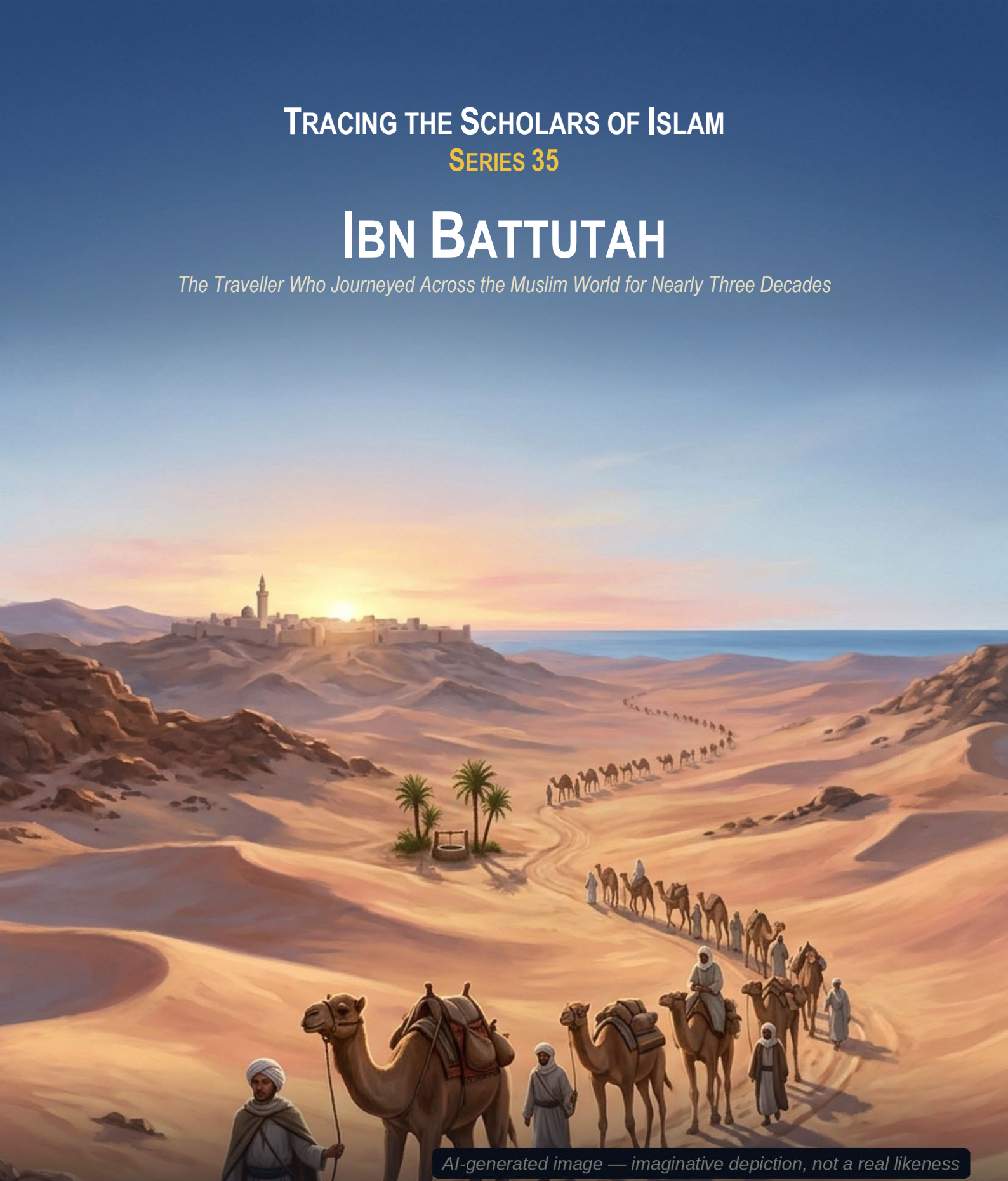
Tracing the Scholars of Islam

Series 35

Ibn Battutah

The Traveller Who Journeyed Across the Muslim World for Nearly Three Decades



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

TRACING THE SCHOLARS OF ISLAM

SERIES 35

IBN BATTUTAH

The Traveller Who Journeyed Across the Muslim World for Nearly Three Decades

وَأَذِّن فِي ٱلنَّاسِ بِٱلْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ

"And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass."

SURAH AL-HAJJ 22:27

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ACKNOWLEDGEMENT

All praise is due to Allah, who called mankind to the Hajj, so that they come from every distant pass. Blessings and peace be upon the Messenger of Allah ﷺ, and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

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

and my sons- and daughters-in-law,

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

This thirty-fifth book of Tracing the Scholars of Islam tells the story of a young man from Tangier who set out for the Hajj and kept travelling for nearly thirty years — even stopping at Samudera Pasai in the Malay world. May his story teach us to travel with prayer, to respect all peoples, and to judge stories honestly.

