



## LIFE AND ACTIVITY OF IBN JARIR TABARI

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### ABSTRACT

*This scientific article is about the life and work of the great scholar Ibn Jarir Tabari, who, with his unique and invaluable knowledge and scientific works and exemplary qualities, became a worthy example not only for the future generation, but also for the people of his time. It contains interesting information about the life and work of the scientist.*

**KEYWORDS:** *Ibn Jarir Tabari's works, a great scholar, commentator, editor, jurist with exemplary qualities, piety, chastity, modesty.*

The full name of the great scholar Ibn Jarir Tabari, who became a worthy example not only for the future generation, but also for the people of his time, with his unique and invaluable knowledge and scientific works and exemplary qualities, is Abu Ja'far Muhammad ibn Jarir ibn Yazid ibn Kasir ibn Ghalib Abu Ja'far at-Tabari is al-Omuli.

Ibn Jarir Tabari was a commentator, historian, jurist. He gained fame with the name of the Imam of the commentators.

He was born at the end of 224 AH (or beginning of 225 AD, 838 AD) in Amul (أمل), the largest capital city of Tabaristan (طَبَرِسْتَان) province in present-day Iran.

Ibn Jarir Tabari grew up with good upbringing and high spiritual care from childhood.

When it was discussed in his presence, he himself said about it:

"I was seven years old when I completely memorized the Qur'an. I was leading people when I was eight years old. I started writing hadiths when I was nine years old. One day my father had a dream about me. Then I said to Rasulullah a.s. I was standing in their presence. I have a bag full of stones. I am Rasulullah a.s. I was walking around them and passing the stones in that bag in all directions. When my father narrated this dream to one of the mature scholars of his time, he interpreted that dream as "Your son will be a great preacher of religion when he grows up. He is a worthy defender of Islamic law and protects it from the attacks of impure enemies! As soon as my father heard the interpretation of his dreams, he was deeply moved and encouraged me to study science. As a result, he became devoted to my pursuit of knowledge. I was a very young baby then. My father used to tell me about the dreams he had and retell them over and over again."<sup>1</sup>

Ibn Jarir Tabari memorized the entire Qur'an at the age of seven, led the people at the age of eight, and began writing hadiths at the age of nine.

The first place where he began to study the science of the Qur'an and hadith was his birthplace - the city of Amul. Then there was the city of Ray (ری), which is considered an ancient city of Tehran, the capital and largest city of Iran. During his stay in this city, Ibn Jarir Tabari had the opportunity to spell more than one hundred thousand hadiths from the scholars of the city of Ray and its neighboring regions.

After that, with the permission of his father, Ibn Jarir Tabari again traveled to Baghdad, Iraq, at the age of twelve, in 236 AH. The main reason he went to Baghdad was to learn from Abu Abdullah Ahmad ibn Hanbal (780-855 AD, 164-241 Hijri), the fourth of the four jurisprudential scholars, that is, the owner of the Hanbali school, a famous muhaddith and jurist. However, by the time he

<sup>1</sup> Dictionary of Writers, Guiding the Stranger to Knowing the Writer, Yaqut al-Hamawi al-Rumi, edited by Dr. Ihsan Abbas, Dar al-Arab al-Islami, Beirut-Lebanon, first edition, 1993, Part Six, p. 2446,



reached Baghdad, Ahmad ibn Hanbal had died. That's why he can't meet someone. After that, his next intensive journeys on the way to learning will begin.

This time, Ibn Jarir Tabari traveled to the cities of Basra and Kufa in Iraq and studied science in these places for several years.

After that, in 253 A.H. (between 867-868 AD), he traveled through the lands of Syria (now Syria, Lebanon, Palestine, Jordan) to the city of Fustot (فُسطَاط), the first capital of Egypt in the history of Islam. The purpose of every day and night of his travels is to study knowledge. During his trip to the city of Fustot, he learned the knowledge left by the second of the four jurists of that place, that is, the owner of the Maliki school, the famous muhaddith and jurist, Malik ibn Anas, the third of the four jurists, the owner of the Maliki Shafi'i school, the famous muhaddith and jurist, Muhammad ibn Idris, and Abdullah ibn Wahb, who devoted his whole life to the cause of knowledge, was with Malik ibn Anas as a student for more than twenty years, and studied the knowledge left by the great scholars of the Maliki madhhab, Abdullah ibn Wahb. After that, he returned from the city of Fustot and lived in Baghdad, the capital of Iraq, until the end of his life, sharing his knowledge with people.

Arab historian Abu Bakr Ahmad ibn Ali ibn Thabit Khatib al-Baghdadi Ibn Jarir Tabari says in his book "Tarihu Baghdad wa Zuyuluhu": "He was able to understand the meanings of the Qur'an very well, he was able to understand the jurisprudential rulings derived from it at an excellent level, he thoroughly studied the hadiths, the relevant knowledge, the words of the Companions and the followers and the subjects of the Shariah rulings, as well as the issues related to halal and haram things, and the people of the past. He was a person who studied the days and messages well".

