Heroes of Islam
Series 24

Berke Khan

The Mongol Khan Who Embraced Islam, According to the Qur'an, Authentic Hadith and the Books of History



Hj Che Alim Hj Che Haron
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

HEROES OF ISLAM

SERIES 24

BERKE KHAN

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إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

"The believers are but brothers, so make settlement between your brothers. And fear Allāh that you may receive mercy."

Surah Al-Hujurat 49:10

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ACKNOWLEDGEMENT

All praise is due to Allah, who made the believers brothers, whatever their race and lineage. May blessings and peace be upon our master, the Prophet Muhammad ﷺ, upon his family and Companions, and upon those who followed his path in excellence — among them Berke Khan, the Mongol khan who embraced Islam.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

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

and my sons- and daughters-in-law,

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

This twenty-fourth book of Heroes of Islam tells the story of Berke Khan: the grandson of Genghis Khan who embraced Islam, became khan of the Golden Horde, was angered by the destruction of Baghdad, fought his cousin Hulagu, and allied with Sultan Baybars of Egypt. His story is told with honesty about its sources, including the injustices of his armies and the worldly interests behind his war. May this knowledge be ‘ilmun yuntafa‘u bih — knowledge that benefits.

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ABOUT THE COVER OF THIS EBOOK

This eBook's cover does not depict any human being or animal. It shows ***the Kipchak steppe*** on the banks of ***the Volga River*** at sunrise: golden grass rippling in the wind, wildflowers, and a soft dawn sky.

On the riverbank stand ***round felt tents (yurts)*** of white felt, with thin smoke rising from their roofs — the homes of the Mongol and Turkic nomads — and a ***tug standard*** of horsehair planted in the ground, a symbol of a khan's authority.

Across the river, in the morning mist, rises ***a city*** with ***a turquoise dome*** and ***a minaret***, recalling ***Sarai***, the capital of the Golden Horde, where mosques began to be built in Berke's time.

The ***dark blue band*** at the bottom, framed by ***fine gold lines***, is where the author's name appears — the same as on the covers of Series 1 to Series 23, so that all the covers of Heroes of Islam match.

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BERKE KHAN

In the years when the Mongol armies were destroying the cities of Islam from Bukhara to Baghdad, something unexpected happened: a grandson of Genghis Khan himself embraced Islam. His name was ***Berke Khan***, son of Jochi, brother of Batu Khan, and later khan of the ***Golden Horde*** (the Ulus of Jochi) on the Kipchak steppe, from the Volga River to the Black Sea.

When his cousin Hulagu destroyed Baghdad and killed the caliph in 656 AH (1258 CE), Berke was angered and vowed to avenge the blood of the Muslims. He fought Hulagu in the Caucasus, allied with Sultan Baybars of Egypt, and became the first Mongol khan to make Islam part of his realm.

This eBook is the twenty-fourth in the ***Heroes of Islam*** series. Berke's story comes from history books, above all Tabaqat-i Nasiri by al-Juzjani, who wrote in his lifetime, Jami' al-Tawarikh by Rashid al-Din, and Mamluk sources such as Ibn 'Abd al-Zahir and al-Maqrizi. Every story is given with its source and grade honestly — including uncomfortable matters, such as the destruction carried out by Mongol armies under him and the political interests behind his war — and its lessons are grounded in the Qur'an and authentic Hadith.

Berke's story is the story of how the light of Islam entered the heart of a prince from the people most feared by the Muslims of his age.

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WHO WAS BERKE KHAN?

He was ***Berke son of Jochi son of Genghis Khan***, born around 604 AH (1207/1208 CE). His father, Jochi, was the eldest son of Genghis Khan, and his brother, ***Batu Khan***, founded the realm later known as the Golden Horde. Mamluk and Arabic sources call him ***Barakah Khan*** (بركة خان).

Berke ruled as khan of the Golden Horde from 655 to 665 AH (1257–1266/1267 CE). He is known as the first Mongol khan to rule a great realm as a Muslim.

NAME AND TITLES

NAME OR TITLE	EXPLANATION
Berke	A Mongol-Turkic name, said to mean “firm” or “strong”
Barakah Khan	The Arabic form of his name in Mamluk sources
Khan	The title of a ruler among the Mongols and Turks
Ulus of Jochi	The realm of Jochi’s descendants, also known as the Golden Horde
Golden Horde	A name given later by Russian and Western historians

LESSONS

Allah’s guidance is not confined to one people or lineage. It can reach the grandson of the man who did most harm to Islam.

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GRANDSON OF GENGHIS KHAN

HISTORICAL NOTE: THE WESTERN CAMPAIGN

From 633 to 639 AH (1236–1242 CE), the Mongol army under Batu attacked the Kipchak steppe, Volga Bulgaria, the cities of Rus', Poland and Hungary. According to Rashid al-Din, Berke took part in this campaign, especially against the Kipchak tribes.

The campaign brought great destruction: cities were burned and many people were killed or captured. Many captured Kipchak children were sold as slaves, and some of them reached Egypt as Mamluks — including, in the same period, Baybars himself. This is stated here honestly.

