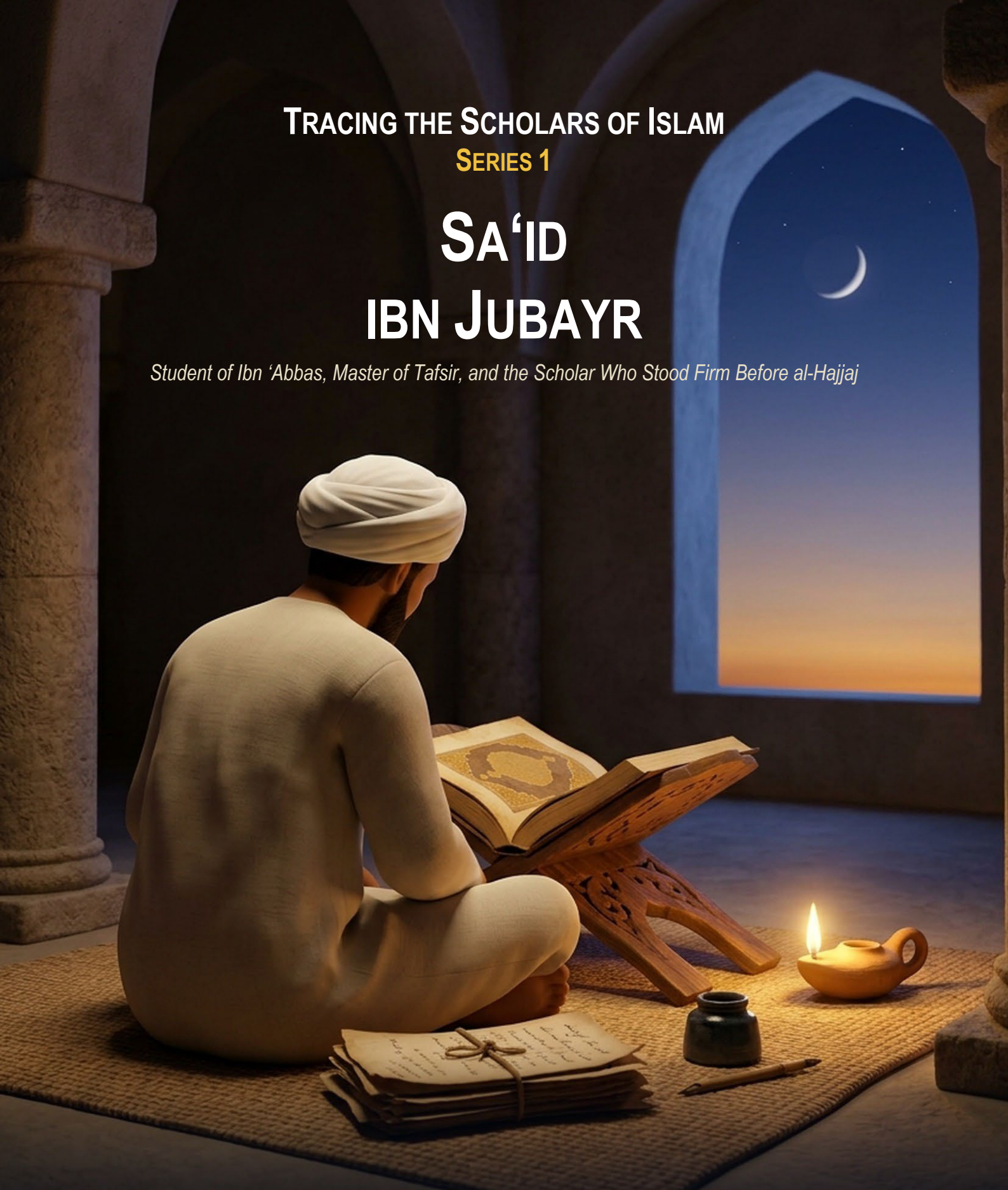


TRACING THE SCHOLARS OF ISLAM

SERIES 1

SA‘ID IBN JUBAYR

Student of Ibn ‘Abbas, Master of Tafsir, and the Scholar Who Stood Firm Before al-Hajjaj

HJ CHE ALIM HJ CHE HARON
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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وَمِنَ ٱلنَّاسِ وَٱلدَّوَآبِّ وَٱلْأَنْعَٰمِ مُخْتَلِفٌ أَلْوَٰنُهُۥ كَذَٰلِكَ ۗ إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟ ۗ إِنَّ ٱللَّهَ عَزِيزٌ غَفُورٌ

"And among people and moving creatures and grazing livestock are various colors similarly. Only those fear Allah, from among His servants, who have knowledge. Indeed, Allah is Exalted in Might and Forgiving."

SURAH FATIR 35:28

HJ CHE ALIM HJ CHE HARON

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ACKNOWLEDGEMENT

All praise is due to Allah, who raises in rank those who have been given knowledge. Blessings and peace be upon the Messenger of Allah ﷺ, the greatest teacher of mankind, and upon his family, his Companions, and the generation of the Tabi'un who inherited his knowledge.

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**.

With this eBook begins the series Tracing the Scholars of Islam — the stories of the scholars and scientists of Islam, based on established historical records. May knowing them kindle the love of seeking knowledge within us, 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, shows a scholar of tafsir from the generation of the Tabi'un, **drawn from behind, without a face —** because no true likeness of Sa'id ibn Jubayr exists, and the faces of the early scholars are not invented. He sits on a woven mat, bowed before **a copy of the Qur'an on a wooden rehal**.

Beside him are **bundled sheets of tafsir notes**, **a reed pen and an inkpot**, and a glowing **oil lamp** — symbols of his expertise as a master of tafsir and a transmitter of the tafsir of Ibn 'Abbas.

The arched window of a mosque in Kufa shows the sky of **dusk gradually turning into night**, with a **crescent moon** and the first stars — a reminder of the age of al-Hajjaj's tyranny, when the light of knowledge kept burning in the darkness.

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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CONTENTS

SA'ID IBN JUBAYR — *Introducing the series and the scholar*

1. THE HONOUR OF THOSE WHO KNOW — *Fatir 35:28, Al-Mujadilah 58:11; Sahih al-Bukhari 71*

2. THE AGE OF THE TABI'UN AND THE CITY OF KUFAH — *Historical background; timeline*

3. WHO WAS SA'ID IBN JUBAYR? — *Name, origin, worship and the verdicts of the scholars*

4. THE PROPHET'S ﷺ PRAYER FOR IBN 'ABBAS — *Taha 20:114; Sahih al-Bukhari 75*

5. RAISED BY THE QUR'AN — *Sahih Muslim 817*

6. IN THE CIRCLE OF IBN 'ABBAS — *Sahih al-Bukhari 4882, 4970, 5069*

7. TRAVELLING FOR A SINGLE VERSE — *Sahih al-Bukhari 4590*

8. CORRECTED FOR BEING HASTY — *Sahih al-Bukhari 4818*

9. A MASTER OF TAFSIR AMONG THE TABI'UN — *Musa and Khidr; teachers and students*

10. FELLOW STUDENTS AND CITIES OF LEARNING — *Figure: cities; An-Nahl 16:43*

11. SINCERITY IN SEEKING KNOWLEDGE — *Sahih Muslim 1905*

12. PASSING ON KNOWLEDGE — *Sahih Muslim 2674; Sahih al-Bukhari 3461*

13. THE ERA OF AL-HAJJAJ IBN YUSUF — *Figure: the era of al-Hajjaj; history note*

14. TRIAL IN THE TIME OF AL-HAJJAJ — *Sahih Muslim 2545; history note*

15. RELIGION IS SINCERE COUNSEL — *An-Nisa' 4:59; Sahih Muslim 55*

16. PATIENCE UNDER TRIAL — *Al-Baqarah 2:155–157; Sahih Muslim 2999*

17. WHEN A SCHOLAR DEPARTS — *Sahih al-Bukhari 100*

18. THE REASSURED SOUL — *Al-Fajr 89:27–30; Sahih al-Bukhari 6507*

19. ESTABLISHED REPORTS AND POPULAR STORIES — *Assessing the reports*

20. LESSONS AND CONCLUSION

GLOSSARY AND QUESTIONS FOR REFLECTION

REFERENCES

SUPPORT & DONATIONS

Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = history note (reports from the books of history and biography); blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

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SA'ID IBN JUBAYR

The series **Tracing the Scholars of Islam** tells the stories of the scholars and scientists of Islam — from the masters of tafsir and Hadith to the men of science and the scholars of the Malay world — in ***chronological order***. Its sources are the Qur'an, authentic Hadith, and ***the recognised books of biography***. Stories that are not established are marked and are not included as fact.

