed, the Malamites concealed the miracles and denied wearing patches. Abu Madyan believed that true asceticism is what purifies the heart of the disciple from the desires of this world and fills him with his love for God.[38] He said about that: "Exaltation is the possession of the heart with the reverence of the Lord." So he fought asceticism in his outward appearance and wore beautiful clothes so that he would resemble kings in his appearance.[39]

The same applies to Abu al-Hasan al-Shadhili (d. 656 AH/1258 AD)[40], who studied under sheikhs

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and Social Sciences, Algeria, pp. 100,101.

[28] Ibn al-Zayyat: previous source, p. 220.

[29] He is the ascetic, knower of God Almighty, the virtuous Abu Madyan Shuaib bin Hussein Al-Ansari from the fortress of Qatniana in Seville, who moved to Bejaia as a student of Abu Al-Hasan bin Harzham and Abu Ya'za. He died on his way to Marrakesh to meet the request of the authority that ordered his person in the year 594 AH/1197 AD. He was buried among the servants. See the same source, pp. 319, 320.

[30] Same source, p. 323.

[31] He is Abu Shuaib Ayoub bin Saeed Al-Sanhaji from Azemmour, and he is one of the sheikhs of Abu Ya'za. He was a teacher of the Qur'an in Doukkala, and was known as Ayoub Al-Sariyya for his long standing in prayer. He died on the 10th of Rabi' al-Thani 561 AH/1165 AD. See the same source, pp. 187-189.

[32] Abu al-Abbas al-Azfi: The Pillar of Certainty in the Leadership of the Remaining (The Virtues of Sheikh Abu Ya'za), edited by Ahmad al-Tawfiq, New Knowledge Press, Rabat, p. 63.

[33] Ibn al-Zayyat: previous source, p. 216.

[34] Afifi: op. cit., p. 52.

[35] Ibn al-Zayyat: previous source, pp. 168, 169.

[36] Dignity is an extraordinary thing that appears on a servant as a specification and preference for him. It may occur by his choice and supplication or by something other than his choice, and it is in the form of answering a supplication, folding the ground, walking on water, etc., and it is of two types: apparent sensory dignity and moral dignity, such as knowing God. See Al-Jazairi Al-Rashidi: previous source, pp. 361-366.

[37] Ibn al-Zayyat: previous source, p. 323.

[38] Abu al-Abbas Ahmad ibn Ahmad al-Ghabrini: The Title of Knowledge among the Scholars Known in the Seventh Century in Bejaia, edited by Rabah Bounar, National Publishing and Distribution Company, Algeria, 11 Dhu al-Qi'dah 1389 AD/18 January 1970 AD, p. 62.

[39] Abu al-Abbas Ahmad ibn al-Qunfudh al-Qasantini: Anas al-Faqir wa Izz al-Haqir, by Muhammad al-Fasi, Adolf Faure, University Center for Scientific Research, Rabat, 1965, p. 94.

[40] Abu al-Hasan al-Shadhili is one of the most prominent Sufis in the Islamic West. He mastered the Islamic sciences. He had a trip to Alexandria and on his way to Hajj he passed away in the year 656 AH/1258 AD. See Zain al-Din Muhammad Abd al-Raouf al-Manawi: Al-Kawakib al-Durri fi Biographies of the Sufi Masters, edited by Muhammad Adeeb al-Jader, vol. 2, 1st edition, Dar Sader, Beirut, Lebanon, 1999 AD, pp. 470,471.

who learned their Sufism from Abu Madyan Shu'ayb. Without a doubt, they taught him his ideas. He also refused to wear anything that would demonstrate his Sufi way and behavior, and his students were restricted to that after him[41], as his clothes were beautiful[42]. He said: "The way is not by monasticism or by eating barley and bran, but by patience, certainty, and guidance."[43]