Ibn Jarir Tabari had a unique and unusual mind, insight, intelligence and understanding from his childhood. He was a unique person of his time not only in these aspects, but also in terms of applying the learned knowledge to life, living with it, kindness and justice. The father, who saw these aspects in his child, attracted him to scholars and mahads. He earned what he earned with this intention and spent it mainly in this way. As a result, Ibn Jarir Tabari interpreted his father's dream in practice. The speed of this process can be understood from his words: "I was seven years old when I completely memorized the Qur'an. I was leading people when I was eight years old. I started writing hadiths when I was nine years old.

The books that have reached us and the priceless records in them are proof of how much and how thorough the knowledge and information he gathered are.

Because of these characteristics, Ibn Jarir Tabari, who devoted himself to knowledge since his childhood, became a worthy and exemplary owner of knowledge and behavior during his continuous pursuit of knowledge.

Ibn Jarir Tabari had a high level in piety. In this regard, if a group of dieting people is an ocean, it is a separate ocean. He was wary of the unclean. He kept himself away from doubts. He protected himself from returned words, actions and things, and was very afraid of being affected by them.

Ibn Kasir says about his piety and dieting: "He was firm and steady about him. He could not be blamed by any critic in this regard. He was one of the greatest of the righteous."

Ibn Jarir Tabari was one of the most pious scholars of his time. When he was offered the position of a judge, he rejected the offer. He considered the way of science and education above all.

Ibn Jarir Tabari was a man of chastity and life. He restrained his language from immoral words that are inappropriate for people of knowledge and hurtful words that hurt others. He lived like this until the end of his life.

Moreover, he was an ascetic in worldly goods, and he was not affected by its intrigues and fabrics.

When he was demanding knowledge, he was satisfied with a little, that is, very little.

No matter how much he suffered, no matter how difficult he was, he did not ask people for any worldly goods. He was patient and looked for a solution other than the request. He was chaste from people's wealth. He would not take financial burdens for fear of being charmed by the world and eventually falling into ruin. He did not even accept gifts from kings, governors and emirs during his lifetime because of this danger.

Ibn Jarir Tabari was very humble in front of his friends, pilgrims who came to see him and his students. He did not even look at pride from his place in science. With his knowledge, he did not consider himself superior to others.



If he was invited to a party, he would answer the invitation and definitely go. He would answer the scientific questions asked to him with kindness. He was not jealous, enmity, or held a grudge against anyone. He saw every second of his life as an opportunity for good deeds. His soul was always satisfied with God's destiny he could forgive those who did wrong without knowing about his rights, and he could also forgive those who did evil on purpose.

Abu Bakr Muhammad ibn Dawud al-Zahiri Hanbali and his followers were able to put up with a great deal of patience against the various inappropriate claims, slanders, painful discrimination and discrimination that were said about him by Hanbali and his companions due to the misunderstanding caused by the misunderstandings that arose after the certain attitudes he expressed about Ahmad ibn Hanbal in the last moments of his life. , even if he easily forgave them.

The person in front of him was able to recognize his qualities even if he appeared as his rival. But when he saw falsehood and injustice, he could not remain silent. The doctor, for example, took measures to eliminate them with wisdom and knowledge. He knew the truth as the truth, and his heart was brave and courageous in this regard. He could not be blamed by any critic in this regard. No matter how much pain and suffering he suffered from ignorant and ignorant people, he was able to patiently tell them the right path and the truth.

Ibn Jarir Tabari was always busy. Someone had not found that person in a completely idle, empty state. In addition to classifying books, he also taught science to his apprentices and wrote down various necessary information. Moreover, before going to sleep every night, he would go to bed only after reading a quarter of the Qur'an, maybe more. As a result of his diligence, there was no one in his time who recited the Qur'an with a beautiful voice and followed the rules of tajweed better than him.

Ibn Jarir Tabari wrote a book by himself before the Asr prayer, and wrote it down to his students from the Asr prayer to the evening prayer. He taught from the evening prayer to the evening prayer. He went home after performing the evening prayer.

That person divided his unique and valuable time in this way in order to acquire knowledge and education and strictly followed those rules.

Ibn Jarir Tabari had intended to write a commentary on the Qur'an since childhood. He succeeded in his intention. He had the opportunity to publish a large volume of tafsir books. It was published in fifteen volumes in some editions, and in thirty volumes in some publishers. Its latest new edition was published in 26 volumes in 1434 AH, 2012 AD under the supervision of Abdullah bin Abdulmuhsin al-Turki. It is his commentary on the Qur'an that introduced Ibn Jarir Tabari to the world.

