

Imam Ibn Marzug -the grandson- and his contributions to jurisprudence and its origins

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Abstract:

This study aims to clarify the status of Imam Ibn Marzug, the grandson, among the hardworking scholars, and to shed light on his scientific effects, especially in jurisprudence and fundamentals, and to reveal the printed and manuscript ones, by answering the problem posed about his scientific status, and the extent of his contribution to the jurisprudential and fundamentalist lesson.

For the purpose of completing the study, we followed the descriptive approach, taking advantage of analysis and comparison mechanisms.

We divided the study into two sections: the first is for a brief translation about the life of Imam Ibn Marzug, and his most famous sheikhs and students.

The second was to explain his most important works on jurisprudence and fundamentals.

In conclusion, we concluded that Imam Ibn Marzug, the grandson, is a mujtahid of the Maliki school of thought, who enriched the scientific library with many books, most of which are still in manuscript.

Keywords: Ibn Marzug grandson, contributions, jurisprudence, assets.

Introduction:

Praise be to Allah, Lord of the Worlds, and prayers and peace be upon the most honorable of the Messengers, our master Muhammad, and on his family and companions.

The city of Tlemcen has enjoyed a prominent position in the Islamic Maghreb in general and in the Central Maghreb in particular, and with the establishment of the Zayanite state, the Central Maghreb entered an era of development and progress in many areas, most notably economic prosperity and the prosperity of scientific life, and Tlemcen was not immune from this movement, especially after its prosperity in the era of the Marinids and Zayanids.

What made it rise to the ranks of scientific cities, and occupy a lofty position, is the large number of its scientists, so the family of Marazqa, Al-Aqbanis and others appeared, where they left a huge scientific heritage, mentioned by the sources of translations and proof.

Whoever looks at it will find that it has given birth to many men who have honored this country - Algeria - redeemed with their dedication in many fields, especially in the service of religion, and among the flags of this guarded metropolis is Imam Ibn Marzug, the grandson (766-842 AH), who learned and taught, and composed in various arts until he became famous among the cities and his news was transmitted by the stirrups.

But the problem that may arise is: to what extent are the contributions of Ibn Marzug, the grandson of jurisprudence and fundamentalism, in the scientifically guarded metropolis of Tlemcen, considered, and to what extent are scientists praising them?

In order to reach an answer to the problem posed, we have divided the research into two requirements as follows:

The first requirement: a brief translation of the life of Imam Ibn Marzug the grandson

The second requirement: the contributions of Ibn Marzug, the grandson, jurisprudential and fundamentalist.

May Allah's prayers and peace be upon our master Muhammad, and praise be to Allah, Lord of the worlds.

The first requirement: a brief translation of the life of Imam Ibn Marzug the grandson

Subchapter I: Name, Lineage and Birth:

He is Muhammad ⁽¹⁾ (sixth) bin Ahmed (II) bin Muhammad (fourth) bin Ahmed (I) bin Muhammad (II) bin Muhammad (I) bin Abi Bakr bin Marzug Al-Ajisi Al-Tilmisani .

It is known as the grandson or the grandson of Ibn Marzug, and may be abbreviated to Ibn Marzug ⁽²⁾, a nickname to distinguish him from his grandfather known as Ibn Marzug Al-Khatib, because the Marazqa family was full of many Fatahel scholars, and his nickname is Abu Abdullah according to the consensus of the sources that dealt with his translation, and some of those who translated him stated that he was called Abu al-Fadl, as well as Dhul-Lahetain. ⁽³⁾

The Ibn Marzug family belongs to the Agissa tribe, which used to inhabit the Messila area, and the castle of Bani Hammad in the mountains of Messila, and the Zab region in the east of the eastern Algerian high plateaus, and early in the early Islamic conquest this family migrated to the city of Kairouan, and settled there, and then returned to migrate at the end of the fifth century AH from Kairouan to Tlemcen after the Arabs of Bani Hilal marched on North Africa, and settled in the bond of the people, so that they worked in science, teaching, culture and religion, and some of them fought in politics, They had an affair, so they settled in Tlemcen in the days of Lamtuna, and his sons grew up in it, and they are the people of goodness, knowledge, religion and prestige. ⁽⁴⁾

The history of this family, the Ibn Marzug family, has been marked for three centuries by prominent figures in science who emerged and were famous for piety, which makes them of excellent social and cultural status in all countries of the Maghreb, as recognized by many historians. ⁽⁵⁾

