

Biography of The Interpreter of The Qur'an in Andalusia The World of Qiraat Imam Ibn Juzayy Al-Kalbi

Mohamed Fathy Mohamed Abdelgelil

Faculty of Islamic Contemporary Studies (FKI), Universiti Sultan Zainal Abidin (UniSZA),
21300, Terengganu, MALAYSIA
Email: mfathy@unisza.edu.my

Abstract

Imam Ibn Juzayy al-Kalbi is one of the scholars of Andalusia, and one of its mujahideen, In addition to teaching the science of Interpretation of the Qur'an, language and others, he fought for the sake of Allah against the Christian forces that were always attacking the Muslim country of Andalusia at that time. He is one of the scholars who combined Interpretation of the Qur'an and Qiraat, but he is famous for Interpretation of the Qur'an, as his name did not shine among the scholars of Qiraat, although he has commendable efforts in the science of Qiraat, Herein lies the problem of research,

The aim of writing this research is to show the biography of Ibn Juzayy al-Kalbi among the prominent scholars of Qiraat, and to edit his name and lineage correctly, And to clarify the confusion that happened to some historians, The research was based on the analytical method that traces the biography of Imam Ibn Juzayy and highlights it after scrutinizing it, This research has resulted in several results, including that Ibn Juzayy was a mouthful orator, An accomplished mujahid, a reciter reader, an eloquent poet, He lived in Granada Andalusia, following the Maliki school, and that the Baghdadi historian made a mistake in the nickname and date of Ibn Juzayy's death.

Keywords: Ibn Juzayy al-Kalbi, Qiraat, Historians, Biography, Andalusia.

Introduction

Islamic history is full of scientific figures that enlighten Muslims in their religion and world, these scholars combined all Islamic sciences, and among these scholars is Imam Ibn Juzayy Al-Kalbi Al-Andalusi, He has emerged in various sciences, including interpretation, grammar, Quranic Qiraat, and others, and he has spread his knowledge among the people through his lessons delivered in scientific councils and books that he authors. This act had a clear impact on Islamic sciences, the science of Qiraat and the memorization of the Qur'an, and the researcher Othman recommended in his research to track the accuracy of scholars in delivering texts to the Islamic nation, where he said: "We recommend that researchers follow the path of Qur'anic reception throughout Islamic history. To show the extent of the accuracy of the nation in communicating the trust of the Qur'an with the accuracy that it preserved from alteration and change" (Othman et al., 2021).

One of the results of this was the spread of science and literature in all Islamic countries, even Quranic manuscripts were obtained in Tihama Yemen that are still preserved there to this day (AL-ahdal et al., 2021), This spread generated knowledge of the secrets of the Qur'an and the manifestation of its miracles to people, including the linguistic miracles in the Holy Qur'an (Darwish et al., 2021).

Many scholars who combined tafsir and Qiraat, including Imam Ibn Ajiba (Abdelgelil et al., 2021), have emerged as a great imam known as an imam in Sufism, but he has good contributions to the Qiraat (Alshaheri et al., 2021).

Preamble

Quranic Qiraat have a clear attachment to interpretation, the interpreter can not be skilled in the interpretation of the Qur'an only after being surrounded by frequent and abnormal Qiraat, and who emerged in the two sciences together Imam Ibn Juzayy al-Kalbi, knowing that Islamic history is full of scholars in various arts, And every scientist excelled in finding rules that serve the science to which he belongs (Alfaadhli et al., 2021).

His Name, Lineage and Birth

He is the preacher Muhammad bin Ahmed bin Muhammad bin Abdullah bin Yahya bin Abdul Rahman bin Yusuf bin Juzayy Al-Kalbi Al-Ghernati Al-Andalusi Al-Maliki (Ibn al-Khatib, 1963, p. 47).

Ibn al-Khatib is considered the closest historian to Ibn Juzayy al-Kalbi (may Allah have mercy on them), since he was a disciple at his hands, as he mentioned in Ibn Juzayy's translation in the aforementioned source: "Al-Khatib Abu al-Qasim Muhammad ibn Ahmad ibn Juzayy al-Kalbi is our sheikh" (Ibn al-Khatib, 1963, p. 47).

