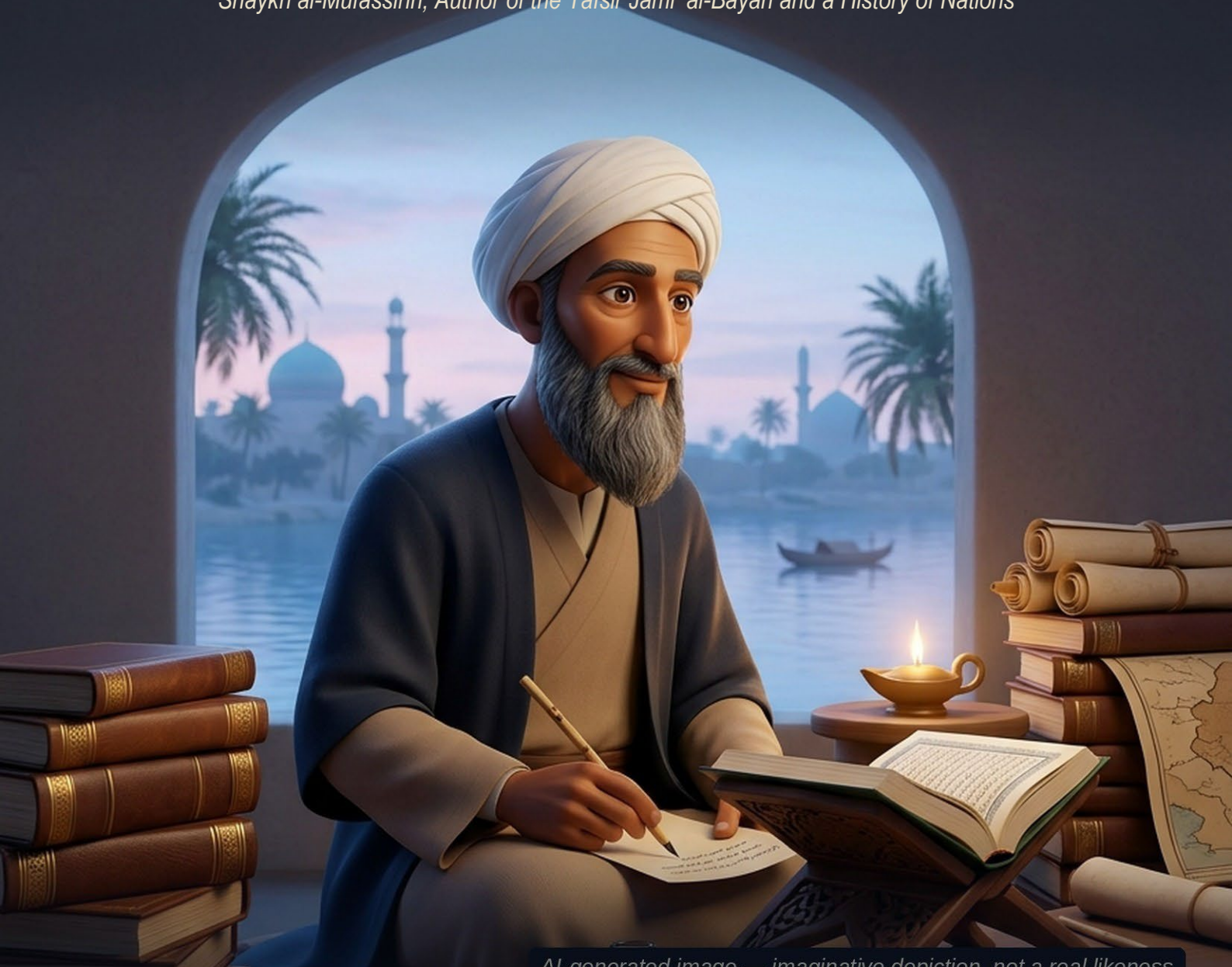
TRACING THE SCHOLARS OF ISLAM

SERIES 10

IMAM AT-TABARI

Shaykh al-Mufassirin, Author of the Tafsir Jami' al-Bayan and a History of Nations



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

TRACING THE SCHOLARS OF ISLAM

SERIES 10

IMAM AT-TABARI

Shaykh al-Mufassirin, Author of the Tafsir Jami' al-Bayan and a History of Nations

كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ مُبَٰرَكٌ لِّيَدَّبَّرُوٓا۟ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ

"[This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded."

SURAH SAD 38:29

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ACKNOWLEDGEMENT

All praise is due to Allah, who sent down a blessed Book so that its verses may be reflected upon. Blessings and peace be upon the Messenger of Allah ﷺ, who was sent to explain the Qur'an to mankind, and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

This tenth book of Tracing the Scholars of Islam tells the story of the imam whose tafsir became a reference for nearly every exegete after him. May his story increase our love for the Qur'an and our effort to understand it, and may this knowledge be 'ilmun yuntafa'u bih, knowledge that brings benefit.

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ABOUT THE COVER OF THIS EBOOK

The cover of this eBook, in a **3D** illustration style, is an **image generated by artificial intelligence (AI)** — an ***imaginative depiction, not a real likeness*** of Imam at-Tabari, since no portrait of him was ever drawn. This label is also printed on the cover. His appearance — **tall, slender, tawny-skinned and large-eyed** — follows the description recorded by adh-Dhahabi.

Before him lies **an open mushaf on a wooden stand**; to his left are **stacks of gold-edged volumes** — a symbol of the many volumes of his tafsir ***Jami' al-Bayan*** — and to his right **scrolls and a map** — a symbol of his history, ***Tarikh ar-Rusul wa al-Muluk***.

Through the window appears **the River Tigris in Baghdad at dawn**, the city where he taught and wrote until the end of his life.

Two gold lines at the bottom frame the author's name, while the image runs in full to the edge of the page.

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IMAM AT-TABARI

The tenth book of **Tracing the Scholars of Islam** tells the story of ***Imam Abu Ja'far Muhammad ibn Jarir at-Tabari*** رحمه الله, known as ***Shaykh al-Mufassirin*** — the teacher of the exegetes. His tafsir, ***Jami' al-Bayan***, became a reference for nearly every book of tafsir after it, and his history became a primary source for early Islamic history.

He lived in the same era as Imam al-Bukhari (Series 8) and Imam Muslim (Series 9), but his main field was ***understanding and explaining the Qur'an***.

Note: The translation of Qur'anic verses in this eBook is that of Sahih International. The grading of each Hadith is stated in the Hadith box. Information from books of history and biography is placed in the brown "History Note" boxes. A cover image that shows the scholar's face is an AI-generated image and is marked as such.

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A BOOK TO BE REFLECTED UPON

SURAH SAD 38:29

كِتَٰبٌ أَنزَلۡنَٰهُ إِلَيۡكَ مُبَٰرَكٞ لِّيَدَّبَّرُوٓاْ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُوْلُواْ ٱلۡأَلۡبَٰبِ ٢٩

[This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded.

Translation: Sahih International — quran.com/38:29

EXPLANATION OF VERSE 38:29

Allah sent down the Qur'an ***"that they might reflect upon its verses"***. ***Tadabbur*** — careful reflection — is the purpose of the revelation of the Qur'an, and the science of tafsir is the means to achieve it. Tafsir Ibn Kathir 38:29.

SURAH AN-NAHL 16:44

بِٱلۡبَيِّنَٰتِ وَٱلزُّبُرِۗ وَأَنزَلۡنَآ إِلَيۡكَ ٱلذِّكۡرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيۡهِمۡ وَلَعَلَّهُمۡ يَتَفَكَّرُونَ ٤٤

[We sent them] with clear proofs and written ordinances. And We revealed to you the message that you may make clear to the people what was sent down to them and that they might give thought.