This first eBook introduces the earliest figure on the list: ***Sa'id ibn Jubayr*** رحمه الله, a Tabi'i of Kufa, the leading student of Ibn 'Abbas رضى الله عنهما, a master of tafsir whose name fills the books of tafsir, and a scholar killed by al-Hajjaj ibn Yusuf in the year 95 AH.

Note: The translation of the Qur'anic verses in this eBook is Sahih International. The grading of each Hadith is stated in its Hadith box. Information from the books of history and biography — such as Siyar A'lam an-Nubala' by adh-Dhahabi and Tahdhib at-Tahdhib by Ibn Hajar — is placed in brown "History Note" boxes, so that readers can distinguish it from authentic Hadith.

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THE HONOUR OF THOSE WHO KNOW

SURAH FATIR 35:28

وَمِنَ ٱلنَّاسِ وَٱلدَّوَآبِّ وَٱلۡأَنۡعَٰمِ مُخۡتَلِفٌ أَلۡوَٰنُهُۥ كَذَٰلِكَۗ إِنَّمَا يَخۡشَى ٱللَّهَ مِنۡ عِبَادِهِ ٱلۡعُلَمَٰٓؤُاْۗ إِنَّ ٱللَّهَ عَزِيزٌ غَفُورٞ ٢٨

And among people and moving creatures and grazing livestock are various colors similarly. Only those fear Allah, from among His servants, who have knowledge. Indeed, Allah is Exalted in Might and Forgiving.

Translation: Sahih International — quran.com/35:28

COMMENTARY ON VERSE 35:28

Allah states: ***"Only those fear Allah, from among His servants, who have knowledge"***. Imam Ibn Kathir quotes a beautiful saying about this verse — the words of ***Sa'id ibn Jubayr*** himself: ***"Khashyah (fear of Allah) is that which stands between you and disobedience to Allah, the Mighty and Majestic."*** Tafsir Ibn Kathir 35:28

SURAH AL-MUJADILAH 58:11

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قِيلَ لَكُمۡ تَفَسَّحُواْ فِي ٱلۡمَجَٰلِسِ فَٱفۡسَحُواْ يَفۡسَحِ ٱللَّهُ لَكُمۡۖ وَإِذَا قِيلَ ٱنشُزُواْ فَٱنشُزُواْ يَرۡفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ دَرَجَٰتٖۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ ١١

O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.

Translation: Sahih International — quran.com/58:11

COMMENTARY ON VERSE 58:11

Allah ***"will raise those who have believed among you and those who were given knowledge, by degrees"***. Knowledge is not merely information, but a way to rise in rank before Allah — as the Messenger of Allah ﷺ said:

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

LESSON

Understanding of the religion is ***a sign that Allah wishes good*** for a person. This is what Sa'id ibn Jubayr pursued from his youth, until he became one of the greatest scholars of the generation of the Tabi'un.

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THE AGE OF THE TABI'UN AND THE CITY OF KUFAH

Sa'id ibn Jubayr was born ***in the middle of the first century of the Hijrah***, about 35 years after the death of the Messenger of Allah ﷺ. Many Companions were still alive then, spread across the great cities of Islam — Madinah, Makkah, Kufah, Basrah and Syria — teaching the Qur'an and the Sunnah to a new generation.

The generation that learned from the Companions is called the ***Tabi'un*** ("the Followers"). The Messenger of Allah ﷺ himself praised the first three generations of this ummah — his own generation, then the one after it, then the one after that — as in the authentic Hadith Sahih al-Bukhari 2652. Sa'id ibn Jubayr was among the greatest figures of this second generation.

KUFAH: A CITY OF KNOWLEDGE AND A CITY OF TURMOIL

Kufah in Iraq was founded in the time of 'Umar ibn al-Khattab رضى الله عنه as a garrison city, and grew into a great ***centre of learning***. Here 'Abdullah ibn Mas'ud رضى الله عنه taught, and from here came many jurists and qurra'.

Yet Kufah was also a stage of ***political turmoil***: civil wars, revolts and the harshness of rulers. Sa'id ibn Jubayr lived between these two faces of Kufah — ***the face of knowledge*** and ***the face of turmoil*** — and both shaped the story of his life.

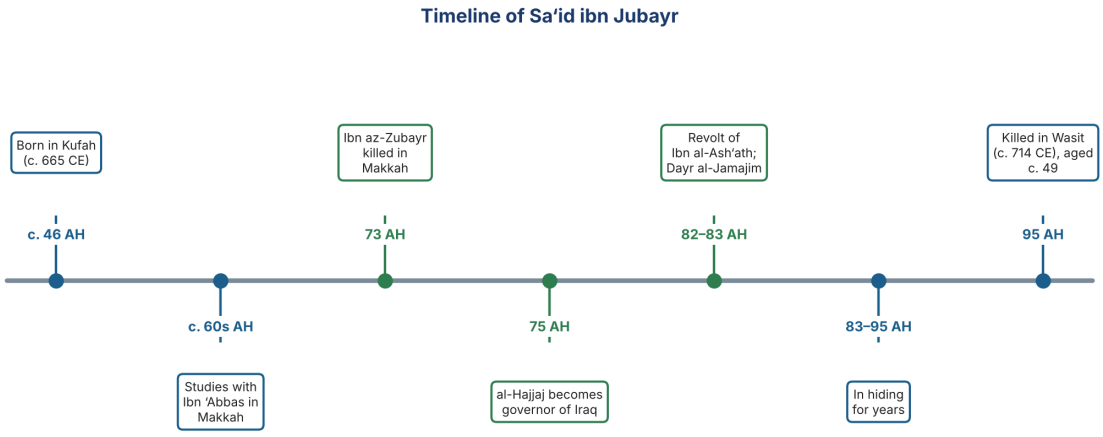


Figure 1: Timeline of Sa'id ibn Jubayr and the events of his age.

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WHO WAS SA'ID IBN JUBAYR?

His full name was ***Sa'id ibn Jubayr ibn Hisham***, with the kunyah ***Abu Muhammad***, and it is also said Abu 'Abdillah. He was ***al-Asadi al-Walibi*** — a mawla (freedman) of Banu Walibah of the tribe of Banu Asad — and came from ***Kufa***, Iraq.

He was one of the ***Tabi'un***: the generation who met and learned from the Companions of the Messenger of Allah ﷺ. According to the books of rijal, he narrated from ***Ibn 'Abbas***, ***Ibn 'Umar***, ***Abu Hurairah***, ***'Adi ibn Hatim*** and others رضى الله عنه. His narrations from 'A'ishah رضى الله عنها and Abu Musa al-Ash'ari رضى الله عنه were judged ***mursal*** (not directly connected) by Ibn Hajar.

THE VERDICT OF THE HADITH SCHOLARS

The critics of narrators praised him in the highest terms:

Yahya ibn Ma'in: "Sa'id ibn Jubayr is ***thiqah*** (trustworthy)." **Abu Zur'ah:** "A Kufan, thiqah." **Ibn Hibban:** "He was a ***jurist, a devoted worshipper, scrupulous and noble***." **Ibn Hajar al-'Asqalani:** "***Thiqah, thabt, faqih*** — trustworthy, precise in memory, and a jurist." **Adh-Dhahabi** called him "***one of the great luminaries***".

> **HISTORY NOTE: BIOGRAPHICAL SOURCES**
>
> The information in this chapter is taken from the books of rijal and biography such as ***Tahdhib al-Kamal*** (al-Mizzi), ***Tahdhib at-Tahdhib*** and ***Taqrib at-Tahdhib*** (Ibn Hajar), and ***Siyar A'lam an-Nubala'*** (adh-Dhahabi). A summary of the scholars' verdicts on him can be seen in the narrator indexes of al-Maktabah ash-Shamilah and sunnah.com.
>
> **REFERENCES:**
> Narrator index of al-Maktabah ash-Shamilah: Sa'id ibn Jubayr. https://shamela.ws/narrator/2343
> Sunnah.com: narrator page of Sa'id ibn Jubayr. https://sunnah.com/narrator/3307

A MAN OF WORSHIP AND OF THE QUR'AN

Besides knowledge, Sa'id ibn Jubayr was known for ***his worship***. The books of biography say he ***recited the Qur'an*** much, ***prayed at night***, and ***wept*** out of fear of Allah. He was counted among the ***qurra'*** — the respected people of the Qur'an in Kufah.

> **HISTORY NOTE: "IS NOT SA'ID IBN JUBAYR AMONG YOU?"**
>
> Adh-Dhahabi in ***Siyar A'lam an-Nubala'*** relates that when the people of Kufah came to ask Ibn 'Abbas about a matter, he would say: ***"Is not Sa'id ibn Jubayr among you?"*** — as if Ibn 'Abbas were saying that his student's knowledge was enough for them.

