

CHAPTER III

IBN JARIR AṬ-ṬABARI AND IBN KATHĪR : LIFE, EDUCATION, AND THEIR EXEGETICAL WORK

A. His life

His name is Abū Ja'far Muḥammad bin Jarīr bin Yazīd Aṭ-Ṭabari.¹ He is one of the many great thinkers of Islam in all time (251-310 H/838-928 M). The Western world is also very appreciative of his brilliant, because among the many skills he was the father of the history of Islam.² He was born in city Amul (a biggest city in Tabarstan).³ In fact, there are many Moslem scholar was born in this city, but they did not attributed to him, but connecting to "Tabaristan", including Aṭ-Ṭabari. The majority of historians said this priest born on year 224 H, and others say that he was born at the beginning of the year 225 H. This opinion from his student, whose name Al Qaḍī ibn Kamil. He said "One day he asked to his teacher about this problem. He said, "How you cannot sure about this problem?" Aṭ-Ṭabari answered, "Because our country peoples usually connect date of birth someone corresponding with special incident and not by year. Then, my date of birth be connected by incident has been happened in our country in that moment. After I am adult, I am asking about the incident, but many peoples

¹Muḥammad 'Alī ayyāzī, *Al-Mufasssīrīn Hayātuhum wa Manahijuhum* (Cairo: Muassasah Aṭ-ṭibā'ah wannashir wizaratunnāqah wal irshād al-Islāmi, 3131 H), 399.

²Ignaz Goldziher, *Mazhab Tafsir* (Yogyakarta: Elsaq Press, 2010), 112

³Hamim Ilyas, *Studi Kitab Tafsir* (Yogyakarta: Teras, 2004), 20. Ma'ni Abd Halim Mahmud, *Metodologi Tafsir* (Jakarta: PT RajaGrafindo Persada, 2006), 68. A.M. Ismatulloh, "Konsep ibnu jarir al-tabari tentang al-Qur'an dan ta'wil", *FENOMENA*. Vol IV, No.2, 2012, 204. Ahmad Bastari, "Stategi perang badar menurut ibn hisham dan aṭ-Ṭabari", *TAPIS*. Vol.7, No.13, July-December 2011,81. Amaruddin, "Mengungkap Tafsir Jami' al-Bayan fi Tafsir al-Qur'an karya aṭ-Ṭabari, *Syahadah*. Vol.II, No.II, October 2014, 6.

answer by many different version. Among them said happened 224 H, and another one said the beginning of the year 225 H.”

Most people’s knowing his father loves science and Moslem scholar, He is always support and motivate his son to learn. aṭ-Ṭabari followed his father’s message gladly, visible intelligence and abilities learned early. Aṭ-Ṭabari ever rebuke his student named Ibn Kamil disallow his son when was 9 years old to study ḥadīth because he was young. When aṭ-Ṭabari know it, he rebuking Ibnu Kamil and saying, “I was remember ḥadīth when seven years old, Be imām when eight years old and write Ḥadīth when nine years old.” Aṭ-Ṭabari said “My father ever dream sees me in front of prophet Muḥammad and in my hand was a bag full of stones and I throw in front of him. The expert of dream say when he was adult, he will be knowledgeable whose serve his religion. After my father hear explanation about my dream, my father give me more support to learn, at that time i was young.”

Aṭ-Ṭabari started studying in his birthplace, amul. Then he moved to another country to learn from Moslem scholar. He use all his talent, from listening, remembering and record. aṭ-Ṭabari very seriously in searching knowledge and learn, as follows: we ever write beside Muḥammad bin ḥumaid ar-razī, then he meet us more than one time and ask us about what has we write, he repeat his literature. As is traiditon the Moslem scholar, since ṣaḥabat and tabi’in, aṭ-Ṭabari also wander to other countries for learn. He was eager to meet abū ‘Abdillah aḥmad bin hanbal (241 H), but not fulfilled because abū ‘Abdillah aḥmad bin hanbal (241 H) was dead when aṭ-Ṭabari to location. This is evidence

that the seriousness aṭ-Ṭabari in finding knowledge when he was 17 years old. This is all done aṭ-Ṭabari to pursuing his father's dream to get majesty in the religion, to have many knowledge and patience.