Translation: Sahih International — quran.com/16:44

EXPLANATION OF VERSE 16:44

Allah says to His Messenger: ***"that you may make clear to the people what was sent down to them"***. The Messenger of Allah ﷺ was ***the first interpreter*** of the Qur'an, then the Companions, then the Successors. Imam at-Tabari gathered those explanations ***with their chains*** into a single book. Tafsir Ibn Kathir 16:44.

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WHO WAS IMAM AT-TABARI?

His full name was ***Muhammad ibn Jarir ibn Yazid ibn Kathir ibn Ghalib at-Tabari***, with the kunyah ***Abu Ja'far***. He was ***born in Amol, Tabaristan*** (today the province of Mazandaran, Iran, south of the Caspian Sea) ***in 224 AH***.

HISTORY NOTE: A CHILD WHO LOVED KNOWLEDGE

The books of biography record his own words: ***"I memorised the Qur'an when I was seven, led the people in prayer when I was eight, and wrote down Hadith when I was nine."***

At about the age of twelve he set out to seek knowledge in ***Rayy, Baghdad, Basra, Kufa, Syria and Egypt***, before settling in ***Baghdad*** until the end of his life. He was known for keeping away from gifts of money from rulers and ministers.

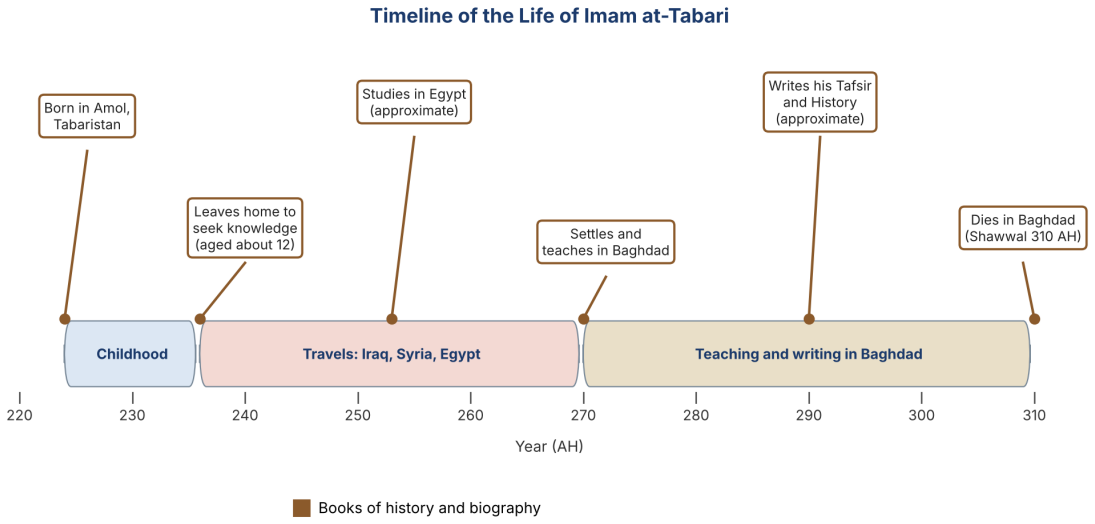
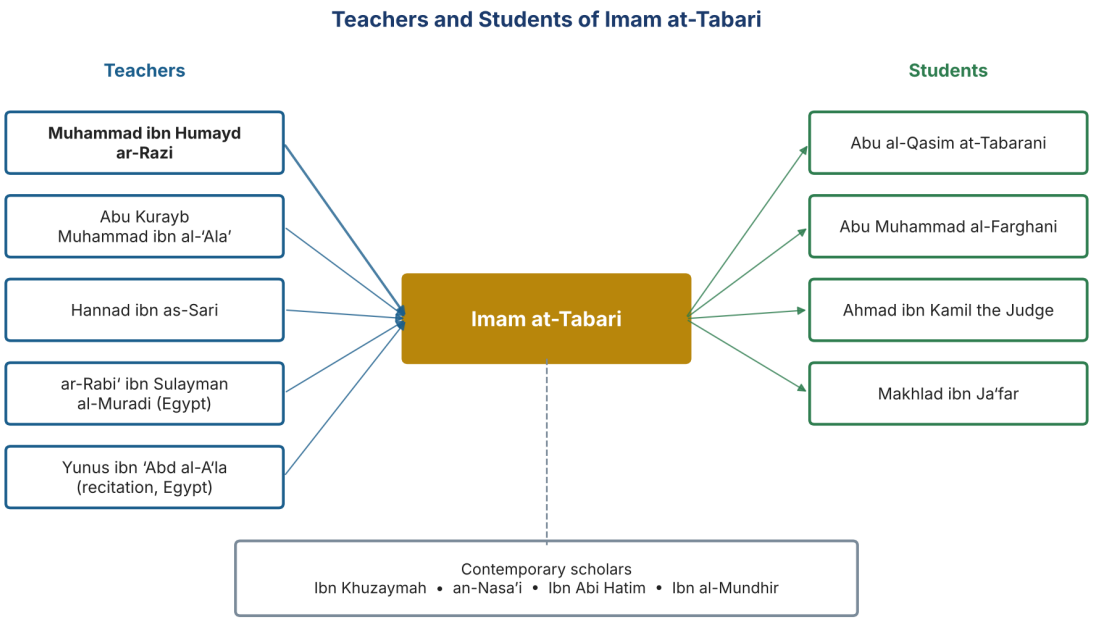


Figure 1: Timeline of the life of Imam at-Tabari (approximate years except his birth and death).

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TEACHERS AND HARD TIMES

Imam at-Tabari studied Hadith in ***Rayy*** with ***Muhammad ibn Humayd ar-Razi***, then in Kufah with ***Abu Kurayb*** and ***Hannad ibn as-Sari***. In Baghdad he studied Shafi'i fiqh, and in ***Egypt*** he learned from ***ar-Rabi' ibn Sulayman*** (a student of ash-Shafi'i — Series 6) and deepened his knowledge of recitation with ***Yunus ibn 'Abd al-A'la***.



Simplified diagram based on the books of biography (Siyar A'lam an-Nubala', Tarikh Baghdad). The real lists are much longer.

Figure 2: Teachers and students of Imam at-Tabari.

HISTORY NOTE: SELLING HIS SLEEVES FOR A PIECE OF BREAD

Yaqut al-Hamawi in ***Mu'jam al-Udaba'*** quotes at-Tabari himself: while travelling for knowledge, the money his father sent him ***was delayed***, so he had to ***sell both sleeves of his shirt*** to buy food.

His father, Jarir, a man of modest means in Amol, once dreamt that his son stood before the Messenger of Allah ﷺ with a bag of stones, throwing them — interpreted to mean his son would ***defend the religion***. Both are ***biographical reports*** (not Hadith), and dreams are not legal evidence.

REFERENCES:

Yaqut al-Hamawi, Mu'jam al-Udaba'; adh-Dhahabi, Siyar A'lam an-Nubala', vol. 14.

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JOURNEYS FOR KNOWLEDGE

According to Wikipedia, at-Tabari first studied in ***Rayy*** for about five years, then in ***Baghdad***, and later travelled to ***Basra, Kufa and Wasit***. He also went to ***Syria, Palestine, India and Egypt***, and visited ***Beirut***.

