

CHAPTER III

IBNU 'AJIBAH AND THE BOOK OF TAFSIR *AL-BAHR AL-MADÎD FÎ*

TAFSÎR AL-QUR'ĀN AL-MAJÎD

A. Biography of Ibn Ajibah

1. Biography

His name was Ahmad bin Muhammad bin al-Mahdi bin al-Husain bin Muhammad bin Ajîbah al-Hujuji al-Hasani, while several titles were given to him such as Ibn Ajîbah al-Anjari, al-Tatauni, al-Hujuji. ¹According to the author's search, this name is the name of a city in Morocco which is none other than the birthplace of Ibn Ajîbah, while al-Hujuji is the name of a wali shaik Sayyid Husain al-Hujuji. The lineage of Ibn Ajibah continues with the descendants of the prophet Muhammad SAW. namely Hasan bin Ali bin Abi Talib and Sayyidah Fatimah Radhiallahu anha. ²He was born in the village of 'Ajabasyi of the al-Anjari Teotani tribe, in 1161 H.³

Sheikh Ibn Ajîbah married five women and divorced one of his wives. As a result of this marriage he had 31 children. However, only 9 of his children are alive. Most of them died in childhood. ⁴Another opinion is that the 5 people he married, one of whom was a widow. His wives are as follows:

- a. His first wife was Rahmah bint Muhammad ibn Ahmad al-Ja'idi. From this marriage he was blessed with 12 children, 6 of whom were male and 6

¹ Ibnu Ajibah, *Al-Bahr al-Madid fi Tafsir Al-Qur'an al-Majid Volume 1* (Kairo: Abbas Zaki, 1999),19.

² Moh. Azwar Hairul, *Tafsir Sufi Karya Ibnu Ajibah* (Tangerang: Young Progressive Muslim, 2017),67-68.

³ Ajibah, *Al-Bahr al-Madid fi Tafsir Al-Qur'an al-Majid Volume 1*,19.

⁴ Ibnu Ajibah, *Al-Fahrisah* (Mekkah: Darul Fada Al-Arabi, 1990),87.

were female, and 1 of them suffered a miscarriage. However, his children did not live long, 10 of them died when they were young. So only 2 daughters were left behind.

- b. His second wife was Fatima bint al-Husayn Ibn Ajîbah who was a widow, the result of this marriage was that they had two children, but both of them miscarried. Also this marital relationship did not last long.
- c. His third wife was Mananah Bint Sayyidi 'abd al-Hadi, with whom he was blessed with a child, but unfortunately fate said otherwise the child died of miscarriage and seven months later his wife died.
- d. Then he married Rahmah Bint al-Faqir al-Sadiq al-Muqaddam al-Zarrad. With him he was blessed with 6 people, 4 of whom were male and 2 were female. But among the 6 belau children, only two survived, they were Muhammad Al-Mahdi and Abd as-salam.
- e. Then he married again with Fatimah Bint al-Faqir al-Salih Sayyidi al-Hasyimi Kharbaq in 1215 H. With him he had 5 sons and a daughter, but 5 of them died, leaving only one, namely 'Abd al- baqi
- f. Then he married al-Syarifah Bint al-Sayyid Muhmmad Ibn Ahmad al-Rahmuni, he was blessed with 4 children, one of whom was a girl. His son named Muhammad al-sadiq who was born on the last 10 in the month of Ramadan in 1220H. and Muhammad al-Khadir, whose name was later changed by his brother's mother to Ahmad al-Shahid, born in 1222H. then 'Abd al-Qadir who was born in the month of Safar 1224H.

He also said in his book *al-Fahrisah*, regarding his wife "the number of wives with me now is 4 people: 2 of them are from the Syarifah (ahlul Bayt) circle and 2 are from the ordinary people. But the true glory is piety, not offspring. As the word of God reads. The most honorable person in the sight of Allah among you is the one who is most pious."

2. Educational background

Ibn Ajibah was raised from a well-known pious family. Even his mother has educated him since he was in the womb, his mother always prays after the prayer "*O Allah, a pious grant me a pious lineage*".⁵ Since childhood his mother has taught prayer at the beginning of time. Since childhood he was very active in studying. In contrast to small children his age who spend a lot of time playing, Ibn Ajibah chooses to often be alone, keeping himself busy studying and worshipping. In fact, it is not surprising that since childhood he has memorized the Al-Qur'an and studied various sciences.⁶

In his book *Al-Fahrisah* he says:

*"Indeed, Allah SWT. has instilled in my heart a love of knowledge since I was a child, I had read the book of the Imam Al-Qurtubi before I finished the Qur'an, even though at that time I did not understand the book, it's just that I noticed that the book spoke about the law of prayer, and I read the book while herding goats and I can memorize it a lot."*⁷

⁵ Ibn Ajibah, *Al-Fahrisah* (Mecca: Darul Fada Al-Arabi, 1990), 87.