This would not have happened if he had not met the Moslem scholar, and be patient with the condition that he experienced. It is possible that among them there is a rampart or do not have much time. After studying in Baṣrah aṭ-Ṭabari studied in Kūfah from teachers, he is close to ‘Ala muḥammad ibn abū Al-hamadhani (243). He included a teacher who behaved loud that many of his students who don't learn until it is finished. aṭ-Ṭabari worry will experience similar things, but aṭ-Ṭabari doesn't want to be a coward and chose not to give up. Aṭ-Ṭabari said, "I went to the door along with some expert ḥadīth, suddenly he was out the door, then I ask for permission to enter, but he said," who among you who memorized from what ever I write? " We see each other, they looked at me and said, "are you memorized what you write him? I replied "Yes". Then they say, "this person knows very well, please ask him". He is always ask about some things to aṭ-Ṭabari thus recognizes her greatness, and say "please go to my home." After that we go in and learn a lot from him.

Aṭ-Ṭabari go to Baghdad to learn science ḥadith, jurisprudence, and al-Qur’an for a long time, after that go to Egypt. During his trip to Egypt, he wrote from his teacher’s until to old capital city of Egypt when goverment ‘Amru bin ‘aṣ. In 253 H he learn from many ideology such as Māliki, Shāfi’ī, Ibn Wahb and others. After a long time stay in Egypt, he went to Shām and back again to Egypt in the year 256 H. And saw the breadth of his knowledge, such al-Qur’an science,

jurisprudence, ḥadīth, language and naḥwū. Egypt Moslem scholar ever test intellect aṭ-Ṭabari, and he is very special. But he is ever failed, such as he said “When I was in Egypt there are no Moslem scholar who did not give me any question. Once upon time a man ask me about science ‘*arudh* (science literature) and I didn’t know it. Then I tell him, this day I can’t talk about science ‘*arudh* (science literature), but tomorrow you can meet me again. I borrow book ‘*arudh* from my friend by Khalil bin Aḥmad and he give it to me. Learn in the night, that afternoon do not understand very well, but in the morning understand very well.

Aṭ-Ṭabari continue his study and meet some teacher, no matter how far his journey, exhausting and he did not have enough food. Everything is expensive assessed cheap to get knowledge. Sometime he must sell his clothes because he late accept submissions from parents. From Egypt he go back to Baghdad, and from Baghdad he go to Ṭabarastan, but not too long, he go back to Baghdad until died, aṭ-Ṭabari known personally who not accept bribes from government or state officials. Al Khaqani ever ask him to be a judge but he didn’t accept. His friends ever told him, “tradition will be materialized if you be a judge and recompense from the Allah.” Aṭ-Ṭabari answer him, “I think if I’m be a judge you forbid me!” When government request aṭ-Ṭabari to creating a book about jurisprudence, and he conected *Kitab Al-khifaf* for him. Officals replacing with 1000 dīnar but he turned it down. If he be a judge, he is afraid cannot do justice in making decisions, and can be impact in his knowledge and honorary. Maybe some people’s feel happiness when they are work in government because they will be rich and the

honorable, but it is not will be happened to aṭ-Ṭabari, he chose reject and stay away because afraid to Allah.

Aṭ-Ṭabari always to renounce worldly pleasures in his life, when he enter to Baghdad, in His journey their took his equipment and he must sell some clothes. Then his friends ask him to teach private children's of government and he accept. He borrow some money to government that must be returned, not as a prize or wage. Aṭ-Ṭabari teach very optimal and minister feel happy with him. He given prize but he turned it down and say, "We have made a deal, and you better know to whom the money was given." So! Carefull.

His prowess was recognized everyone. some of them said, "he is a person who has a good understanding with the science, most studious and teaching the most excellent way". Aṭ-Ṭabari avoid inappropriate behavior for to the end. He didn't like distinguish all his student's and do not like the person's knowledge overstate. He is was reluctant to teach if one is not present, it look likes a punishment for anyone who is present and not, but he only want all the pupils have a sense of responsibility. If someone ask about counsel he answer it anywhere and anytime. Aṭ-Ṭabari reluctant to accept money from officials and from his student's, in that time Moslem scholar do not earn a steady income. Abū Faraj Al Asfahani once told, aṭ-Ṭabari ever looking for a mat to sit, Abū Faraj Al Asfahani enter to that room and measuring the size of the carpet needed for pleasant aṭ-Ṭabari. Aṭ-Ṭabari pay it and do not accept before Abū faraj al asfahani take these money. He always invite his friends to discuss science, he ever told, "Can all of us interpret al-Qur'an?". "How many page will be interpreted?". He

answer”3000 page”. They said “It would have spent our age”. He said, “Wishes you all has died.”