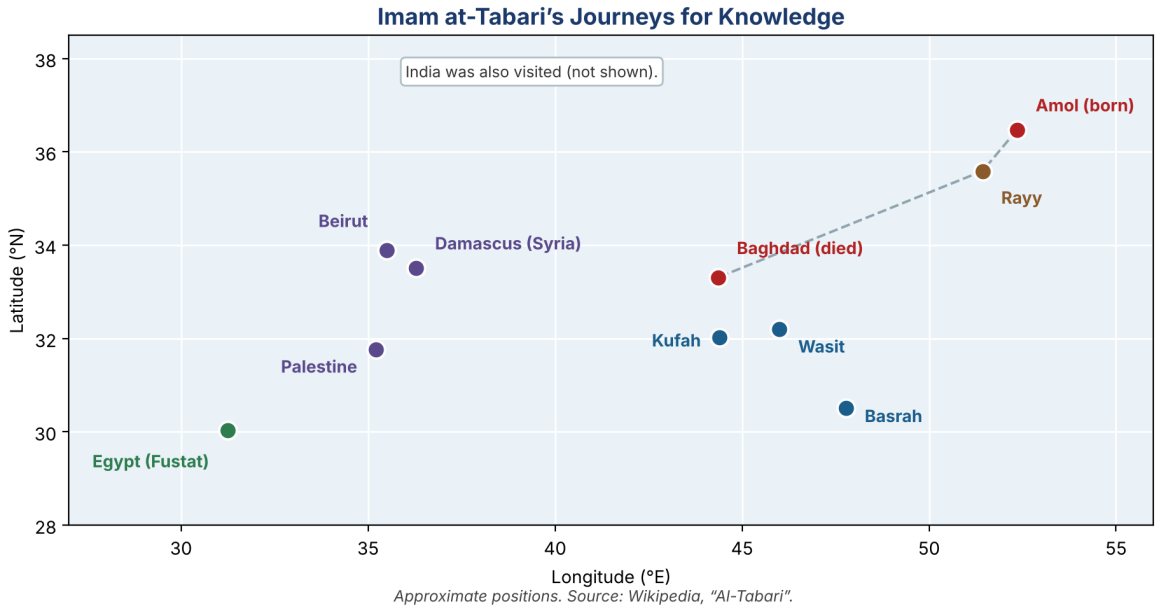


Figure 3: Imam at-Tabari's journeys for knowledge (approximate positions).

Source: Wikipedia, "Al-Tabari". https://en.wikipedia.org/wiki/Al-Tabari

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SEEKING KNOWLEDGE, A PATH TO PARADISE

At-Tabari's journey from Amol to Rayy, Baghdad, Basra, Kufa, Syria and Egypt was not merely physical travel — it was ***a path of seeking knowledge*** for which the Messenger of Allah ﷺ promised a great reward.

HADITH — SAHIH MUSLIM, NO. 2699

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلاَّ نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلاَئِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه said: The Messenger of Allah ﷺ said: **"Whoever relieves a believer of one of the hardships of this world, Allah will relieve him of one of the hardships of the Day of Resurrection … Allah helps His servant as long as the servant helps his brother. Whoever follows a path seeking knowledge, Allah will make easy for him, thereby, a path to Paradise. No people gather in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquillity descends upon them, mercy covers them, the angels surround them, and Allah mentions them among those who are with Him …"**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya ibn Yahya al-Tamimi, Abu Bakr ibn Abi Shaybah and Muhammad ibn al-'Ala' al-Hamdani, from Abu Mu'awiyah, from Sulayman al-A'mash, from Abu Salih, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Remembrance, Supplication, Repentance and Seeking Forgiveness, chapter on the virtue of gathering to recite the Qur'an and for remembrance, Hadith No. 2699. The translation above is abridged (…).

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:2699a

LESSONS FROM THIS HADITH

Every step in seeking knowledge is ***a step towards Paradise***. Gatherings of knowledge are covered with ***tranquillity, mercy and angels***. Today, that path can begin at a nearby mosque, a study class or a book of tafsir at home.

REWARD IN THE HADITH	HOW WE CAN EARN IT
A path to Paradise made easy	Walking the path of knowledge, even a short one.
Tranquillity and mercy	Gathering to recite and study the Qur'an.
Mentioned by Allah	Attending gatherings of knowledge and remembrance.

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THE LEGACY OF IBN ‘ABBAS

The main source of Imam at-Tabari’s tafsir is the narrations of the Companions — above all ***‘Abdullah ibn ‘Abbas*** رضى الله عنهما, called ***Turjuman al-Qur’an*** (the interpreter of the Qur’an). He received that knowledge through the supplication of the Messenger of Allah ﷺ:

HADITH — SAHIH AL-BUKHARI, NO. 75

حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ ضَمَّنِي رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَالَ «اللَّهُمَّ عَلِّمْهُ الْكِتَابَ».

TRANSLATION:

Ibn ‘Abbas رضى الله عنهما said: The Messenger of Allah ﷺ embraced me and said: **“O Allah, teach him the Book (the Qur’an).”**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu Ma‘mar, from ‘Abd al-Warith, from Khalid al-Hadhdha’, from ‘Ikrimah, from ‘Abdullah ibn ‘Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Knowledge, Hadith No. 75.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:75

LESSONS FROM THIS HADITH

The supplication of the Messenger of Allah ﷺ for Ibn ‘Abbas still flows: his knowledge was passed on by his students such as Mujahid, ‘Ikrimah and Sa‘id ibn Jubayr (Series 1), and then gathered by Imam at-Tabari with complete chains. This is ***the chain of the science of tafsir***.

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JAMI‘ AL-BAYAN: THE MOTHER OF TAFSIR BOOKS

The full name of his tafsir is ***Jami‘ al-Bayan ‘an Ta’wil Ay al-Qur’an***. Its method is orderly: for each verse he mentions ***the views of the Companions and Successors with their chains***, then explains the Arabic language and the recitations, and then ***weighs them*** — choosing the strongest view and giving his reasons.

THE VERDICTS OF THE SCHOLARS

Ibn Khuzaymah, after studying this tafsir, said: “***I do not know of anyone on the face of the earth more learned than Ibn Jarir***.” **Al-Khatib al-Baghdadi:** “He was one of the imams of the scholars… he combined knowledge that ***no one in his era shared***.” **As-Suyuti** described his tafsir as ***“the greatest and most magnificent of tafsirs”***.

HISTORY NOTE: THIRTY THOUSAND FOLIOS AND FORTY FOLIOS A DAY

The books of biography report that Imam at-Tabari asked his students: “Are you eager for a tafsir of the Qur’an?” They asked: “How long would it be?” He replied: “***Thirty thousand folios***.” They said: “This would exhaust lifetimes before it was finished.” So he ***abridged it to about three thousand folios***.

Al-Khatib al-Baghdadi also reports that he ***wrote forty folios every day for forty years***.

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TWO GREAT WORKS

At-Tabari is famous for two great works: ***tafsir*** and ***history***. Both use the same method — ***reports with chains***.

Two Great Works of Imam at-Tabari

Tafsir at-Tabari (Jami' al-Bayan)	
Field	Qur'anic exegesis
Method	Reports with chains, language and readings
Standing	A chief reference of tafsir by report

Tarikh al-Rusul wa al-Muluk	
Coverage	Creation to 915 CE
Arrangement	Year by year, with chains
Editions	Leiden 1879–1901; SUNY translation 1985–2007

Sources: Wikipedia, "Al-Tabari", "History of the Prophets and Kings".

Figure 4: Two great works of Imam at-Tabari.

HISTORY NOTE: TARIKH AL-RUSUL WA AL-MULUK

According to Wikipedia, at-Tabari's history covers the period ***from creation to 915 CE***, is arranged ***year by year***, and includes ***chains of transmission*** for its reports. The Arabic text was printed in Leiden (1879–1901), and its English translation was published by SUNY Press (1985–2007).