⁶ Moh. Azwar Hairul, *Mengkaji Tafsir Sufi Karya Ibnu 'Ajibah Kitab Al-Bahr Al-Madid Fi Tafsir Al-Quran Al-Majid*, (Tangerang Young Progressive Muslim, 2017), 67-68.

⁷ Ajibah, *Al-Fahrisah*, 26.

Ibn Ajībah's early education started from his own home, under the guidance of his mother. He grew up to be a pious child. His piety has been seen since childhood again. When he was a child, whenever it was time for prayer, he would shout to his mother and tell her to go and establish prayer. He would continue to scream and cry until his mother rose to pray. His mother had taught him how to perform ablution, tayammum and prayer.

He was also used to getting up at night. Early in the morning when he went to the mosque, he would recite the call to prayer and sit until the dawn prayer. At that time he was not good at reading the Al-Qur'an anymore. In addition, he also studied tajwid and improved his reading of the Al-Qur'an. As for his teacher in the field of the Al-Qur'an is his own datuk named al-Mahdi. In addition, he also studied with Sayyid Ahmad al-Talib, a great muqri at that time, Sayyidi Abd al-Rahman al-Kattami al-Sanhaji, a pious fiqh expert, Sayyidi al-Arabi al-Zawadi, a cleric with deep knowledge, Sayyidi Muhammad Asymal, a pious expert in jurisprudence and from which he continued his chain with Sheikh al-Samlali.

Sheikh Ibn Ajibah is a person who is serious and serious in studying. He is a person who is thirsty for knowledge, so he likes to sit and walk with people who are more knowledgeable than him. His days are filled with studying and his study days are well organized. Al-Quran is his favorite book. But in addition to reading the Al-Qur'an, he also read other books. Among them are the Muqaddimah *al-Ajrumiyyah*, *Alfiyyah*, *al-Mursyid al-Mui'n by Ibn Asyir*, *the book by al-Khazzar*, *the book of Hirz al-Amani* and other books.

His inclination towards this knowledge was supported by his mother and father. To motivate him to be more diligent in studying and studying, his father used to take him to meet scholars. Sheikh Ibn Ajībah always remembers an event that he never forgets, namely when his father brought him to meet a great scholar at that time named Sayyidi Ahmad al-Warzazi. He said:

“When I was little, my father took me to Bandar tetuon to visit his clerics. But we were only able to meet Sheikh Ahmad Al-Warzazi - may Allah have mercy on him. I saw he was a short, straight man with a thin beard.”⁸

Ibn Ajibah's formal education also began when he was about 19 years old. He sought knowledge from many scholars who were in his area. He also obtained a myriad of religious knowledge because he always attended various majlis in mosques that studied *Fiqhi, Tafsir, Hadith, Language Studies* such as *Nahwu, Sharaf and Mantiq* Science . His love for science made Ibn Ajibah principled to never stop learning from anyone. Ibn Ajibah said: *“We can get knowledge from people who are below us and can take knowledge from people who are above us”*. This shows his humble attitude. For him learning has no endings and limits.

When he was 40 years old, Ibn Ajībah went to Fas, Morocco and studied various branches of knowledge with the scholars in that city. There, he studied *Hadith specifically with Hadith* experts named Tawadi bin Sauda. He also studied *Tafsir, Fara'id* and Language. After that, he and his teacher returned to his hometown to print his works. Then he was interested in studying Sufism which began to develop in his area through the movement of the Tarekat Syadziliyah al-Darqawiyah. His two

⁸Ajibah, *Al-Fahrisah*, 27-28.

teachers, Sheikh Darqawi and Sheikh al-Buzaydi al-Ghumari, greatly influenced Ibn Ajibah's Sufism thinking. Sheikh al-Buzaydi is a prominent scholar in the Ghamarah tribe, who also has a lineage to Abu Hasan al-Shadhili who is none other than the founder of the Syadziliyah Order.