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Such praise from a teacher as great as Ibn 'Abbas is ***a testimony*** to Sa'id's standing in knowledge, even though he was still young at the time.

REFERENCES:

Adh-Dhahabi, Siyar A'lam an-Nubala', biography of Sa'id ibn Jubayr.

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THE PROPHET'S ﷺ PRAYER FOR IBN 'ABBAS

To understand the knowledge of Sa'id ibn Jubayr, we need to know ***his teacher***. 'Abdullah ibn 'Abbas رضى الله عنهما was born in Makkah about ***three years before the Hijrah***, and was still a boy when the Messenger of Allah ﷺ passed away. Yet the Prophet prayed for him with a special prayer:

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 prayer of the Messenger of Allah ﷺ was answered: Ibn 'Abbas became ***the greatest master of tafsir*** among the Companions. The knowledge born of that prayer then flowed to his students — and ***Sa'id ibn Jubayr*** was one of its main channels.

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SURAH TAHA 20:114

فَتَعَٰلَى ٱللَّهُ ٱلۡمَلِكُ ٱلۡحَقُّۗ وَلَا تَعۡجَلۡ بِٱلۡقُرۡءَانِ مِن قَبۡلِ أَن يُقۡضَىٰٓ إِلَيۡكَ وَحۡيُهُۥۖ وَقُل رَّبِّ زِدۡنِي عِلۡمٗا ١١٤

So high [above all] is Allah, the Sovereign, the Truth. And, [O Muhammad], do not hasten with [recitation of] the Qur'an before its revelation is completed to you, and say, "My Lord, increase me in knowledge."

Translation: Sahih International — quran.com/20:114

Allah taught His Prophet to pray: ***"My Lord, increase me in knowledge"***. This prayer shows that ***knowledge is a gift from Allah*** to be asked for, not only sought through effort. Tafsir Ibn Kathir 20:114

HISTORY NOTE: IBN 'ABBAS: AN OCEAN OF KNOWLEDGE

Ibn 'Abbas was called ***al-Bahr*** (the Ocean) and ***Hibr al-Ummah*** (the scholar of the Ummah) for the breadth of his knowledge. He learned from great Companions such as ***Ubayy ibn Ka'b*** رضى الله عنه, and taught many branches of knowledge in his circle.

He died in ***Ta'if*** around ***68 AH (687 CE)***, about 27 years before his student Sa'id ibn Jubayr was killed.

REFERENCES:

Wikipedia, "Ibn Abbas". https://en.wikipedia.org/wiki/Ibn_Abbas

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RAISED BY THE QUR'AN

Sa'id ibn Jubayr was a ***mawla*** — a freed slave under the protection of the Banu Walibah. Some sources say his family came from ***Abyssinia*** (Wikipedia). Yet knowledge and the Qur'an raised him to become an imam the Ummah turned to:

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

The measure of honour in Islam is ***taqwa and knowledge***, not lineage. Sa'id ibn Jubayr — a mawla who became ***an imam of tafsir*** — is living proof of this saying.

THE MEASURE OF PEOPLE	THE MEASURE WITH ALLAH
Lineage and tribe	Taqwa and righteous deeds.

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THE MEASURE OF PEOPLE	THE MEASURE WITH ALLAH
Wealth and rank	Beneficial knowledge.
Social standing	One's bond with the Qur'an.

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IN THE CIRCLE OF IBN 'ABBAS

The teacher who shaped Sa'id ibn Jubayr most was ***'Abdullah ibn 'Abbas*** رضى الله عنهما, the cousin of the Messenger of Allah ﷺ, known as ***"Turjuman al-Qur'an"***, the Interpreter of the Qur'an. Sahih al-Bukhari records a scene from their lessons:

HADITH — SAHIH AL-BUKHARI, NO. 4882

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ قُلْتُ لِابْنِ عَبَّاسٍ سُورَةُ التَّوْبَةِ قَالَ التَّوْبَةُ هِيَ الْفَاضِحَةُ، مَا زَالَتْ تَنْزِلُ وَمِنْهُمْ وَمِنْهُمْ، حَتَّى ظَنُّوا أَنَّهَا لَمْ تُبْقِ أَحَدًا مِنْهُمْ إِلاَّ ذُكِرَ فِيهَا. قَالَ قُلْتُ سُورَةُ الأَنْفَالِ. قَالَ نَزَلَتْ فِي بَدْرٍ. قَالَ قُلْتُ سُورَةُ الْحَشْرِ. قَالَ نَزَلَتْ فِي بَنِي النَّضِيرِ.

TRANSLATION:

Sa'id ibn Jubayr said: I asked Ibn 'Abbas رضى الله عنهما about Surah at-Tawbah. He said: **"Surah at-Tawbah is al-Fadihah (the Exposer). It kept being revealed: 'and among them…', 'and among them…', until they (the hypocrites) thought that not one of them would be left unmentioned in it."** I said: "Surah al-Anfal?" He said: **"It was revealed about Badr."** I said: "Surah al-Hashr?" He said: **"It was revealed about Banu an-Nadir."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn 'Abd ar-Rahim, from Sa'id ibn Sulayman, from Hushaym, from Abu Bishr, from Sa'id ibn Jubayr, from Ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Tafsir (Surah al-Hashr), Hadith No. 4882. Also narrated by Muslim (No. 3031).

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:4882

LESSON FROM THIS HADITH

Sa'id ***asked*** — one after another, surah by surah — and his teacher answered briefly and precisely. This is how the science of tafsir was inherited: through the earnest questions of a student and the answers of a learned teacher about ***the occasions of revelation***.

THE KNOWLEDGE OF IBN 'ABBAS THAT AMAZED 'UMAR

HADITH — SAHIH AL-BUKHARI, NO. 4970

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حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ عُمَرُ يُدْخِلُنِي مَعَ أَشْيَاخِ بَدْرٍ، فَكَأَنَّ بَعْضَهُمْ وَجَدَ فِي نَفْسِهِ فَقَالَ لِمَ تُدْخِلُ هَذَا مَعَنَا وَلَنَا أَبْنَاءٌ مِثْلُهُ فَقَالَ عُمَرُ إِنَّهُ مِنْ حَيْثُ عَلِمْتُمْ. فَدَعَا ذَاتَ يَوْمٍ ـ فَأَدْخَلَهُ مَعَهُمْ ـ فَمَا رُئِيتُ أَنَّهُ دَعَانِي يَوْمَئِذٍ إِلاَّ لِيُرِيَهُمْ. قَالَ مَا تَقُولُونَ فِي قَوْلِ اللَّهِ تَعَالَى ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ فَقَالَ بَعْضُهُمْ أُمِرْنَا نَحْمَدُ اللَّهَ وَنَسْتَغْفِرُهُ، إِذَا نُصِرْنَا وَفُتِحَ عَلَيْنَا. وَسَكَتَ بَعْضُهُمْ فَلَمْ يَقُلْ شَيْئًا فَقَالَ لِي أَكَذَاكَ تَقُولُ يَا ابْنَ عَبَّاسٍ فَقُلْتُ لاَ. قَالَ فَمَا تَقُولُ قُلْتُ هُوَ أَجَلُ رَسُولِ اللَّهِ صلى الله عليه وسلم أَعْلَمَهُ لَهُ، قَالَ ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ وَذَلِكَ عَلاَمَةُ أَجَلِكَ ﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا﴾. فَقَالَ عُمَرُ مَا أَعْلَمُ مِنْهَا إِلاَّ مَا تَقُولُ.

TRANSLATION:

Ibn 'Abbas رضى الله عنهما said: 'Umar used to admit me along with the elders of Badr. It was as if some of them felt uneasy, and said: "Why do you bring this young man in with us, when we have sons like him?" 'Umar said: "He is from where you know." One day he called me in with them — I believe he called me that day only to show them. He said: "What do you say about the words of Allah: ***'When the victory of Allah has come and the conquest'***?" Some of them said: "We were commanded to praise Allah and seek His forgiveness when we are given help and victory." Others kept silent. Then he said to me: "Is that what you say, O Ibn 'Abbas?" I said: "No." He said: "Then what do you say?" I said: **"It is the appointed time of the Messenger of Allah ﷺ, which Allah made known to him…"** 'Umar said: **"I know nothing of it except what you have said."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Musa ibn Isma'il, from Abu 'Awanah, from Abu Bishr, from Sa'id ibn Jubayr, from Ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Tafsir (Surah an-Nasr), Hadith No. 4970.

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:4970

LESSON FROM THIS HADITH

Knowledge is not measured by age. 'Umar رضى الله عنه honoured the young Ibn 'Abbas because of ***his understanding of the Qur'an***. Sa'id ibn Jubayr inherited this knowledge and passed it on to the generations after him.