Status of the report: Narrated in history books such as Tabaqat-i Nasiri by al-Juzjani (a contemporary of Berke), Jami' al-Tawarikh by Rashid al-Din, al-Rawd al-Zahir by Ibn 'Abd al-Zahir and al-Suluk by al-Maqrizi, without a chain by the standards of the Hadith scholars. The story is accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

Rashid al-Din, Jami' al-Tawarikh; al-Juzjani, Tabaqat-i Nasiri.

LESSONS

A person's past does not decide his end. One who once stood in the ranks of the enemy can become a defender of the ummah.

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THE GOLDEN HORDE AND THE CITY OF SARAI

HISTORICAL NOTE: A KINGDOM ON THE STEPPE

Batu founded his capital, ***Sarai***, on the lower Volga. The realm controlled the steppe from the Irtysh River to the Danube, and received tribute from the principalities of Rus'. It also controlled the trade routes between Central Asia, the Black Sea and Egypt.

Berke was given lands between the Volga and the North Caucasus. Caravans of Muslim merchants from Khwarazm and Bukhara passed through his territory, and through them Islam became better known among the Mongols.

Status of the report: Narrated in history books such as Tabaqat-i Nasiri by al-Juzjani (a contemporary of Berke), Jami' al-Tawarikh by Rashid al-Din, al-Rawd al-Zahir by Ibn 'Abd al-Zahir and al-Suluk by al-Maqrizi, without a chain by the standards of the Hadith scholars. The story is accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

Rashid al-Din, Jami' al-Tawarikh; al-Juzjani, Tabaqat-i Nasiri.

LESSONS

Honest trade often opens the way for da'wah. Many came to know Islam through the character of Muslim merchants.

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EMBRACING ISLAM

HISTORICAL NOTE: BUKHARA, AROUND 650 AH

The sources differ on how Berke embraced Islam. Al-Juzjani, who wrote in Delhi in Berke's lifetime, says that he was raised a Muslim from childhood. Rashid al-Din reports that Berke met a caravan from Bukhara, asked two of its merchants about their religion, and then embraced Islam.

The most famous report says that Berke embraced Islam around 650 AH (1252 CE) through ***Shaykh Sayf al-Din al-Bakharzi***, a Sufi scholar of Bukhara and a disciple of Shaykh Najm al-Din Kubra. It is reported that Berke came to Bukhara to meet him, and that his brother Toqa-Timur embraced Islam with him.

Status of the report: Berke's conversion is historically established; its manner and exact date are reported differently.

REFERENCES:

al-Juzjani, Tabaqat-i Nasiri; Rashid al-Din, Jami' al-Tawarikh; Jamal al-Qarshi, al-Mulhaqat bi al-Surah.

Islam wipes away what came before it, as the Messenger of Allah ﷺ said to 'Amr ibn al-'As:

HADITH — SAHIH MUSLIM, NO. 121

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ، وَأَبُو مَعْنٍ الرَّقَاشِيُّ وَإِسْحَاقُ بْنُ مَنْصُورٍ كُلُّهُمْ عَنْ أَبِي عَاصِمٍ، - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - حَدَّثَنَا الضَّحَّاكُ، - يَعْنِي أَبَا عَاصِمٍ - قَالَ أَخْبَرَنَا حَيْوَةُ بْنُ شُرَيْحٍ، قَالَ حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنِ ابْنِ شَمَاسَةَ الْمَهْرِيِّ، قَالَ حَضَرْنَا عَمْرَو بْنَ الْعَاصِ وَهُوَ فِي سِيَاقَةِ الْمَوْتِ . فَبَكَى طَوِيلاً وَحَوَّلَ وَجْهَهُ إِلَى الْجِدَارِ فَجَعَلَ ابْنُهُ يَقُولُ يَا أَبَتَاهُ أَمَا بَشَّرَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِكَذَا أَمَا بَشَّرَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِكَذَا قَالَ فَأَقْبَلَ بِوَجْهِهِ . فَقَالَ إِنَّ أَفْضَلَ مَا نُعِدُّ شَهَادَةُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ إِنِّي قَدْ كُنْتُ عَلَى أَطْبَاقٍ ثَلاَثٍ لَقَدْ رَأَيْتُنِي وَمَا أَحَدٌ أَشَدَّ بُغْضًا لِرَسُولِ اللَّهِ صلى الله عليه وسلم مِنِّي وَلاَ أَحَبَّ إِلَىَّ أَنْ أَكُونَ قَدِ اسْتَمْكَنْتُ مِنْهُ فَقَتَلْتُهُ فَلَوْ مُتُّ عَلَى تِلْكَ الْحَالِ لَكُنْتُ مِنْ أَهْلِ النَّارِ فَلَمَّا جَعَلَ اللَّهُ الإِسْلاَمَ فِي قَلْبِي أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَقُلْتُ ابْسُطْ يَمِينَكَ فَلأُبَايِعْكَ . فَبَسَطَ يَمِينَهُ - قَالَ - فَقَبَضْتُ يَدِي . قَالَ " مَا لَكَ يَا عَمْرُو " . قَالَ قُلْتُ أَرَدْتُ أَنْ أَشْتَرِطَ . قَالَ " تَشْتَرِطُ بِمَاذَا " . قُلْتُ أَنْ يُغْفَرَ لِي . قَالَ " أَمَا عَلِمْتَ أَنَّ الإِسْلاَمَ يَهْدِمُ مَا كَانَ قَبْلَهُ وَأَنَّ الْهِجْرَةَ تَهْدِمُ مَا كَانَ قَبْلَهَا وَأَنَّ

الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهُ " . وَمَا كَانَ أَحَدٌ أَحَبَّ إِلَىَّ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَلاَ أَجَلَّ فِي عَيْنِي مِنْهُ وَمَا كُنْتُ أُطِيقُ أَنْ أَمْلأَ عَيْنَىَّ مِنْهُ إِجْلاَلاً لَهُ وَلَوْ سُئِلْتُ أَنْ أَصِفَهُ مَا أَطَقْتُ لأَنِّي لَمْ أَكُنْ أَمْلأُ عَيْنَىَّ مِنْهُ وَلَوْ مُتُّ عَلَى تِلْكَ الْحَالِ لَرَجَوْتُ أَنْ أَكُونَ مِنْ أَهْلِ الْجَنَّةِ ثُمَّ وَلِينَا أَشْيَاءَ مَا أَدْرِي مَا حَالِي فِيهَا فَإِذَا أَنَا مُتُّ فَلاَ تَصْحَبْنِي نَائِحَةٌ وَلاَ نَارٌ فَإِذَا دَفَنْتُمُونِي فَشُنُّوا عَلَىَّ التُّرَابَ شَنًّا ثُمَّ أَقِيمُوا حَوْلَ قَبْرِي قَدْرَ مَا تُنْحَرُ جَزُورٌ وَيُقْسَمُ لَحْمُهَا حَتَّى أَسْتَأْنِسَ بِكُمْ وَأَنْظُرَ مَاذَا أُرَاجِعُ بِهِ رُسُلَ رَبِّي .

TRANSLATION:

Ibn Shamasah al-Mahri said: We visited ‘Amr ibn al-‘As as he was dying. He wept for a long time and turned his face to the wall. His son said: “O my father, did the Messenger of Allah ﷺ not give you glad tidings of such-and-such?” He turned his face towards us and said: “The best provision we can prepare is the testimony that there is no god but Allah and that Muhammad is the Messenger of Allah. I have passed through three stages. I was once in a state in which no one hated the Messenger of Allah ﷺ more than I did, and nothing was dearer to me than to overpower him and kill him. Had I died in that state, I would have been among the people of the Fire. ***When Allah put Islam into my heart, I came to the Prophet ﷺ and said: ‘Stretch out your right hand so that I may pledge allegiance to you.’ He stretched out his right hand, but I withdrew my hand. He said: ‘What is the matter, ‘Amr?’ I said: ‘I wish to set a condition.’ He said: ‘What condition?’ I said: ‘That I be forgiven.’ He said: ‘Do you not know that Islam wipes away what came before it, that hijrah wipes away what came before it, and that Hajj wipes away what came before it?’*** No one was more beloved to me than the Messenger of Allah ﷺ, nor more honoured in my eyes. I could not fill my eyes with him out of reverence; if I were asked to describe him, I could not, because I never filled my eyes with him. Had I died in that state, I would hope to be among the people of Paradise. Then we took charge of matters about which I do not know what my state will be. When I die, let no wailing woman nor fire accompany me. When you bury me, pour the earth over me gently, then remain around my grave for as long as it takes to slaughter a camel and divide its meat, so that I may find comfort in your presence and see how I will answer the messengers of my Lord.”

CHAIN OF NARRATION: Narrated by Imam Muslim: from Muhammad ibn al-Muthanna al-‘Anazi, from Abu Ma‘n ar-Raqashi, from Ishaq ibn Mansur, from Abu ‘Asim ad-Dahhak, from Haywah ibn Shurayh, from Yazid ibn Abi Habib, from Ibn Shamasah al-Mahri, from ‘Amr ibn al-‘As رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Faith, Chapter: Islam Wipes Away What Came Before It, Hadith No. 121.

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

Source: https://sunnah.com/muslim:121

LESSONS

The door of Islam is always open. Whoever enters it sincerely begins a new page.

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SCHOLARS IN BERKE'S CAMP

HISTORICAL NOTE: IMAMS, MUEZZINS AND CIRCLES OF KNOWLEDGE

Al-Juzjani reports that in Berke's camp there were many scholars, imams and muezzins, and that he honoured the scholars and listened to their advice. Many of his nobles and soldiers also embraced Islam, and it is reported that wine was not drunk in his assembly.

Berke also kept up ties with Shaykh Sayf al-Din al-Bakharzi in Bukhara and the scholars of Khwarazm. In Sarai, mosques began to be built, and the coins struck in his time bore Arabic inscriptions.

Status of the report: Narrated in history books such as Tabaqat-i Nasiri by al-Juzjani (a contemporary of Berke), Jami' al-Tawarikh by Rashid al-Din, al-Rawd al-Zahir by Ibn 'Abd al-Zahir and al-Suluk by al-Maqrizi, without a chain by the standards of the Hadith scholars. The story is accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:
al-Juzjani, Tabaqat-i Nasiri; Rashid al-Din, Jami' al-Tawarikh.