As for the birth of Imam Muhammad bin Marzug, the grandson, it was on the night of Monday, the fourteenth of Rabi' al-Awwal, in the year sixty-six and seven hundred of the migration of the beloved (peace and blessings of Allaah be upon him), corresponding to the tenth of December in the year sixty-four and three hundred and one thousand AD in Tlemcen;

Second Branch: Origin and Scientific Life:

He was famous for the presidency, science and credit of the houses of Algeria and its notables in this era the house of Ibn Marzug famous, so that shined in the sky of this house role and moons was its planet Aldari and star piercing Sidi Mohamed bin Marzug where he grew up in the house of science and knowledge ⁽⁶⁾, it was the beginning of his education at the hands of his father, brother, uncle and others who were Tlemcen long investigation ⁽⁷⁾, where he showed signs of genius from a young age, so he was a verse in understanding, memorization and obedience, combining the movable and the reasonable, and the novel and know-how ⁽⁸⁾, an investigator of science, overly familiar with the sayings, based on perfection over the entire arts, taking from every art the most abundant share and taking into account in every science the fertile pastures ⁽⁹⁾.

He says of himself: "I was imitated in this by a group of our imams such as Ibn Abd al-Barr and his likes, even though I am not in their class nor of my predecessors as their predecessors." ⁽¹⁰⁾

Imam Ibn Marzug, the grandson, left in seeking knowledge like his peers from students aspiring to take and acquire knowledge and increase it from those who had no way other than to journey and ride difficulties for the sake of those who seek knowledge

He was cutting the nights watchful west and east (Hijaz, Andalusia and Cairo), and met the elders even penetrated into the arts of science and took, a lieutenant in that book and the Sunnah does not leave their team, and on the approach of the imams preserved from heresies in the time of no Asim for the command of God only from the womb ⁽¹¹⁾. He took knowledge from a group of scholars, and allowed it from Andalusia imams.

Hajj twice: the first in the year ninety seven hundred, 790 AH / 1387 AD. The second was in the year nineteen and eight hundred, 819 AH.

Accordingly, there were many sheikhs and mujizuh from the east and west of the earth, so say that one of such people should meet in his sheikhdom from his mujizih, and he also graduated with stallions of scholars ⁽¹²⁾.

His times were: all of them were filled with obedience day and night, such as prayer, reading the Qur'an, teaching science, fatwas and classification, and he had well-known records and famous times ⁽¹³⁾.

He spent his life in obtaining knowledge and broadcasting it in the best men ⁽¹⁴⁾, and people unanimously agreed on his bounty from Morocco to the Egyptian homeland, and his bounty was famous in the country, so he was reminded of the embroidery of the councils, God made his love in the hearts of the public and private, so he is not mentioned in the council except and souls are eager for what is told about him, and he was in humility, fairness and recognition of the right to the end and above the end does not know his counterpart in that in his time ⁽¹⁵⁾.

In conclusion, it is worth saying that Imam Ibn Marzug, the grandson, has benefited from the experiences of his predecessors of scholars, especially his grandfather, who mixed with the sultans and their court, so he examined an exam that resulted in alienation from homelands and the loss of immortalities, so he needed to teach and author, leaving a significant legacy that many of it is still locked in the shelves.

Subchapter III: His Elders and Disciples

First: His Elders:

The Sheikh and the teacher have a great impact on the formation of the personality of the learner and the student, as it is centered immediately after the family impact, whether in terms of time or care, you find him spending most of his time as a lieutenant of his sheikh, and in return you find the Sheikh takes care of his student asking about his moral and material condition, so that he affected our imams jurists their permanent spending on their students tirelessly or boredly, and there is no doubt that Imam Ibn Marzug the grandson provided him with the sheikhdom what was not available to many scholars, the sheikhdom varied from The East, the Maghreb and Andalusia, we mention them, but not limited to:

1. Abdullah bin Omar Al-Wangili the blind (d. 779 AH) ⁽¹⁶⁾.
2. Muhammad ibn Ahmad ibn Muhammad ibn Muhammad ibn Abi Bakr Ibn Marzug al-Khatib (d. 781) ⁽¹⁷⁾.
3. Muhammad bin Ali bin Hayati Al-Ghafiqi (d. 788 AH) ⁽¹⁸⁾.
4. Muhammad ibn Abd al-Latif ibn Mahmoud al-Rabi'i, known as Ibn al-Kuwaik al-Shafi'i (d. 790 AH) ⁽¹⁹⁾.
5. Ali bin Muhammad bin Mansour Al-Ghamari Al-Tilmisani known as Al-Ashhab (d. 791 AH) ⁽²⁰⁾.