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A TEACHER'S ADVICE

The bond between Sa'id and his teacher was not only one of learning, but also a personal bond full of care:

HADITH — SAHIH AL-BUKHARI, NO. 5069

حَدَّثَنَا عَلِيُّ بْنُ الْحَكَمِ الأَنْصَارِيُّ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ رَقَبَةَ، عَنْ طَلْحَةَ الْيَامِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ قَالَ لِي ابْنُ عَبَّاسٍ هَلْ تَزَوَّجْتَ قُلْتُ لاَ. قَالَ فَتَزَوَّجْ فَإِنَّ خَيْرَ هَذِهِ الأُمَّةِ أَكْثَرُهَا نِسَاءً.

TRANSLATION:

Sa'id ibn Jubayr said: Ibn 'Abbas رضى الله عنهما asked me: **"Are you married?"** I said: "No." He said: **"Then marry, for the best of this nation is the one with the most wives."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Ali ibn al-Hakam al-Ansari, from Abu 'Awanah, from Raqabah, from Talhah al-Yami, from Sa'id ibn Jubayr, from Ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Marriage, Hadith No. 5069.

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:5069

LESSON FROM THIS HADITH

A good teacher cares about ***the life of his student***, not only his studies. Ibn 'Abbas advised Sa'id to marry, following the Sunnah of the Messenger of Allah ﷺ.

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TRAVELLING FOR A SINGLE VERSE

For Sa'id ibn Jubayr, ***a single verse*** of the Qur'an was worth seeking an answer for, even if it meant ***travelling***. When the people of Kufah differed over the meaning of a verse, he did not settle for his own opinion:

HADITH — SAHIH AL-BUKHARI, NO. 4590

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا مُغِيرَةُ بْنُ النُّعْمَانِ، قَالَ سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، قَالَ {آيَةٌ} اخْتَلَفَ فِيهَا أَهْلُ الْكُوفَةِ، فَرَحَلْتُ فِيهَا إِلَى ابْنِ عَبَّاسٍ فَسَأَلْتُهُ عَنْهَا فَقَالَ نَزَلَتْ هَذِهِ الآيَةُ {وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ} هِيَ آخِرُ مَا نَزَلَ وَمَا نَسَخَهَا شَيْءٌ.

TRANSLATION:

Sa'id ibn Jubayr said: **"The people of Kufah differed about a verse, so I travelled to Ibn 'Abbas because of it and asked him."** He (Ibn 'Abbas) said: "This verse was revealed — {And whoever kills a believer intentionally, his recompense is Hell} — it was among the last to be revealed, and nothing abrogated it."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Adam ibn Abi Iyas, from Shu'bah, from Mughirah ibn an-Nu'man, from Sa'id ibn Jubayr, from Ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Tafsir, Surah an-Nisa', Hadith No. 4590.

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:4590

LESSONS FROM THIS HADITH

First: when there is disagreement, return to ***the most knowledgeable***, not to guesswork. ***Second:*** travelling to seek knowledge is the tradition of the scholars — Sa'id travelled from Kufah to the Hijaz for one verse. ***Third:*** deliberately killing a believer is an enormous sin, with a very severe warning in the Qur'an (4:93).

See also Sa'id's narration on how this verse relates to al-Furqan 25:68–70: Sahih al-Bukhari 4762.

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CORRECTED FOR BEING HASTY

Even a great student ***can make mistakes***. Sahih al-Bukhari records this event:

HADITH — SAHIH AL-BUKHARI, NO. 4818

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، قَالَ سَمِعْتُ طَاوُسًا، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّهُ سُئِلَ عَنْ قَوْلِهِ {إِلاَّ الْمَوَدَّةَ فِي الْقُرْبَى} فَقَالَ سَعِيدُ بْنُ جُبَيْرٍ قُرْبَى آلِ مُحَمَّدٍ صلى الله عليه وسلم فَقَالَ ابْنُ عَبَّاسٍ عَجِلْتَ إِنَّ النَّبِيَّ صلى الله عليه وسلم لَمْ يَكُنْ بَطْنٌ مِنْ قُرَيْشٍ إِلاَّ كَانَ لَهُ فِيهِمْ قَرَابَةٌ فَقَالَ إِلاَّ أَنْ تَصِلُوا مَا بَيْنِي وَبَيْنَكُمْ مِنَ الْقَرَابَةِ.

TRANSLATION:

Tawus reported from Ibn 'Abbas رضى الله عنهما that he was asked about the words of Allah {except affection through kinship}. Sa'id ibn Jubayr said: "(It means) the relatives of the family of Muhammad ﷺ." **Ibn 'Abbas said: "You have been hasty!** There was no clan of Quraysh but the Prophet ﷺ had kinship with them. So he said: (I ask no reward) except that you maintain the ties of kinship between me and you."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Bashshar, from Muhammad ibn Ja'far, from Shu'bah, from 'Abd al-Malik ibn Maysarah, from Tawus, from Ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Tafsir, Surah ash-Shura (42:23), Hadith No. 4818.

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:4818

LESSONS FROM THIS HADITH

Ibn 'Abbas corrected his student ***frankly but with knowledge***: "You have been hasty!" — then explained the meaning of the verse with evidence. Sa'id narrated this correction and did not hide it. This is ***the etiquette of knowledge***: the teacher corrects, the student accepts, and the truth is conveyed even when it shows one's own mistake. ***Do not be hasty*** in interpreting, and ***do not be ashamed to be corrected***.

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A MASTER OF TAFSIR AMONG THE TABI'UN

The name of Sa'id ibn Jubayr appears again and again in the books of tafsir such as ***Jami' al-Bayan*** (at-Tabari) and ***Tafsir al-Qur'an al-'Azim*** (Ibn Kathir), both as an interpreter in his own right and as a transmitter of the tafsir of Ibn 'Abbas. His words on khashyah (35:28), quoted by Ibn Kathir in the first chapter, are one example.

He is also the narrator of the story of Musa عَلَيْهِ السَّلَامُ and al-Khidr in Sahih al-Bukhari: Sa'id asked Ibn 'Abbas about a claim made by Nawf al-Bikali, and Ibn 'Abbas related the long Hadith from Ubayy ibn Ka'b رضى الله عنه from the Messenger of Allah ﷺ. Sahih al-Bukhari 4725



Figure 2: The chain of knowledge from Ibn 'Abbas to Imam al-Bukhari through Sa'id ibn Jubayr (the isnad of Sahih al-Bukhari 4882).

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MUSA AND KHIDR THROUGH THE NARRATION OF SA'ID

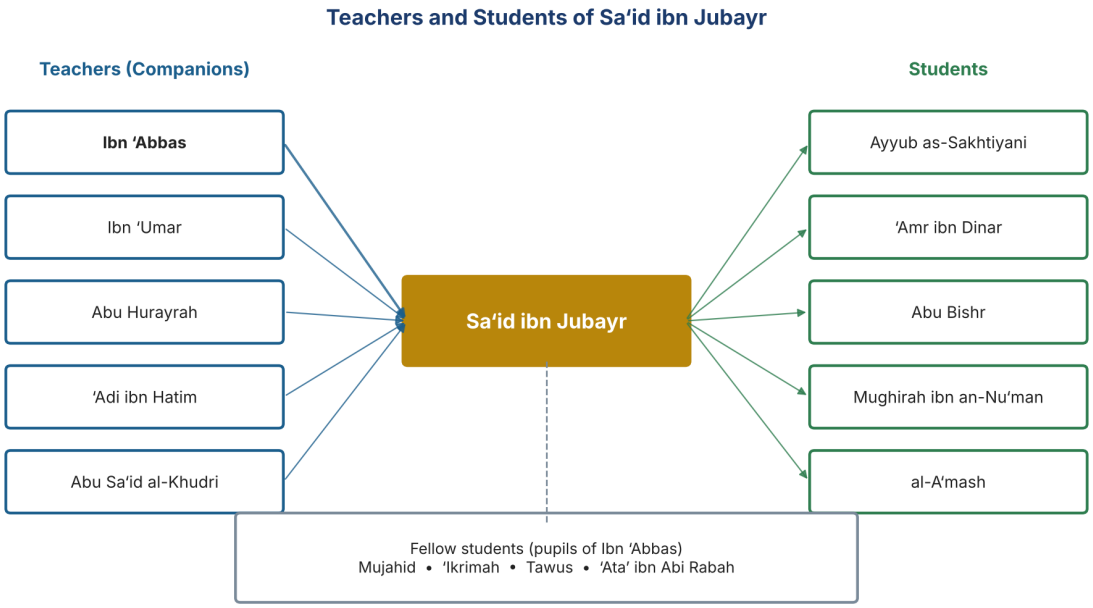
The story of the Prophet Musa عَلَيْهِ السَّلَامُ with Khidr in Surah al-Kahf (18:60–82) reaches us in detail through the narration of Sa'id ibn Jubayr from Ibn 'Abbas, from Ubayy ibn Ka'b رضى الله عنه, from the Messenger of Allah ﷺ. According to that Hadith, the Prophet Musa عَلَيْهِ السَّلَامُ was reproached by Allah for answering "I" when asked who was the most knowledgeable of people, and was commanded to seek a servant more knowledgeable than him at the junction of the two seas.