Aisha al-Manubiya known as Lalla al-Manubiya (d. 665 AH/1266 AD)[44] was saturated with his ideas, as she declared her discipleship to him in her saying: "I saw al-Shadhili and he gave me his ring from his finger and said to me" I gave you my way.' I saw al-Shadhili again and he gave me his knowledge and patience[45], Perhaps she embraced his ideas and wanted to emphasize that she was Shadhili, but rather we find her once again indicating that her Sufism was a divine gift, as she said: "I did not take the way by inheritance, but rather I took it as a gift from my Lord."[46] And she says in another place in her virtues, "My Lord offered me gold, silver, and rubies, so I said, 'O Lord, your face is better than that." My Lord called me and said to me, 'I have given you my secret and my wisdom."[47] Al-Manubiya was not satisfied with her discipleship of Al-Shadhili only, but she mentioned that she took the method from Abdul Qadir Al-Jilani, and in this regard she said: "And I saw my master Abdul Qadir Al-Jilani and he appointed me his path."[48] Therefore, she was one of the Sufis whose sheikhs the researchers do not know, to whom she studied and took Sufism from them; This is confirmed by her spiritual apprenticeship at the hands of Sufi leaders in both the East and the West, without her direct encounter with them.

Polarity[49] was not limited to male Sufis only, but we find that Al-Manubiya described herself as polar in her saying: "My Lord loved me, chose me, chose me, adorned me, gave me water, supported me, made me the adornment of saints, and made me the polarity of the poles... I am a Shadhiliya, the leader of my peers, and the unique one of my time[50]. What concerns us here is that she followed the same Malamiyya style in her Sufi life; She used to utter bad words to address jurists, so when the jurist Muhammad bin Salem bin Ali Al-Hawari asked her who she had read the Qur'an to, she answered him by saying: "O cuckold, I read it to my Lord..."[51] Others described her as crazy, and what they criticized her for was that she had been meeting men since she was young.

It is reported that a group of scholars complained about her to the Sultan, and it was said about her: "Her outward appearance is madness and her inward appearance is art."[52] She deliberately did not show her worship in front of people, as Uthman, the blacksmith who accompanied her during her illness, says: "I sat with her during her illness for fourteen days, and I never heard her say, 'There is no god but God.[53]

Al-Afifi says about malamiyyah: "The soul that their pessimism has led them to despise, humiliate and perpetuate its accusation must be sacrificed for the sake of God first, and for the sake of others second, which is self-sacrifice and complete victory over it, achieving the meaning of pure altruism, which is the most specific characteristic of the fatwa."[54] It seems that Abu al-Abbas al-Sabti (d. 601 AH/1204 AD)[55] combined

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[41] Abdul Halim Mahmoud: The Knower of God, Abu Abbas Al-Mursi, Modern Library Publications, Sidon, Beirut, d.t., p. 45.

[42] Al-Manawi: previous source, Vol. 1, p. 343.

[43] Same source, vol. 2, pp. 472,473.

[44] Rubar Princhvik: History of Africa in the Hafsid Era from the 13th Century to the End of the 15th Century AD, Tar Hammadi Al-Sahili, Vol. 2, 1st ed., Dar Al-Gharb Al-Islami, Beirut, Lebanon, 1988 AD, p. 345; and on the authority of Aisha Al-Manoubi, she is Aisha Al-Manoubi, daughter of Sheikh Imran bin Al-Hajj Suleiman Al-Manoubi. She was born in the village of Manouba and her mother was Fatima bint Abdul Sami Al-Manoubi. She died on Friday, the twenty-first of Rajab, 665 AH/1266 AD. See Manaqib al-Manubiyyah, pp. 3-17.

[45] Same source, pp. 7, 8.

[46] Same source, p. 6.

[47] Same source, p. 10.

[48] Same source, p. 8.

[49] The pole: is the one who combines states and stations, either by origin or by proxy. He is called the pole of everyone who has a certain station and is unique in his time among his kind. See Rafiq Al-Ajam: Encyclopedia of Islamic Sufi Terms, 1st ed., Lebanon Publishers Library, Beirut, Lebanon, 1999, p. 77.