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ABOUT THE COVER OF THIS EBOOK

The cover of this eBook is an **AI-generated image** — an ***imaginative depiction, not a real likeness*** of Ibn Battutah. This label is also printed on the cover. This time the viewpoint is ***a very wide landscape***: desert, hills and the dawn sky fill almost the whole image.

A young man in a white turban walks in front leading a **camel**, followed by a long **caravan** of merchants and pilgrims winding into the distance. Beside the track stand a **well** and a few **date palms**.

In the background is a **walled town with a mosque minaret** and the blue line of the **Mediterranean Sea**, as **the sun rises** — symbolising the start of his journey from North Africa in 1325 CE.

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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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IBN BATTUTAH

The thirty-fifth book of **Tracing the Scholars of Islam** tells the story of ***Abu 'Abdillah Muhammad ibn 'Abdillah al-Lawati at-Tanji***, known as ***Ibn Battutah*** — jurist, judge and the ***most famous traveller*** in Islamic history.

His travel account, ***Tuhfat an-Nuzzar fi Ghara'ib al-Amsar wa 'Aja'ib al-Asfar*** — better known as ***the Rihla*** — is an important source on the 14th-century Muslim world, including ***Samudera Pasai*** in Sumatra.

This eBook also covers ***the 14th-century Muslim world***, ***honouring guests***, his work as a ***judge*** in Delhi and the Maldives, sailing with ***the monsoon winds***, the ***Hajj*** in his time and today, and how to ***assess the stories*** in the Rihla.

Note: The translation of Qur'anic verses in this eBook is that of Sahih International. The grading of each Hadith is stated in the Hadith box. Information from books of history and modern research is **biographical narration (not Hadith)** *and is placed in the brown "History Note" boxes. A cover image that shows the scholar is an AI-generated image and is marked as such. His year of death is an estimate.*

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THE CALL TO HAJJ

SURAH AL-HAJJ 22:27

وَأَذِّن فِي ٱلنَّاسِ بِٱلۡحَجِّ يَأۡتُوكَ رِجَالٗا وَعَلَىٰ كُلِّ ضَامِرٖ يَأۡتِينَ مِن كُلِّ فَجٍّ عَمِيقٖ

﴿٢٧﴾

And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass.

Translation: Sahih International — quran.com/22:27

Allah commanded the Prophet Abraham عَلَيْهِ السَّلَامُ to call mankind to the Hajj, and they come ***"on foot and on every lean camel"***, from every distant pass. Tafsir Ibn Kathir 22:27.

This call took a 21-year-old man out of Tangier in ***1325 CE***. He intended to perform the Hajj — but his journey lasted nearly ***thirty years***.

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HAJJ FOR THOSE WHO ARE ABLE

SURAH AL 'IMRAN 3:97

فِيهِ ءَايَٰتُۢ بَيِّنَٰتٌ مَّقَامُ إِبۡرَٰهِيمَۖ وَمَن دَخَلَهُۥ كَانَ ءَامِنٗاۗ وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلۡبَيۡتِ مَنِ ٱسۡتَطَاعَ إِلَيۡهِ سَبِيلٗاۚ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِيٌّ عَنِ ٱلۡعَٰلَمِينَ ٩٧

In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe. And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds.

Translation: Sahih International — quran.com/3:97

"to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way". Tafsir Ibn Kathir 3:97.

In Ibn Battutah's time, the journey from Morocco to Makkah took ***many months***, across deserts and seas. "Able" means having ***provisions, health and safety*** on the journey.

IBN BATTUTAH'S TIME	OUR TIME
Walking or riding camels.	Aeroplanes and buses.
Months on the road.	A few hours of flight.
Joining a caravan.	Joining a group with Hajj organisers.
Danger from robbers and disease.	Vaccines, security and modern facilities.

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THE BEST PROVISION

SURAH AL-BAQARAH 2:197

ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ ۚ فَمَن فَرَضَ فِيهِنَّ ٱلْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا
جِدَالَ فِى ٱلْحَجِّ ۗ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ يَعْلَمْهُ ٱللَّهُ ۗ وَتَزَوَّدُوا۟ فَإِنَّ خَيْرَ ٱلزَّادِ
ٱلتَّقْوَىٰ ۚ وَٱتَّقُونِ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٧﴾

Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj. And whatever good you do - Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding.

Translation: Sahih International — quran.com/2:197

Allah says about the Hajj: ***"And take provisions"*** — and indeed ***the best provision is God-consciousness (taqwa)***. Tafsir Ibn Kathir 2:197.