Understanding of the religion is a sign of the good that Allah wills for a person:

HADITH — SAHIH AL-BUKHARI, NO. 71

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 al-Rahman said: I heard Mu'awiyah say in a sermon: I heard the Prophet ﷺ say:

"Whomever Allah wishes good for, He gives him understanding of the religion. I am only a distributor, and Allah is the Giver. This ummah 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 'Abdullah ibn Wahb, from Yunus ibn Yazid, from Ibn Shihab al-Zuhri, from Humayd ibn 'Abd al-Rahman, from Mu'awiyah ibn Abi Sufyan رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Knowledge, Hadith No. 71.

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

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LESSONS

A leader new to Islam needs scholars at his side. Knowledge makes faith firm and rule well-directed.

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BECOMING KHAN OF THE GOLDEN HORDE

HISTORICAL NOTE: 655 AH

Batu Khan died around 653 AH (1255 CE). His son Sartaq, said to be a Christian, was appointed to succeed him, but died soon afterwards on his way back from Mongolia. After him, Ulaghchi, a child, was appointed under the guardianship of Batu's widow, and he too died quickly.

In 655 AH (1257 CE), Berke became khan of the Golden Horde. Some Rus' and Armenian sources accuse Berke of poisoning Sartaq, but this accusation cannot be confirmed, and it is stated here honestly as rumour.

Status of the report: Berke's accession is historically established; the accusation of poisoning Sartaq is not established.

REFERENCES:

Rashid al-Din, Jami' al-Tawarikh; al-Juzjani, Tabaqat-i Nasiri; Armenian sources.

LESSONS

Power comes with heavy responsibility. Honest history does not accuse without proof, nor does it hide doubts.

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BAGHDAD AND BERKE'S ANGER

HISTORICAL NOTE: THE BLOOD OF THE MUSLIMS

In Safar 656 AH (1258 CE), Berke's cousin ***Hulagu*** destroyed Baghdad and killed the caliph al-Musta'sim. Rashid al-Din reports that Berke was greatly angered and said, in effect: "He has destroyed all the cities of the Muslims, and killed the caliph without consulting his kinsmen. With the help of Allah, I will call him to account for that innocent blood."

Al-Juzjani also mentions that Berke once rebuked the Great Khan Möngke for the destruction inflicted on the Muslims. Although these words are reported in different ways, Berke's anger at the destruction of Baghdad is established in different sources.

Status of the report: Narrated in history books such as Tabaqat-i Nasiri by al-Juzjani (a contemporary of Berke), Jami' al-Tawarikh by Rashid al-Din, al-Rawd al-Zahir by Ibn 'Abd al-Zahir and al-Suluk by al-Maqrizi, without a chain by the standards of the Hadith scholars. The story is accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:
Rashid al-Din, Jami' al-Tawarikh; al-Juzjani, Tabaqat-i Nasiri.

The believers are like a single body; the pain of Baghdad was felt as far as the Kipchak steppe:

HADITH — SAHIH AL-BUKHARI, NO. 6011

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عَامِرٍ، قَالَ سَمِعْتُهُ يَقُولُ سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَرَى الْمُؤْمِنِينَ فِي تَرَاحُمِهِمْ وَتَوَادِّهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى عُضْوًا تَدَاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهَرِ وَالْحُمَّى ".

TRANSLATION:

Al-Nu'man ibn Bashir said: The Messenger of Allah ﷺ said: ***"You see the believers, in their mercy, love and kindness towards one another, like a single body: when one limb complains, the rest of the body responds to it with sleeplessness and fever."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu Nu'aym al-Fadl ibn Dukayn, from Zakariyya ibn Abi Za'idah, from 'Amir al-Sha'bi, from Al-Nu'man ibn Bashir رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Good Manners, Hadith No. 6011.

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:6011

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LESSONS

Faith makes a person feel the suffering of a distant brother. Ties of blood with Hulagu did not outweigh the bond of faith.

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RELIGION, PASTURES AND INTENTION

HISTORICAL NOTE: MORE THAN ONE REASON

Modern historians note that the conflict between Berke and Hulagu was not only about religion. Both laid claim to the rich pastures of Azerbaijan and the Caucasus, which the descendants of Jochi regarded as their right. Several Jochid princes serving in Hulagu's army also died in suspicious circumstances, and Berke blamed Hulagu.

This does not deny Berke's anger over Baghdad, but it shows that wars in this world rarely have only one cause. Only Allah knows the true intention in Berke's heart.

Status of the report: The causes of this war are stated in the sources; judging the intentions of the heart is impossible for a historian.

REFERENCES:
Rashid al-Din, Jami' al-Tawarikh; modern historical studies.

Deeds are judged by their intentions:

HADITH — SAHIH AL-BUKHARI, NO. 1

حَدَّثَنَا الْحُمَيْدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ ، قَالَ : حَدَّثَنَا سُفْيَانُ ، قَالَ : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ ، قَالَ : أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ ، أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ ، يَقُولُ : سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ، قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ : " إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

TRANSLATION:
'Alqamah ibn Waqqas al-Laythi said: I heard 'Umar ibn al-Khattab say from the pulpit: I heard the Messenger of Allah ﷺ say: ***"Actions are only by intentions, and every person will have only what he intended.*** So whoever's emigration was for a worldly gain he seeks, or a woman he would marry, his emigration is for what he emigrated for."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Al-Humaydi 'Abdullah ibn al-Zubayr, from Sufyan ibn 'Uyaynah, from Yahya ibn Sa'id al-Ansari, from Muhammad ibn Ibrahim al-Taymi, from 'Alqamah ibn Waqqas al-Laythi, from 'Umar ibn al-Khattab رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Revelation, Hadith No. 1.