[50] Manaqib al-Manubiyyah, p. 5.

[51] Same source,p6.

[52] Same source, pp. 11, 34, 38.

[53] Same source, p. 17.

[54] Afifi: op. cit., p. 52.

[55] He is Abu Al-Abbas Ahmad bin Jaafar Al-Khazraji Al-Sabti, born in the year 524 AH/1129 AD. He was

Sufism, the fatwa and malamatiyya[56], and Ibn al-Zayyat refers to this in his saying:The people of Marrakesh to this day are different. Some of them saw him as a guardian and that he followed the doctrine of the Malamites. His doctrine was based on charity, altruism, and benevolence.[57]

It is worth mentioning that the Sufis of the Dervish movement have deliberately hidden their Sufism and dignity under the cover of dervishness, stupidity and madness. Examples of this include: Abu Muhammad Abd al-Haqq Amstut, or the madman who used to ride a reed and run with it[58], and Abu Abdullah al-Shawdi (737 AH/1337 AD)[59] who entered Tlemcen in the guise of a madman and used to sell sweets to children and they would click on him and he would run and spin and ride a reed and run[60] He worked with kindness and charity, as he used to give charity the price of sweets to an orphan, and in doing so he combined Sufism, the fatwa, and malamatiyya. We also find Abu Abdullah al-Arabi (d. 611 AH/1214 AD), who also covered up his affliction and used to ride a reed. Ibn Arabi mentioned that he met him in Bejaia.[61]

Ahmed bin Arous (d. 868 AH/1463 AD)[62] is considered one of the leaders of the Malamatiyya in the Islamic Maghreb, and the author of Ibtisam Al-Gharous states this in his saying: "Nafi necessitates the Sheikh's belief in these gentlemen as an example, and whoever takes the path of glorifying the saboteurs from the nation's nation as a role model, then may God be pleased with him, he is one of that group." " A lot"[63]; The use of the word "people of sabotage" refers to the Malamiyya who show what they are blamed for The followers of this movement used their miracles as a disguise to display actions that are shameful and ugly to others. This is what is understood from what was mentioned by the author of Ibtisam Al-Gharous, who mentioned in more than one place the miracles of Ibn Arous, which reveal his reprehensible actions, such as eating during Ramadan, kissing women, and touching their bodies.[64]

He also used his miracles to make the observer imagine that he was harming people with his actions, such as throwing stones at a passerby, which led to his death[65]. He used to utter obscene words, and the author of Ibtissam Al-Gharous revealed this in his saying: "They said, 'He jokes with women and mixes his words with obscenity."[66] The blameworthy justify these actions as sabotage when drunk[67], and it is not right to deny them, as the author of Ibtissam Al-Gharous confirms this to Ahmad Ibn Arous in his saying: As for the words that he, may God be pleased with him, utters that are described as obscene and are transmitted through politeness in the apparent meaning of the Mighty Sharia, the way to excuse them is the way of what we mentioned above and the way to get rid of them is due to looking at what we described, so if the state of intoxication prevails, no denial will be directed at him...Weak people like us are confused, awake, drunk,

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proficient in debate and passed away on Monday, Jumada Al-Akhirah 30, in the year 601 AH/1204 AD. See Ibn al-Zayyat: previous source, pp. 551, 552.

[56] Same source, p. 452.

[57] Abu al-Qasim Ali al-Hawari: The Virtues of Abu al-Abbas al-Sabti, Brain, National Library, Algeria, No. 1713, Paper 4.

[58] Ibn al-Zayyat, previous source, p. 453.

[59] He is Abu Abdullah Al-Shudi Al-Ishbili Al-Halawi (d. 737 AH/1336 AD). He worked as a judge in Seville at the end of the Almohad state, then gave up his position and fled to Tlemcen in the guise of a madman. See Ibn Maryam al-Maliti al-Madyouni al-Tilimsani: Al-Bustan fi Dhikr al-Awliya' wa al-Ulama' bi-Tilimsan, Mara Abi Shanab, Al-Tha'alibiyya Press, 1226 AH/1908 AD, pp. 68-70.