Ibn Ajibah studied with him for approximately 16 years. Although Sheikh al-Buzaydi is an ummi (cannot read and write), but by the will of Allah SWT. He was given about makrifat science. He gave birth to scholars of Sufism, including Ibn Ajibah himself. Al-Kuhan said: "*Even though al-Buzaydi does not have a student and there is only one, namely Ibn Ajibah, it is enough for him to be called an expert in understanding who knows a lot about Allah (ahlullah)*". In addition, Ibn Ajibah also inspired a lot of Sufism thinking from Sheikh Darqawi. Al-Darqawi is a nickname, his real name is Abu al-Ma'ali al-Arab bin Ahmad al-Hasani. He is the initiator of the branch of the Tarekat al-Syadziliyah al-Darqawiyah, whose teaching form is simple, not difficult and not strange.

All the teachings in the Syadziliyah Order follow the teachings of the Qur'an and Sunnah and carry out all the commands of fard teachings and focus on the formation of morals like the Prophet. Like other tarekat, Syadziliyah also relies on the practice of remembrance ⁹. Although al-Darqawi is a branch, the essence of its teachings is not much different from *the Syadziliyah Order*.

The figure of Ibn Ajibah who was steeped in knowledge was obtained for his perseverance in studying and made himself showered with various kinds of praise by

⁹Ibn Ajibah, *Al-Bahr al-Madid fi Tafsir Al-Qur'an al-Majid* Volume I, 24.

the scholars. In the Book of *Tabaqat Shadhiliyah al-Kubra* it is stated that Ibn Ajibah was a noble man from noble descent, his figure was like a secret spring of experts in essence, a teacher of the tarekat who had great power and a guardian of Allah who liked to help others.¹⁰

3. The death of Sheikh *Ibn 'Ajibah*

He died during a visit to the grave of his teacher al-Buzaydi on the 7th of Shawwal in 1224 Hijra, due to a year's disease that hit his country at that time. He breathed his last in his teacher's village in Bandar Ghamarah and was then brought back to Tetouan to be buried.¹¹

B. The works of Ibn 'Ajibah

The Relics of Sheikh Ibn 'Ajibah Some of his works cover various fields of knowledge such as interpretation, hadith, translation, language and Sufism, which dominates all of his works. There are 45 works in the form of large, medium and small books. However, not all of his works can be found, some of his works are unknown in manuscript. The following are the works of Ibn 'Ajibah which consist of 6 branches of knowledge:

1. Knowledge of the Qur'an and Tafsir

- a. *Al-Bahr al-Madîd fi Tafsir al-Quran al-Majid*
- b. *Al-Tafsîr al-Kabîr li al-Fatihah* (this work is the first commentary work before the interpretation of *al-Bahr al-Madîd*).

¹⁰Azwar, *Mengkaji Tafsir Sufi Karya Ibnu 'Ajibah Kitab Al-Bahr Al-Madid Fi Tafsir al-Quran Al-Majid*, 71.

¹¹Ajibah, *Al-Bahr al-Madid fi Tafsir Al-Qur'an al-Majid* Volume I, 23.

- c. *Tafsîr al-Wasith li al-Fâtihah*
- d. *Al-Durur al-Mutanashirah fi Taujih al-Qiraat al-Mutawatirah e. Al-Kashf al-Bayan fi Mutashabih al-Quran*

2. The Science of Hadith and the Prophet's Sirah

- a. *Hashiyah al-Jami' al-Saghîr li al-Suyutî*
- b. *'Arba 'Hadistan fi al-Azkar al-Nabawiyah*
- c. *Al-'Adiya wa al-Azkar al-Mumhaqatu li al-Dhunub wa al-Awza*

3. Fiqh and 'Aqidah '

- a. *Hashiyah 'ala Mukhtashar al-Khalil*
- b. *Treatise fi 'Aqa'id wa al-Sala*
- c. *Tashil al-Madkhal li Tanmiyah al-'Amal bi al-Niyah al-Salihah 'Inda al-Iqbal*
- d. *Silk al-Durur fi Zikri al-Qadha' wa al-Qadr*

4. Language

Al-Futuhah al-Qudsiyah fi Sharhi al-Muqaddimah al-Jurumiyah

5. Translation

- a. *Azhar al-Bustan fi Tabaqat al-Yan*
- b. *Fahrisah* (this book is a biography of Ibn 'Ajibah's own life journey, which was originally written in French by Masignon, then translated into Arabic which has been edited by Abd. Jami' Salih)