Its main lesson matches Sa'id's own life story: ***human knowledge is limited***, and the mark of a scholar is ***humility*** — returning knowledge to Allah, and always being ready to learn.

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THE TEACHERS AND STUDENTS OF SA'ID IBN JUBAYR

Sa'id ibn Jubayr learned from many Companions, and in turn taught many Tabi'un who later became great imams. Among his fellow students in the circle of Ibn 'Abbas were ***Mujahid***, ***'Ikrimah***, ***Tawus*** and ***'Ata' ibn Abi Rabah*** — names that fill the books of tafsir.



Simplified diagram based on the books of narrators (Tahdhib al-Kamal, Siyar A'lam an-Nubala'). The real lists are much longer.

Figure 3: Some of the teachers, students and fellow students of Sa'id ibn Jubayr.

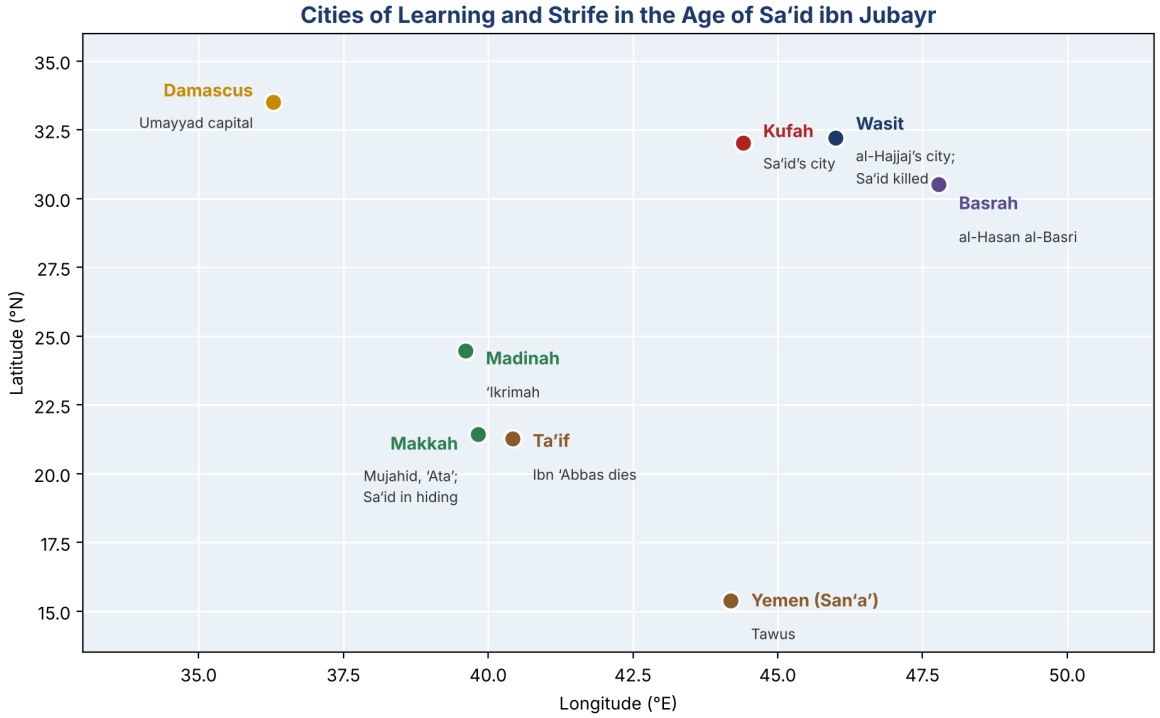
REFLECTION — WE ARE PART OF THE CHAIN

Every time we read tafsir and Hadith, we are in fact receiving knowledge through ***a chain of trustworthy people*** — including Sa'id ibn Jubayr. Our task is to carry that chain on to the generations after us.

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FELLOW STUDENTS AND CITIES OF LEARNING

The students of Ibn 'Abbas spread to ***the great cities of Islam***, each opening his own circle of learning. The figure below shows the important cities in the story of Sa'id ibn Jubayr and his companions.



Approximate positions. Sources: Wikipedia, "Sa'id ibn Jubayr", "Ibn Abbas", "Al-Hajjaj ibn Yusuf"; biographical works.

Figure 4: Cities of learning and strife in the age of Sa'id ibn Jubayr (approximate positions).

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FIGURE	CITY AND ROLE
Sa'id ibn Jubayr	Kufah — master of tafsir and one of the qurra'; chief narrator of Ibn 'Abbas's tafsir.
Mujahid ibn Jabr	Makkah — master of tafsir; reviewed the Qur'an with Ibn 'Abbas.
'Ikrimah	Mawla of Ibn 'Abbas — narrator of his teacher's tafsir.
'Ata' ibn Abi Rabah	Makkah — the mufti of Makkah in the rites of Hajj.
Tawus ibn Kaysan	Yemen — jurist and man of worship.

SURAH AN-NAHL 16:43

وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ إِلَّا رِجَالٗا نُّوحِيٓ إِلَيۡهِمۡۖ فَسۡـَٔلُوٓاْ أَهۡلَ ٱلذِّكۡرِ إِن كُنتُمۡ لَا تَعۡلَمُونَ ٤٣

And We sent not before you except men to whom We revealed [Our message]. So ask the people of the message if you do not know.

Translation: Sahih International — quran.com/16:43

Allah commands: ***"So ask the people of the message if you do not know"***. The students of Ibn 'Abbas became ***the people to turn to*** in their cities, until the knowledge of the Qur'an spread from Yemen to Iraq.

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SINCERITY IN SEEKING KNOWLEDGE

Great knowledge can become ***a disaster*** if the intention is wrong. The Messenger of Allah ﷺ gave a stern warning about one who learns and recites the Qur'an to be praised:

HADITH — SAHIH MUSLIM, NO. 1905

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا ابْنُ جُرَيْجٍ، حَدَّثَنِي يُونُسُ بْنُ يُوسُفَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، قَالَ تَفَرَّقَ النَّاسُ عَنْ أَبِي هُرَيْرَةَ، فَقَالَ لَهُ نَاتِلٌ أَهْلِ الشَّامِ أَيُّهَا الشَّيْخُ حَدِّثْنَا حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ نَعَمْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ «إِنَّ أَوَّلَ النَّاسِ يُقْضَى يَوْمَ الْقِيَامَةِ عَلَيْهِ رَجُلٌ اسْتُشْهِدَ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا قَالَ قَاتَلْتُ فِيكَ حَتَّى اسْتُشْهِدْتُ. قَالَ كَذَبْتَ وَلَكِنَّكَ قَاتَلْتَ لأَنْ يُقَالَ جَرِيءٌ. فَقَدْ قِيلَ. ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا قَالَ تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتُ فِيكَ الْقُرْآنَ. قَالَ كَذَبْتَ وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ عَالِمٌ. وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ هُوَ قَارِئٌ. فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ. وَرَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا قَالَ مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ فِيهَا إِلاَّ أَنْفَقْتُ فِيهَا لَكَ قَالَ كَذَبْتَ وَلَكِنَّكَ فَعَلْتَ لِيُقَالَ هُوَ جَوَادٌ. فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ ثُمَّ أُلْقِيَ فِي النَّارِ».

TRANSLATION:

Abu Hurayrah رضى الله عنه said: I heard the Messenger of Allah ﷺ say: "The first of people to be judged on the Day of Resurrection will be a man who was martyred… **And a man who learned knowledge, taught it and recited the Qur'an. Allah will ask: 'What did you do with My blessings?' He will say: 'I learned knowledge, taught it and recited the Qur'an for Your sake.' Allah will say: 'You have lied. You learned knowledge so that it would be said you are a scholar, and you recited the Qur'an so that it would be said you are a reciter, and it was said.' Then he will be dragged on his face and cast into the Fire.**…"

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya ibn Habib al-Harithi, from Khalid ibn al-Harith, from Ibn Jurayj, from Yunus ibn Yusuf, from Sulayman ibn Yasar, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Government, Hadith No. 1905a.