Second: His disciples:

The scientific status reached by Imam Ibn Marzug, the grandson, made him enjoy the demand of students of knowledge on him, and taking him in his solution and travel, where he learned from the stallions of scientists who carried the banner of reporting after him on their different scientific interests, including the jurist, including the interpreter, and them the modernist, where they found what quenches the thirst and fills the need, we mention them:

1. Ahmed bin Ahmed bin Abdullah Al-Nadrumi Al-Tilmisani (d. 830 AH) ⁽²¹⁾.
2. Ahmed bin Muhammad bin Ali Al-Masmoudi Al-Tilmisani (d. after 837 AH) ⁽²²⁾.
3. Muhammad al-Riahi al-Maghribi al-Maliki (d. 840 AH) ⁽²³⁾.
4. Muhammad bin Muhammad bin Muhammad al-Andalusi al-Gharnati al-Maliki, known as al-Ra'i (d. 853 AH) ⁽²⁴⁾.
5. Tahir bin Muhammad bin Ali bin Muhammad al-Nuwayri al-Maliki (d. 856 AH) ⁽²⁵⁾.
6. Ibrahim bin Fayed bin Musa bin Omar Al-Zawawi Al-Najjar Al-Constantine (d. 857 AH) ⁽²⁶⁾.

Subchapter IV: His Scientific Status and the Testimony of Scholars to Him:

First: His Scientific Status:

The contemplative of the books of translations and travels, indexes and proof, finds that Imam Ibn Marzug grandson has assumed a lofty position among the flags translated for them, and also recorded within the books of proof;.

He shone despite the presence of a large number of scholars in his time, and we find him standing out in the field of jurisprudence clearly until he was described by his translators as "the fundamentalist jurist . . .", there is no doubt that he deserved this position thanks to his scientific genius and knowledge of jurisprudential issues and legal evidence, as well as thanks to his collection and collection of arts.

It is famous for its anchoring in science, wide knowledge, careful investigation of the lesson, intelligence, good statement and rhetoric, expansion of the novel, taking note of the doctrines of Islamic jurisprudence and solving the locks of scientific issues and problems, in addition to the generosity of morals with its severity on the people of passions and heresies, so it became famous for its mention in the country, so it became called the Sheikh of Islam and the world of the world ⁽²⁷⁾.

People have unanimously agreed on his virtue from Morocco to Egypt and that he was peerless in his time, as he reached the degree of ijihad in the eyes of his contemporaries ⁽²⁸⁾.

Second: The testimony of the scholars to him:

Al-Tinbakti described him by saying: "The Sheikh of the Sheikhs, the last of the stallions, the owner of brilliant investigations, elegant inventions, strange researches, and abundant benefits, agreed upon his knowledge, goodness and guidance, the pure and understanding master, whose time has never allowed" ⁽²⁹⁾

His disciple al-Mazouni said: "Imam al-Hafiz is the rest of the overseers and mujtahids, with strange harmony and strange benefits, fulfilling the demands and the fulfillment . . ." ⁽³⁰⁾

His student Abu al-Faraj ibn Abi Yahya al-Sharif said about him: "Our Sheikh Imam was a scholar of knowledge and the collector of the diaspora of legal and mental sciences in memorization, understanding and investigation, firmly established, raising the banner of the Imamate among nations, Nasser with his article and statement, and with knowledge that the Sunnah was effectively erased, and with the Shem the pole of time in the spot and the shrine, a lieutenant of the Sunnah on the approach of the memorizers of the imams of heresies with high energy. . . ." ⁽³¹⁾

Wholesale description falls short of his qualities, and the virtues of his time do not live up to his qualities, he is the Sheikh of scholars in his time, and the imam of the imams in his time

and time, who witnessed the publication of his sciences Alakef and Badi and Artoa from the seas of his investigations thirsty and Sadi ⁽³²⁾.

Subchapter V: Effects:

Imam Ibn Marzug, the grandson, did not distract his training for men from writing books, but his genius and erudition had a great impact on his writings and prolific production with strength and mastery in a number of arts of knowledge, and everyone who praised him believed him.

Whoever says that he is a supporter of the Sunnah and refutes heresy will find that he has composed "the doctrine of the people of monotheism emerging from the darkness of tradition" and "clear verses in the face of the significance of miracles.".

Whoever says that he is an interpreter will find that he has interpreted a chapter of the Holy Qur'an represented in the "interpretation of Surat Al-Ma'idah and Maryam" and "the interpretation of Surat Al-Ikhlās in the way of the wise."