This verse also forbids ***disputing*** and ***disobedience*** during the Hajj. Long journeys test patience; a God-conscious traveller guards his tongue and his manners.

OUTWARD PROVISION	INWARD PROVISION
Food and water	Taqwa and remembrance of Allah.
Money and clothing	Patience and good character.
A means of transport	Knowledge of the Hajj rites.
Travelling companions	A sincere intention for Allah.

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TRAVEL THROUGH THE LAND

SURAH AL-'ANKABUT 29:20

قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ بَدَأَ ٱلْخَلْقَ ۚ ثُمَّ ٱللَّهُ يُنشِئُ ٱلنَّشْأَةَ ٱلْءَاخِرَةَ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٠﴾

Say, [O Muhammad], "Travel through the land and observe how He began creation. Then Allah will produce the final creation. Indeed Allah, over all things, is competent."

Translation: Sahih International — quran.com/29:20

Allah says: ***"Travel through the land and observe how He began creation"***. Tafsir Ibn Kathir 29:20.

SURAH AL-AN'AM 6:11

قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ ثُمَّ ٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ﴿١١﴾

Say, "Travel through the land; then observe how was the end of the deniers."

Translation: Sahih International — quran.com/6:11

And also: ***"Travel through the land; then observe how was the end of the deniers"***. Tafsir Ibn Kathir 6:11.

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TWO PURPOSES OF TRAVEL

PURPOSE IN THE QUR'AN	EXAMPLE IN THE RIHLA
Seeing Allah's creation (29:20)	Ibn Battutah describes rivers, mountains, plants and animals.
Learning from history (6:11)	He saw the ruins of old cities and fallen kingdoms.
Knowing people (49:13)	He recorded the customs and languages of many peoples.

Ibn Battutah's Rihla is an example of ***travelling with eyes that observe and a heart that learns***.

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THE AGE: THE 14TH-CENTURY MUSLIM WORLD

In the 14th century CE, the Muslim world stretched from ***al-Andalus and West Africa*** to ***India and the Malay world***. Though made up of many kingdoms, Muslims shared ***the Arabic language, the Shari'ah and a culture of learning***.

HISTORY NOTE: A CONNECTED WORLD

A jurist from Morocco could become ***a judge in Delhi*** or ***the Maldives***, because jurisprudence and Arabic were recognised across the Muslim world.

Along the roads were ***zawiyas*** and ***khans*** (travellers' lodges) funded by ***endowments (waqf)***, where travellers could stay and eat.

REFERENCES:

Wikipedia, "List of places visited by Ibn Battuta". https://en.wikipedia.org/wiki/List_of_places_visited_by_Ibn_Battuta

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KINGDOMS HE VISITED

KINGDOM	REGION
Marinids	Morocco — Ibn Battutah's homeland.
Mamluks	Egypt, Syria and the Hijaz.
Ilkhanids	Iraq and Persia.
Delhi Sultanate	Northern India.
Samudera Pasai	Northern Sumatra.
Mali Empire	West Africa.

This diversity shows that ***Islamic brotherhood*** goes beyond the borders of kingdoms and peoples.

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WHO WAS IBN BATTUTAH?

Ibn Battutah was ***born in 1304 CE*** in ***Tangier***, Morocco, into a family of scholars and judges of Berber descent (the Lawata tribe). He studied ***Maliki jurisprudence***, knowledge that later opened the door for him to serve as a judge in many lands.

On his travels he performed the Hajj ***several times***, served as a ***judge in Delhi*** under Sultan Muhammad ibn Tughluq for about eight years, and became a judge in the ***Maldive Islands***.