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

Source: https://sunnah.com/muslim:1905a

LESSONS

Sa'id ibn Jubayr himself defined khashyah as ***the barrier between us and sin*** (chapter 1). Knowledge joined with khashyah produces ***sincerity***; knowledge without khashyah can produce ***showing off***. Every student of knowledge must always ***renew his intention***.

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PASSING ON KNOWLEDGE

The knowledge of Sa'id ibn Jubayr did not end with his death. His narrations are recorded in ***Sahih al-Bukhari, Sahih Muslim*** and other Hadith collections, and in the books of tafsir. Everyone who learns from him adds to his reward:

HADITH — SAHIH MUSLIM, NO. 2674

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَابْنُ حُجْرٍ، قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنُونَ ابْنَ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ «مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لاَ يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا وَمَنْ دَعَا إِلَى ضَلاَلَةٍ كَانَ عَلَيْهِ مِنَ الإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ لاَ يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا».

TRANSLATION:

Abu Hurayrah رضى الله عنه reported that the Messenger of Allah ﷺ said: **"Whoever calls to guidance will have a reward like the rewards of those who follow him, without that diminishing their rewards in the least.** And whoever calls to misguidance will bear a sin like the sins of those who follow him, without that diminishing their sins in the least."

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 ar-Rahman, from his father 'Abd ar-Rahman ibn Ya'qub, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Knowledge, Hadith No. 2674.

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

Source: https://sunnah.com/muslim:2674

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CONVEY EVEN ONE VERSE

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 عَلَيَّ 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

LESSONS

Sa'id passed on the knowledge he received from Ibn 'Abbas — ***including his own mistake*** corrected by his teacher (chapter 8). Passing on knowledge ***faithfully*** is an ongoing charity.

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THE ERA OF AL-HAJJAJ IBN YUSUF

To understand the trial of Sa'id ibn Jubayr, we need to know ***al-Hajjaj ibn Yusuf ath-Thaqafi***, the most powerful — and most feared — Umayyad governor of Iraq.

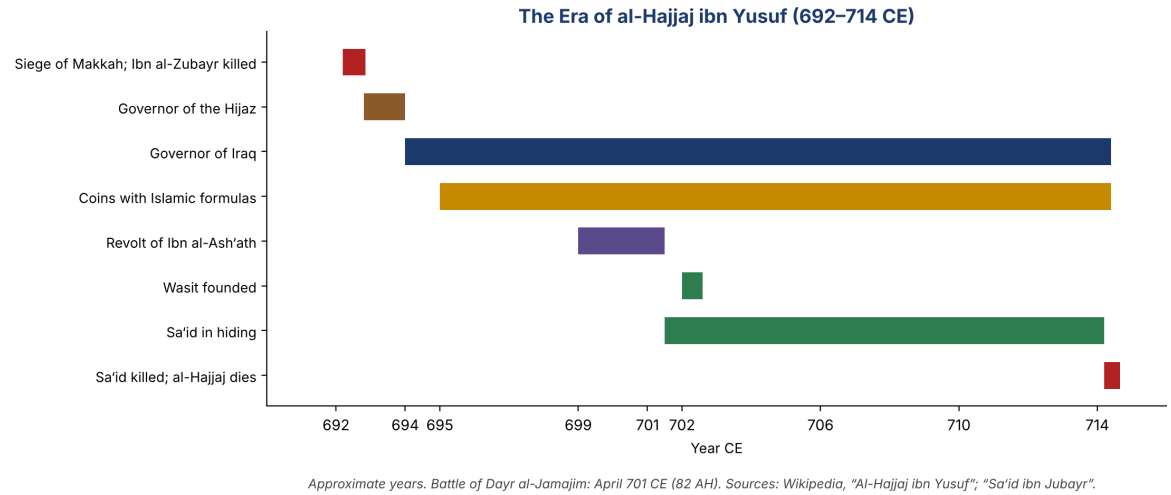


Figure 5: The main events of the era of al-Hajjaj ibn Yusuf (approximate years).

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HISTORY NOTE: WHO WAS AL-HAJJAJ?

Al-Hajjaj was born in ***Ta'if*** around 661 CE. In ***692 CE*** he besieged Makkah, and ***'Abdullah ibn az-Zubayr*** رضى الله عنهما was killed. He then became governor of the Hijaz, and from ***694 to 714 CE*** governor of Iraq.

In administration, he ***Arabised the tax registers*** of Iraq and minted ***coins with Islamic formulas***. Tradition also links his era with the addition of ***vowel marks*** to the mushaf, though historians debate his actual role.

He crushed ***the revolt of Ibn al-Ash'ath*** at ***Dayr al-Jamajim (701 CE / 82 AH)***, built the city of ***Wasit*** in ***702 CE***, and died in Wasit in ***714 CE*** — the same year Sa'id ibn Jubayr was killed.

REFERENCES:

Wikipedia, "Al-Hajjaj ibn Yusuf". https://en.wikipedia.org/wiki/Al-Hajjaj_ibn_Yusuf

REFLECTION

The history of al-Hajjaj shows that ***worldly power and achievement*** do not guarantee honour with Allah. Those remembered with love by the Ummah to this day are ***the scholars he wronged***.

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TRIAL IN THE TIME OF AL-HAJJAJ

Sa'id ibn Jubayr lived during the rule of the Umayyads, when Iraq was governed by ***al-Hajjaj ibn Yusuf ath-Thaqafi***, a governor notorious for his harshness. Sahih Muslim records the words of Asma' bint Abi Bakr رضى الله عنهما to him, after al-Hajjaj had killed her son 'Abdullah ibn az-Zubayr رضى الله عنهما:

HADITH — SAHIH MUSLIM, NO. 2545

حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ إِسْحَاقَ الْحَضْرَمِيَّ - أَخْبَرَنَا الأَسْوَدُ بْنُ شَيْبَانَ، عَنْ أَبِي نَوْفَلٍ، رَأَيْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ عَلَى عَقَبَةِ الْمَدِينَةِ - قَالَ - فَجَعَلَتْ قُرَيْشٌ تَمُرُّ عَلَيْهِ وَالنَّاسُ حَتَّى مَرَّ عَلَيْهِ عَبْدُ اللَّهِ بْنُ عُمَرَ فَوَقَفَ عَلَيْهِ فَقَالَ السَّلاَمُ عَلَيْكَ أَبَا خُبَيْبٍ السَّلاَمُ عَلَيْكَ أَبَا خُبَيْبٍ السَّلاَمُ عَلَيْكَ أَبَا خُبَيْبٍ أَمَا وَاللَّهِ لَقَدْ كُنْتُ أَنْهَاكَ عَنْ هَذَا أَمَا وَاللَّهِ لَقَدْ كُنْتُ أَنْهَاكَ عَنْ هَذَا أَمَا وَاللَّهِ لَقَدْ كُنْتُ أَنْهَاكَ عَنْ هَذَا أَمَا وَاللَّهِ إِنْ كُنْتَ مَا عَلِمْتُ صَوَّامًا قَوَّامًا وَصُولاً لِلرَّحِمِ أَمَا وَاللَّهِ لأُمَّةٌ أَنْتَ أَشَرُّهَا لأُمَّةٌ خَيْرٌ. ثُمَّ نَفَذَ عَبْدُ اللَّهِ بْنُ عُمَرَ فَبَلَغَ الْحَجَّاجَ مَوْقِفُ عَبْدِ اللَّهِ وَقَوْلُهُ فَأَرْسَلَ إِلَيْهِ فَأُنْزِلَ عَنْ جِذْعِهِ فَأُلْقِيَ فِي قُبُورِ الْيَهُودِ ثُمَّ أَرْسَلَ إِلَى أُمِّهِ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ فَأَبَتْ أَنْ تَأْتِيَهُ فَأَعَادَ عَلَيْهَا الرَّسُولَ لَتَأْتِيَنِّي أَوْ لأَبْعَثَنَّ إِلَيْكِ مَنْ يَسْحَبُكِ بِقُرُونِكِ - قَالَ - فَأَبَتْ وَقَالَتْ وَاللَّهِ لاَ آتِيكَ حَتَّى تَبْعَثَ إِلَىَّ مَنْ يَسْحَبُنِي بِقُرُونِي - قَالَ - فَقَالَ أَرُونِي سِبْتَّيَّ. فَأَخَذَ نَعْلَيْهِ ثُمَّ انْطَلَقَ يَتَوَذَّفُ حَتَّى دَخَلَ عَلَيْهَا فَقَالَ كَيْفَ رَأَيْتِنِي صَنَعْتُ بِعَدُوِّ اللَّهِ قَالَتْ رَأَيْتُكَ أَفْسَدْتَ عَلَيْهِ دُنْيَاهُ وَأَفْسَدَ عَلَيْكَ آخِرَتَكَ بَلَغَنِي أَنَّكَ تَقُولُ لَهُ يَا ابْنَ ذَاتِ النِّطَاقَيْنِ أَنَا وَاللَّهِ ذَاتُ النِّطَاقَيْنِ أَمَّا أَحَدُهُمَا فَكُنْتُ أَرْفَعُ بِهِ طَعَامَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَطَعَامَ أَبِي بَكْرٍ مِنَ الدَّوَابِّ وَأَمَّا الآخَرُ فَنِطَاقُ الْمَرْأَةِ الَّتِي لاَ تَسْتَغْنِي عَنْهُ أَمَا إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم حَدَّثَنَا «أَنَّ فِي ثَقِيفٍ كَذَّابًا وَمُبِيرًا». فَأَمَّا الْكَذَّابُ فَرَأَيْنَاهُ وَأَمَّا الْمُبِيرُ فَلاَ إِخَالُكَ إِلاَّ إِيَّاهُ - قَالَ - فَقَامَ عَنْهَا وَلَمْ يُرَاجِعْهَا.