Whoever said that he was a modernizer would find that he had authored "Types of Darari in the Repeaters of Al-Bukhari" and "The Noble Store and the Likely and Welcoming Spacious Explanation of the Sahih Mosque" as well as in the science of hadith "The Great Argoza: He called it the Kindergarten of Media Types of Complete Hadith" and "The Minor Argoza: He Called it the Garden;

Whoever says he is a fundamentalist finds that he has composed a "restriction on the original son of the bailiff."

Whoever says that he is a jurist will find that he has authored "The noble tendency in the explanation of the summary of Khalil", "Hearing the deaf in proving honor by the mother; The rank of the full of the minus".

Whoever says that he is a linguist will find that he has authored "Argoza in the abbreviation of the Alfiya of Ibn Malik: he called it the clarification of the paths on the Alfiya of Ibn Malik;

Whoever says that he is a lover of the Prophet (peace and blessings of Allaah be upon him) follows his Sunnah will find that he has composed three commentaries on Burdah Al-Busairi, in which the Prophet (peace and blessings of Allaah be upon him) praises " "The Great Commentary: He called it Showing the Sincerity of Affection in the Explanation of the Burdah", "The Middle Commentary: No Title Proven in the Sources", "The Lesser Commentary: He Called it Assimilation of the Statement, Budaiya and Syntax in the Burdah" and "The Keys to the Readings in the Explanation of the Shuqratisiyah".

Whoever says that he is a reciter will find that he has composed an arjoza: he called it the key to the gate of Paradise in the recitation of the seven Ahl al-Sunnah, consisting of a thousand verses.

Whoever says that it is hypothetical will find that he has composed "Argoza in the statutes: he called it the ultimate wishes"

Whoever says that he is proficient in arithmetic will find that he has composed "Argoza systems summarizing Ibn al-Bina".

Whoever says that he is proficient in the science of miqat will find that he has composed "an argoza containing seven hundred and a thousand verses: he called it the masked healer."

Whoever says that he is proficient in the science of logic will find that he has authored "Arjoza: he called it the treasure of wishes and hope in the systems of sentences, in which he organized the sentences of Al-Khonji", "Sharh Al-Khonji's sentences: he called it the end of hope in explaining the book of sentences" and "Al-Mi'raj to rain the benefits of Ibn Siraj".

Whoever says that he preserves the status of the people of virtue, especially those who were disciples at their hands, will find that he has made a composition in "the translation and virtues of his sheikh Ibrahim al-Masmoudi."

He has wondrous speeches, and he has also made his indexing.

It is noticeable in these classifications that most of them were completed by him, and others were urgent to complete it, which are as follows: "The noble manz", "The Profitable Store", "Clarifying the Paths", "Explanation of the Millennium Evidence", "Rawdat Al-Areeb and the Ultimate Hope of Al-Labib in Explaining Refinement".

Thus, Ibn Marzug, the grandson, was a sea of diverse Islamic sciences and knowledge, a sheikh and a professor for a whole generation of sheikhs, scholars and students of knowledge throughout the vast Islamic world, east and west.

After that, some of his works became a reference for those who came after that century, and in the world of manuscripts today, many of these works are so numerous that they require great effort to bring them out to the world of printing after centuries remained hostage to corners, cabinets and private libraries.

Subchapter VI: His Death

The lamp that was lighting up Tlemcen and the Islamic world from its east to its west was extinguished, where he died on Thursday night at the afternoon of the fourteenth 14th of Sha'ban in the year forty-two and eight hundred 842 of the migration of the Prophet, may God bless him and grant him peace, corresponding to January 30, thirty-nine and four hundred and one thousand of the birth of Christ u, and prayed for him in the Great Mosque after Friday prayers, and was buried in Al-Rawda.⁽³³⁾ Known there as the west of the mosque, and he had a great funeral attended by the Sultan, scholars, and senior statesmen and succeeded behind him his blind son Ibn Marzug, and his grandson from his daughter Hafsa Ibn Marzug Al-Khatib, and people regretted his loss⁽³⁴⁾.

He died in Tlemcen, at the age of seventy-six years⁽³⁵⁾, and did not succeed after him in his arts in Morocco, and those who said so Al-Qalasadi, Zarrouk, Al-Sakhawi and others⁽³⁶⁾.

In conclusion, we must say that Imam Ibn Marzug the grandson is one of the scholars who loved their homeland and saved it in service.