6. Sufism

- a. *Al-Anwar al-Sunniyah fi Sharhi al-Qasidah al-Hamziyah*
- b. *Al-Lawahih al-Qudsiyah fi Sharhi al-Wazifah al-Zuruqiyah*

- c. *Iyqaz al-Humam fi Sharhi al-Hikam*
- d. *Diwanu Qasha'id fi Tasawwuf*
- e. *Risalah fi Zammi al-Ghaybah wa Madhi al-'Uzlah wa al-Sumt*
- f. *Sharh Burdah al-Busiri*
- g. *Sharh Hizb al-Kabir al-Shadhiliy*
- h. *Sharh al-Qasidah al-Humriyah li Ibn al-Farid*
- i. *Sharh al-Qasidah al-Mukharifah li Ibn al-Nahwi*
- j. *Sharh al-Qasidah al-Ha'iyah fi Tasawufli Rifa'i*
- k. *Sharh al-Kawakib al-Duriyah fi Madhi Khair al-Bariyah*
- l. *Sharh Ta'iyah al-Buzidi*
- m. *Sharh al-Akhar (al-Mutul) Ta'iyah al-Buzidi*
- n. *Sharh Ra'iyah al-Buzidi fi al-Suluk*
- o. *Sharh al-Salah Ibn 'Arabi al-Hatimi*
- p. *Sharh al-Salah Abd al-Salam al-Mashishi*
- q. *Sharh al-Abyat : Tawadha' bi al-Ma' al-Ghaib In Kunta Za Sir*
- r. *Sharh al-Muqatta'ah fi Mahabbatillah : li Shistari*
- s. *Sharh Nazm ma Yadullu 'Alaih Lafz al-Jalaliyah li Shistari 2*
- t. *Sharh Nuniyah li Shistari u. Kashf al-Niqab 'an Sirr al-Lubab*
- u. *Mi'raj al-Tasawufila Haqa'iq al-Tasawwuf¹²*

¹²Ajibah, *Al-Bahr al-Madid fi Tafsir Al-Qur'an al-Majid* Volume I, 27.

C. Profile of the Tafsir *Al-Bahr Al-Madd Fî Tafsr Al-Qur'ân Al-Majîd*

1. Background of Writing the Book of Tafsir

In his introduction, Ibn 'Ajibah stated that the science of interpretation is the container of knowledge and the best means for conveying the results of clear thoughts and opinions. However, the urge to interpret the Qur'an is not inspired except for people who have high intelligence, namely people who have mastered the external sciences, whose thoughts are contained in the fascinating meaning of the Qur'an. They are people who have studied and mastered zahir sciences such as Arabic, fiqh, hadith, history, shorof science, nahwu and balaghah, and studied Sufism and studied with people who have the ability to cultivate the taste of their soul (*ahl al adhwaq*).¹³

Ibn 'Ajibah pays great attention to the interpretation of the Qur'an. Therefore, he advises those who do not have these sciences, not to talk about spiritual interpretations or Sufi interpretations, because it is safer for him and can protect him from slander. According to him again, not everyone can understand and feel the spiritual meaning contained in the verses of the Al-Qur'an. This is because the zahir expert will only understand the meaning of zahir only, while the spiritual meaning is only understood by the spiritual expert only. He said:

"Know that the great Qur'an has an outer (meaning) for those who are outwardly and has an spiritual (meaning) for those who are inward. The expert's interpretation of the mind is not enjoyed by the spiritual expert; others cannot understand it and feel it."

¹³Ajibah, *Al-Bahr al-Madid fi Tafsir Al-Qur'an al-Majid* VolumeI, 16.

However, Sheikh Ibn 'Ajibah agrees that this interpretation with an spiritual meaning cannot deny the meaning of zahir. The interpretation of this spiritual meaning should be mentioned after explaining the outer meaning. Then, Sheikh Ibn 'Ajibah said people who are not able to understand the secrets hidden in the interpretation of the spiritual meaning so as not to immediately deny it, and he should leave the true meaning and understanding to Allah SWT. This is because this spiritual knowledge cannot be achieved by logic and *naqli* sciences .

In his introduction, Ibn 'Ajibah also mentioned that what prompted him to write a commentary by collecting the meanings of zahir and isyarah at the same time were his two teachers Sayyid al-Buzaydi al-Hasani and Maula al-'Arabi. Therefore, this interpretation is not entirely on the initiative of Ibn 'Ajibah himself, but there is the role of the teacher who motivates him to compose this interpretation ¹⁴.