He also said: "Abu al-Qasim, one of the people of Granada and those with authenticity and brilliance in it, is called our sheikh, may Allah have mercy on him" (Ibn al-Khatib, 2004, 3/10). The details of this are as follows:

His name: Muhammad bin Ahmed bin Muhammad bin Abdullah bin Yahya bin Abdul Rahman bin Yusuf bin Juzayy Al-Kalbi, mentioned by Ibn Farhoun and Ibn Al-Khatib: (Ibn Al-Khatib, 2004, 3/10; Ibn Farhoun, N. D., 2/274).

(Al-Khatib): His nickname by this title: Ibn Al-Khatib (Ibn Al-Khatib, 2004, 3/10; Ibn Al-Khatib, 1963, p. 47)

(Al-Ghernati): His nickname by this title: Ibn Hajar and Mekkassi (Ibn Hajar, 1996, 5/88; Al-Mekkassi, 1971, 2/117).

(Al-Andalusi): His nickname is: Ibn al-Jazari (Ibn al-Jazari, 1951, 2/83).

(Al-Maliki): His nickname is Al-Dawoodi (Al-Dawoodi, 2/85-86).

Birth

The sources agree that the birth of Ibn Juzayy al-Kalbi (may Allah have mercy on him) was in 693 AH (Ibn al-Khatib, 2004, 3/10).

Nickname (Kunya)

Ibn Juzayy al-Kalbi (may Allah have mercy on him) is called Abu al-Qasim (Ibn al-Khatib, 2004, 3/10; Ibn Farhoun, N. D., 2/274), so it is mentioned in all the sources we have.

Stage Name

Ibn Juzayy is better known as Ibn Juzayy al-Kalbi (Ibn Farhoun, N. D., 2/274), Abu al-Qasim al-Kalbi (Ibn al-Jazari, 1951, 2/83), or Ibn Juzayy al-Gharnati (Al-Baghdadi, 2/160).

In this regard, it is worth noting that the historian Ismail Pasha al-Baghdadi, the author of the book *Hidayah al-A'rifin fi Asma' al-Mua'allifen wa Aathar al-Musannifen*, when he wrote the biography of Ibn Juzayy, mentioned the information of his date of birth, nickname, fame and scientific writings correctly, but he mentioned the name of Ibn Juzayy that is not famous among historians, In order to understand this issue, we quote what Ismail Pasha (may Allah have mercy on him) said, and then we will turn to him hopefully, and he said about his name: "Muhammad ibn Muhammad ibn Ahmad ibn Muhammad ibn Abdullah ibn Yahya ibn Abd al-Rahman ibn Yusuf ibn Sa'id ibn Juzayy al-Kalbi, Abu al-Qasim al-Gharnati al-Andalusi al-Maliki, one of the sheikhs of Lisan al-Din ibn al-Khatib, born in 693 and died in early Rabi' al-Awwal of 758 fifty-eight and seven hundred" (Al-Baghdadi, 2/160), Ismail Pasha al-Baghdadi then mentioned Ibn Juzayy's well-known and famous works.

After we refer to the name mentioned by al-Baghdadi, as well as the year of death, it turned out that he was another person, al-Baghdadi confused him with this Ibn Juzayy, so the correct information that al-Baghdadi mentioned about Ibn Juzayy here is the date of his birth, his surname, his stage name, and his books, As for the false information, it is what is mentioned from his name and the date of his death, the name he gave to Ibn Juzayy and the date of his death are of another person mentioned by Ibn al-Khatib in the book of *al-Ihatah fi Akhbar Ghernatah*.