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:1

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LESSONS

We judge the outward deed and leave intentions to Allah. A Muslim always examines his own intention.

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WAR ON THE TEREK RIVER

HISTORICAL NOTE: 660–661 AH

In 660 AH (1262 CE), Hulagu marched north through Derbent in the Caucasus. At first his army won, but Berke's commander ***Nogai*** counter-attacked. Early in 661 AH (January 1263 CE), on the banks of the ***Terek River***, Hulagu's army was defeated in a battle that lasted from morning until night. As they retreated across the frozen river, the ice broke and many drowned.

Rashid al-Din reports that when Berke saw so many Mongols killed, he said, in effect: "May Allah shame Hulagu, who caused Mongols to be killed by Mongol swords." This war kept Hulagu from avenging the defeat at 'Ayn Jalut in full force.

Status of the report: Narrated in history books such as Tabaqat-i Nasiri by al-Juzjani (a contemporary of Berke), Jami' al-Tawarikh by Rashid al-Din, al-Rawd al-Zahir by Ibn 'Abd al-Zahir and al-Suluk by al-Maqrizi, without a chain by the standards of the Hadith scholars. The story is accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

Rashid al-Din, Jami' al-Tawarikh; al-Maqrizi, al-Suluk li Ma'rifat Duwal al-Muluk.

LESSONS

Allah aids His religion in unexpected ways: division among the enemies themselves protected Egypt and Syria.

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ALLIANCE WITH BAYBARS

HISTORICAL NOTE: LETTERS BETWEEN SARAI AND CAIRO

Between 660 and 661 AH, Sultan Baybars sent letters to Berke through Alan merchants, congratulating him on his Islam and urging him to fight Hulagu. In 661 AH (1263 CE), Berke's envoys arrived in Cairo and were received with great honour. According to Ibn 'Abd al-Zahir and al-Maqrizi, Berke's name was then mentioned in the Friday sermon in Cairo, Makkah and Jerusalem.

The two leaders exchanged gifts and envoys several times. Modern historians note that behind this brotherhood, the two also competed to lead the Muslim world; yet their alliance continued even after Berke's death.

Status of the report: Narrated in history books such as Tabaqat-i Nasiri by al-Juzjani (a contemporary of Berke), Jami' al-Tawarikh by Rashid al-Din, al-Rawd al-Zahir by Ibn 'Abd al-Zahir and al-Suluk by al-Maqrizi, without a chain by the standards of the Hadith scholars. The story is accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

Ibn 'Abd al-Zahir, al-Rawd al-Zahir; al-Maqrizi, al-Suluk li Ma'rifat Duwal al-Muluk; Ibn Kathir, al-Bidayah wa al-Nihayah.

The Qur'an affirms that the believers are brothers:

SURAH AL-HUJURAT 49:10

إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

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The believers are but brothers, so make settlement between your brothers. And fear Allāh that you may receive mercy.

Translation: Sahih International — quran.com/49:10

And the Messenger of Allah ﷺ commanded that a brother be helped:

HADITH — SAHIH AL-BUKHARI, NO. 2444

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا مُعْتَمِرٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " انْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا ". قَالُوا يَا رَسُولَ اللَّهِ هَذَا نَنْصُرُهُ مَظْلُومًا، فَكَيْفَ نَنْصُرُهُ ظَالِمًا قَالَ " تَأْخُذُ فَوْقَ يَدَيْهِ ".

TRANSLATION:

Anas narrated that the Messenger of Allah ﷺ said: ***"Help your brother, whether he is an oppressor or oppressed."*** They said: O Messenger of Allah, we help him when he is oppressed, but how do we help him when he is an oppressor? He said: ***"By holding back his hand (from oppression)."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Musaddad, from Mu'tamir ibn Sulayman, from Humayd al-Tawil, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Oppressions, Hadith No. 2444.

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:2444

LESSONS

The brotherhood of faith joined Sarai and Cairo, though they were thousands of miles apart and their peoples were different.

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MONGOLS, TURKS AND ARABS: ONE UMMAH

The alliance of Berke and Baybars showed something remarkable: a Mongol khan descended from Genghis Khan and a Mamluk sultan who had once been a Kipchak slave were united by faith. Many Mamluks in Egypt came from the steppe ruled by Berke, and the ports of Crimea became a trade route between the two realms.

Race and lineage are not the measure of honour. Allah says:

SURAH AL-HUJURAT 49:13

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقۡنَٰكُم مِّن ذَكَرٖ وَأُنثَىٰ وَجَعَلۡنَٰكُمۡ شُعُوبٗا وَقَبَآئِلَ لِتَعَارَفُوٓاْۚ إِنَّ أَكۡرَمَكُمۡ عِندَ ٱللَّهِ أَتۡقَىٰكُمۡۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٞ ١٣

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allāh is the most righteous of you. Indeed, Allāh is Knowing and Aware.