[60] Same source, p. 68; Abu Zakaria Yahya bin Muhammad bin Khaldun: Baghiyat al-Rawad fi Dhikr al-Muluk min Bani Abd al-Wad, edited by Abd al-Hamid Hajiyat, vol. 1, National Library, Algeria, 1400 AH/1980 AD, p. 453.

[61] Al-Ghabrini: previous source, pp. 80-81.

[62] He is Abu al-Abbas Ahmad ibn Arous, one of the most famous Malamite sheikhs in Africa. He died on the 8th of Safar in the year 868 AH/1463 AD. His funeral was solemn and was attended by many people, even the sons of the Caliph other than the latter. He stayed away from it due to an illness that afflicted him. See Al-Jazairi: previous source, pp. 245, 249.

[63] Same source, p. 326.

[64] Same source, p. 328 et seq

[65] Same source, p. 336 et seq

[66] Same source, pp. 314, 315.

[67] Drunkenness is when the disciple is absent from distinguishing things and is not absent from things, and when the existence of truth prevails, he does not distinguish between what hurts him and what pleases him. See Rafiq al-Ajam: previous reference, p. 469.

and under oppression by the power to destroy it, both customarily and ungrateful.[68]

4. -the contributions of the malamtiyya to society:

Malamatiyya contributed to society, where they had their mark; They stood by the poor and destitute groups and tried to solve their problems, as this is Abu Yaza. We find that he made things easier for one of his friends, as his wife asked him for a maid and he was unable to do so, so he disguised himself as a maid and served her for an entire year until her matter was revealed So she swore to work on serving herself by herself[69], and Ibn al-Zayyat mentions in al-Tashuf that he used to work as a shepherd in exchange for two loaves of bread, giving one in charity to a man who was cut off in the mosque and keeping the other for himself, then he preferred his loaf to another man and gave it in charity to him[70]. Rather, he worked to keep a tenth of what his land gave him and gave nine tenths in charity.[71]

They also reconciled between people, such as Abu Madyan Shuaib, who reconciled between one of his students and his wife and advised him to avoid quarrels with her in order to maintain the cohesion of his family[72], and they fought social ills and the moral disintegration that society has been floundering in, as Abu Ya'za called others to prayer[73], exposed people for their bad deeds and forbade them from them.[74]

Abu al-Abbas al-Sabti was famous for giving charity, so his Sufi approach was based on it, and he ordered people to give it to meet their needs.[75] He saw that the cause of drought and famine was people's stinginess and lack of charity towards the poor[76]. He would go out to the markets and roads and urge people to give charity, and he was committed to distributing the alms that were pouring in from the people to their people from the needy and the poor[77]. He did not save a single day's worth due to his great charity He raised the status of the poor and defended them[78]. The poor, the needy, widows and orphans gathered around him in his corner in Marrakesh. He worked to distribute all the alms he received to them, even the conquests he received in exchange for treating the sick, he also gave as charity[79]. The farmers in The Islamic Maghreb and Andalusia allocated a part of their agricultural crops for zakat. They named him Madd Abu Abbas Al-Sabti, following his example, and this custom is still in use in Maghreb to this day[80].He was also known for his compassion for orphans[81]. It is clear from the above that Abu Abbas al-Sabti was saturated with fatwa by calling for preferring others over oneself through charity and benevolence.

Aisha Al-Manubiya helped the poor in obtaining the Eid sacrifice, and contributed to paying off people's debts and freeing the prisoners. Her grave was a place of blessing and people with needs were invited to it, so it was paid for them[82]. Among the things that Ibn Arous preferred about his contribution to ransoming the prisoners and fighting the scourge of theft was his return of the property that was stolen to its owners[83].

Anyone who browses the history of the Islamic Maghreb will notice that the issue of drought and

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[68] Al-jazaery: previous source, p. 339.

[69] Ibn al-Zayyat: previous source, p. 201.