The person mentioned by Ibn al-Khatib in the *al-Ihatah fi Akhbar Ghernatah* is "Muhammad bin Muhammad bin Ahmed bin Muhammad bin Abdullah bin Yahya bin Abdul Rahman bin Yusuf bin Juzayy al-Kalbi, one of the people of Granada and its notables, called Abu Abdullah". He then mentioned a number of his poems, and concluded his biography at the time of his death, in which he said: "The news of his death in Fez called us in the early fifty-eight and seven hundred" (Ibn al-Khatib, 2004, 2/163-171).

A comparison between it and the name mentioned by Al-Baghdadi above shows that as we mentioned a confusion between two personalities, Al-Baghdadi confused between: "Muhammad bin Ahmed bin Muhammad bin Abdullah bin Yahya bin Abdul Rahman bin Yusuf bin Juzayy Al-Kalbi Al-Gharnati" Abu Al-Qasim, who died in the year 741 AH, And between: "Muhammad bin Muhammad bin Ahmed bin Muhammad bin Abdullah bin Yahya bin Abdul Rahman bin Yusuf bin Saeed bin Juzayy Al-Kalbi", Abu Abdullah Al-Gharnati, who died in 758 AH.

It is noted through the mention of Al-Baghdadi and Ibn Al-Khatib agreement in fame between the two names: (Ibn Juzayy Al-Gharnati), But it is true that what Baghdadi means is Ibn Juzayy, who is nicknamed Abu Abdullah, and this Ibn Juzayy is the son of Juzayy Al-Gharnati, and he is nicknamed Abu al-Qasim, The two personalities also differed in the year of death, as Abu Abdullah died in 758 AH, which is the date that Al-Baghdadi reported to this Ibn Juzayy, while this Ibn Juzayy died in 741 AH, This shows the historian Baghdadi's mistake in confusing the two personalities.

The Origins of His Ancestors

The origin of Ibn Juzayy Al-Kalbi is from Yemen, He belongs to the Yemeni tribe of Kalb al-Quda'iyya, and his tribe (the Kalbiyun) entered Andalusia in two categories:

The first category: the category of governors, in the year 103 AH, where Anbasa bin Suhaim Al-Kalbi entered it as governor.

And the second category: the category of the conquerors, in the year 125 AH, where Abu Al-Khattam Hussam bin Dirar Al-Kalbi entered it.

Each of these types entered into a group of Kalb tribe, but the ancestors of Ibn Juzayy al-Kalbi were among the conquerors.

In the year 539 AH, his grandfather, Sultan Abu Bakr Abdul Rahman Ibn Juzayy, was appointed in Jaén with the presidency and the sole management, This includes what his student Lisan al-Din Ibn al-Khatib said: "The origin of his ancestors is from (Wolba) from the forts of Barajlah, the first of them descended at the conquest with their relative Abu al-Khattar Hussam bin Dirar al-Kalbi, At the time of the deposition of the Almoravid invitation, their grandfather in Jaén had a presidency and a sole management (Ibn al-Khatib, 2004, 3/10 13; Ibn Juzayy, 1996, 1/13 14).

Scientific Upbringing

From research in the biographies of the scholars of Andalusia and the personalities of its imams, the name of Ibn Juzayy al-Kalbi found an echo in science and knowledge, the family of Ibn Juzayy, may God have mercy on him, is a family of knowledge, and the illusion that Baghdadi fell into above is only because of this, as he confused two distinguished imams, both Ibn Juzayy al-Kalbi, or Ibn Juzayy al-Ghernati.

We now turn to portraying the scientific case of Ibn Juzayy, may God have mercy on him, which is narrated to us by his student Lisan al-Din Ibn al-Khatib, may God have mercy on him, and he says: He was the mercy of God Almighty on the best way of relying on knowledge, asceticism and lack of luxury in life, And working in looking at books, restriction, blogging ... He came as a preacher in the Great Mosque of his country on his young age, and people agreed on his virtue, knowledge and piety (Ibn al-Khatib, 2004, 3/10)."