He is friendly to everyone, sometimes joke from them. He was get away from the people’s who behave badly and do not learn from him. Day and night use for religion, other’s and himself. In the home he write until ‘aṣar, then pray to the mosque with people’s and give a counsel religion from maghrib until ishā. After that he wrote in his home. He did not receive people’s when he in his house because he was busy with his writing except for emergencies, but in his work did not make him forget to read al-Qur’an. In every night he read many page of al-Qur’an. In any case when he is was busy with his knowledge he didn’t forget to receive invitation. In his journey he still learn. When he eat with his friends he discuss about knowledge has he learn.

Thus science has mastered his mind and heart, day and night, every morning and evening he was preoccupied with science to live single, until the end of his life did not have children and a wife. He is busy to study ever since 12 years old until dead in the year of 310 H. when death would pick him up he was kept busy with science. Ever he had heard the prayers *ma’tsur* from prophet from who is visit her and he asks you bring me the paper to write. When he asked about that, he replied, “If there is an opportunity to seek knowledge should not be postponed”. He also pray in state of critical. He ever ask for help taken water to washed his limbs. Even though he could put an end to pray zuhur and and gathering (jama’) with pray ‘aṣar he does not want to. He pray zuhur and ‘aṣar

perfectly. words and deeds as a benchmark of the companions, when they ask "If you died with what we ask about religion?".

Historians say this is due to some reason. The ideology of hanbali banned burials during the day. This illustrates the relationship between the ideology of aṭ-Ṭabari and hanbali is not good. some Moslem scholar to learn ḥadīth from him. like Ḥusain Ibn 'alī al-Tamimi. He was asked by Muḥammad ibn ishaq Ibn khuzaymah, "from whom you learned in Baghdad?". Ḥusain ibn 'alī at-Tamimi informs all his teacher in when in Baghdad. Muḥammad Ibn ishāq ibn khuzaimah asked again, "do you learn from aṭ-Ṭabari?". Ḥusain ibn 'alī at-Tamimi responded, "Hanbali prohibit us to learn from him." Muḥammad ibn ishāq ibn khuzaymah said, "If you learn it, it's better than all your teachers."

As-Subki argues this source is incorrect, bad relations between aṭ-Ṭabari with ideology of hanbali is not because of a high position or bigotry, but because he did not accept guests who are not known and unknown whereabouts. As-subki strengthens his argument with the words of Muḥammad Ibn Ishaq Ibn Khuzaymah, "If you learn it, it's better than all your teachers." If all the people are not allowed to learn from him, he will not tell it like it is. A second problem about the relationship between aṭ-Ṭabari with a narrow understanding by some people about the ideology of Hanbali. they just accept some and reject others tabari on the flow Hanbalis. they don't accept all opinions aṭ-Ṭabari, so it's not rare they only take a negative opinion and ignoring the positive opinion.⁴

⁴Aṭ-Ṭabari, *Tafsīr Aṭ-Ṭabari Min Kitāb Jāmi'ul Bayān 'An Tawīl Ay Al-Qur'an*, (Cairo: Hajar, 2001), 7-21.

B. His education

Ibn Jarīr is the most Moslem scholar whose writing and compiling the book, With a very broad insights he has work great. Almost no Arabic and Islamic sciences except he has contributed big. Historians writing about his profile explains that during the 40 years he wrote as many as 40 sheets in a day. the disciples never divide what ever written during a period of 86 years from the age of puberty until death, every day produces fourteen pieces. He mastered a wide range of Islamic science that cannot be one most like it.

This is proven by the work that still exists today, from a portion of the amount of the missing works. Al-Khatīb Al-Baghdadī say, “aṭ-Ṭabari is the leader of the Moslem scholar, his words made into law, his opinion was made a referral because the extent of knowledge and virtue that he had, He was able to master the various science that cannot be done by one person in his time. He had memorized the al-Quran, understand the science of qiraāt, understand the meaning and legal, to master the science of Ḥadīth and opinion, right and wrong, nasikh and mansūkh, knows the word of Ṣahabat, at-tābi’īn and at-tābi’ittābi’īn, and knowing the history of mankind”.

