

# The Impact of Qiraat on The Scientific Career of Ibn Ajiba

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## Abstract

Qur'anic Qiraat are among the sciences that are related to other legal sciences, and even linguistic sciences as well. The problem lies in the fame of some interpreters of interpretation, and they are thought to be among the people of interpretation only. After investigation, the researcher finds that they are among the people of Qiraat, and among these scholars is Imam Ibn Ajiba, and accordingly, the research shows the impact of the science of Qiraat on the scientific life of Imam Ibn Ajiba, the interpreter, may Allah have mercy on him. The research was based on the analytical method to track the scientific aspects of the biography of Imam Ibn Ajiba to reach his knowledge of the Qiraat. This research resulted in that Imam Ibn Ajiba has great efforts in the science of Qiraat, he is from a virtuous scientific family, and he learned the science of Qiraat as well as the interpretation. He excelled at them both.

**Keywords:** Qiraat, Ibn Ajiba, Interpretation, Trace, Career.

## Introduction

The Qur'anic Qiraat are considered a broad science that includes various sciences and arts. All instrumental sciences, both linguistic and legal, serve it. Scientists, may Allah have mercy on them, have outstanding efforts in various sciences, which proves the integration of sciences (Abdelgelil et al., 2021; Abdelgelil et al., 2020).

## Preface

The science of interpretation is one of the most closely related legal sciences related to the science of Qiraat, since the Qur'anic Qiraat are among the sciences that are required to be mastered when interpreting the Holy Qur'an. Imam Ibn Ajiba, the author of Tafsir al-Bahr al-Madid fi al-Tafsir, was one of the scholars who excelled in the interpretation, and his interpretation contained a good number of frequent and odd Qiraat. This research will show his academic career in the field of interpretation in particular (Abdelgelil et al., 2019; Abdelgelil et al., 2018).

**Introducing Ibn Ajiba**

Before going into the details of Imam Ibn Ajiba's scientific career, it was necessary to take a small tour through which we can get to know him, and take a preliminary picture of him, and these details would define for us many directions and paths of Imam Ibn Ajiba, may Allah have mercy on him. The country in which a scholar is born is often in accordance with the doctrine of that country, as well as the reading in which it is famous and the prevailing belief in it and others. He is the scholar Ibn Ajibah of the Book of Allah Almighty, Ahmed bin Muhammad bin Al-Mahdi bin Al-Hussein bin Muhammad, known as Ibn Ajiba, nicknamed Abu Al-Abbas, and he is Al-Hasani by lineage. His house was in Tetouan, and he followed the Maliki school of thought, like the rest of the Moroccans. He chose the way of Shazliah in behavior, and they said that he was the marvel of his time, and he has no equal among his peers. He was the author of many books, and he was the well-known and verified scholar, the noble sheikh, the honorable and the blessing. (Al-Kitani, 1982, 2/852; Makhoulouf, 2003, 1/400).

The birth of Imam Ahmad Ibn Ajiba was in the village of Ijbeish, in the Anjara tribe, and this tribe lives in the mountains surrounding the city of Tetouan, a city located in the far north of the Maghreb. It is about ten kilometers from the coast of the Mediterranean Sea, and his birth, may Allah have mercy on him, according to what he mentioned in his biography, was in the year one thousand one hundred and sixty or sixty-one Hijri (1160/1161). This is what he chronicled for himself on the date of his birth, and there is no dispute about that. The reason for not being certain about the year sixty or sixty-one is that the date of his birth was not dated in the year, but was dated by the incident of the siege of (Al-Mustad'a bin Ismail) to the city of Tetouan, and that was between the years sixty and sixty-one.

Through this definition, we find that the determinants of the doctrine of Imam Ibn Ajiba, whether related to his doctrine, belief and mystical orientation, were identical and follower of what was well-known in the Moroccan lands at the time, as in the past and until now, we find that the scholars of the Maghreb hardly depart from the Maliki school, the second of the Sunni schools of thought. The same applies to his doctrine of belief, and they do not depart from the doctrine of Imam Abu al-Hasan al-Ash'ari. With regard to the sciences of education, purification, and Sufi orders that were widespread in that country in the lands of Islam, we find that he was Shadhili because al-Shadhili order was the most popular there. As for what is related to the sciences of Qiraat, which is represented in the prevalent reading among Moroccans, it is the reading of Imam Nafi' from the narration of Imam Warsh or Qalon, which is still prevalent to this day.

We find that Moroccan interpreters, including Imam Ibn Ajiba, often rely on the reading of Nafi' through the narration of Warsh and Qalon, and then build on it what else. So this reading has priority to them, and if it is contradicted by another reading, they mention it and explain it. Its interpretation which is named (Tafsir al-Bahr al-Madid in the interpretation of the Glorious Qur'an) is one of the Sufi interpretations or what is called interpretation by reference.

**His Family and their Role in Guiding him to Learn the Qur'an and Qiraat**

Just as a good country brings forth good vegetation, the sheikh was born to righteous parents. Their lineage was related to the House of Prophethood, and their lineage goes back to Abu Muhammad al-Hasan bin Ali, may Allah be pleased with him, and Lady Fatimah al-Zahra, may Allah be pleased with them all, and she is the daughter of the Master of the Universe, Habib al-Rahman, may Allah's prayers and peace be upon him. If we look at the religious and scientific history of his fathers and grandfathers, we realize their righteousness, piety and

knowledge, and how they were in a state of great fear of Allah Almighty with knowledge and action. His grandfather, Abdullah bin Ajiba, was one of the righteous servants of Allah, and he was a well-known holy man. And so was his father's grandfather, al-Husayn al-Hajji, the owner of high rank and noble deeds. As for his grandfather, the father of his father al-Mahdi, he was a righteous, silent man who loved solitude, far from worldly matters, and was always seen alone, and he was either reciting Qur'an or in prayer. He was preoccupied with only what concerns him. (Al-Qurashi, 1999, 1/19).