[70] Same source, p. 197.

[71] Ibrahim Al-Qadri Boutchich: Maghreb and Andalusia in the Almoravid Era (Society, Mentalities, and Saints), 1st ed., Dar Al-Tali'ah for Printing and Publishing, Beirut, Lebanon, April 1993, p. 157.

[72] Yahya ibn Khaldun: previous source, Vol. 1, p. 126.

[73] Abu Abdullah Muhammad bin Muhammad Al-Qala'i Al-Sabbagh: The Garden of Flowers in the Virtues of Zamzam Al-Akhbar and the Metal of Lights, Sidi Ahmed bin Youssef Al-Rashidi, lineage and home, Abu Ya'za Sidi Musa, brain., National Library, Algeria, No. 1707, paper 51

[74] Youssef Ismail Al-Nabhani: Jami' Karamat Al-Awliya, ed. Ibrahim Atwa Awad, Vol. 2, 1st ed., Mustafa Al-Babi Al-Halabi and Sons Library and Printing Company, Egypt, 1381 AH/1962 AD, p. 527.

[75] Al-Hawari: Previous source, Paper 6

[76] Boutchich: op. cit., p. 158.

[77]Al-Hawari: Previous source, Paper 30.

[78] Ahmed Baba Al-Tanbukti: Sufficiency of the Needy to Know Who Is Not in the Brocade (in the Biographies of the Malikis), ed. Abu Yahya Abdullah Al-Kandari, 1st ed., Dar Ibn Hazm, Beirut, Lebanon, 1422 AH/2002 AD, p. 31.

[79] Al-Hawari: Previous source, Paper 9-12.

[80] Boutchich: op. cit., footnote (8), p. 158.

[81] Ahmed bin Khaled Al-Nasiri Al-Salawi: The Investigation into the News of the Far Maghreb Countries, edited by Ahmed Al-Nasiri, Part 3, Publications of the Ministry of Culture and Communication, Casablanca, 2001, p. 253.

[82] Manaqib al-Manubiyyah, pp. 9-11.

[83] Al-Jazaery Al-Rashidi: previous source, pp. 401-407.

the scarcity of rainfall disturbed society at that time and was its main concern, so the common people resorted to the Sufis, and the Malamites among them contributed to the issue of rain. This is Abu Ya'za, one of whom complained to him about the scarcity of his land, so he walked on it until it rained and then it was watered[84]. Abu Madyan Shu'ayb left his rain poem that he composed to call upon God with it for rain, as he used to call upon Him for help in times of drought, famine, and drought.[85]

The Malamite Sufis contributed to the medical aspect as they stood by the patients. This Abu Ya'za used to treat his patients with oleander paper after chewing it; and he could see the blind person by simply wiping his face with his hand[86]. Among what was reported from Ibn Arous is that he used to treat the patients by beating them, which provoked others to do so, and he was able to heal the patients of the root disease.[87]

On the scientific and cultural side, we find that the followers of the Malamatiyya played a prominent and pioneering role that cannot be overlooked; as they contributed to spreading knowledge and Sufism through their activity in the zawiyas and mosques. Abu Madyan Shuaib, who taught in the mosques of Bejaia and delivered the Qushayri message, revived people, and thought and contemplated what was included in the surahs and the ayat[88], is sufficient for us. After the dawn prayer, he devoted time to the preaching council, which he enriched by talking about the virtues of the Sufis and ascetics[89], and Abu Abbas al-Sabti, around whom the students gathered to draw from his knowledge and Sufism[90] ,This is Abu Al-Hasan Al-Shadhili, who taught his followers in his zawiya the principles of his method.[91]

Their role did not stop at the educational aspect only, but they excelled in several sciences, for example: In debate and discussion, Abu Ya'za emerged, as the jurists used to go to him to test him on religious issues, "but they did not find a way to refute him with the dazzling arguments that God inspired him with, which they did not find a way to respond to."[92] As for Abu al-Abbas al-Sabti, "no one would find him without refuting him, and he would not ask him without answering him, as if the Qur'an and the arguments on his tongue were present, He captures the hearts and enchants the common people and the elite with his statement. The deniers come to him, but they do not turn away except as submissive Muslims[93]. In medicine and astrology, Abu Ya'za's star shone.[94]