A mature student of Imam Muslim ibn Hajjaj, teacher of Abu Bakr al-Qaffal al-Shashi, author of the work "Sahihu Ibn Khuzayma", famous muhaddith and jurist - Abu Bakr Muhammad ibn Ishaq ibn Khuzayma ibn Mughaira ibn Salih ibn Bakr an-Nisaburi al-Shafi'i ( 223-311 Hijri) says: "I read Ibn Jarir's commentary from beginning to end. I found out that there is no one more knowledgeable than him on Earth."

Ibn Jarir Tabari wrote his tafsir, which he had dreamed of since his childhood and which caused such high recognitions, for seven years while narrating it to his students.

Ibn Jarir Tabari experienced many hardships and hardships while traveling in search of knowledge. Even when the money sent by his father was delayed, he cut the length of the shirt he was wearing when he was forced by hunger and poverty, so he bought bread and ate with the money.

Due to the fact that he persevered with the hardships he experienced and was extremely pious and humble, he became a scientist with a sharp mind, a deep mind, and a high potential. He had deep knowledge not only in tafsir, hadith, history, but also in Arabic grammar, logic, algebra, and medicine.

Abu Bakr Ahmad ibn Ali ibn Thabit Khatib al-Baghdadi says about Ibn Jarir Tabari in his book "Tarihu Baghdad wa Zuyuluhu": "I heard from Ali ibn Ubaidullah al-Simsimi that Ibn Jarir Tabari wrote a book of forty pages every day for forty years".

Ibn Jarir Tabari studied under so many famous sheikhs that it is very difficult to give an exact number of them.

Al-Zahabi enumerates a number of respected sheikhs of Ibn Jarir Tabari, and at the end of his words, he says, "و لقي أممًا سواهم", "besides the listed sheikhs, he also met several other groups of scholars", and notes that he was educated in the presence of so many scholars that it is difficult to count. Ibn Jarir Tabari's shaykh in the city of Rai was Abu Abdullah Muhammad ibn Humayd al-Razi



al-Tamimi (died 248 AH), from whom Ahmad ibn Hanbal also narrated a hadith. Ibn Jarir Tabari studied tafsir and hadith from this shaykh. He learned one hundred thousand hadith from him.

Ibn Jarir Tabari was the most distinguished and prominent scholar of his time, and many students studied under him. The most famous of them is Sheikh Abdullah ibn Ahmad al-Farghani.

#### Authored works

Ibn Jarir Tabari wrote more than twenty works, of which two are the most famous. One is the interpretation of the Qur'an, and the other belongs to the field of history.

Ibn Jarir Tabari died on Sunday evening, on February 16, 923 AD, on the 26th day of Shawwal, 310 AH.

He lived his whole life in the mihrab of knowledge and its practice.

Ibn Kathir says about his death: "Ibn Jarir Tabari died at the age of 85." Even at that age, his hair and beard were very dark. He was buried in his yard for obvious reasons. The reason for this is that in his book "Ikhtilaf al-Ulama" Abu Hanifa, Shafi'i, Maliki and Awza'i, while talking about a number of jurists and their scientific debates, did not mention Ahmad ibn Hanbal among them. When asked about the reason for this, he replied that "Ahmad ibn Hanbal was more reliable not in the matter of authenticity, but more in the matter of muhaddis." He did not belittle Ahmad ibn Hanbal with these words. Even during his life, he expressed only and only high and excellent evaluations about the scientific status and degrees of the person. However, without considering the meaning of that answer, Abu Bakr Muhammad ibn Dawood al-Zahiri Hanbali and his followers slandered Ibn Jarir Tabari, and they did not even allow him to leave his yard. Some ignorant and ignorant people even dared to accuse him of unbelief. Even now, he was actually free of these proportions, and he was recognized as the most reliable and honorable person in the world of Islam and the knowledge of the Qur'an and the Sunnah, and the observance of both of them. Because of this, some ignorant people prevented Ibn Jarir Tabari from burying him, so he was buried in his yard.

Arab historian Abu Bakr Ahmad ibn Ali ibn Thabit Khatib al-Baghdadi Ibn Jarir says this in his book "Tarihu Baghdad wa Zuyuluhi" about the funeral of Tabari, and the great allama Abul Qasim Ali ibn Husayn ibn Hibatullah ibn Asakir al-Dimashqi, who is considered the muhaddi of the Levant of Syria, also echoed his words in his " Tarikhu madinati Dimashq" states in the book: "Uncountable number of people were present at his funeral. There were so many of them that none but Allah knows their number. That's why funerals were held on his grave day and night for several months. He was buried in his backyard in Baghdad on Monday morning, the day after his death. Because of this separation, many people of knowledge shed tears and said good words and confessions about Ibn Jarir Tabari.

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