Translation: Sahih International — quran.com/49:13

LESSONS

Islam gathered peoples who had once killed one another. Honour with Allah is by piety, not by lineage.

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CAMPAIGNS IN THE WEST

HISTORICAL NOTE: POLAND AND THRACE

In Berke's time, the armies of the Golden Horde under the commander Burundai attacked Lithuania and Poland in 657–658 AH (1259–1260 CE). The town of Sandomierz was taken, and Polish sources mention the killing of its people. This is stated here honestly; Islam does not permit the killing of civilians.

In 662–663 AH (1264–1265 CE), Nogai's army raided Thrace in Byzantine territory and freed the Seljuk sultan 'Izz al-Din Kaykawus II, who was being held by the Byzantine emperor, bringing him to the lands of the Golden Horde.

Status of the report: Narrated in history books such as Tabaqat-i Nasiri by al-Juzjani (a contemporary of Berke), Jami' al-Tawarikh by Rashid al-Din, al-Rawd al-Zahir by Ibn 'Abd al-Zahir and al-Suluk by al-Maqrizi, without a chain by the standards of the Hadith scholars. The story is accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

Rashid al-Din, Jami' al-Tawarikh; Polish and Byzantine sources.

LESSONS

A leader's conversion does not automatically change the habits of his whole army. Change needs time, knowledge and firmness.

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JUSTICE AND FREEDOM OF RELIGION

HISTORICAL NOTE: NO COMPULSION

Berke did not force his subjects to embrace Islam. Most Mongols in his realm still followed their old beliefs, and the people of Rus' remained Christian. In 659 AH (1261 CE), an Orthodox bishop was permitted to reside in Sarai to serve the Christians of the capital.

His administration continued the system of tribute from the principalities of Rus', and the census of the people of Rus' begun in Möngke's time continued in his reign.

Status of the report: Narrated in history books such as Tabaqat-i Nasiri by al-Juzjani (a contemporary of Berke), Jami' al-Tawarikh by Rashid al-Din, al-Rawd al-Zahir by Ibn 'Abd al-Zahir and al-Suluk by al-Maqrizi, without a chain by the standards of the Hadith scholars. The story is accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:
Rashid al-Din, Jami' al-Tawarikh; Rus' sources.

The Qur'an affirms that there is no compulsion in religion:

SURAH AL-BAQARAH 2:256

لَآ إِكۡرَاهَ فِي ٱلدِّينِۖ قَد تَّبَيَّنَ ٱلرُّشۡدُ مِنَ ٱلۡغَيِّۚ فَمَن يَكۡفُرۡ بِٱلطَّٰغُوتِ وَيُؤۡمِنۢ
بِٱللَّهِ فَقَدِ ٱسۡتَمۡسَكَ بِٱلۡعُرۡوَةِ ٱلۡوُثۡقَىٰ لَا ٱنفِصَامَ لَهَاۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ٢٥٦

There shall be no compulsion in [acceptance of] the religion. The right course has become distinct from the wrong. So whoever disbelieves in ṭāghūt and believes in Allāh has grasped the most trustworthy handhold with no break in it. And Allāh is Hearing and Knowing.

Translation: Sahih International — quran.com/2:256

And the Messenger of Allah ﷺ promised a lofty station to the just ruler:

HADITH — SAHIH MUSLIM, NO. 1827

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَابْنُ، نُمَيْرٍ قَالُوا حَدَّثَنَا سُفْيَانُ، بْنُ عُيَيْنَةَ عَنْ عَمْرٍو، - يَعْنِي ابْنَ دِينَارٍ - عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ ابْنُ نُمَيْرٍ وَأَبُو بَكْرٍ يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم وَفِي حَدِيثِ زُهَيْرٍ قَالَ قَالَ رَسُولُ اللَّهِ صلى اللَّه

عليه وسلم " إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرَ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ وَكِلْتَا يَدَيْهِ يَمِينٌ الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا " .

TRANSLATION:

'Abdullah ibn 'Amr narrated that the Messenger of Allah ﷺ said: ***"Indeed, the just will be with Allah upon pulpits of light, on the right of the Most Merciful, Mighty and Majestic — and both His hands are right — those who are just in their judgements, with their families and in what they are entrusted with."***

CHAIN OF NARRATION: Narrated by Imam Muslim: from Abu Bakr ibn Abi Shaybah, Zuhayr ibn Harb and Ibn Numayr, from Sufyan ibn 'Uyaynah, from 'Amr ibn Dinar, from 'Amr ibn Aws, from 'Abdullah ibn 'Amr رضى الله عنهما.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Government, Hadith No. 1827.

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

Source: https://sunnah.com/muslim:1827

LESSONS

Islam spreads through truth and justice, not compulsion. A ruler just to all his subjects is a living call to Islam.

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DEATH ON THE BANKS OF THE KURA

HISTORICAL NOTE: 665 AH

Hulagu died in 663 AH (1265 CE), and his son Abaqa continued the war with the Golden Horde. In 665 AH (1266/1267 CE), Berke led his army into the Caucasus to attack Abaqa, but he fell ill and died on the way, near the Kura River and Tiflis.

His body was brought back and buried in Sarai. Al-Maqrizi reports that when news of his death reached Cairo, Sultan Baybars grieved, and the funeral prayer in absentia was held for him.