The venerable world, proud of the Andalusian cities and villages, was a lot of diligence in science, ascetic, modest, good speech, good action, was an imam and preacher in the Great Mosque, has been chosen by people although the scientists in his era are many, and gathered around him to learn from his knowledge, and literature (Ibn al-Khatib, 1963, p. 47)

Ibn Juzayy (may Allah have mercy on him) was "a jurist, a hafiz, a teaching-based, a participant in the arts of Arabic, jurisprudence, fundamentals, Qira't, hadith, and literature, a hafiz of interpretation, an absorber of sayings, a collector of books in his library, a good majlis, a pleasant lecturer, a relative of people, with a pure intention (Ibn al-Khatib, 2004, 3/10)".

He learned science from distinguished scholars and read on: Abu Ja'far bin Al-Zubayr, and took Arabic, jurisprudence (*Fiqh*), hadith and the Qur'an from him. It was narrated from Abu al-Hasan ibn Mustaqour. The Qur'an was read to the reciter by Abu 'Abd-Allaah ibn al-Kamad (Ibn al-Jazari, 1951, 2/83).

He stayed with Abu Abdullah bin Rashid, and heard from Sheikh Abi Muhammad Abdullah bin Ahmed bin Al-Muezzin, and on the elderly narrator Abu Al-Walid Al-Hadrami, who narrates about Sahl bin Malik and his class. It was narrated from the narrator Sheikh Abu Zakaria Al-Barshani, and from the narrator Abu Abdullah Muhammad bin Muhammad bin Ali Al-Ansari, And the judge Abu Al-Majd ibn Abu Ali ibn Abu al-aHUS, the judge Abu Abdullah ibn Bartal, the Sheikh Ibn Abu Amer Ibn rabi, the preacher Wali Abu Abdullah Al-tanjali, and Professor Abu Al-Qasim Qasim ibn Abdullah ibn al-shat (Ibn al-Khatib, 2004, 3/10)".

It is appropriate here to mention his shaykhs in the science of Qiraat, so he read some Qur'anic narrations on Al-Hafiz Abu Ja'far Ibn al-Zubayr, and he read all the Qiraat on Muhammad ibn Ahmad ibn Dawud Ibn al-Kamad (Ibn Jazari, 1951, 2/83), and the science of Qiraat was evident in the scientific personality of Ibn Juzayy, he wrote some books on the science of Qiraat, and some of them are scattered in the Qiraat.

His Compositions

Ibn Juzayy (may Allaah have mercy on him) has unique works in various arts, he has written in the science of interpretation, readings, Arabic, Hadith, translations, Fiqh, the principles of fiqh, the principles of religion, and he has also written a number of poems scattered in his works, and others, and these works indicate the breadth of his knowledge and virtue (Ibn al-Khatib, 2004, 3/ 10- 13; Al-meknassi, 1971, 2/ 117)

1. Al-tsahil li Ulum al-Tanzil.
2. wasilah al-Muslim fi tahdzib sahih Muslim.
3. Al-Nawwar Al-sinniyyat fi Al-kalamat al-sunniyyat.
4. Al-dhawaat wa al-Adzkar Al-makhrriyah min Saheeh Al-Akhbar.
5. Al-qawwaniyyah Al-faqihiyyah fi talkhis Mazhab Al-malikiyyah wa al-tanbih ala Mazhab al-Sha'fiyyah, Al-hanfiyyah and Al-hanbaliyyah.
6. Taqrib al-wusul ila ilm al-usul.
7. Al-Nur Al-mubayyan, fi qawa'id aqa'id al-Din.
8. Al mukhtasar al-bari' fi qiraat nafi'.
9. Usul al-qurra' al-sittah kgair nafi'.
10. Al-fawaid al-'ammah fi lahn al-'ammah.
11. Al-Jawahar Al-Hissan.
12. A large index that included a sentence from the people of the Levant and Morocco. Other than that, which restricted him in interpretation, Qiraat, etc.

His Poems

Ibn Juzayy (may Allaah have mercy on him) has a poetic talent, which made him a poet and a literary mouthpiece, so he sees him as superior in composing poetic verses such as Abu al-Ala al-Maari, the president Abu al-Muzaffar, Abu Al-Tahir Al-Salafi, Abu Al-Hajjaj Ibn al-Sheikh, Abu al-Rabi Ibn Salem, Abu Ali ibn Abi Al-aHUS, and others (Ibn al-Khatib, 2004, 3/12).