The second requirement: the contributions of Ibn Marzug, the grandson, jurisprudential and fundamentalist.

Despite the preoccupation of Imam Ibn Marzug, the grandson, may God have mercy on him, with teaching and giving sermons in mosques, and the many books that he adopted, whether by some students who studied or taught to the public in the mosque, and his devotional or scientific trips, all this did not prevent him from producing pearls and treasures that were filled with Islamic libraries.

Writing and authorship has not just a description of phrases, and retouching of words, and fill the papers with ink, but it sees that it must be distinguished, using the optimal method that affects people and fruitful, so his writings in jurisprudence in particular have received wide fame reached the horizons, adopted by the classifiers as a primary source in their composition.

Subchapter I: Jurisprudential Contributions:

First: Completed Books:

1. The joyful kindergarten in Gulf matters⁽³⁷⁾.

His answer to an important issue related to the door of compensation for a structure destroyed by the stream of liquid water beneath it was in a long fatwa containing a booklet consisting of about ten pages, called Al-Rawd Al-Baheej fi Mas'il al-Khaleej, which was mentioned by Al-Wancharisi in its text⁽³⁸⁾.

2. The clear evidence known in the purity of Kagd⁽³⁹⁾ the Romans⁽⁴⁰⁾.

This book is originally a fatwa on the permissibility of copying in Kagd al-Rum, which was mentioned by Al-Wancharisi in its text in the standard under the title: The Book of Report of the Clear Evidence Known on the Permissibility of Copying in Kagd Al-Rum⁽⁴¹⁾;

It came in response to a question addressed to him about the Kaghd Rumi, is it permissible to use and copy it or not? Because some people said that it is unclean, because they do it with their wet and unclean hands, and that the people of the East rumored among their scholars that it is not abrogated in it, and did he leave copies out of jurisprudence or out of piety?

As the imam excelled, and prolonged the soul in it as usual, and showed his familiarity with the novels of the doctrine and the dispute in it, and also showed his exploration in the science of assets and logic, where he employed the rules of fundamentalism, especially those related to measurement, has concluded at the end of this lengthy research to say the purity of the paper Rumi⁽⁴²⁾.

It was also transmitted by Al-Mazouni in his book Al-Durar Al-Maknouna⁽⁴³⁾, and referred to it by the Imam in his book Al-Rawd Al-Baheej in the Matters of the Gulf and called: "Al-Mumi to the purity of Rumi paper."⁽⁴⁴⁾

3. Ibn al-Hajib's sub-commentary⁽⁴⁵⁾.

It is a book on jurisprudence, which is a restriction on the chest of the original Ibn al-Hajib.

4. Hearing the deaf in the proof of honor by the mother⁽⁴⁶⁾.

It is a fatwa in which the imam proved the honor of lineage on the mother's side, which was mentioned by Al-Wancharisi in the standard, and it reads: "Sir, perpetuate your happiness, and reach you in the two houses your will. Your answer, may God keep you and guide you in the matter of a man who proved that his mother who gave birth to him is honorable lineage, so does this man prove the honor of lineage on the mother's side and respect the sanctity of the honorable and fall into their corps first? Show us that, and peace, mercy and blessings of God Almighty be upon you, and if this is proven to him, will it be proven to his descendants as it has been proven to him, your answer is healing⁽⁴⁷⁾.

The book was edited by Moroccan researcher Mariam Lahlou from Mohammed I University in Oujda, Kingdom of Morocco, under the title: "Hearing the Deaf in Proving Honor by the Mother by Muhammad Marrakchi Al-Akma, followed by Hearing the Deaf in Proving Honor by the Mother by Muhammad bin Marzouq the Grandson", and it is located in 340 pages of medium size⁽⁴⁸⁾.

The descent of the honorable lineage by the mother has taken a scientific debate between the jurists of the cities of the Arab Maghreb, from Tunisia to Bejaia, Tlemcen and Fez during the 8th century AH, between the denier of it, and the proven of it, and there are those who stood between them, until the separation in this descent at the beginning of the 9th century AH by the two imams, not only by issuing a fatwa, but also providing evidence and arguments to prove the eligibility of the honorable lineage by the mother from the Qur'an and Sunnah, the opinions of scholars and the evidence of opinion and reason⁽⁴⁹⁾.

5. Seize⁽⁵⁰⁾ the opportunity in conversation world of Gafsa⁽⁵¹⁾.

They are answers to scientific issues in the arts of jurisprudence and interpretation and received from the Gafsa scholar Ibn Siraj Yahya bin Aqiba, of which there is a copy in the public treasury in Rabat on the microfilm of the National Library in Algeria, and Al-Wancharisi adopted in the standard one of those answers in response to a fatwa on the divorce order.