In addition to a wide range of works, aṭ-Ṭabari also mastered a number of science are translated into Arabic, he has studied manṭiq, ḥisāb, al-jabar, including medicine. knowledge of medicine is not a little, even he was able to treat themselves when ill. He had been on medical treatment to a doctor, but the doctor said, "I'm not smarter than you". Therefore he was nicknamed as the only person in the world the most knowledge, ability and scientific papers. Another book such

as tahdhībul athār, Az-zahabī said, “It is one of the most amazing book, where he started from opinion Abū Bakar which was considered valid, then explained the position of each ḥadīth, jurisprudence issues, disagreement Moslem scholar with their reasons and the refusal of those who disobeyed. He can finish the ten musnad, musnad ahlul bayit, mawalī and some of it from musnad Ibn ‘Abbās, but he died until finish it”.

Ibn Jarīr one of the priest who become one of the refrence of the Muslims can collect knowledge and none that can outmatch in that year. He understands the meaning and the law. Know about the tradition and lane of the tradition, know about Ṣaḥabat and Tabi’īn and after him who is outside from the law, and problem about ḥalāl and ḥaram, know about past story and his events. That is Ibn Jarir as mentioned Khaṭīb Al-Baghdādi and he who is witness, know about Moslem scholar condition . Ibn ‘Abbas bin Suraih said : “Muḥammad Ibn Jarir understand about Islamic law. And aṭ-Ṭabari called father of the Interpretation, father of the Islamic history, And he have most important Interpretation in his year that extremely high scientific and highly valued.⁵

In the science of qirāat he wrote a book that is a very nice book and thick and consists of 18 volumes. In that book he tell about qirāat mashhūr and shadh, explain his reason, and chose from all the reading. He mentioned the readings of qirāat and the interpretation and the argument used from every qari. He is very adept at compare and choose the best readings among all the readings, and then mention the linguistic aspects. No wonder if she's included a row of men of genius

⁵Muḥammad Adh-Dhahabi, *At-Taḥfīr Wa al-Mufasssīrūn* (Cairo:Maktabah Wahbah, 2004 M), 147-148.

in Kūfah in the science of naḥwū. Az-zahabī say, “I saw half of it and I am amazed with the opinion”.

Aṭ-Ṭabari not only as complement of the people before them, but also an inventor who added a new science like never before. with a genius he had he was able to give birth to various branches of the new knowledge that adds to the perfection of the science that has been there. Another example of the monumental work he's like Tāriḫ, in which he combines the science of religion and general. Laṭīful qawul, a collection of the doctrine in the science of jurisprudence.

Some Moslem scholar is not able to compete with aṭ-Ṭabari, there was a Moslem scholar who tried to fabricate a book musnad all Ṣahabat but he couldn't afford it. He say, “Really I can't do well and can not ever like it”. He made the decision in Baghdad for 10 years using the doctrine shāfi'ī and he uses his own opinion after having seen the breadth of science that he had. It's just that the experts shāfi'ī schools of jurisprudence considers him as the fuqaha of shāfi'ī because of the breadth of science that he had. persistence of aṭ-Ṭabari as the main characteristic of the personality he had.

This is apparent when he read the al-Qur'an with a melodious voice and eloquent as in say by Abū Bakar bin Mujahīd (324 H). When he left home and headed to the mosque for praying tarawih in one of the last night of the month of Ramaḍān. He's past the mosque and was reluctant to go inside, then he keeps walking until arriving at the mosque Muḥammad Ibn Jarīr. There he listened to his reading and sign in. People's said to him, “do you leave people waiting and listening to the readings Muḥammad Ibn Jarīr?”. He replied, “O Abū 'Alī, forget

about this, really I do not think that Allah has created man with a very good voice”.⁶

After he learn about Islamic science in home. He learn religion science with his father. Memorized al-Qur’an in the 7 years old, learn about qirāat, know about the law and then he become a priest in the 8 years old, start to learn ḥadīth in the 9 years old and he concretation to study from he was young so the maturity of thought and intelligence looks incredible. After she learned of his empire, he began to travel in order to seek knowledge when he was 12 to 20 years old. He start from Iran and keep moving from place to place Ṭabaristān. After that he moved to Array to deepend knowledge.