Their relationship with the ruling authority:

The beliefs of the Malamites, their dignity and the large number of their followers were a factor that determined their relationship with the authorities in the Islamic Maghreb; it ranged between tension, closeness and peace. An example of the tension in the relationship between them is that Abu Ya'za was informed by Abd al-Mu'min ibn Ali (d. 558 AH/1162 AD)[95], who summoned him to test his revelations. Abu Ya'za told him that "a donkey will be eaten by the lion." The Caliph ordered that the donkey be placed between his horse's stable and the slave house. When morning came, he found that the donkey had been eaten by the lion, so Abu Ya'za killed it Abdul-Mu'min responded by telling his companions that the meaning of the revelation was Abu Ya'za's indication that he was the lord of the donkey, which is why he killed whoever killed him, and that he was his lord, and if they killed him, his master would be angry with him[96].

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[84] Al-Nabhani: previous source, p. 527.

[85] Abu Madyan Shuaib: Diwan of the Divine Pole, the Knower of God, Al-Samadani, Sheikh Sidi Shuaib Abu Madyan bin Al-Hussein Al-Ansari Al-Andalusi Al-Ishbili, d. 594 AH/1197 AD, published by Muhammad bin Al-Arabi bin Mustafa Al-Shawar, 1st edition, Beirut, Lebanon, 1383 AH/1964 AD, pp. 68,69.

[86] Al-Azfi: previous source, pp. 39, 40, 50.

[87] Al-jazaery Al-Rashidi: previous source, pp. 344,407.

[88] Al-Ghabrini, previous source, pp. 56-67.

[89] Abdul Wahhab bin Mansour: Notable Figures of the Maghreb, Vol. 2, Royal Press, Rabat, 1399 AH/1979 AD, p. 16.

[90] Abu Ali Al-Hawari: Previous source, paper 10.

[91] Taha Al-Wali: Mosques in Islam, 1st ed., Dar Al-Ilm Lil-Malayin, Beirut, Lebanon, 1409 AH/1988 AD, p. 100.

[92] The Aphthous Pigment: Previous Source, Paper 48.

[93] Al-Manouni: The Civilization of the Almohads, 1st ed., Toubkal Publishing House, Casablanca, Morocco, 1989, p. 85.

[94] Al-Tanbukti: previous source, p. 510.

[95] Abd al-Mu'min ibn Ali al-Kumi was born in 487 AH/1094 AD as a merchant in the province of Tlemcen. He assumed the leadership of the Almohads after the death of Ibn Tumart. He died in 558 AH/1162 AD. See Abd al-Wahid al-Marrakushi: Al-Mujab fi Dhikr Akhbar Ifriqiya wa al-Maghrib, edited by Muhammad Sa'id al-'Aryan, Al-Istiqama Press, Cairo, 1369 AH/1950 AD, pp. 141-144.

[96] Al-Qala'i: Previous source, paper 49

The Almohad Caliph did not miss the opportunity and took advantage of the revelation and hinted that the Almohad state had a caliph to protect it[97]. The matter did not stop there, but the authorities prevented this blamed Sufi from teaching, accusing him of being a gathering of heretics and forcing him to leave the city[98]. One of the workers attacked him and imprisoned him along with the hungry wild beasts and wild beasts that did not prey on him, but rather gathered around him and released him[99]. Their son Ibn harzham was also imprisoned and released later[100] It is noteworthy that the authorities did not always succeed in their hostility to the Lamamites due to the status of their followers among the public, as the latter stood as an obstacle to the authorities' attempts to arrest Al-Manubiya[101]. Al-Manubiya was rejected by some jurists such as Judge Al-Bahawi, who called for stoning her and described her in the Caliph's council as crazy. The latter had no choice but to advise him to back down from that and said to him: "You have nothing left but the candle of our country, so surrender its situation to it, for it is one of the men."[102]