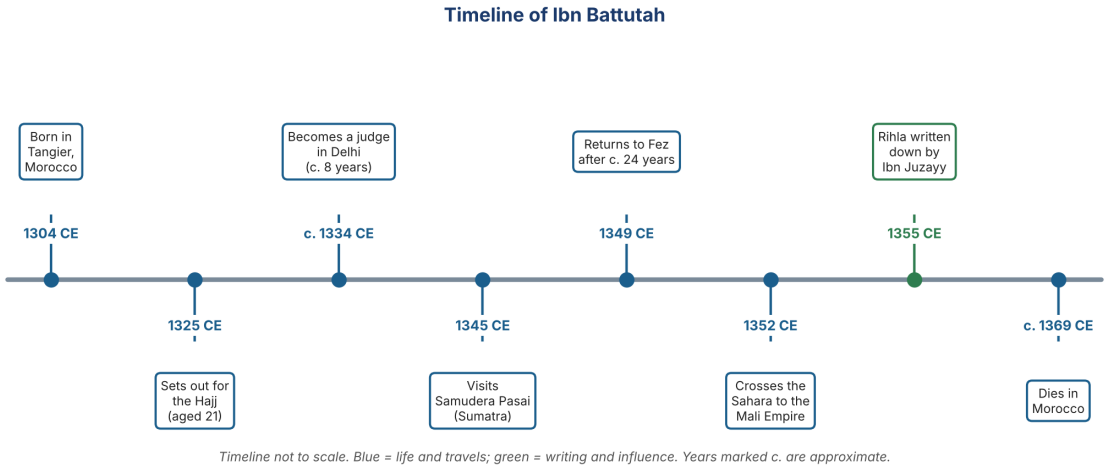


Figure 1: Timeline of Ibn Battutah.

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NEARLY 30 YEARS OF TRAVEL

From Tangier he passed through ***Egypt, Syria, the Hijaz, Iraq, Persia, Yemen, East Africa, Anatolia, Central Asia, India, the Maldives, Sri Lanka, Bengal, Sumatra*** and on to ***China***. After returning to Fez in 1349 CE, he went to ***al-Andalus***, then crossed the ***Sahara*** to the ***Mali Empire***.

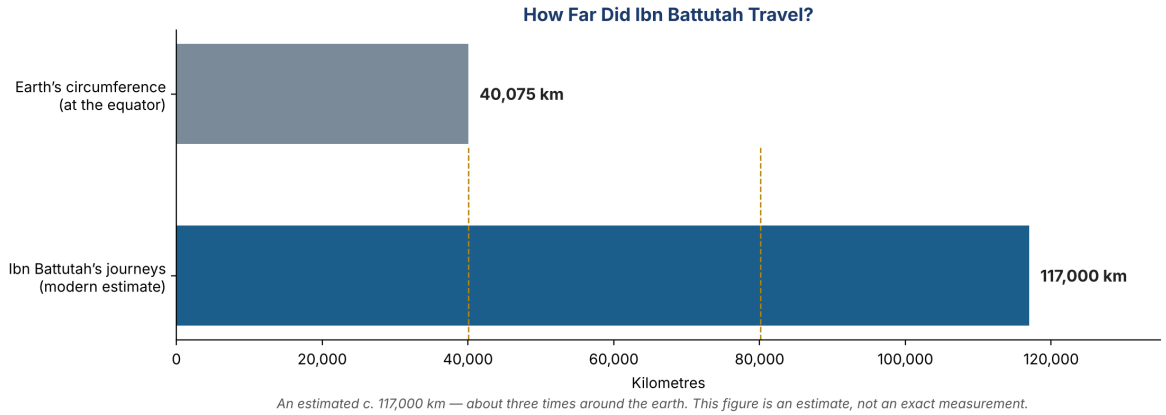


Figure 2: Estimated distance of Ibn Battutah's journeys compared with the earth's circumference.

The earth's circumference at the equator is about ***40,075 km***, based on the earth's radius in ***NASA*** data (NASA: Earth Fact Sheet).

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STAGES OF THE JOURNEY

STAGE	MAIN ROUTE
1325–1327 CE	Tangier to Egypt, Syria and the first Hajj; then Iraq and Persia.
1328–1332 CE	Makkah, Yemen, East Africa and the Gulf.
1332–1334 CE	Anatolia, the Black Sea and Central Asia.
1334–1342 CE	Judge in Delhi.
1342–1346 CE	The Maldives, Sri Lanka, Bengal, Sumatra and China.
1349–1354 CE	Return to Fez; to al-Andalus and Mali.

He crossed ***deserts, mountains and oceans***, riding camels, horses and ships and walking on foot. This endurance came from ***faith and curiosity***.

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PEOPLES AND LANGUAGES

Along the way he met many peoples, languages and customs. The Qur'an calls this diversity ***a sign of Allah's power***:

SURAH AR-RUM 30:22

وَمِنْ ءَايَٰتِهِۦ خَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفُ أَلْسِنَتِكُمْ وَأَلْوَٰنِكُمْ ۚ إِنَّ فِى
ذَٰلِكَ لَءَايَٰتٍ لِّلْعَٰلِمِينَ ﴿٢٢﴾

And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge.

Translation: Sahih International — quran.com/30:22

The ***"diversity of your languages and your colors"*** are signs ***"for those of knowledge"***. Tafsir Ibn Kathir 30:22.

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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 Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.

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

Allah ***"made you peoples and tribes that you may know one another"***. The most noble is ***the most God-conscious***. Tafsir Ibn Kathir 49:13.