One of her teachers to deepen their knowledge is Muḥammad bin Ḥumayid Ar-rāzi. He learn jurisprudence rational from Abī Muqātil Ar-ray. He go to Baṣrah to learn Ḥadīth from Muḥammad bin Mūsa Al-ḥarashī, ‘Imād bin Mūsa Al-qazzāz, Muḥammad ‘Abdil A’la Aṣ-ṣan’ani and Muḥammad bin Al-mu’anna. He go to Kūfah to learn ḥadīth from ‘Abī Kuraib Muḥammad bin ‘Alā Al-hamazānī (248 H), Ismā’īl bin Mūsa (245 H). He learn science politics, the ranch and thought-provoking when Banī Umayyah came to power. Aṭ-Ṭabari go to Egypt because in there rich with the Moslem scholar. Before a long stay in the country she went to Egypt, Shām year 253 H at the beginning of the administration Aḥmad bin Ṭūlūn.

He learn jurisprudence Imām Mālik from his teacher Abī Muḥammad ‘Abdillah bin Wahhab dead in the year 196 H, and son from his teacher they are

⁶Aṭ-Ṭabari, *Tafsīr Aṭ-Ṭabari Min Kitāb Jāmi’ul Bayān ‘An Tawīl Ay Al-Qur’an*, 28-33.

Yūnus bin ‘Abdil A’la and son of Abdul Ḥakam: Muḥammad and ‘Abdurraḥman and Sa’ad. He learn jurisprudence Imām Shāfi’ī from his student’s like Rabī’ bin Sulaimān Al-murādī (270 H), Rabī’ bin Sulaimān Al-azdī (256 H), Ismā’īl bin Yaḥya bin Ibrāhīm Al-muzannī (264 H) and Muḥammad bin ‘Adillah bin Abdil Ḥakam (268 H). He learn theology Māliki and Shāfi’ī. He was not long lived in Egypt, then back to the Shām to deepen the knowledge. Then back to Egypt in the year 257 H/870 M meet Yūnus bin ‘Abdil A’la to learn qir’ah ḥamzah and Warash. He twice to get into Egypt and to meet Abūl Ḥasan ‘Alī bin Sarrāj Al-miṣrī (307 H) and learn linguistic science in there.

Aṭ-Ṭabari returned to hometown after a long travel. He left Egypt and return to hometown, on the way to Baghdad producing scientific papers, then returned to Ṭabaristān to his parents hometown. He become Moslem scholar who admired his knowledge. He first visit Ṭabaristān before leaving home. Not how long to stay in his hometown he’s back to the Baghdad stay in Qanṭar and famous by his knowldge. He back a second time to Ṭabaristān in the year 290 H and return to Baghdad last time. producing scientific papers until he dead. Baghdad is the center of the knowledge and Moslem scholar, writer in that year and he meet and learn from them. He complimented by the Moslem scholar of Baghdad and can be considered his scientific. Al-khatīb Al-baghdādī say, “He live in Baghdad until he dead”. Scientific journey ends in the year 310 a.h. He sacrifice his life and whole time devoted to learning.

He started, memorized the al-Qur'an with the guidance of parents and the spirit of science to develop until the age of 86 year. Even in his illness he fabricated and learn science. Ibn 'Abbās say from Prophet Muḥammad:

من جاءه أجله وهو يطلب العلم لقي الله ولم يكن بينه وبين النبيين إلا درجة النبوة

“If a person's death has come and he was demanding science, God found him and there is no in between him and among the prophets except degrees of prophets.”

He wrote scientific papers that could not be blackouts by anyone as much as 60,000 pages.⁷

C. His exegetical work

There are many books that have been written at-Ṭabari, among them: *Jāmi'ul Bayān fi Tafsīril Qur'ān*⁸. Scholars from East and West have made a deal to give a high valuation against the book. Abū ḥamīd al-Isfirayini (d. 406 1015 M) said: "If someone went to China and cause the interpretation of Muḥammad ibn jarīr at-Ṭabari, it is not a big job. Noldeke wrote in 1806, "when we can produce this book, then we don't need any more books of interpretation that came next, but unfortunately the interpretation as have been known to have been lost. A great work that has been the source of springs that will not dry in the history, which is constantly reprinted and considered by scholar⁹, *Tartībūl 'Ulamā, Adābul Qaḍā wal Muḥāḍara wassijalāt, Al-jāmi' fil Qiraah, Al-khafīf fil fiqhi, Kitāb Az-zakāt*¹⁰,

⁷Muḥammad Az-zuḥailī, *Al-Imām At-ṭabari* (Damasq: Dārul Qalam, 1420 H – 1999 M), 37-45.