6. A set of answers and fatwas transmitted by Al-Mazouni in Nawazaleh, and Al-Wancharisi in the criterion⁽⁵²⁾.

In addition, the sources hint at the existence of other traces of the Imam, such as sermons and fatwas, which Rukban followed east and west on several issues, some of which were preserved in the books of Al-Mazouni and Al-Wancharisi.

7. Mukhtasar al-Hawi fi al-Fatawa by Ibn Abd al-Nur al-Salafi al-Tunisi⁽⁵³⁾.

8. Jurisprudential issues⁽⁵⁴⁾.

Second: Incomplete Literature:

1. The noble tendency in a brief explanation of Khalil⁽⁵⁵⁾.

It is one of the best explanations that were put on Khalil's abbreviation, as he did not only explain the words of the Sheikh and the statement of his intention, but Ram corrected his issues by transferring and evidence from the mothers of the Maliki school, so it was a very elaborate explanation and editing report and saying, which is one of the sources approved in the Maliki school, where it was included by the owner of the systems of Boutalih, which mentions the approved books and fatwa in the Maliki school, he said:

And they adopted the abbreviation of Ibn Arafa as well as Ibn Marzug and those who knew him⁽⁵⁶⁾

Al-Hattab al-Ra'ini mentioned it in many places in his commentary on Khalil's summary called Mawahib al-Jalil and praised him, saying: "... He explained the first two chapters of the words of the scholar investigator Abu Abdullah Muhammad bin Ahmed bin Muhammad bin Marzouq al-Tilmisani, and I have not seen better than his explanation, because it included the dismantling of the phrase of the workbook, and the statement of its operative and concept, and the speech as required by the transfer, but it is dear to existence even though it did not complete it, and it falls only in the hands of those who believe in it, so my father told me that some Meccans had a chair from the beginning, so it was not allowed to lend it and say: If you want to see it, come to me."⁽⁵⁷⁾

Rather, the commentators of Mukhtasar Khalil relied on it after that, such as Al-Kharshi⁽⁵⁸⁾, Al-Zarqani⁽⁵⁹⁾, Al-Desouki⁽⁶⁰⁾, Alish⁽⁶¹⁾ and many others.

For this reason, may Allah have mercy on him, he deserved the praise of the scholars who read him, so they praised the perfumes of praise in phrases that illustrate his ability and ability to excel and innovate.

As for its printing, the book was printed from the door of purity to the provisions of ablution, and the door of the judiciary, if there is a door of transactions and the door of marriage, the book is an encyclopedia of the doctrine and a very important source⁽⁶²⁾.

As for the approach of the Imam in his authorship, he shed on his issues lights from the method of his Sheikh Ibn Arafa, which is based on research, consideration, comparison, and weighting, by which jurisprudence comes out of the scope of commitment, and reveals the preferences and choices that the author of the summary separated, by explaining the fundamentalist views and jurisprudential investigations; Tunisian in the service of the Mukhtasar Ibn al-Hajib before, who decomposed from the constraints of commitment as pointed out by Ibn Khaldun, which is the way followed by Ibn Abd al-Salam, and then the most famous of his student Ibn Arafa⁽⁶³⁾.

In summary: Ibn Marzug, the noble grandson, presented the noble in a unique style, and an enjoyable approach, in which he was keen on ease and ease, and to avoid complexity, repetition and digression, benefiting the general public, without neglecting the minutes of meanings needed by private students of knowledge⁽⁶⁴⁾.

2. The Writer's Kindergarten⁽⁶⁵⁾ and the ultimate hope of Al-Labib in explaining the refinement⁽⁶⁶⁾.

It is a commentary on al-Baradhi's Mukhtasar al-Mudawana, and the Imam relied on it in his book al-Manzil al-Nabil in Sharh Mukhtasar Khalil.

Section II: Fundamental Contributions:

Even if the fundamentalist aspect is not singled out for authorship, we find in the folds of its classifications and fatwas in the Arabized standard of Al-Wancharisi or Al-Durar Al-Maknuna Al-Mazouni many fundamentalist issues, whether evidence, rules or words, and even details them in precise detail.