PEOPLES HE MET	EXAMPLE FROM THE RIHLA
Arabs and Berbers	Caravan customs and scholars of North Africa.
Turks and Persians	Hospitality in the zawiyas of Anatolia.
Indians	The great court of the Sultan of Delhi.
Malays	The Sultan of Samudera Pasai who loved scholars.
West Africans	Mosques and Friday prayers in Mali.

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HONOURING THE GUEST

In many places, Ibn Battutah was treated as ***an honoured guest*** — given food, lodging and provisions. This is part of the teaching of the Messenger of Allah ﷺ:

HADITH — SAHIH AL-BUKHARI, NO. 6018 (MUTTAFAQ 'ALAYH)

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلاَ يُؤْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ».

TRANSLATION:

Abu Hurayrah رضى الله عنه said: The Messenger of Allah ﷺ said: **"Whoever believes in Allah and the Last Day, let him not harm his neighbour; whoever believes in Allah and the Last Day, let him honour his guest; and whoever believes in Allah and the Last Day, let him speak good or remain silent."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Qutaybah ibn Sa'id, from Abu al-Ahwas, from Abu Hasin, from Abu Salih, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Good Manners, Chapter: Whoever Believes in Allah and the Last Day Should Not Harm His Neighbour, Hadith No. 6018. Also narrated by Muslim (No. 47).

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:6018

LESSONS FROM THIS HADITH

Whoever believes in Allah and the Last Day, let him honour his guest. The culture of honouring guests made long journeys possible in Ibn Battutah's time. The Hadith also teaches ***caring for neighbours*** and ***speaking good or keeping silent***.

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A COMMUNITY LIKE ONE BUILDING

Ibn Battutah could travel so far because Muslims in many lands ***helped one another*** — giving lodging, work and protection to their brothers in faith.

HADITH — SAHIH AL-BUKHARI, NO. 481

حَدَّثَنَا خَلاَّدُ بْنُ يَحْيَى، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي بُرْدَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ «إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ، يَشُدُّ بَعْضُهُ بَعْضًا». وَشَبَّكَ أَصَابِعَهُ.

TRANSLATION:

Abu Musa al-Ash'ari رضى الله عنه narrated that the Prophet ﷺ said: **"A believer to another believer is like a building, each part strengthening the other."** And he interlaced his fingers.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Khallad ibn Yahya, from Sufyan ath-Thawri, from Burayd ibn 'Abdullah ibn Abi Burdah, from his grandfather Abu Burdah ibn Abi Musa, from Abu Musa al-Ash'ari رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Prayer (Kitab as-Salah), Hadith No. 481; also narrated by Muslim (No. 2585).

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:481

LESSONS FROM THIS HADITH

The believers are to one another like a building, each part strengthening the other. A young man from Tangier was welcomed in Delhi and Samudera Pasai because of ***the bond of faith***, not the bond of blood.

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INSTITUTIONS FOR TRAVELLERS

Besides personal hospitality, there were ***institutions*** that helped travellers. Most were funded by ***endowments*** from the wealthy, rulers and scholars.

INSTITUTION	ROLE FOR TRAVELLERS
Zawiya	A place to stay and learn, funded by endowment.
Khan or ribat	A lodge on the caravan road.
Mosque	A place to pray, rest and meet scholars.
Sultan's court	Gifts, employment and protection.

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JUDGE IN DELHI AND THE MALDIVES

Ibn Battutah's knowledge of jurisprudence opened doors for him. In ***Delhi*** he was appointed ***judge*** by Sultan Muhammad ibn Tughluq, and in ***the Maldives*** he also became judge and tried to uphold the Shari'ah.

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 الله 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 رضى الله عنهما narrated that the Messenger of Allah ﷺ said: **"Indeed, the just will be with Allah upon pulpits of light, at the right hand of the Most Merciful, Mighty and Majestic — and both His hands are right hands — those who are just in their judgements, with their families, and in whatever they are put in charge of."**

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

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Government (Kitab al-Imarah), chapter on the virtue of the just ruler, 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 FROM THIS HADITH

The just will be upon pulpits of light with Allah. The office of judge is ***a heavy trust***. True knowledge must be joined with justice in judging.

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HISTORY NOTE: A JUDGE ON THE MOVE

The Rihla tells that Sultan Muhammad ibn Tughluq was known for ***generosity*** but also ***harshness***. Ibn Battutah was once in danger because of the sultan's anger, before being appointed envoy to China.

In the Maldives he married into local families and tried to uphold the law, but later fell out with the nobles and left the islands.