REFERENCES:

Wikipedia, "History of the Prophets and Kings". https://en.wikipedia.org/wiki/History_of_the_Prophets_and_Kings

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WRITING DOWN KNOWLEDGE

At-Tabari's works exist today because he ***wrote***.

HADITH — SAHIH AL-BUKHARI, NO. 113

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنَا عَمْرٌو، قَالَ أَخْبَرَنِي وَهْبُ بْنُ مُنَبِّهٍ، عَنْ أَخِيهِ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ مَا مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم أَحَدٌ أَكْثَرَ حَدِيثًا عَنْهُ مِنِّي، إِلاَّ مَا كَانَ مِنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو فَإِنَّهُ كَانَ يَكْتُبُ وَلاَ أَكْتُبُ. تَابَعَهُ مَعْمَرٌ عَنْ هَمَّامٍ عَنْ أَبِي هُرَيْرَةَ.

TRANSLATION:

Abu Hurayrah رضى الله عنه said: "There is none among the Companions of the Prophet ﷺ who narrated more Hadith from him than I, except 'Abdullah ibn 'Amr, **for he used to write and I did not write**."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Ali ibn 'Abdullah, from Sufyan ibn 'Uyaynah, from 'Amr ibn Dinar, from Wahb ibn Munabbih, from his brother Hammam ibn Munabbih, from Abu Hurayrah رضى الله عنه. It is corroborated by Ma'mar from Hammam from Abu Hurayrah.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Knowledge (Kitab al-'Ilm), chapter on the writing of knowledge, Hadith No. 113.

GRADE: SAHIH — contained in Sahih al-Bukhari. It is the statement of a Companion (Abu Hurayrah رضى الله عنه) about the writing of Hadith in the Prophet's ﷺ time.

Source: https://sunnah.com/bukhari:113

LESSONS FROM THIS HADITH

'Abdullah ibn 'Amr (may Allah be pleased with them) ***wrote down*** hadith, so his knowledge was preserved. This tradition was continued by scholars like at-Tabari, who ***recorded*** reports of tafsir and history with their chains.

ERA	THE TRADITION OF WRITING KNOWLEDGE
The Companions	Personal notes such as those of 'Abdullah ibn 'Amr.
At-Tabari's time (3rd–4th century AH)	Multi-volume works of tafsir and history, with chains.

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REFLECTING ON THE QUR'AN

SURAH MUHAMMAD 47:24

أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَآ ﴿٢٤﴾

Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?

Translation: Sahih International — quran.com/47:24

Allah asks: ***"Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts"***? Tafsir Ibn Kathir 47:24

Jami' al-Bayan is the fruit of a lifetime of ***reflection***: every verse is weighed for its meaning in language, reports and readings.

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HADITH — SAHIH MUSLIM, NO. 804

حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، حَدَّثَنَا أَبُو تَوْبَةَ، - وَهُوَ الرَّبِيعُ بْنُ نَافِعٍ - حَدَّثَنَا مُعَاوِيَةُ، - يَعْنِي ابْنَ سَلاَّمٍ - عَنْ زَيْدٍ، أَنَّهُ سَمِعَ أَبَا سَلاَّمٍ، يَقُولُ حَدَّثَنِي أَبُو أُمَامَةَ، الْبَاهِلِيُّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ «اقْرَءُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لأَصْحَابِهِ اقْرَءُوا الزَّهْرَاوَيْنِ الْبَقَرَةَ وَسُورَةَ آلِ عِمْرَانَ فَإِنَّهُمَا تَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ أَوْ كَأَنَّهُمَا غَيَايَتَانِ أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافَّ تُحَاجَّانِ عَنْ أَصْحَابِهِمَا اقْرَءُوا سُورَةَ الْبَقَرَةِ فَإِنَّ أَخْذَهَا بَرَكَةٌ وَتَرْكَهَا حَسْرَةٌ وَلاَ تَسْتَطِيعُهَا الْبَطَلَةُ». قَالَ مُعَاوِيَةُ بَلَغَنِي أَنَّ الْبَطَلَةَ السَّحَرَةُ.

TRANSLATION:

Abu Umamah al-Bahili رضى الله عنه said: I heard the Messenger of Allah ﷺ say: **"Recite the Qur'an, for it will come on the Day of Resurrection as an intercessor for its companions. Recite the two bright ones — al-Baqarah and Al 'Imran — for they will come on the Day of Resurrection like two clouds, or two shades, or two flocks of birds in ranks, pleading for their companions. Recite Surah al-Baqarah, for taking it is a blessing, abandoning it is a regret, and the sorcerers cannot withstand it."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from al-Hasan ibn 'Ali al-Hulwani, from Abu Tawbah ar-Rabi' ibn Nafi', from Mu'awiyah ibn Sallam, from Zayd (ibn Sallam), from Abu Sallam, from Abu Umamah al-Bahili رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of the Prayer of Travellers, Chapter: The Virtue of Reciting the Qur'an and Surah al-Baqarah, Hadith No. 804.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:804

LESSONS FROM THIS HADITH

The Qur'an that is read and understood will be ***an intercessor*** on the Day of Resurrection. Reading tafsir is one way to ***reflect*** on the Qur'an.

A MASTER OF QUR'ANIC RECITATION

Imam at-Tabari was not only a mufassir but also ***an expert in the qira'at*** (the modes of reciting the Qur'an). He wrote a large book on the qira'at, and in his tafsir he discusses the variant readings of each verse and their effect on meaning.

The books of biography mention that he had ***a beautiful voice***, and people came to hear him recite. The Messenger of Allah ﷺ praised those skilled in reciting the Qur'an:

HADITH — SAHIH AL-BUKHARI, NO. 4937 (MUTTAFAQ 'ALAYH)

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا قَتَادَةُ، قَالَ سَمِعْتُ زُرَارَةَ بْنَ أَوْفَى، يُحَدِّثُ عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ «مَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ حَافِظٌ لَهُ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ، وَمَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ يَتَعَاهَدُهُ وَهُوَ عَلَيْهِ شَدِيدٌ، فَلَهُ أَجْرَانِ».

TRANSLATION:

'A'ishah رضى الله عنها reported that the Prophet ﷺ said: **"The one who recites the Qur'an and has memorised it will be with the noble, righteous scribes (angels). And the one who recites the Qur'an, striving hard to keep it while it is difficult for him, will have two rewards."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Adam (ibn Abi Iyas), from Shu'bah, from Qatadah, from Zurarah ibn Awfa, from Sa'd ibn Hisham, from 'A'ishah رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Tafsir, Surah 'Abasa, Hadith No. 4937. Also narrated by Muslim (No. 798).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4937

LESSONS FROM THIS HADITH

The one ***skilled in and memorising*** the Qur'an is with the noble angels; the one who ***struggles*** to recite it receives ***two rewards***. Do not despair if our recitation still stumbles — the effort itself is rewarded.

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A BEAUTIFUL VOICE

HADITH — SAHIH AL-BUKHARI, NO. 5048

حَدَّثَنَا مُحَمَّدُ بْنُ خَلَفٍ أَبُو بَكْرٍ، حَدَّثَنَا أَبُو يَحْيَى الْحِمَّانِيُّ، حَدَّثَنَا بُرَيْدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ لَهُ « يَا أَبَا مُوسَى لَقَدْ أُوتِيتَ مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ ».

TRANSLATION:

Abu Musa رضى الله عنه narrated that the Prophet ﷺ said to him: **"O Abu Musa, you have been given one of the flutes (mizmar) of the family of David."** (Meaning: a beautiful voice in reciting the Qur'an.)