Conclusion:

First: Results:

The results obtained can be summarized in the following points:

- Ibn Marzug the grandson was one of the nobles of Algerian scientists, and the most saturated with the sciences of his time, and versed in them, until he reached the degree of ijthad.
- Enriching the Islamic library with a large number of pioneering works, most notably what was in jurisprudence and hadith.
- Despite the scientific status of Ibn Marzug, the grandson, among his contemporary scholars, who came after him, time has outdated him, and he did not have a share of interest in his biography like the scholars who were contemporaneous with him.
- Not achieving much of his heritage, which is commensurate with his status, is like Al-Tinbakti: "What a scholar and imam who collected all the sciences, but underestimated the house." ⁽⁶⁷⁾
- His creativity in choosing titles for his works.
- The most manuscript of the Imam's works still needs to be investigated.

May Allah bless our master Muhammad and his family and companions.

Marginalization list:

(1) **From the sources of his translation:** Muhammad al-Hefnawi, Introducing the Successor to the Men of the Salaf, (1/124-136) * Muhammad bin Yahya al-Qarafi, Tawsheeh al-Dibaj, pp. 154-157 * Al-Tanbakti, Neil Al-Ibtihaj, pp. 499-510 * Muhammad bin Muhammad Makhlof, The pure tree of light, (1/252-253) * Al-Qalasadi, The Journey of Al-Qalsadi, pp. 96-98.

(2) See: Muhammad ibn Yahya al-Qarafi, Tawsheeh al-Dibaj, p. 154, and al-Sakhawi, The Brilliant Light, (7/50).

(3) See: Al-Shafshawni, Doha Al-Nasher, p. 30.

(4) See: Yahya ibn Khaldun, For the Purpose of the Pioneers, (1/48).

(5) See: Muhammad bin Marzouq al-Tilmisani, Al-Musnad Al-Sahih Al-Hassan in the exploits and merits of Maulana Abi Al-Hassan, p. 17.

(6) Abd al-Rahman al-Jilali, General History of Algeria, (2/212-213).

(7) See: Adel Noueihed, Dictionary of Algerian Flags, p. 290.

(8) See: Ibn Qunhog, Sharaf al-Talib fi Asna al-Muttalib, p. 39.

(9) See: Al-Tanbakti, Neil Al-Ibtihaj, p. 499.

(10) See: Muhammad bin Marzouq al-Tilmisani, al-Manaqib al-Marzouqiyya, p. 141.

(11) See: Ibn Maryam, Al-Bustan, pp. 204-205.

- (12) See: 'Abd al-Hai al-Kettani, Index of Indexes and Proofs, (1/524).
- (13) Ahmad al-Muqri, Nafh al-Tayyib, 5/427.
- (14) See: Al-Tanbakti, The Sufficiency of the Needy to Know Who is Not in the Brocade, p. 140.
- (15) See: Al-Tanbakti, Neil Al-Ibtihaj, p. 503.
- (16) See his translation: Muhammad ibn Muhammad Makhoulouf, Shajarat al-Nur al-Zakiyyah, (1/235).
- (17) See his translation: Abd al-Rahman ibn Khaldun, Ibn Khaldun's Journey, pp. 60-64.
- (18) See his translation: Al-Meknasi, Jathwa al-Citation, (1/237).
- (19) See his translation: Ibn Taghri Bardi, al-Nujoom al-Zahira, (11/261).
- (20) See his translation: al-Hefnawi, Introducing the Successor to the Men of the Salaf, (2/271).
- (21) See his translation: Ibn Maryam, Al-Bustan, p. 44.
- (22) See his translation: Abdel Moneim Al-Qasimi Al-Hasani, Flags of Sufism in Algeria, p. 106.
- (23) See his translation: al-Sakhawi, The Brilliant Light, (10/121).
- (24) See his translation: Ahmad al-Muqri, Nafh al-Tayyib, (2/694).
- (25) See his translation: Ibn al-Qadi, Durrat al-Hajjal, (1/281).
- (26) See his translation: al-Dawoodi, Tabaqat al-Mufassirin, (1/17).
- (27) See: 'Abd al-Rahman al-Jilali, Tareekh al-'Ajzaar, (2/213).
- (28) Abu al-Qasim Saadallah, Cultural History of Algeria, (1/52).
- (29) Al-Tanbakti, Neil Al-Ibtihaj, p. 499.
- (30) Al-Mazouni, Al-Durar Al-Maknouna, (1/200).
- (31) Al-Tanbakti, The Sufficiency of the Needy to Know Who is Not in the Dibcade, p. 138.
- (32) Yahya Bouaziz, Flags of Thought and Culture in Guarded Algeria, (2/56).
- (33) This kindergarten is the burial place of the righteous scholar Ahmed bin Al-Hassan Al-Ghamari (d. 874 AH), and his corner was finally transferred to the Ministry of Religious Affairs and Endowments (Algeria), while his tomb is still standing until now. [This speech is quoted from the investigator of the book The Journey of Al-Qalsadi].
- (34) See: Al-Qalsadi, Rihlat Al-Qalsadi, pp. 97-98.
- (35) See: Muhammad bin Yahya al-Qarafi, Tawsheeh al-Dibaj, p. 155.
- (36) See: Al-Tanbakti, Neil Al-Ibtihaj, p. 508.
- (37) Mentioned by a group of translators, including: Ismail Pasha al-Baghdadi, Clarification of the Maknoon in the tail on Kashf al-Dhunoun, (1/588).
- (38) Al-Wancharisi, al-Ma'ari' al-Ma'arab, 5/335-345.
- (39) According to al-Qarafi in al-Tawshih, p. 155, and al-Sakhawi fi al-Da'a al-Shi'a, (7/51): [Rum paper].
- (40) Mentioned by a group of translators, including: Ibn Maryam, Al-Bustan, p. 211.
- (41) Al-Wancharisi, al-Ma'ari' al-Ma'arab, (1/75-107).
- (42) See: Abdul Rahman Sassi, Al-Fiqh Al-Maqasidi according to Ibn Marzug Al-Hafid, 842 AH, p. 69.
- (43) Al-Mazuni, Al-Durar Al-Maknouna, (1/303-393).
- (44) Al-Wancharisi, al-Ma'ari' al-Ma'arab, 5/342.
- (45) Mentioned by a group of translators, including: Ibn Maryam, Al-Bustan, p. 211.
- (46) Mentioned by a group of translators, including: Muhammad bin Yahya al-Qarafi, Tawsheeh al-Dibaj, p. 156.
- (47) See: Al-Wonsharisi, Al-Ma'ar Al-Ma'rib, (12/193-207).
- (48) Nasr al-Din Ibn Daoud, the honorable in Moroccan society during the 8th and 9th centuries / 14 and 15 CE through the book: "Issaa' al-Deaf in Proving Honor by the Mother"