REFERENCES:

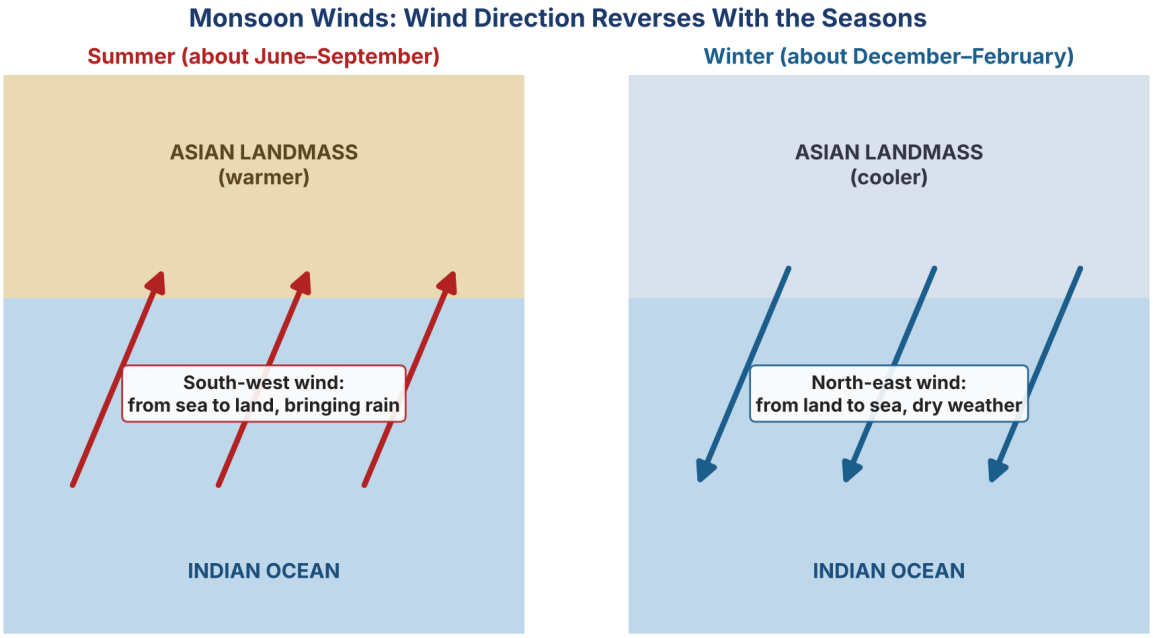
Wikipedia, "List of places visited by Ibn Battuta". https://en.wikipedia.org/wiki/List_of_places_visited_by_Ibn_Battuta

This story teaches that worldly office and honour ***do not last***. What lasts is ***deeds and justice***.

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SAILING WITH THE MONSOON WINDS

To reach the Maldives, Sumatra and China, Ibn Battutah sailed across the ***Indian Ocean***. Trading ships of that time depended on the ***monsoon winds*** — winds that ***reverse direction with the seasons***.



Trading ships sailed with these seasonal winds — Ibn Battutah too had to wait for the right season.

Figure 3: Monsoon winds in the Indian Ocean — wind direction reverses with the seasons.

The word "monsoon" comes from the Arabic ***mawsim*** (season). In summer, the Asian landmass becomes warmer than the ocean, so moist winds blow from sea to land; in winter, the direction reverses (Penn State: Monsoons).

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SURAH LUQMAN 31:31

أَلَمۡ تَرَ أَنَّ ٱلۡفُلۡكَ تَجۡرِي فِي ٱلۡبَحۡرِ بِنِعۡمَتِ ٱللَّهِ لِيُرِيَكُم مِّنۡ ءَايَٰتِهِۦٓۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّكُلِّ صَبَّارٖ شَكُورٖ ٣١

Do you not see that ships sail through the sea by the favor of Allah that He may show you of His signs? Indeed in that are signs for everyone patient and grateful.

Translation: Sahih International — quran.com/31:31

"ships sail through the sea by the favor of Allah". Tafsir Ibn Kathir 31:31.

SURAH ASH-SHURA 42:32–33

وَمِنۡ ءَايَٰتِهِ ٱلۡجَوَارِ فِي ٱلۡبَحۡرِ كَٱلۡأَعۡلَٰمِ ٣٢

And of His signs are the ships in the sea, like mountains.

إِن يَشَأۡ يُسۡكِنِ ٱلرِّيحَ فَيَظۡلَلۡنَ رَوَاكِدَ عَلَىٰ ظَهۡرِهِۦٓۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّكُلِّ صَبَّارٖ شَكُورٖ ٣٣

If He willed, He could still the wind, and they would remain motionless on its surface. Indeed in that are signs for everyone patient and grateful.

Translation: Sahih International — quran.com/42:32-33

"If He willed, He could still the wind, and they would remain motionless on its surface". Tafsir Ibn Kathir 42:32.

Sailors who waited for the monsoon learned ***patience and gratitude*** — the two qualities named at the end of both verses.