Status of the report: Narrated in history books such as Tabaqat-i Nasiri by al-Juzjani (a contemporary of Berke), Jami‘ al-Tawarikh by Rashid al-Din, al-Rawd al-Zahir by Ibn ‘Abd al-Zahir and al-Suluk by al-Maqrizi, without a chain by the standards of the Hadith scholars. The story is accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

Rashid al-Din, Jami‘ al-Tawarikh; al-Maqrizi, al-Suluk li Ma‘rifat Duwal al-Muluk; Ibn Kathir, al-Bidayah wa al-Nihayah.

LESSONS

A believer dies while striving. An end met on the road to defending the Muslims is an end to hope for.

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AFTER BERKE: ISLAM IN THE GOLDEN HORDE

Berke's successor, Mengu-Timur, was not a Muslim, but he continued the alliance with the Mamluks. Islam kept spreading among the people and nobles of the Golden Horde, and several later khans embraced Islam. In the time of ***Özbeg Khan*** (713 AH / 1313 CE), Islam became the official religion of the realm.

Muslim peoples such as the Volga Tatars, the Crimean Tatars, the Kazakhs and the Nogais inherit part of this history, and Berke is remembered as the first Mongol khan to open the door of Islam to his realm.

LEGACY	ITS EFFECT
The first Muslim khan	Opened the way for the Islamisation of the Golden Horde
War with Hulagu	Reduced Mongol pressure on Egypt and Syria
Alliance with the Mamluks	Ties between Sarai and Cairo continued after him
Scholars and mosques	Seeds of Islamic learning on the steppe
Freedom of religion	No compulsion on his subjects

LESSONS

The seeds a leader plants may only grow fully generations later. Patience is part of da'wah.

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STORIES AND FIGURES THAT NEED ASSESSMENT

SOURCE NOTE: BETWEEN FACT AND LEGEND

Several things in Berke's story need careful assessment. ***First***, the story of his conversion is told in several versions: raised a Muslim (al-Juzjani), meeting a Bukharan caravan (Rashid al-Din), or through Shaykh al-Bakharzi. The story that Shaykh Najm al-Din Kubra himself converted him is impossible, since Najm al-Din died in 618 AH, when Berke was still a child. ***Second***, Rashid al-Din wrote for the court of Hulagu's descendants, while the Mamluk sources praise Berke; both must be read with care.

Third, the claims that Berke poisoned Sartaq, or that Qutuz was Berke's cousin, are not established. ***Fourth***, the very large army figures in the war with Hulagu, and the number who drowned in the Terek, cannot be confirmed. ***Fifth***, the picture of Berke's whole army embracing Islam in his time is exaggerated; Islam only became the official religion of the Golden Horde under Özbeg Khan.

Status of the report: Berke's Islam, his war with Hulagu and his alliance with Baybars are established; details and figures are uncertain.

REFERENCES:

A comparison of al-Juzjani, Rashid al-Din, the Mamluk sources and modern historical studies.

LESSONS

Honesty about sources does not lessen a figure's honour; it protects us from building pride on legends.

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SOURCES FOR THE STORIES OF BERKE

This table summarises the source and grade of each story, so that readers can distinguish what is authentic from what is merely famous.

STORY	SOURCE	GRADE
Descent from Genghis Khan	Rashid al-Din; al-Juzjani	History
Embracing Islam (c. 650 AH)	al-Juzjani; Rashid al-Din; Jamal al-Qarshi	History; details differ
Islam wipes away what came before	Sahih Muslim 121	Authentic
Scholars in Berke's camp	al-Juzjani	History
Understanding of the religion	Sahih al-Bukhari 71	Authentic
Becoming khan (655 AH)	Rashid al-Din	History
Accusation of poisoning Sartaq	Rus' and Armenian sources	Not established
Anger over Baghdad	Rashid al-Din; al-Juzjani	History
The believers are like one body	Sahih al-Bukhari 6011	Authentic
Actions are by intentions	Sahih al-Bukhari 1	Authentic
Battle of the Terek River (661 AH)	Rashid al-Din; al-Maqrizi	History; figures uncertain
Alliance with Baybars	Ibn 'Abd al-Zahir; al-Maqrizi	History
Help your brother	Sahih al-Bukhari 2444	Authentic
Campaign in Poland (657–658 AH)	Polish sources	History
A bishop in Sarai (659 AH)	Rus' sources	History
The just ruler	Sahih Muslim 1827	Authentic
Death near the Kura River (665 AH)	Rashid al-Din; al-Maqrizi	History
Converted by Najm al-Din Kubra	Late report	Impossible

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PEOPLE, PLACES AND TIMELINE

PERSON	ROLE
Genghis Khan	Berke's grandfather; founder of the Mongol empire
Jochi	Berke's father; eldest son of Genghis Khan
Batu Khan	Berke's brother; founder of the Golden Horde
Sayf al-Din al-Bakharzi	Sufi scholar of Bukhara linked to Berke's conversion
Hulagu	Berke's cousin; destroyer of Baghdad
Nogai	Berke's commander at the Terek River
al-Zahir Baybars	Mamluk sultan; Berke's ally
Özbeg Khan	The khan who made Islam the official religion of the Golden Horde