Ibn ' Ajibah expressed the hope that this commentary would be of benefit to many people. ¹⁵This interpretation was later named *Al-Bahr Al-Madîd Fî Tafsir Al-Qur'ân Al-Majîd* which means the Vast Ocean in the Noble Qur'anic Interpretation. In the preamble of this commentary, no reason is stated why he named him by that name. However, from the meaning of *Al-Bahr* (Ocean) and *Al-Madîd* (Noble) it can be understood, Ibn 'Ajibah wants to emphasize that the Al-Qur'an is a great book. Like the ocean so wide and deep. ¹⁶

¹⁴Ajibah, *Al-Bahr al-Madid fi Tafsir Al-Qur'an al-Majid* Volume I,19.

¹⁵Ajibah, *Al-Bahr al-Madid fi Tafsir Al-Qur'an al-Majid* Volume I,19.

¹⁶Azwar, *Mengkaji Tafsir Sufi Karya Ibnu 'Ajibah Kitab Al-Bahr Al-Madid Fi Tafsir al-Quran Al-Majid*, h. 80.

2. Systematics of Writing the Book of Tafsir *Al-Bahr Al-Madīd Fī Tafsīr Al-Qur'ān Al-Majīd*

Tafsir *Al-Bahr Al-Madīd* is a book of interpretation whose interpretation includes all suras of the Qur'an and its verses, compiled with the composition of the manuscripts from Surah Al-Fatihah to An-Nas and is one of the most complete Sufi commentaries.¹⁷

a. The Opening Of The Book Tafsir

- 1) Praise to Allah SWT..
- 2) Salawat and greetings to the Prophet Muhammad SAW..
- 3) An explanation of the primacy of the science of interpretation and the conditions that need to be fulfilled by a commentator who wants to interpret the Qur'an in general and interpret it in a Sufi way in particular. According to Sheikh Ibn 'Ajibah, the science of interpretation is a very noble and best science to be studied, thought about and understood.
- 4) Explain the meaning of zahir and spiritual al-Quran as well as the opinion of scholars about Sufi interpretation and the reasons for accepting Sufi interpretation.
- 5) The reason behind the writing of this commentary was due to the encouragement of his teachers, namely, Sheikh Sayyidi Muhammad

¹⁷Firdaus Bin Sulaiman, *Tafsir Sufi: Kajian Terhadap Kitab Tafsir Al-Bahr Al-Madid Fi Tafsir Al-Quran Al-Majid* (Kuala Lumpur: Akademi Pengajian Islam Universiti Malaysia, Kuala Lumpur, 2016), 162-178.

al-Buzaidi Al-Hasani and Sheikh Mawlaya al-Arabi al-Darqawi al-Hasani.

b. Introduction About Surah

Sheikh Ibn 'Ajibah unlike most other commentators who first discussed istia'adhah and its meaning, before starting to explain the interpretation of surah al-fatihah, he started a direct conversation in surah al-fatihah.

The introduction consists of the following matters:

- 1) Explain the position of the surah in terms of *Makki* and *Madani* .
- 2) Explain other names for certain surahs.
- 3) Explain the number of verses of the surah and the differences about them.
- 4) State the number of words in a surah.
- 5) State the number of letters in a surah.
- 6) Explain the meaning of the surah.
- 7) Explain the general content of the surah.
- 8) Explain the priority of the surah if any.

c. **Zahiri Interpretation**

As explained in the background, this interpretation does not only use a Sufistic interpretation, it also uses an external interpretation. Before interpreting, he also divides groups consisting of one verse, two verses, three verses, 4 verses, or more or several verses depending on the unity of the theme of the verses.

- 1) Explain the verses *lughawi*.
- 2) Explain *qir'aat*.

- 3) Explaining the reason for the revelation of the verse
- 4) Explain the meaning of the verse from various aspects.

d. Sufistic Interpretation

After describing the verse in terms of interpretation, Zahir ibn 'Ajibah included a Sufi interpretation of the verse. This section is separated from the zahir interpretation. In this passage it is clear that Ibn 'Ajibah wanted to distinguish between zahir and Sufi interpretation.

The Sufi interpretation contained in this interpretation is the result of his own thoughts and the interpretation of other Sufi scholars so that the expression *qiila wa qaala* is often found in his Sufi interpretation.

Most of the discussion in this Sufi commentary leads to using the verses of the Qur'an as an explanation of the problems prevailing among the Sufis.

e. Munasabah verse

Munasabah is a science that explains the relationship between a verse or surah with another verse or surah whether the relationship has an am or typical bond or between abstract and concrete or cause and effect.