⁸Mannā Khalīl al-Qattān, *Mabāḥis fi 'Ulūmul Qur'ān*, 526.

⁹Ignaz goldziher, *Mazhab Tafsir* (Yogyakarta: Elsaq Press, 2010), 135.

¹⁰At-Ṭabari, *Tafsīr At-Ṭabari Min Kitāb Jāmi'ul Bayān 'An Tawīl Ay Al-Qur'an*, 41.

Tārikh Al-umam wal mulūk Al-mashhūr, Ikhtilāf Al-fuqahā¹¹, Kitab al-Tarikh, Tahdzib al-Atsar, Tafshil al-Tsabit'an Rasulullah minal akhbar.¹²

D. His life

His full name was Ibn Kathīr ' Imād al-Dīn Ismā'īl Ibn 'Umar ibn Ibn Kathīr al-Qurasyī Al-Dimasyqī. Usually called Abū Al-Fidā '. He was born in Basrah 700 H/1300 M in the village of Mujaydil. In the science of Ḥadīth, he learned a lot from Moslem scholar from Hijaz. He learned from the famous of science ḥadīth from Jamaāl ad-Dīn al-Mizzī (d. 742 1342 M). In a long time, he lived in Syria, as simple people and not so well known. Her popularity began when he set the penalty for zindīq is accused of following the flow of ḥulūl (incarnation).

Since that time, he held various important positions as much as he can. In the science of Ḥadīth he succeeded his teacher Muḥammad ibn Muḥammad al-Zahabī (1284-1348 M), as a teacher in Turba UMM Ṣāliḥ (Ministry of education. Later in 768 1366 H/M he became professor at the Governor Was Buga in the Umayyad mosque in Damascus. Besides Ibn Kathīr known leader in the science of interpretation, the ḥadīth, history and Jurisprudence. Muhammad al-Ḥusain Ṣahabī, as quoted by Faudah Ibn Kathīr says "is is the master of knowledge ḥadīth, jurisprudence, perfect for interpreting the verse. As in realizing the peace after the civil war Baydamur uprising (736 H/1361 M), and calling for Jihad (770-771 H/1368-1369).¹³

¹¹Muḥammad 'Alī ayāzi, *Al-Mufasssirūn Ḥayātuhum wa Manahijuhum*, 400.

¹²Ma'ni Abd Halim Mahmud, *Metodologi Tafsir*, 69.

¹³Hamim Ilyas, *Studi Kitab Tafsir* (Yogyakarta : TERAS, 2004), 132-133.

His mother's name Maryam binti Faraj bin 'Alī and his father's name Shihābuddīn abū ḥafṣin bin kathīr bin ḍau bin darra' Al-qurashī. His father died in the year 703. Shihābuddīn abū ḥafṣin bin kathīr bin ḍau bin darra' Al-qurashī have 4 son, they are 'Umar born in the year 783, Aḥmad born in the year 765 until 801, Muḥammad born in the year 759 and 'Abdul Wahnāb born in the year 767 until 840. They are all become a 'Ulamā except Aḥmad. Ibn Kathīr use sect Shāfi'ī in jurisprudence.¹⁴

B. His education

Ibn Kathīr with his brother 'Abdil Wahnāb to Damascus at the age of 7 years where Moslem scholar, Science Center, Culture Center and the prosecutor from many corners of the world. 'Abdil Wahnāb like first teacher Ibn Kathīr. Throughout the life of Ibn Kathīr, he is a lot to learn from 'Abdil Wahnāb until 750 H, They told me:

“We traveled to Damascus in 707 after a parent's death. 'Abdil Wahnāb sibling, the friend who always accompany. After 50 years of 'Abdil Wahnāb died, Ibn Kathīr gets a science that much from it”. Ibn Kathīr resides in Damascus just long enough so that it becomes a famous Moslem scholar, teacher in hi school, the master of ḥadīth, the master of interpretation and the master of history. Ibn Kathīr studied religion in order to please his parents, consistent with the guidance of his brother and in accordance with the ḥadīth of the prophet:

من يرد الله به خيرا يفقهه في الدين

¹⁴Abī Al-Fida Ismā'īl bin 'Umar bin Kathīr Al-Qurshī Ad-Dimashqī, *Tafsīr Al-Qur'an Al-Azīm*, (Bayrūt: Dār Ibn Ḥazm, 200 M), 5.