TRANSLATION:

Abu Nawfal reported that after 'Abdullah ibn az-Zubayr رضى الله عنهما was killed and crucified in Makkah, al-Hajjaj sent for his mother, Asma' bint Abi Bakr رضى الله عنهما, but she refused to come. So al-Hajjaj went to her himself and said: "What do you think of what I have done to the enemy of Allah?" She said: **"I see that**

you have ruined his worldly life, and he has ruined your Hereafter… Indeed, the Messenger of Allah ﷺ told us: **'In Thaqif there will be a liar and a destroyer.'** As for the liar, we have seen him. As for the destroyer, I do not think it is anyone but you.**"** Al-Hajjaj then got up and left her, and did not reply to her.

CHAIN OF NARRATION: Narrated by Imam Muslim: from 'Uqbah ibn Mukram al-'Ammi, from Ya'qub ibn Ishaq al-Hadrami, from al-Aswad ibn Shayban, from Abu Nawfal, from Asma' bint Abi Bakr رضى الله عنهما.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of the Merits of the Companions, chapter on the liar and the destroyer of Thaqif, Hadith No. 2545.

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

Source: https://sunnah.com/muslim:2545

LESSON FROM THIS HADITH

The Messenger of Allah ﷺ foretold ***a destroyer from Thaqif***, and Asma' رضى الله عنها was certain that al-Hajjaj was the one. It was in this climate that Sa'id ibn Jubayr was tested.

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HISTORY NOTE: THE REVOLT OF IBN AL-ASH'ATH AND THE MARTYRDOM OF SA'ID

According to the books of history and biography, Sa'id ibn Jubayr joined the qurra' (people of the Qur'an) in ***the revolt of 'Abd ar-Rahman ibn al-Ash'ath*** against al-Hajjaj around 82–83 AH. After the revolt was defeated, he went into hiding for years, including in the area around Makkah.

Eventually, according to historical sources, he was arrested in Makkah by its governor at the time, ***Khalid ibn 'Abdillah al-Qasri***, and sent to al-Hajjaj in the city of ***Wasit***. There he ***was killed in the month of Sha'ban, 95 AH***, at about ***49 years of age***. Al-Hajjaj himself died not long afterwards in the same year.

The scholars differed over the participation of some of the qurra' in that revolt; many later scholars stressed that patience towards rulers is better in order to prevent bloodshed, in line with authentic Hadith (Sahih al-Bukhari 7054). Yet all agree on the ***knowledge, worship and steadfastness*** of Sa'id ibn Jubayr.

REFERENCES:

Sahih al-Bukhari 7054 (patience towards rulers). https://sunnah.com/bukhari:7054

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RELIGION IS SINCERE COUNSEL

How should a scholar behave towards an unjust ruler? Islam teaches ***obedience in what is right*** and ***sincere counsel***, not blind praise and not bloodshed.

SURAH AN-NISA' 4:59

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡۖ فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ ذَٰلِكَ خَيۡرٞ وَأَحۡسَنُ تَأۡوِيلًا ٥٩

O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.

Translation: Sahih International — quran.com/4:59

"O you who have believed, obey Allah and obey the Messenger and those in authority among you". If you disagree, refer it to Allah and His Messenger. Tafsir Ibn Kathir 4:59

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HADITH — SAHIH MUSLIM, NO. 55 — THE 7TH HADITH OF AL-ARBA'IN AN-NAWAWIYYAH

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ الْمَكِّيُّ، حَدَّثَنَا سُفْيَانُ، قَالَ قُلْتُ لِسُهَيْلٍ إِنَّ عَمْرًا حَدَّثَنَا عَنِ الْقَعْقَاعِ، عَنْ أَبِيكَ، قَالَ وَرَجَوْتُ أَنْ يُسْقِطَ، عَنِّي رَجُلاً قَالَ فَقَالَ سَمِعْتُهُ مِنَ الَّذِي سَمِعَهُ مِنْهُ أَبِي كَانَ صَدِيقًا لَهُ بِالشَّامِ ثُمَّ حَدَّثَنَا سُفْيَانُ عَنْ سُهَيْلٍ عَنْ عَطَاءِ بْنِ يَزِيدَ عَنْ تَمِيمٍ الدَّارِيِّ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ «الدِّينُ النَّصِيحَةُ» قُلْنَا لِمَنْ قَالَ «لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ».

TRANSLATION:

Tamim ad-Dari رضى الله عنه reported that the Prophet ﷺ said: **"The religion is sincere counsel (nasihah)."**

We said: "To whom?" He said: **"To Allah, to His Book, to His Messenger, to the leaders of the Muslims and to their common people."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Muhammad ibn 'Abbad al-Makki, from Sufyan ibn 'Uyaynah, from Suhayl ibn Abi Salih, from 'Ata' ibn Yazid al-Laythi, from Tamim ad-Dari رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Faith, Hadith No. 55; the 7th Hadith of al-Arba'in an-Nawawiyyah.

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

Source: https://sunnah.com/muslim:55a

LESSONS

Rulers are ***accountable*** before Allah for their people, and the people — especially the scholars — must ***counsel*** their leaders. As noted in chapter 14, scholars differed over the revolt of Ibn al-Ash'ath; many later stressed that ***patience and counsel*** are better for protecting the blood of the Ummah.

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PATIENCE UNDER TRIAL

SURAH AL-BAQARAH 2:155–157

وَلَنَبْلُوَنَّكُم بِشَيْءٍ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِ ۗ وَبَشِّرِ ٱلصَّٰبِرِينَ ﴿١٥٥﴾

And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient.

ٱلَّذِينَ إِذَآ أَصَٰبَتْهُم مُّصِيبَةٌ قَالُوٓا۟ إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ ﴿١٥٦﴾

Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return."

أُو۟لَٰٓئِكَ عَلَيْهِمْ صَلَوَٰتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُهْتَدُونَ ﴿١٥٧﴾

Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided.

Translation: Sahih International — quran.com/2:155-157

Allah promises trials: ***"And We will surely test you with something of fear"***, and good tidings for those who say: ***"Indeed we belong to Allah, and indeed to Him we will return"***. Tafsir Ibn Kathir 2:155

Sa'id ibn Jubayr lived ***for years in fear***, hiding from place to place, before he was finally captured.

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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:

Suhayb رضى الله عنه reported that the Messenger of Allah ﷺ said: **"How wonderful is the affair of the believer, for 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 al-Azdi and Shayban ibn Farrukh, both from Sulayman ibn al-Mughirah, from Thabit al-Bunani, from 'Abd ar-Rahman ibn Abi Layla, from Suhayb ar-Rumi رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Asceticism and Softening of Hearts, 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

LESSONS

A believer sees trials as ***an opportunity for reward***. The steadfastness of Sa'id ibn Jubayr continued the tradition of the Companions who ***did not turn away from the religion*** even under torment.

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WHEN A SCHOLAR DEPARTS

The death of a scholar is not the loss of one person only, but ***the loss of knowledge***. The Messenger of Allah ﷺ said:

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

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HISTORY NOTE: THE WORDS OF IMAM AHMAD

The books of biography quote words attributed to ***Imam Ahmad ibn Hanbal***: "Al-Hajjaj killed Sa'id ibn Jubayr, and there was no one on the face of the earth except that he was in need of his knowledge." These words show how great a loss the ummah suffered with his passing.

LESSON

This Hadith reminds us to ***value the scholars while they are still alive*** — to learn from them before they depart, and not to take "ignorant leaders" as our reference in religion.

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THE REASSURED SOUL

SURAH AL-FAJR 89:27–30

يَٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ﴿٢٧﴾

[To the righteous it will be said], "O reassured soul."

ٱرْجِعِىٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾

Return to your Lord, well-pleased and pleasing [to Him].

فَٱدْخُلِى فِى عِبَٰدِى ﴿٢٩﴾

And enter among My [righteous] servants.

وَٱدْخُلِى جَنَّتِى ﴿٣٠﴾

And enter My Paradise.

Translation: Sahih International — quran.com/89:27-30

Allah calls: ***"O reassured soul"***, ***"Return to your Lord, well-pleased and pleasing [to Him]"***. Tafsir Ibn Kathir 89:27

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HADITH — SAHIH AL-BUKHARI, NO. 6507

حَدَّثَنَا حَجَّاجٌ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ «مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ». قَالَتْ عَائِشَةُ أَوْ بَعْضُ أَزْوَاجِهِ إِنَّا لَنَكْرَهُ الْمَوْتَ. قَالَ «لَيْسَ ذَاكَ، وَلَكِنَّ الْمُؤْمِنَ إِذَا حَضَرَهُ الْمَوْتُ بُشِّرَ بِرِضْوَانِ اللَّهِ وَكَرَامَتِهِ، فَلَيْسَ شَيْءٌ أَحَبَّ إِلَيْهِ مِمَّا أَمَامَهُ، فَأَحَبَّ لِقَاءَ اللَّهِ وَأَحَبَّ اللَّهُ لِقَاءَهُ، وَإِنَّ الْكَافِرَ إِذَا حُضِرَ بُشِّرَ بِعَذَابِ اللَّهِ وَعُقُوبَتِهِ، فَلَيْسَ شَيْءٌ أَكْرَهَ إِلَيْهِ مِمَّا أَمَامَهُ، كَرِهَ لِقَاءَ اللَّهِ وَكَرِهَ اللَّهُ لِقَاءَهُ». اخْتَصَرَهُ أَبُو دَاوُدَ وَعَمْرٌو عَنْ شُعْبَةَ. وَقَالَ سَعِيدٌ عَنْ قَتَادَةَ عَنْ زُرَارَةَ عَنْ سَعْدٍ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم.

TRANSLATION:

'Ubadah ibn as-Samit رضى الله عنه reported that the Prophet ﷺ said: **"Whoever loves to meet Allah, Allah loves to meet him; and whoever hates to meet Allah, Allah hates to meet him."** 'A'ishah or one of his wives said: "We dislike death." He said: "It is not that. Rather, when death comes to the believer, he is given glad tidings of Allah's pleasure and honour, so nothing is dearer to him than what lies ahead; he loves to meet Allah and Allah loves to meet him…"

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Hajjaj ibn Minhal, from Hammam ibn Yahya, from Qatadah, from Anas ibn Malik, from 'Ubadah ibn as-Samit رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Softening of Hearts, Hadith No. 6507; also narrated by Muslim (No. 2683).

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:6507

LESSONS

The biographical works describe Sa'id ibn Jubayr facing his death with ***calm***, although the details of his dialogue with al-Hajjaj vary (see chapter 19). What is certain is that he spent his life for ***the Qur'an and knowledge*** — the best provision for meeting Allah.

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ESTABLISHED REPORTS AND POPULAR STORIES

Many stories about Sa'id ibn Jubayr circulate in lectures and on social media. The following table distinguishes what is established from what needs checking.

THE STORIES AND THEIR STATUS

POPULAR STORY	STATUS
Sa'id ibn Jubayr was the leading student of Ibn 'Abbas and transmitted his tafsir.	Established (Sahih al-Bukhari 4882, 4970, 5069).
He was graded thiqah by the Hadith scholars.	Established (Ibn Ma'in, Abu Zur'ah, Ibn Hibban, Ibn Hajar).
He was killed by al-Hajjaj in 95 AH.	Established in the books of history and biography.
A long dialogue between Sa'id and al-Hajjaj before his execution.	Reported in various wordings in the history books; the details differ. Not included as text.
Al-Hajjaj went mad and could not kill anyone after him.	A historical report that needs checking; what is established is that al-Hajjaj died in the same year.
He completed the whole Qur'an in a single rak'ah.	Quoted in the biographies; adh-Dhahabi commented that this practice is contrary to the Sunnah.
He was the first to play chess without looking at the board.	Not established in recognised Islamic sources; not included.

REFLECTION — THE TRUTH IS NOBLER THAN A STORY

The greatness of Sa'id ibn Jubayr ***needs no embellishment***. His knowledge, his worship and his steadfastness are example enough. By choosing what is established, we honour him and keep the trust of knowledge.

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LESSONS AND CONCLUSION

LESSONS FROM THIS EBOOK

First: Knowledge leads to the fear of Allah. Khashyah is the barrier between us and sin (35:28).

Second: Asking is the key to knowledge. Sa'id asked his teacher, surah by surah (Sahih al-Bukhari 4882).

Third: Honour your teacher, and a teacher honours his student. Ibn 'Abbas advised Sa'id about his life (Sahih al-Bukhari 5069).

Fourth: Knowledge is not measured by age. 'Umar honoured Ibn 'Abbas for his understanding (Sahih al-Bukhari 4970).

Fifth: Value the scholars while they are with us. Knowledge is taken away with the passing of scholars (Sahih al-Bukhari 100).

Sixth: Travel for knowledge. Even a single verse is worth seeking an answer for (Sahih al-Bukhari 4590).

Seventh: Accept correction with an open heart. Sa'id narrated his teacher's correction of himself (Sahih al-Bukhari 4818).

Eighth: The Qur'an raises people. A mawla became an imam through his knowledge (Sahih Muslim 817).

Ninth: Make your intention sincere in seeking knowledge. Knowledge for show leads to disaster (Sahih Muslim 1905).

Tenth: Be patient under trial. Every affair of the believer is good for him (2:155–157; Sahih Muslim 2999).

Eleventh: Choose what is established. The stories of the scholars are told with trustworthiness, without embellishment.

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CONCLUSION

Sa'id ibn Jubayr رحمه الله is an example of a student loyal to his teacher, a teacher who passed tafsir on to the generations after him, and a servant of Allah who ***"did not alter [the terms of their commitment] by any alteration"*** (33:23). In sha' Allah, the series **Tracing the Scholars of Islam** will continue with the next figure in chronological order: ***al-Hasan al-Basri***. And Allah knows best.

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GLOSSARY AND QUESTIONS FOR REFLECTION

GLOSSARY

TERM	MEANING
Tabi'un	The generation who met and learned from the Companions of the Messenger of Allah ﷺ.
Thiqah	A trustworthy narrator: upright in character and strong in memory.
Mursal	A narration whose chain is broken because the narrator did not meet the one he narrates from.
Qurra'	People of the Qur'an: those who memorise, recite and study the Qur'an deeply.
Mawla	A freed slave, or a person under the protection of a tribe.
Isnad / sanad	The chain of narrators that conveys a Hadith or report.
Khashyah	Fear of Allah that arises from knowledge and knowing Him.
Hibr al-Ummah	A title of Ibn 'Abbas: the great scholar of the Ummah.
Wasit	The city built by al-Hajjaj in Iraq (702 CE).

QUESTIONS FOR REFLECTION

1. Why was Sa'id ibn Jubayr willing to travel far for a single verse? What knowledge are we willing to strive for today?

2. How do we react when corrected by a teacher, parent or friend — as Sa'id was corrected by Ibn 'Abbas?

3. According to Sa'id, khashyah is a barrier between us and sin. What "barriers" exist in our lives?

4. Why must we distinguish established reports from stories that are merely popular?

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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."

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 .

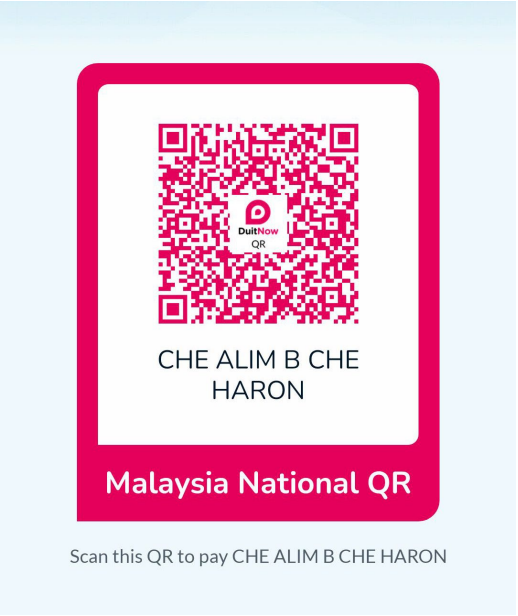
REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Wills (Kitab al-Wasiyyah), chapter on the reward that reaches a person after his death, Hadith No. 1631.

GRADE: SAHIH — contained in Sahih Muslim.

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

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