PLACE	EVENT
Bukhara	Linked to Berke's conversion
Sarai	Capital of the Golden Horde on the Volga
Baghdad	Destroyed by Hulagu (656 AH)
Derbent	The Caucasus pass between the two realms
Terek River	Hulagu's army defeated (661 AH)
Cairo	Berke's envoys received (661 AH)
Kura River	Where Berke died (665 AH)

YEAR	EVENT
c. 604 AH	Berke is born
633–639 AH	The Mongol western campaign
c. 650 AH	Berke embraces Islam
655 AH	Becomes khan of the Golden Horde
656 AH	Hulagu destroys Baghdad
660–661 AH	War with Hulagu; the Terek River
661 AH	Berke's envoys in Cairo
663 AH	Hulagu dies
665 AH	Berke dies
713 AH	Özbeg Khan; Islam official in the Golden Horde

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FREQUENTLY ASKED QUESTIONS ABOUT BERKE KHAN

This chapter answers questions often asked about Berke Khan. The answers are brief; details are in the earlier chapters.

1. WHO WAS BERKE KHAN?

A grandson of Genghis Khan and khan of the Golden Horde (655–665 AH), the first Mongol khan to rule as a Muslim.

2. WHAT WAS THE GOLDEN HORDE?

The realm of Jochi's descendants on the Kipchak steppe, from the Volga River to the Black Sea.

3. WHEN DID HE EMBRACE ISLAM?

Around 650 AH (1252 CE), according to the most famous report.

4. WHO BROUGHT HIM TO ISLAM?

The famous report names Shaykh Sayf al-Din al-Bakharzi of Bukhara; other reports differ.

5. WHAT WAS HIS RELATION TO HULAGU?

They were cousins; Hulagu was a grandson of Genghis Khan through Tolui.

6. WHY DID HE FIGHT HULAGU?

Because of the destruction of Baghdad, and also rivalry over the Caucasus and Azerbaijan.

7. WHAT HAPPENED AT THE TEREK RIVER?

Hulagu's army was defeated early in 661 AH, and many drowned when the ice broke.

8. WHAT WAS HIS RELATION TO BAYBARS?

They allied against Hulagu and exchanged envoys and gifts.

9. DID HE FORCE HIS SUBJECTS TO EMBRACE ISLAM?

No; he allowed his subjects to keep their religion.

10. DID HIS ARMIES COMMIT INJUSTICES?

Yes, among them in the attack on Poland; this is stated honestly.

11. WHEN AND WHERE DID HE DIE?

In 665 AH, near the Kura River, on a campaign against Abaqa.

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12. WHAT IS THE GREATEST LESSON OF HIS STORY?

Allah's guidance can reach anyone, and faith is stronger than ties of blood.

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LESSONS AND CONCLUSION

Berke's story is that of a prince from the people who destroyed the cities of Islam, whose heart Allah opened to Islam, and who chose the bond of faith over the bond of blood — though his armies were not free of injustice and his war was not free of worldly interests.

LESSON	FROM BERKE'S STORY
Guidance belongs to Allah	A grandson of Genghis Khan embraced Islam; Sahih Muslim 121
Staying close to scholars	Scholars in Berke's camp; Sahih al-Bukhari 71
The ummah is like one body	Anger over Baghdad; Sahih al-Bukhari 6011
Guarding one's intention	Religion and worldly interests; Sahih al-Bukhari 1
The brotherhood of faith	Alliance with Baybars; Al-Hujurat 49:10; Sahih al-Bukhari 2444
Honour through piety	Mongols, Turks and Arabs; Al-Hujurat 49:13
No compulsion, and justice	Subjects of other faiths; Al-Baqarah 2:256; Sahih Muslim 1827
Honesty about sources	Legends and figures that need assessment

May we learn from Berke: never to despair of anyone's guidance, to feel the suffering of our brothers in faith wherever they are, and to place the bond of faith above every other bond.

In sha' Allah, the Heroes of Islam series will continue with the story of Osman Gazi, founder of the Ottoman state.

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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 .

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GRADE: SAHIH — contained in Sahih Muslim.

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

HADITH — SAHIH MUSLIM, NO. 1631

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

TRANSLATION:

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

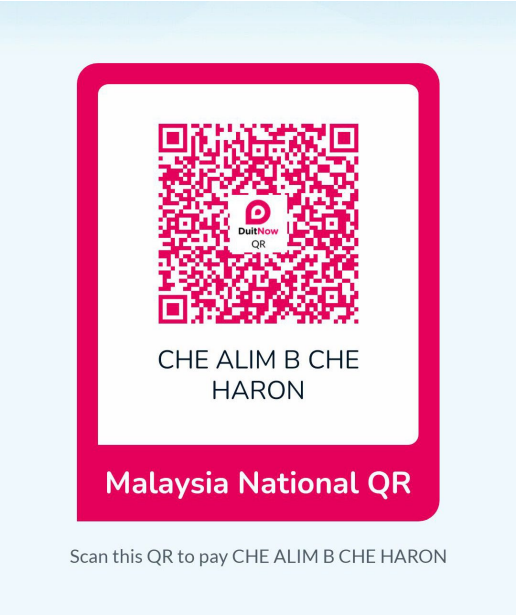
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GRADE: SAHIH — contained in Sahih Muslim.

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

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