It is most likely that the authority's position on the Malamiyya stemmed most of the time from what the religious authority showed towards its leaders, as they sought to inform on them, as happened to Abu Madyan Shuaib, with whom they informed on the Almohad Caliph Al-Mansur (d. 595 AH/1198 AD) and accused him of imitating Al-Mahdi bin Tumart[103]; However, the Caliph's insistence and giving his orders to take into account Abu Madyan's comfort during his travel is conclusive evidence that confirms our preference.

The authorities tried to get closer to the followers of the Malamatiyya, as the Almohad Caliph Yaqub al-Mansur imprisoned a zawiya and a house in Marrakesh for Abu al-Abbas al-Sabti and allocated him a salary[104]. This Malamatiyya took the initiative to visit one of the princes of the Almohad state to visit him during his illness and prayed for him[105]. He summoned one of the princes of Sanhaja, Ibn Harzham, to learn from him and benefit from his knowledge. He complied with his orders and became one of the people of piety and austerity[106]. The jurists used to take the covenant from Aisha al-Manubiyya and her disciples They respect her, as the Tunisian jurist Muhammad ibn Salim Al-Lawati mentioned her by saying: "She was my lady Aisha Al-Manubiya."[107] The Hafsid authority looked with reverence at the Sufis, as the Hafsid Sultan Muhammad Al-Muntasir (837-839 AH/1433-1435 AD) took care of building a zawiya for Ahmad ibn Arous, which later became a shrine to be blessed even by the authority. After his death, Sultan Abu Amr Uthman (839-893 AH/1435-1488 AD) with his shroud and sent his sons to attend his funeral after he was unable to attend it due to his illness.[108]

Conclusion:

What can be concluded from what was previously mentioned is that the Malamites among the Sufis of the Islamic Maghreb were not immune to the changes that were taking place in the East that affected the Sufi movement, and they were able to crystallize those influences through the specificity of the Islamic Maghreb.

Malamatiyyah is a Sufi behavior that characterized a group of Sufis who had their own philosophy and view of the self, which represented one of the most important principles of their Sufi thought. It is noted that there is an overlap between it and Al-Qalandariyya, which constituted an exaggeration of it; This was embodied in many Sufis, perhaps the most prominent of whom was Ahmed bin Arous. In the end, the topic

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[97] Bouba madjani: Abdelmoumen Ben Ali and the Sufi movement, The Second National Forum on Abdelmoumen Ben Ali Al-Koumi Al-Nadroumi Al-Jazairi and the Almohad State, 1st edition, Nadrouma, November 3 to 6, 1998 AD/Rajab 13 to 16, 1419 AH, p. 112.

[98] Boutchich: op. cit., pp. 151,152.

[99] Al-Qala'i Al-Sabbagh: previous source, page 49

[100] madjani: op. cit., p. 112.

[101] Princhvik: op. cit., vol. 2, p. 345.

[102] Manaqib al-Manubiyyah, p. 42.

[103] Al-Manawi: previous source, Vol. 2, p. 121.

[104] Al-Hawari: Previous source, papers 10, 18.

[105] Ahmed bin Muhammad Al-Maqri Al-Tlemsani: A fragrant breath from the moist branch of Andalusia, ed. Ihsan Abbas, Vol. 7, 2nd ed., Dar Sader for Printing and Publishing, Beirut, Lebanon, 1997, p. 276.

[106] Ibn al-Zayyat: previous source, p. 148.

[107] Manaqib al-Manubiyyah, p. 9.

[108] Ahmed bin Amer: The Hafsid State - Immortal Pages from Our Glorious History - Dar Al-Kutub Al-Sharqiya, Tunisian General Labor Union Press, October 1974 AD, pp. 110-112.

of blame cannot be limited to this article, but rather it requires a deeper and broader study

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