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Khalaf Abu Bakr, from Abu Yahya al-Himmani, from Burayd ibn 'Abdullah ibn Abi Burdah, from his grandfather Abu Burdah ibn Abi Musa, from Abu Musa al-Ash'ari رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Virtues of the Qur'an (Kitab Fada'il al-Qur'an), chapter on a beautiful voice in reciting the Qur'an, Hadith No. 5048. Also narrated by Muslim (No. 793).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:5048

The Messenger of Allah ﷺ praised ***beautiful recitation***. At-Tabari's knowledge of the readings was not mere theory — it was ***a living appreciation*** of how the Qur'an is recited.

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LEARNING AND TEACHING THE QUR'AN

At-Tabari memorised the Qur'an ***at the age of seven*** (chapter 2), and spent his whole life ***teaching*** its meanings.

HADITH — SAHIH AL-BUKHARI, NO. 5027

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ، سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عُثْمَانَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ «خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ». قَالَ وَأَقْرَأَ أَبُو عَبْدِ الرَّحْمَنِ فِي إِمْرَةِ عُثْمَانَ حَتَّى كَانَ الْحَجَّاجُ، قَالَ وَذَاكَ الَّذِي أَقْعَدَنِي مَقْعَدِي هَذَا.

TRANSLATION:

'Uthman رضى الله عنه reported that the Prophet ﷺ said: **"The best of you are those who learn the Qur'an and teach it."** (Sa'd ibn 'Ubaydah) said: Abu 'Abd ar-Rahman (as-Sulami) taught the Qur'an from the caliphate of 'Uthman until the time of al-Hajjaj, and he said: "That is what has kept me sitting in this seat of mine."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Hajjaj ibn Minhal, from Shu'bah, from 'Alqamah ibn Marthad, from Sa'd ibn 'Ubaydah, from Abu 'Abd ar-Rahman as-Sulami, from 'Uthman ibn 'Affan رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Virtues of the Qur'an, Hadith No. 5027.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:5027

LESSONS FROM THIS HADITH

The best of people are those who ***learn and teach*** the Qur'an. Tafsir at-Tabari is teaching of the Qur'an that has ***kept flowing*** for more than a thousand years.

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THE QUR'AN RAISES PEOPLE IN RANK

Imam at-Tabari was not the son of a king or a nobleman, yet his name was raised because of ***the Qur'an***. The following Hadith explains the secret:

HADITH — SAHIH MUSLIM, NO. 817

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنِي أَبِي، عَنِ ابْنِ شِهَابٍ، عَنْ عَامِرِ بْنِ وَاثِلَةَ، أَنَّ نَافِعَ بْنَ عَبْدِ الْحَارِثِ، لَقِيَ عُمَرَ بِعُسْفَانَ وَكَانَ عُمَرُ يَسْتَعْمِلُهُ عَلَى مَكَّةَ فَقَالَ مَنِ اسْتَعْمَلْتَ عَلَى أَهْلِ الْوَادِي فَقَالَ ابْنَ أَبْزَى. قَالَ وَمَنِ ابْنُ أَبْزَى قَالَ مَوْلًى مِنْ مَوَالِينَا. قَالَ فَاسْتَخْلَفْتَ عَلَيْهِمْ مَوْلًى قَالَ إِنَّهُ قَارِئٌ لِكِتَابِ اللَّهِ عَزَّ وَجَلَّ وَإِنَّهُ عَالِمٌ بِالْفَرَائِضِ. قَالَ عُمَرُ أَمَا إِنَّ نَبِيَّكُمْ صلى الله عليه وسلم قَدْ قَالَ «إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ آخَرِينَ».

TRANSLATION:

Nafi' ibn 'Abd al-Harith met 'Umar رضى الله عنه at 'Usfan; 'Umar had appointed him governor of Makkah. 'Umar asked: "Whom have you appointed over the people of the valley?" He said: "Ibn Abza." 'Umar asked: "Who is Ibn Abza?" He said: "A freed slave of ours." 'Umar asked: "You appointed a freed slave over them?" He said: "He is a reciter of the Book of Allah, the Mighty and Majestic, and he is knowledgeable in the laws of inheritance." 'Umar said: Indeed, your Prophet ﷺ said: **"Indeed, Allah raises some people by this Book and lowers others by it."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Zuhayr ibn Harb, from Ya'qub ibn Ibrahim, from his father Ibrahim ibn Sa'd, from Ibn Shihab az-Zuhri, from 'Amir ibn Wathilah (Abu at-Tufayl), that Nafi' ibn 'Abd al-Harith met 'Umar ibn al-Khattab رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of the Prayer of Travellers, chapter on the virtue of one who recites and teaches the Qur'an, Hadith No. 817a.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:817a

LESSONS FROM THIS HADITH

'Umar رضى الله عنه accepted the appointment of a freed slave because he ***mastered the Qur'an and knowledge***. Honour in Islam is not measured by lineage or wealth, but by ***a person's relationship with the Book of Allah***.

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THE HISTORY OF MESSENGERS AND KINGS

Besides his tafsir, Imam at-Tabari compiled ***Tarikh ar-Rusul wa al-Muluk*** (The History of Messengers and Kings), from the creation to his own time. This book became a primary source for early Islamic history. The Qur'an itself teaches us to take lessons from history:

SURAH YUSUF 12:111

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن
تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

There was certainly in their stories a lesson for those of understanding. Never was the Qur'an a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe.

Translation: Sahih International — quran.com/12:111

EXPLANATION OF VERSE 12:111

Allah says: ***"There was certainly in their stories a lesson for those of understanding"***. Tafsir Ibn Kathir 12:111.

THE TRUST OF A HISTORIAN

In the introduction to his history, Imam at-Tabari explains that he ***conveys reports as he received them, together with their chains***; if a report seems strange or unacceptable to reason, it comes from its narrators. So ***not every report in Tarikh at-Tabari is authentic***. The scholars examine the chains before accepting a story — an important lesson for readers of history today.

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FROM THE BEGINNING OF CREATION

At-Tabari's history begins with ***the beginning of creation***. The Messenger of Allah ﷺ himself once told the Companions about this beginning.

HADITH — SAHIH AL-BUKHARI, NO. 3191

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا جَامِعُ بْنُ شَدَّادٍ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ، أَنَّهُ حَدَّثَهُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ ـ رضى الله عنهما ـ قَالَ دَخَلْتُ عَلَى النَّبِيِّ صلى الله عليه وسلم وَعَقَلْتُ نَاقَتِي بِالْبَابِ، فَأَتَاهُ نَاسٌ مِنْ بَنِي تَمِيمٍ فَقَالَ « اقْبَلُوا الْبُشْرَى يَا بَنِي تَمِيمٍ ». قَالُوا قَدْ بَشَّرْتَنَا فَأَعْطِنَا. مَرَّتَيْنِ، ثُمَّ دَخَلَ عَلَيْهِ نَاسٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ « اقْبَلُوا الْبُشْرَى يَا أَهْلَ الْيَمَنِ، إِذْ لَمْ يَقْبَلْهَا بَنُو تَمِيمٍ ». قَالُوا قَدْ قَبِلْنَا يَا رَسُولَ اللَّهِ، قَالُوا جِئْنَاكَ نَسْأَلُكَ عَنْ هَذَا الأَمْرِ قَالَ « كَانَ اللَّهُ وَلَمْ يَكُنْ شَىْءٌ غَيْرُهُ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَكَتَبَ فِي الذِّكْرِ كُلَّ شَىْءٍ، وَخَلَقَ السَّمَوَاتِ وَالأَرْضَ ». فَنَادَى مُنَادٍ ذَهَبَتْ نَاقَتُكَ يَا ابْنَ الْحُصَيْنِ. فَانْطَلَقْتُ فَإِذَا هِيَ يَقْطَعُ دُونَهَا السَّرَابُ، فَوَاللَّهِ لَوَدِدْتُ أَنِّي كُنْتُ تَرَكْتُهَا.