“If Allah wills, a servant of Allah goodness let me ease of understanding the science of religion”.

Moslem scholar is the Legacy of the the prophets, called in a favor and for himself in order to get the happiness in the world and the hereafter. Ibn Kathīr memorized the al-Qur'an, learning qiraāt in the year 711 h. So addāyḍī classifies as Al-Qurrah. Ibn Kathīr memorized summaries jurisprudence Shāfi'ī. He learned from his brother, Burhānuddīn Al-fazārī, Syuhbah Kamāluddīn bin Qāḍī. It deepens the study of books in tanbīh, then concocted the "Aḥkām in tanbīh and when Al-burhān Al fazrī seen it, Ibn Kathīr grouped into Faqih. He memorized Ibn Al-Mukhtaṣar ḥājib in uṣūl fiqh. He studied from Al-aṣbahānī. Ibn Ḥajar said, "he's busy learning matan and rijāl ḥadīth". He learn it from Ibn Assawayḍī, Al-badar Muḥammad bin Ibrāhīm.

He learn ṣaḥīḥ muslim from Najmuddīn ibn Al-‘asqalānī. Al-qāsim bin ‘asākir, ‘Isa bin muṭ’am, Aḥmad bin shaikhah, Ibn Shayrāzī, Ishāq Al-amidī, Muḥammad bin Azzārad and he “much to learn from Al-ḥāfiẓ Al-mizzī so it becomes Ḥāfiḍan and Muḥdithan. He learn Arabic language as a tool of science and religion to understand the al-Qur'an and the interpretation and the main requirement to become exegetes to know the Arabic language which revelation of the al-Qur'an. He is learned Arabic so it knows so well that he was a disciple of Ibn ḥajī say, “He correctly understands the Arabic language and poetry”.¹⁵

¹⁵Muḥammad Az-zuḥāilī, *Ibn Kathīr Ad-dimashqī* (Bayrūt: Dārul Qalam, 1415 H-1995 M), 67-74.

E. His Exegetical work

There are many books that have been written Ibn Kathīr, among them: Tafsīr al-Qur’ānil ‘azīm. The interpretation of this most excellent method to use when interpreting the al-Qur’an according to some Moslem scholar, as the opinion of Az-zarkashi and Ibn Taimiyah¹⁶ Al bidāyah wannihāyah. This book explain about creation of Allah to his creatures, ‘arsh, kursī, heaven and earth, angels, jinn and devils, prophet’s stories and how Adam created until prophet Muḥammad stories. Al-Kawākib Ad-darāri, Kitāb As-Sīrah Al-Muṭawal, Ikhtisār As-Sīrah An-Nabawiyah, Sīrah Abī Bakar r.a, Sīrah ‘Umar bin Khattāb, Musnad Ash-shaikhanī Abī Bakar wa ‘Umar r.a., Ṭabaqātil fuqahā Ash-shāfi’īn, Al-waḍih An-nafīs fī manāqib Ibn Idrīs, Sharḥuttanbīh, Ikhtisār ‘Ulumul ḥadīth, Jāmi’ul musnād, At-takmīl dī ma’rifati thiqāt wa Al-ḍu’afā wa al-majāhili, Aḥkam al-kubra, Sharaḥ ṣaḥiḥ bukhari, Al-muqaddimāh, Sīrah munkalī baghā, Masalah fi As-simā’, Aḥādīth at-tawḥīd wa ar-Radd ‘ala shirki, Kitāb Al-‘Aqāida, Kitāb fī Aṣ-ṣiyām.¹⁷

¹⁶Sja’roni, “Studi Tafsir Tematik”, *Jurnal study Islam Wahana*, I Edisi 12, Tahun 10,2014, 9.

¹⁷Abī Al-Fida Ismā’īl bin ‘Umar bin Kathīr Al-Qurshī Ad-Dimashqī, *Tafsīr Al-Qur’an Al-Azīm*, 7-8.