### **Preoccupation with Memorizing the Qur'an and Qiraat**

Imam Ahmad Ibn Ajiba grew up in a house of righteous and pious people, and in a scholarly family, as mentioned earlier. Ibn Ajiba spoke about himself and his scientific career as he stated: At the beginning of his life he went on memorizing the Noble Qur'an as was the case with other previous scholars, he said: He began by memorizing the Noble Qur'an until he completed memorizing thirty Juz', and this is called (Al-Silaka), which is the stage of completing memorization. After he completed the memorization, he moved to learning tajweed to learn rulings and correct reading, and he continued learning for nearly five years. This indicates the goodness of his voice and performance, and his excellence in reciting articulations, adjectives, and other rules of tajweed. During this long period that he spent, may Allah have mercy on him, in memorizing and master Allah's words, he was eager to learn the sciences of the Qur'an, including the science of Qiraat, until he became one of the nation's eminent scholars in various sciences, especially the science of Qiraat (Ibn Ajiba, 1990, 1/ 37).

### **His Sheikhs in learning the Qur'an and Qiraat**

Imam Ibn Ajiba had many sheikhs from whom he learned the Noble Qur'an, whether at the beginning of memorizing or learning the rest of the Qiraat. Among these sheikhs who became a disciple of them and learned from them is:

1. His grandfather Al Mahdi, is the one who taught Imam Ibn Ajiba the Qur'an until he completed memorization of the Qur'an.
2. Reciter Ahmed Al-Talib.
3. Abdul Rahman Al-Katami Senhaji.
4. Araby Zawadi.
5. Sheikh Muhammad Ashmal (Ibn Ajiba, 1990, 1/ 27).

This phase is considered to be the foundation phase for Ibn Ajiba's mastery of the science of the Qur'an and Qiraat. He was in contact with many reciters, and he learned from them throughout the period in which he learned the science of tajweed and Qiraat, which he set at approximately five years. This period was a witness to his diligence to learn Qur'an and Qiraat.

### **His Memorizations in the Science of Qiraat**

Imam Ibn Ajiba followed the approach of those who are eager to learn the Qiraat, so the Shatibiya text was the first basis and the base from which the people of Qiraat proceed, and Imam Ibn Ajiba mentioned that he had memorized part of the Shatibiah text called Haraz Al-Amani wa Wagh Al-Tahani, and as for the science of written format, he read what Al-Kharraz wrote, a book named (Mawrid al-zam'an Fi Rasm AlQur'an) (Ibn Ajiba, 1990, 1/ 27)

### **His Sciences**

Imam Ibn Ajiba had a great attachment to the Noble Qur'an and adhered to its recitation, and he, may Allah be pleased with him, was among those whom reciting the Qur'an was

something they liked, and he did not get tired of reciting the Qur'an, rather he was impatient to reciting the Qur'an, and his tongue was wet with the recitation of the Book of Allah Almighty. He would recite in prayer standing, and if he weakened, he would pray sitting. He used to complete nearly fourteen complete recitations of the Qur'an every month, so he might recite nearly half of the Mushaf every day. With this great attachment to the recitation of the Qur'an, we are not surprised to see how many meanings and knowledge Allah had exposed to him in understanding the Book of Allah, the Mighty and Sublime and the many favors that he received. Continuously reciting the Book of Allah is the secret through which a person reaches the pleasure of the outward and inward sciences, as we rarely find someone who completes the Qur'an every two days, and this is nothing but an evidence of the pleasure that the one who constantly reads the Book of Allah Almighty finds (Ibn Ajiba, 2013; Ibn Ajiba, 1999).

Imam Ibn Ajiba quoted from others on his sayings regarding the description of the sciences: They said that jurisprudence is like food, as for tasuf it is like fat, grammar for it is like salt, and the science of logic and theology is like spices, as for the science of language it is its carpet. The science of Usul is a method for it, the science of eloquence is like the lamp, the science of arithmetic is for the benefit, and the science of the obligations to increase. What is related to knowledge of history is a lesson for people, whoever goes to learn astrology will regret, the interpretation is a pillar, and the hadith is an argument. Prosody are works, and the science of Qiraat is the science of perfection.

He said in that poetry: And if you want to reach perfection..... Read with beauty the seven Qiraat throughout nights (Ibn Ajiba, 1990, 1/92). He considered the science of Qiraat the science with which the world is complete, and without the science of Qiraat, there is deficient in knowledge, because the Qiraat are the Qur'an from which every student of knowledge draws.

### **His Progression in Learning Qiraat**

It is known that what the memorizers of the Book of Allah Almighty begins with is the narration with which the people of that country read, and the narration in the Arab Maghreb is the narration of Warsh which is what Imam Ibn Ajiba, may Allah be pleased with him, began with. Then he began reciting the narrations of the two venerable imams Abu Amr al-Basri and Imam Ibn Katheer of Makki, then after that he recited the seven recitations, but he did not complete that. Thus, Imam Ibn Ajiba collected the Qiraat and remained in this state for nearly three or four years (Ibn Ajiba, 1990, 1/ 43-44).

### **Conclusion**

After examining the scientific career of Imam Ibn Ajiba and the impact of the science of Qiraat on him, the following findings emerged:

- 1- Imam Ibn Ajiba has a great role in the science of Qiraat in addition to his role in interpretation.
- 2- The scientific family in which Ibn Ajiba grew up had a great impact in preparing him scientifically and doctrinally.

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