TRANSLATION:

'Imran bin Husain رضى الله عنهما said: I entered upon the Prophet ﷺ and tied my she-camel at the door. Then some people of Bani Tamim came to him, and he said: **"Accept the good tidings, O Bani Tamim."** They said: "You have given us good tidings, so give us (something)." (They said it) twice. Then some people of Yemen entered upon him, and he said: **"Accept the good tidings, O people of Yemen, since Bani Tamim did not accept them."** They said: "We accept, O Messenger of Allah." They said: "We have come to ask you about the beginning of this matter (creation)." He said: **"Allah existed and nothing existed other than Him, and His Throne was upon the water, and He wrote everything in the Record (al-Dhikr), and He created the heavens and the earth."** Then a caller called out: "Your she-camel has run away, O Ibn al-Husain!" So I went off, and found that a mirage had come between me and it. By Allah, I wish I had left it (and stayed to listen).

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Umar bin Hafs bin Ghiyath, from his father, Hafs bin Ghiyath, from Sulaiman al-A'mash, from Jami' bin Shaddad, from Safwan bin Muhriz, from 'Imran bin Husain رضى الله عنهما, from the Prophet ﷺ.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Beginning of Creation, Hadith No. 3191 (Book 59, Hadith 2).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3191

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This hadith shows that ***Allah alone existed*** before everything, and His Throne was over the water. Human history is a small part of ***the history of creation*** decreed by Allah.

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ISRA'ILIYYAT REPORTS

In his tafsir and history, at-Tabari quoted some ***reports from the People of the Book*** (Isra'iliyyat), especially about the stories of earlier prophets. What is Islam's attitude to such reports?

HADITH — SAHIH AL-BUKHARI, NO. 3461

حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ، أَخْبَرَنَا الأَوْزَاعِيُّ، حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ، عَنْ أَبِي كَبْشَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ «بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلاَ حَرَجَ، وَمَنْ كَذَبَ عَلَىَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

TRANSLATION:

'Abdullah ibn 'Amr رضى الله عنهما reported that the Prophet ﷺ said: **"Convey from me, even if it is a single verse. And narrate from the Children of Israel, there is no harm (in it). And whoever lies about me deliberately, let him take his seat in the Fire."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu 'Asim ad-Dahhak ibn Makhlad, from al-Awza'i, from Hassan ibn 'Atiyyah, from Abu Kabshah as-Saluli, from 'Abdullah ibn 'Amr رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Prophets, Hadith No. 3461.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3461

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HADITH — SAHIH AL-BUKHARI, NO. 4485

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ كَانَ أَهْلُ الْكِتَابِ يَقْرَءُونَ التَّوْرَاةَ بِالْعِبْرَانِيَّةِ، وَيُفَسِّرُونَهَا بِالْعَرَبِيَّةِ لأَهْلِ الإِسْلاَمِ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «لاَ تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلاَ تُكَذِّبُوهُمْ، وَقُولُوا {آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ} الآيَةَ».

TRANSLATION:

Abu Hurayrah رضى الله عنه said: The People of the Book used to read the Torah in Hebrew and explain it in Arabic to the Muslims. So the Messenger of Allah ﷺ said: **"Do not believe the People of the Book and do not disbelieve them. Say: 'We believe in Allah and what has been revealed to us…'"** (2:136)

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Bashshar, from 'Uthman ibn 'Umar, from 'Ali ibn al-Mubarak, from Yahya ibn Abi Kathir, from Abu Salamah ibn 'Abd ar-Rahman, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Tafsir, Hadith No. 4485.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4485

LESSONS

Reports of the People of the Book may be ***narrated*** — but ***neither affirmed nor denied*** if they do not contradict the Qur'an and the Sunnah. That is why scholars after at-Tabari, such as ***Ibn Kathir*** (Book 12), carefully re-examined these reports.

KIND OF ISRA'ILIYYAT REPORT	OUR ATTITUDE
Agrees with the Qur'an and Sunnah	Accepted as support.
Contradicts the Qur'an and Sunnah	Rejected.
Neither supported nor contradicted	Left aside: neither affirmed nor denied.

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A MUJTAHID AND THE JARIRI SCHOOL

HISTORY NOTE: A SCHOOL THAT DID NOT LAST

According to Wikipedia, at-Tabari first followed ***the Shafi'i school***, then developed his own ijtihad, giving rise to a school named after his patronymic — ***the Jaririyyah***. It flourished among Sunni scholars ***for two centuries*** after his death before dying out.

REFERENCES:

Wikipedia, "Al-Tabari". https://en.wikipedia.org/wiki/Al-Tabari

HADITH — SAHIH AL-BUKHARI, NO. 7352

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، حَدَّثَنَا حَيْوَةُ، حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي قَيْسٍ، مَوْلَى عَمْرِو بْنِ الْعَاصِ عَنْ عَمْرِو بْنِ الْعَاصِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ «إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ». قَالَ فَحَدَّثْتُ بِهَذَا الْحَدِيثِ أَبَا بَكْرِ بْنَ عَمْرِو بْنِ حَزْمٍ فَقَالَ هَكَذَا حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ. وَقَالَ عَبْدُ الْعَزِيزِ بْنُ الْمُطَّلِبِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِي سَلَمَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ.

TRANSLATION:

'Amr ibn al-'As رضى الله عنه reported that he heard the Messenger of Allah ﷺ say: **"When a judge gives a ruling, striving to reach the right view, and he is correct, he has two rewards; and when he gives a ruling, striving to reach the right view, and he errs, he has one reward."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yazid al-Muqri', from Haywah ibn Shurayh, from Yazid ibn 'Abdullah ibn al-Had, from Muhammad ibn Ibrahim ibn al-Harith, from Busr ibn Sa'id, from Abu Qays, the freed slave of 'Amr ibn al-'As, from 'Amr ibn al-'As رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Holding Fast to the Qur'an and Sunnah, Hadith No. 7352; also narrated by Muslim (No. 1716).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:7352

LESSONS FROM THIS HADITH

The ijtihad of a sincere scholar is still ***rewarded***, even if his school did not last. At-Tabari's knowledge endures through ***his tafsir and history***, consulted by every school.

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UNDERSTANDING OF THE RELIGION

HADITH — SAHIH AL-BUKHARI, NO. 71 (MUTTAFAQ ‘ALAIH)

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ قَالَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ سَمِعْتُ مُعَاوِيَةَ، خَطِيبًا يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ «مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي، وَلَنْ تَزَالَ هَذِهِ الأُمَّةُ قَائِمَةً عَلَى أَمْرِ اللَّهِ لاَ يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ».

TRANSLATION:

Humayd ibn ‘Abd ar-Rahman said: I heard Mu‘awiyah رضى الله عنه delivering a sermon, saying: I heard the Prophet ﷺ say: **“Whoever Allah wishes good for, He gives him understanding of the religion. I am only a distributor, and Allah is the One who gives. This nation will remain upright upon the command of Allah; those who oppose them will not harm them, until the command of Allah comes.”**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Sa‘id ibn ‘Ufayr, from Ibn Wahb, from Yunus, from Ibn Shihab az-Zuhri, from Humayd ibn ‘Abd ar-Rahman, from Mu‘awiyah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Knowledge, Hadith No. 71. Also narrated by Muslim (No. 1037).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:71

Ijtihad requires ***deep understanding*** of the religion. That understanding is a sign of the ***good*** Allah wills for a person — and it is gained through years of study, as with at-Tabari.

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THE DIGNITY OF A SCHOLAR

Though he lived simply, Imam at-Tabari carefully ***guarded his dignity*** from dependence on rulers.