His Death

The Year-indeed, the hour-in which Ibn Jazi died cannot be erased from the memory of Islamic history, as it witnessed an incident and tragedy for Muslims in general and for the scholars of Al-Andalus in particular.

This is because one of the Kings of the Christians in Castile, named alfench Ibn hernda Ibn don jamjah Ibn alfench captured Cordoba, Ibn hernda captured Seville, and he was a tyrant, a thug, and a glorified King, who did calamities to the Muslims (Ibn al-Khatib, 2004, 4/289), Attacks on Muslims in Andalusia, The Muslims were led by Yusuf bin Ismail bin Faraj bin Ismail Bin Yusuf bin Nasr Al-Khazraji Abu Al-Hajjaj ibn Abi al-Walid Ibn al-Ahmar Sultan of Andalus, born in 718 ah, and he was the Crown Prince of the Sultanate in 733 ah after his brother, and it was said in 734 Ah, so it was almost during his reign that the Christian King took over the entire Andalusia if it were not for the mercy of Allah, This Christian King inflicted a great battle on the Muslims, in which many Muslim scholars and their commoners were killed, and this

battle was called the great battle, which took place in Tarif (Ibn al-Khatib, N. D., P.110; Ibn Hajar, 1972, 6/221).

One of the scholars who was killed in this battle was imam Ibn Juzayy Al-kalbi (may Allaah have mercy on him).

Imam Abu Bakr Ibn dze all-waziratain Ibn al-Hakim says about Ibn Juzayy that on the day of the calamity he said verses of poetry, he said:

My intention is to hope in my voice, my secret and my request from my one righteous God

A pure testimony for the sake of Allah that will erase my sins and save me from the fire

Sin is an abomination that can only be cleansed by killing at the hands of infidels

Then he said on this day: I hope that Allah will give me what I asked in these verses, the

minister said: I told him: and I would make the disbelievers take an oath, if he changed his

position, and he said to me: the destruction of people is out of the hands of the disbelievers,

he said, and that was the last of my covenant, may Allah have mercy on him, and that was the

sacrifice on the seventh Monday of Jumada I in 741 ah (Al-Tanabakti, 2000, p.399).

Results

After Ibn Juzayy Al-kalbi's biography was mentioned, may Allah have mercy on him, some results appeared, the most important of which were:

1. That Ibn Juzayy was a reader, an interpreter, a poet, an eloquent orator.
2. Ibn Juzayy participated in the battles that were taking place between Muslims and Christians in Andalusia until he was martyred in one of those battles.
3. Ibn Juzayy's doctrine was the Maliki doctrine.
4. The historian Ismail Pasha al-Baghdadi, the author of the book of guidance of the knowledgeable, made a mistake in the name and lineage of Ibn Juzayy Al-kalbi, where the name he mentioned is for another Juzayy's son.

Recommendations

We recommend that you follow the path of the learned people and highlight it to people, so that they know the history and conditions of their ancestors.

Acknowledgement

Special thanks go to the Research Management, Innovation and Commercialization Centre (CREIM), Sultan Zainal Abidin University (UniSZA), MALAYSIA.

References

Al-Quran Al-Karim.

Abdelgelil, M. F. M., Alshaheri, Y. M. A., Subagio, M. H. M., Hassan, A. F., Othman, A. K. I., & Omar, N. (2021). The Languages of the Arabs and Their Relationship to The Qiraat in The Interpretation of Ibn Ajiba. *International Journal of Academic Research in Business and Social Sciences*, 11(9), 759–765.

Al-ahdal, E. M. A., Abdelgelil, M. F. M., AL-ahdal, T. M. A., Subagio, M. H. M., & Hassan, A. F. (2021). Interpreting Quran by Quran in Exegetical Manuscripts of of Tihamah Scholars, Yemen. *International Journal of Academic Research in Progressive Education and Development*, 10(3), 775-782.