The benefits of the munasabah verse are to help us know the exact relationship of the verse or surah and help in interpreting the Qur'an.¹⁸

3. Method of Writing the Book of Tafsir

The method of interpreting the interpretation of Ibn 'Ajibah's use of the tahlili method. The tahlili method is a method of interpretation whose commentators try to explain the content of the verses of the Al-Qur'an from various aspects by paying

¹⁸ Moch. Muslimin, "Munasabah dalam Al-Quran," *Jurnal Tribakti* 14, no. 2 (2005), 2

attention to the order of the verses of the Al-Qur'an in accordance with those listed in the manuscripts.

When viewed from the approach to the source of interpretation used, Ibn 'Ajibah has used two sources of interpretation, namely *tafsir bi al-Ma'sthur* and *tafsir bi al-Ra'yi*. The tendency of *bi al-Ma'sthur's interpretation* can be seen from various criteria, namely when a commentator interprets a verse by including other verses of the Al-Qur'an, through something narrated from the Prophet Muhammad SAW.. friends, *asabab al-nuzul* and *qira'at*. The source of the interpretation of *bi al-Ra'yi* in this interpretation can be seen from the mufassir's efforts to understand the Qur'an in depth over the mastery of Arabic, quoting Sufi poems, being recited or quoting other commentators' opinions to strengthen their interpretation.

4. Influence of Scholars About Tafsir

a. Zahiri .'s interpretation

- 1) Al-Uqlisyi
- 2) Al-Tha'labi
- 3) Al-Wahidi
- 4) Al-Ghazzali
- 5) Ibn 'Atiyyah
- 6) Fakhr al-Din al-Razi
- 7) Al-Baydawi
- 8) Ibn Juzay
- 9) Al-Ta'alabi

In addition to the scholars above, Ibn 'Ajibah also took reference sources for the interpretation of other scholars such as: Imam Ibn Hajar, Sheikh Abu al-'Abbas al-Mursi, Sheikh Ibn Abi Jamrah, Imam Ja'far al-Sadiq, al-Tabari, Ibn al-'Arabi, Ibn 'Arafah, Abu al-Su'ud, al-Suyuti, al-Farra', al-Nasafi, al-Zamakhsyari, al-Baghawi and others.¹⁹

b. Source of Isyari's Interpretation

- 1) Abu Yazid al-Bustami
- 2) Abu al-Husayn al-Nuri
- 3) Al-Junaid
- 4) Al-Hallaj
- 5) Al-Harith al-Muhasibi
- 6) Imam al-Qusyairi
- 7) Sheikh 'Abd al-Qadir al-Jailani
- 8) Ibn al-Farid
- 9) Sheikh Abu al-Hasan al-Syadhili
- 10) Al-Syusyari
- 11) Ibn Ata'illah al-Iskandari
- 12) 'Abd al-Rahman al-Fasi
- 13) Al-Wartajibi

In addition to the scholars above, Sheikh Ibn 'Ajibah has referred in his interpretation in isyari to other Sufi scholars. Among them, his own teacher Sheikh

¹⁹Firdaus, *Tafsir Sufi: Kajian Terhadap Kitab Tafsir Al-Bahr Al-Madid Fi Tafsir Al-Quran Al-Majid*, 181.

al-Buzaydi, al-Hasan al-Basri, Ibn al-'Arabi al-Hatami, Dhu al-Nun, al-Sahruwardi, Ibn Sab'in, al-Harawi, al-Sya'rani, al-Jili, Abu al-'Abbas al-Mursi, Ibn al-Banna, Ibrahim Ibn Adham, al-Suri al-Saqati, al-Tustari, Muhammad al-Randial-Syadhili, al-Tajibi, Sayyidi 'Ali al-Imrani , al-Busayri, Sheikh Abu 'Abd Allah al-Qurasy, al-Siqli, al-Syabli, al-Khawwas, al-'Urji, Abu Hafs al-Naisaburi, Abu Sulaiman al-Darani, Ibn Masyish, al-Qasyani, Zarruq, and others. Even Sheikh Ibn 'Ajibah also took the view of non-Sufi scholars whose opinions supported the Sufi position, such as Ibn Rushd.²⁰

²⁰Firdaus, *Tafsir Sufi: Kajian Terhadap Kitab Tafsir Al-Bahr Al-Madid Fi Tafsir Al-Quran Al-Majid*, 236.