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A STOP AT SAMUDERA PASAI

For readers in the Malay world, the part of the Rihla closest to the heart is Ibn Battutah's stop at ***Samudera Pasai***, in northern Sumatra, on his way to China and on his return (around ***1345–1346 CE***).

HISTORY NOTE: IBN BATTUTAH IN SAMUDERA PASAI

According to the Rihla, the ruler of Pasai at that time was ***Sultan al-Malik az-Zahir***, a king of the ***Shafi'i*** school who ***loved scholars and jurists***, and enjoyed discussing knowledge.

Ibn Battutah mentions that the sultan ***walked to the mosque*** for the Friday prayer, and led campaigns against the non-Muslim peoples around him. Ibn Battutah was treated well and given a ship to continue his journey.

This account is among the ***earliest written evidence*** of a well-established Muslim kingdom in the Malay world, and is often cited by historians of Southeast Asia.

REFERENCES:

Wikipedia, "List of places visited by Ibn Battuta". https://en.wikipedia.org/wiki/List_of_places_visited_by_Ibn_Battuta

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LESSONS FOR THE MUSLIMS OF THE MALAY WORLD

IBN BATTUTAH'S ACCOUNT	LESSON
The sultan loved scholars	A leader who honours knowledge brings blessing.
Of the Shafi'i school	The Shafi'i school was established in the Malay world by the 14th century.
The sultan walked to the mosque	The humility of a leader.
A busy port	Islam spread through trade and da'wah.

This account reminds us that the Malay world has been part of the Muslim world's ***network of learning and brotherhood*** for centuries.

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ACROSS THE SAHARA TO MALI

Ibn Battutah's last journey (around ***1352–1353 CE***) was across the ***Sahara Desert*** to the ***Mali Empire*** in West Africa. He joined a salt caravan and stopped at ***Taghaza***, a salt mine in the middle of the desert.

HISTORY NOTE: MALI IN THE RIHLA

Ibn Battutah praised the people of Mali for ***diligence in prayer***, especially the Friday prayer, and for the ***security*** of the land — travellers did not fear robbery.

He also criticised some customs he saw as ***contrary to the Shari'ah***. His account is among the most important written sources on the Mali Empire in the 14th century.

REFERENCES:

Wikipedia, "List of places visited by Ibn Battuta". https://en.wikipedia.org/wiki/List_of_places_visited_by_Ibn_Battuta

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CARAVANS ACROSS THE DESERT

CHALLENGE	HOW CARAVANS MET IT
Lack of water	Moving from well to well with guidance.
Scorching heat	Travelling in the morning and at night.
Losing the way	Hiring skilled guides.
Robbers	Travelling in large groups.

Crossing the Sahara required ***knowledge, preparation and cooperation***. A wise traveller ***learns from local people***.

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THE ACCEPTED HAJJ

Ibn Battutah's journey began with ***the intention of Hajj***. The Messenger of Allah ﷺ explained the reward of an accepted Hajj:

HADITH — SAHIH AL-BUKHARI, NO. 1773

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ سُمَيٍّ، مَوْلَى أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ «الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلاَّ الْجَنَّةُ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: **"(The performance of) 'Umrah is an expiation for the sins committed between it and the next 'Umrah, and the reward of an accepted Hajj (Hajj mabrur) is nothing except Paradise."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yusuf, from Malik, from Sumayy (freed slave of Abu Bakr ibn 'Abd ar-Rahman), from Abu Salih as-Samman, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of 'Umrah, Chapter on the Obligation and Virtue of 'Umrah, Hadith No. 1773.

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:1773

LESSONS FROM THIS HADITH

A ***mabrur*** (accepted) Hajj — performed sincerely, following the Sunnah and free of sin — ***has no reward except Paradise***. The most meaningful journey is the one that brings us ***closer to Allah***.

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THE HAJJ TODAY

According to the ***Saudi General Authority for Statistics (GASTAT)***, ***1,833,164 people*** performed the Hajj in the 1445 AH (2024 CE) season, including ***1,611,310*** pilgrims from abroad (GASTAT).

ORIGIN OF PILGRIMS FROM ABROAD (2024)	PERCENTAGE
Asian countries (non-Arab)	63.3%
Arab countries	22.3%
African countries (non-Arab)	11.3%
Europe, America, Australia and others	3.2%

The call of the Prophet Abraham عَلَيْهِ السَّلَامُ is still answered by millions of people from ***every corner of the world***, including the Malay world.