by Marrakchi Constantine al-Akma; And "Asma the Deaf in Proving Honor for the Mother" by Ibn Marzug, the grandson of Tlemcen, p. 311.

(49) Ibid, p. 320.

(50) At Al-Qarafi in At-Tawshih, p. 154; And generous in the bright light: [Seize the opportunity].

(51) It was mentioned by a group of translators, including: Ibn Maryam, Al-Bustan, p. 210.

(52) It was mentioned by Al-Tabukti, Kifayat Al-Muhtajd to know who is not in the brocade, p. 143.

(53) It was mentioned by a group of translators, including: Ahmed Al-Maqri, Nafh Al-Tayyib, (5/430).

(53) See: The same source, p. 316.

(55) Explanation of the Book of Purification (two volumes), and from the districts to the end of it (two books); It was mentioned by a group of translators, including: Al-Tanbakti, Neil Al-Ibtihaj, p. 507.

(56) Al-Ghalawi, Butlihi, p. 81.

(57) Al-Hattab, Talents of the Galilee, (1/7).

(58) Al-Khurashi, a short explanation of Khalil Al-Kharshi, (1/66).

(59) Al-Zarqani, Sharh Al-Zarqani on Mukhtasar Khalil, (7/349).

(60) Al-Desouki, Hashiyat Al-Desouki on the Great Commentary, (4/486).

(61) Alish, Explanation of Manah Al-Jaleel on the Mukhtasar Al-Allamah Khalil, (8/483).

(62) Abdel Nour Jamal Al-Din Sidi Ali, Ibn Marzug Al-Hafeed and his Deductive Approach in the Noble Purity Chapter of Purity as a Model, pg. 76.

(63) Muhammad Ibrahim Ali, the terminology of doctrine according to the Malikis, pg. 469-470.

(64) Abd al-Nour Jamal al-Din Sidi Ali, Ibn Marzug the grandson and his deductive approach in the noble approach, Purity chapter as a model, p. 84.

(65) According to Ibn Maryam in Al-Bustan, p. 211; Al-Tabukati in Kifayat Al-Muhtaj (1/143): [Rawdah Al-Arib].

(66) It was mentioned by a group of translators, including: Al-Sakhawi, Al-Lu'a Al-Lam'i, (7/51).

(67) Al-Tanbakti, Neil Al-Ibtihaj, p. 501.

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