HISTORY NOTE: REFUSING A THOUSAND DINARS

Adh-Dhahabi and Yaqut relate that a minister asked Imam at-Tabari to write ***a concise book on fiqh***. He wrote it, and the minister sent ***a thousand dinars*** as a gift. Imam at-Tabari ***refused it***. When told, "Then give it in charity," he still declined to accept it.

He is also reported never to accept a gift unless he ***returned something better***. This is a biographical report (not a Hadith).

REFERENCES:

Adh-Dhahabi, Siyar A'lam an-Nubala', vol. 14; Yaqut al-Hamawi, Mu'jam al-Udaba'.

LESSON

Knowledge sold to rulers ***loses its freedom***. Imam at-Tabari chose a simple life so that he could ***speak the truth unbound*** — an attitude shared by Imam Ahmad (Series 7) and Imam al-Bukhari (Series 8).

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PERMISSIBLE ENVY

HADITH — SAHIH AL-BUKHARI, NO. 73

حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَلَى غَيْرِ مَا حَدَّثَنَاهُ الزُّهْرِيُّ، قَالَ سَمِعْتُ قَيْسَ بْنَ أَبِي حَازِمٍ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم « لاَ حَسَدَ إِلاَّ فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ مَالاً فَسُلِّطَ عَلَى هَلَكَتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ الْحِكْمَةَ، فَهْوَ يَقْضِي بِهَا وَيُعَلِّمُهَا ».

TRANSLATION:

‘Abdullah ibn Mas‘ud رضى الله عنه said: The Prophet ﷺ said: **“There is no envy except in two cases: a man whom Allah has given wealth and he spends it in the way of truth, and a man whom Allah has given wisdom (knowledge) and he judges by it and teaches it.”**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from al-Humaidi, from Sufyan ibn ‘Uyainah, from Isma‘il ibn Abi Khalid, from Qais ibn Abi Hazim, from ‘Abdullah ibn Mas‘ud رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Knowledge, chapter on envying in knowledge and wisdom, Hadith No. 73. Also narrated by Muslim (No. 816).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:73

Permissible envy is towards one who ***uses his knowledge*** to judge and teach. At-Tabari is an example we should ***emulate*** in this.

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VALUING TIME

The biographical works describe at-Tabari as one who ***valued time*** greatly — dividing his day between writing, teaching and worship. The fruit was great works that fill library shelves.

HADITH — SAHIH AL-BUKHARI, NO. 6412

حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ ـ هُوَ ابْنُ أَبِي هِنْدٍ ـ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم «نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ، الصِّحَّةُ وَالْفَرَاغُ». قَالَ عَبَّاسٌ الْعَنْبَرِيُّ حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ أَبِيهِ، سَمِعْتُ ابْنَ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ.

TRANSLATION:

Ibn ‘Abbas رضى الله عنهما said: The Prophet ﷺ said: **“There are two blessings in which many people are deceived: health and free time.”**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from al-Makki ibn Ibrahim, from ‘Abdullah ibn Sa‘id ibn Abi Hind, from his father Sa‘id ibn Abi Hind, from ‘Abdullah ibn ‘Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Softening of Hearts, Hadith No. 6412.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:6412

LESSONS FROM THIS HADITH

Health and free time are two blessings often wasted. At-Tabari used them for ***lasting knowledge***. How do we use our free time?

FREE TIME	FILLING IT WITH KNOWLEDGE
15 minutes a day	Reading one page of tafsir.
One hour a week	Attending a class.
Time spent travelling	Listening to Qur’an recitation and lectures.

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TRIAL AND PATIENCE

HISTORY NOTE: TURMOIL IN BAGHDAD AND A BURIAL AT NIGHT

Imam at-Tabari first followed the Shafi'i school, then became ***an independent mujtahid*** with a school of his own (known as the ***Jaririyyah***, which did not continue after him).

When he compiled a book on the differences among the jurists and ***did not include Imam Ahmad ibn Hanbal*** as a jurist — since he regarded Imam Ahmad as foremost a scholar of Hadith — some fanatical followers in Baghdad were angered and ***accused him with false charges***. Fair-minded scholars defended him.

He ***passed away in Baghdad in Shawwal 310 AH***. According to the history books, because of the unrest among the crowds, he was ***buried at night inside his own house***.

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In the face of accusation and hostility, true strength is self-control:

HADITH — SAHIH AL-BUKHARI, NO. 6114

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ «لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ».

TRANSLATION:

Abu Hurayrah رضى الله عنه reported that the Messenger of Allah ﷺ said: **"The strong one is not the one who overcomes others in wrestling; rather, the strong one is the one who controls himself when angry."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yusuf, from Imam Malik, from Ibn Shihab az-Zuhri, from Sa'id ibn al-Musayyib, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Manners, Hadith No. 6114; also narrated by Muslim (No. 2609).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:6114

LESSONS FROM THIS HADITH

Differences of opinion in knowledge ***should not*** become hostility. Imam at-Tabari respected Imam Ahmad as an imam of Hadith, and we respect them both. The strong one is ***the one who controls his anger***.

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THE AFFAIR OF A BELIEVER

HADITH — SAHIH MUSLIM, NO. 2999

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الأَزْدِيُّ، وَشَيْبَانُ بْنُ فَرُّوخَ، جَمِيعًا عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، - وَاللَّفْظُ لِشَيْبَانَ - حَدَّثَنَا سُلَيْمَانُ، حَدَّثَنَا ثَابِتٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « عَجَبًا لأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لأَحَدٍ إِلاَّ لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ ».

TRANSLATION:

Suhaib رضى الله عنه said: The Messenger of Allah ﷺ said: **"How wonderful is the affair of the believer! All of his affairs are good for him, and this is for no one except the believer. If something pleasing befalls him, he is grateful, and that is good for him. And if hardship befalls him, he is patient, and that is good for him."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Haddab ibn Khalid and Shaiban ibn Farrukh, from Sulaiman ibn al-Mughirah, from Thabit al-Bunani, from 'Abd ar-Rahman ibn Abi Laila, from Suhaib ar-Rumi رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Asceticism and Softening of Hearts, chapter "The affair of the believer is all good", Hadith No. 2999.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:2999

For a believer, ***hardship and ease*** are both good — if he is patient and grateful.

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HIS DEATH IN BAGHDAD

HISTORY NOTE: THE FINAL DAYS

According to Wikipedia, at-Tabari died in ***Baghdad*** on ***17 February 923 CE (310 AH)***, at about ***84 years*** of age, and was buried in Baghdad.

REFERENCES:

Wikipedia, "Al-Tabari". https://en.wikipedia.org/wiki/Al-Tabari

HADITH — SAHIH AL-BUKHARI, NO. 6514 (MUTTAFAQ 'ALAYH)

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرِ بْنِ عَمْرِو بْنِ حَزْمٍ، سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ قَالَ رَسُولُ اللَّهُ صلى الله عليه وسلم «يَتْبَعُ الْمَيِّتَ ثَلاَثَةٌ، فَيَرْجِعُ اثْنَانِ وَيَبْقَى مَعَهُ وَاحِدٌ، يَتْبَعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ، فَيَرْجِعُ أَهْلُهُ وَمَالُهُ، وَيَبْقَى عَمَلُهُ».