Al-Baghdadi, I. B. (N. D). "hidayah al-aarifin asmaa al-mualifin wa aathar al-musannifin". *Bairut: dar ihyaa al-turath al-arabi*.

- Al-Dawoodi, M, A, A., (N. D). "tabaqat al-mufasssireen". *Bairut: dar al-kutub al-ilmiiyyah*.
- Alfaadhli, M. I., Abdelgelil, M. F. M., Hassan, A. F., Serour, R. O. H., Abdullah, M. S., & Rashid, R. A. (2021). Judgment on Hadiths According to Imam Daoudi. *International Journal of Academic Research in Business and Social Sciences*, 11(9), 1481–1488.
- Alfaadhli, M. I., Abdelgelil, M. F. M., Hassan, A. F., Serour, R. O. H., Abdullah, M. S., & Rashid, R. A. (2021). Judgment on Hadiths According to Imam Daoudi. *International Journal of Academic Research in Business and Social Sciences*, 11(9), 1481–1488.
- Al-Meknassi, A. M. (1971). "Durrah al-hijal fi asmaa al-rijal zail wafiiyyat al-aayan". Investigation: Muhammad al-ahmadi abu al-nur. *Cairo: Muhammadiyah Sunnah press*.
- Alshaheri, Y. M. A., Abdelgelil, M. F. M., Subagio, M. H. M., Hassan, A. F., & Othman, A. K. I. (2021). The Impact of Qiraat on The Scientific Career of Ibn Ajiba. *International Journal of Academic Research in Progressive Education and Development*, 10(3), 752–758.
- Al-Tanabakti, A. B. A. (2000). "Nail al-ibtihaj bitatriz al-dibaj". Attention: Abdul Hamid Abdullah Al-Harama". *Tripoli, Libya: Dar al katib*.
- Darwish, A. R. A., Abdelgelil, M. F. M., Razali, M. A. M., Hassan, A. F., & Abdullah, M. S. (2021). Linguistic Miracles in The Noble Qur'an. *International Journal of Academic Research in Business and Social Sciences*, 11(9), 1248–1258.
- Ibn al-Jazari, M. M. (1951). "Ghayah al-nihayah fi tabaqat al-qurraa". Investigation: Gotthelf Bergsträßer. *Cairo: maktabah ibn taimiyyah*.
- Ibn Al-Khatib, M. A. S. (1963). "Al-katibah al-kaninah fi man laqinah bilandalus min shuaraa al-miaah al-thaminah". Investigation: ihsan abbas. *Bairut: dar al-Thaqafah*.
- Ibn Al-Khatib, M. A. S. (2004). "al-ihatah fi akhbar ghirnatah". *Bairut: dar al-kutub al-ilmiiyyah*.
- Ibn Al-Khatib, M. A. S. (N. D). "al-llamhah al-badriyyah fi al-daulah al-nasriyyah". Investigation: Muhammad zinhum. (N. P).
- Ibn Farhoun, I. A. M. (N. D). "al-dibaj al-muzahhab fi ma'rifat aayan ulamaa al-mazhab". Investigation: Muhammad al-ahmadi abu al-nur. *Cairo: dar al-turath*.
- Ibn Hajar, M. A. (1996). "Al-durar al-kaminah fi a'yan al-mi'ah al-thaminah". Investigation: muhamad abdul muien dhan. *Hyderabad: Council of the Ottoman circle of knowledge*.
- Ibn Juzayy, M. A. (1996). "Al-tashil li ulum al-tanzil". Investigation: Abdullah al-khalidi. *Bairut: dar al-arqam bin abi al-arqam*.
- Othman, A. K. I., Abdelgelil, M. F. M., Hassan, A. F., & Aziz, N. S. A. (2021). The Impact of Receipt in The Prophetic Period on Preserving the Noble Qur'an From Distortion. *International Journal of Academic Research in Business and Social Sciences*, 11(9), 1238–1247.