TRANSLATION:

Anas ibn Malik رضى الله عنه said: The Messenger of Allah ﷺ said: **"Three things follow the deceased; two return and one remains with him. He is followed by his family, his wealth and his deeds. His family and his wealth return, and his deeds remain."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from al-Humaydi, from Sufyan (ibn 'Uyaynah), from 'Abdullah ibn Abi Bakr ibn 'Amr ibn Hazm, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Softening the Heart, Chapter: The Agony of Death, Hadith No. 6514. Also narrated by Muslim (No. 2960).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:6514

LESSONS FROM THIS HADITH

Family and wealth return; only ***deeds*** remain. For at-Tabari, those deeds include thousands of pages of ***tafsir and history*** that are still read today.

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KNOWLEDGE IS TAKEN AWAY WITH THE DEATH OF SCHOLARS

HADITH — SAHIH AL-BUKHARI, NO. 100 (MUTTAFAQ ‘ALAIH)

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ «إِنَّ اللَّهَ لاَ يَقْبِضُ الْعِلْمَ انْتِزَاعًا، يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا، اتَّخَذَ النَّاسُ رُءُوسًا جُهَّالاً فَسُئِلُوا، فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا». قَالَ الْفِرَبْرِيُّ حَدَّثَنَا عَبَّاسٌ قَالَ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَرِيرٌ عَنْ هِشَامٍ نَحْوَهُ.

TRANSLATION:

‘Abdullah ibn ‘Amr ibn al-‘As رضى الله عنهما said: I heard the Messenger of Allah ﷺ say: **“Allah does not take away knowledge by snatching it from His servants, but He takes away knowledge by taking away the scholars, until, when no scholar remains, people take ignorant leaders. They are asked and they give rulings without knowledge; so they go astray and lead others astray.”**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Isma‘il ibn Abi Uways, from Imam Malik, from Hisham ibn ‘Urwah, from his father, ‘Urwah ibn az-Zubayr, from ‘Abdullah ibn ‘Amr ibn al-‘As رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Knowledge, Hadith No. 100. Also narrated by Muslim (No. 2673).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:100

The death of a scholar is ***a loss of knowledge***. Yet at-Tabari’s knowledge was not entirely lost, because he ***recorded it in books***. Our task is to keep ***learning*** from living scholars and from the books they left behind.

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BENEFICIAL KNOWLEDGE

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: **"When a person dies, his deeds come to an end except for three: ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya ibn Ayyub, Qutaybah ibn Sa'id and 'Ali ibn Hujr, from Isma'il ibn Ja'far, from al-'Ala' ibn 'Abd al-Rahman, from his father, 'Abd al-Rahman ibn Ya'qub, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Wills (Kitab al-Wasiyyah), chapter on the reward that reaches a person after death, Hadith No. 1631.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:1631

Deeds end when a person dies — except three things, including ***beneficial knowledge***. Each time at-Tabari's tafsir is read, may its reward keep flowing to him.

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ESTABLISHED REPORTS AND POPULAR STORIES

Many stories about Imam at-Tabari circulate in lectures and books. The following table separates what is established from what needs checking.

THE STORIES AND THEIR STATUS

POPULAR STORY	STATUS
Born in Amol in 224 AH and died in Baghdad in Shawwal 310 AH.	Established in the books of history and biography.
Memorised the Qur'an at the age of seven.	Reported in the books of biography as his own words.
Wrote forty folios a day for forty years.	Reported by al-Khatib al-Baghdadi; an illustration of his dedication, not an exact count.
The original tafsir of 30,000 folios abridged to 3,000.	Reported in the books of biography.
"Every story in Tarikh at-Tabari is authentic."	Not true. He himself stated that he conveys reports with their chains; some of them are weak.
"He was a Shi'i."	A false accusation by his opponents, rejected by the scholars. Some of it arose from confusion with another man named Ibn Jarir.

REFLECTION — LEARNING FROM THE TEACHER OF THE EXEGETES

Imam at-Tabari conveyed reports with their chains so that the reader could judge them. We too should ***ask for the source*** before accepting a story.

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LESSONS AND CONCLUSION

LESSONS FROM THIS EBOOK

First: The Qur'an was sent down to be reflected upon (38:29).

Second: The Messenger of Allah ﷺ is its first interpreter, then the Companions and Successors (16:44).

Third: Pray for your children with the supplication of the Messenger of Allah ﷺ for Ibn 'Abbas (Sahih al-Bukhari 75).

Fourth: The Qur'an raises in rank whoever holds fast to it (Sahih Muslim 817).

Fifth: Read history by examining its chains and taking its lessons (12:111).

Sixth: Control your anger when you differ (Sahih al-Bukhari 6114).

Seventh: Hardship is no barrier to knowledge. At-Tabari sold his sleeves for food.

Eighth: Improve your recitation of the Qur'an — the one who struggles earns two rewards (Sahih al-Bukhari 4937).

Ninth: Guard your dignity and the freedom of knowledge from the pull of wealth.

Tenth: Reflect on the Qur'an (47:24; Sahih Muslim 804).

Eleventh: Be careful with Isra'iliyyat reports (Sahih al-Bukhari 3461, 4485).

Twelfth: Sincere ijtihad is still rewarded (Sahih al-Bukhari 7352).

Thirteenth: Value your free time (Sahih al-Bukhari 6412).

Fourteenth: Seeking knowledge is a path to Paradise (Sahih Muslim 2699).

Fifteenth: Write down knowledge so that it is preserved (Sahih al-Bukhari 113).

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CONCLUSION

Imam at-Tabari رحمه الله passed away in Baghdad in Shawwal 310 AH. His tafsir remains a reference for exegetes to this day. In sha' Allah, the next books of **Tracing the Scholars of Islam** will continue the journey with the scholars who came after him. And Allah knows best.

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GLOSSARY AND REFLECTION QUESTIONS

GLOSSARY

TERM	MEANING
Tafsir bil-ma'thur	Tafsir based on reports: the Qur'an, Hadith, and the words of the Companions and Tabi'un.
Tarjih	Choosing the strongest of several views, with reasons.
Qira'at	The modes of reciting the Qur'an transmitted by mass transmission from the Messenger of Allah ﷺ.
Absolute mujtahid	A scholar able to exercise independent ijtihad with his own method.
Isra'iliyyat	Reports from the People of the Book about earlier stories.
Jaririyyah	The school of fiqh of Imam Ibn Jarir at-Tabari, which later did not survive.
Isnad	The chain of narrators transmitting a report.
Turjuman al-Qur'an	"Interpreter of the Qur'an" — a title of Ibn 'Abbas.

REFLECTION QUESTIONS

1. At-Tabari sold his sleeves to keep studying. What small sacrifice can we make for knowledge?

2. Why must we assess the chain before accepting a historical story, including those in Tarikh at-Tabari?

3. How can we improve our recitation of the Qur'an even in later life?

4. Why did at-Tabari refuse a thousand dinars? What do we learn about the freedom of knowledge?

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

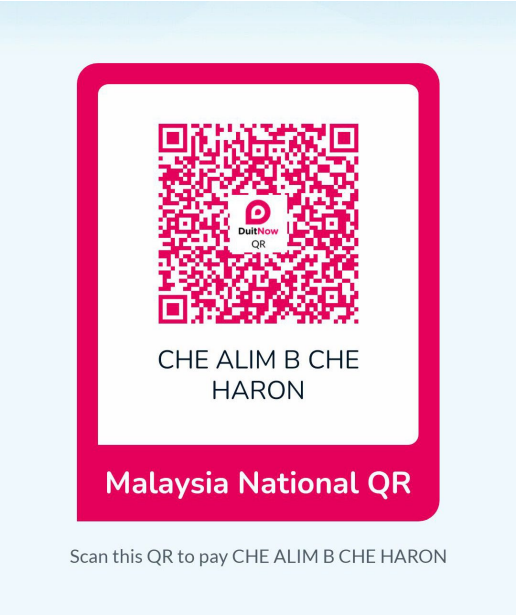
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GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

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