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THE TRAVELLER'S PRAYER AND COMPANIONS

A traveller is always exposed to danger — Ibn Battutah himself was ***robbed***, ***survived a shipwreck*** and ***fell ill*** on the road. The Messenger of Allah ﷺ taught a prayer for setting out on a journey:

HADITH — SAHIH MUSLIM, NO. 1342

حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّ عَلِيًّا الأَزْدِيَّ، أَخْبَرَهُ أَنَّ ابْنَ عُمَرَ عَلَّمَهُمْ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا اسْتَوَى عَلَى بَعِيرِهِ خَارِجًا إِلَى سَفَرٍ كَبَّرَ ثَلاَثًا ثُمَّ قَالَ «سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى وَمِنَ الْعَمَلِ مَا تَرْضَى اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ عَنَّا بُعْدَهُ اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الأَهْلِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمَنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالأَهْلِ». وَإِذَا رَجَعَ قَالَهُنَّ. وَزَادَ فِيهِنَّ «آيِبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ».

TRANSLATION:

Ibn 'Umar رضى الله عنهما reported that when the Messenger of Allah ﷺ mounted his camel to set out on a journey, he would say "Allahu Akbar" three times, then say: **"Glory be to Him who has subjected this to us, and we could not have done it ourselves, and to our Lord we shall return. O Allah, we ask You on this journey of ours for righteousness and piety, and for deeds that please You. O Allah, make this journey easy for us and shorten its distance for us. O Allah, You are the Companion on the journey and the One who looks after the family. O Allah, I seek refuge in You from the hardships of travel, from a distressing sight, and from an evil return to wealth and family."** And when he returned he said the same, adding: **"We return, repenting, worshipping, and praising our Lord."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Harun ibn 'Abdillah, from Hajjaj ibn Muhammad, from Ibn Jurayj, from Abu az-Zubayr, from 'Ali al-Azdi, from Ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Pilgrimage, Chapter on What to Say When Mounting for a Journey, Hadith No. 1342.

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

Source: https://sunnah.com/muslim:1342

LESSONS FROM THIS HADITH

This prayer reminds us that every mount is ***a blessing subjected to us by Allah***, and that ***Allah is the Companion*** on the journey and ***the Guardian of the family*** left behind.

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DO NOT TRAVEL ALONE

HADITH — SAHIH AL-BUKHARI, NO. 2998

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنِي أَبِي، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم. حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ «لَوْ يَعْلَمُ النَّاسُ مَا فِي الْوَحْدَةِ مَا أَعْلَمُ مَا سَارَ رَاكِبٌ بِلَيْلٍ وَحْدَهُ».

TRANSLATION:

Ibn ‘Umar رضى الله عنهما reported that the Prophet ﷺ said: **“If people knew what I know about (the danger of) being alone, no rider would travel alone at night.”**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari through two chains: from Abu al-Walid, and from Abu Nu‘aym — both from ‘Asim ibn Muhammad ibn Zayd, from his father Muhammad ibn Zayd, from Ibn ‘Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Jihad and Expeditions, chapter on travelling alone, Hadith No. 2998.

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:2998

LESSONS FROM THIS HADITH

Ibn Battutah almost always joined a ***caravan*** or group. Travelling together is ***safer***, and companions help one another in hardship.

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LIKE A TRAVELLER

Ibn Battutah spent nearly half his life as a traveller. The Messenger of Allah ﷺ used the image of a traveller to teach about ***life in this world***:

HADITH — SAHIH AL-BUKHARI, NO. 6416

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ أَبُو الْمُنْذِرِ الطُّفَاوِيُّ، عَنْ سُلَيْمَانَ الأَعْمَشِ، قَالَ حَدَّثَنِي مُجَاهِدٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ أَخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمَنْكِبِي فَقَالَ «كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ، أَوْ عَابِرُ سَبِيلٍ». وَكَانَ ابْنُ عُمَرَ يَقُولُ إِذَا أَمْسَيْتَ فَلاَ تَنْتَظِرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلاَ تَنْتَظِرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ.

TRANSLATION:

'Abdullah ibn 'Umar رضى الله عنهما said: The Messenger of Allah ﷺ took hold of my shoulder and said: **"Be in this world as though you were a stranger or a traveller."** Ibn 'Umar used to say: "When evening comes, do not wait for the morning; when morning comes, do not wait for the evening. Take from your health for your sickness, and from your life for your death."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Ali ibn 'Abdullah al-Madini, from Abu al-Mundhir at-Tufawi, from Sulayman al-A'mash, from Mujahid, from 'Abdullah ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Softening of Hearts, Hadith No. 6416.

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:6416

LESSONS FROM THIS HADITH

Be in this world as though you were a stranger or a traveller. A traveller is not attached to his stopping places; he always remembers ***his final destination***. So too a Muslim in this world — always ready for ***the Hereafter***.

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THE BLACK DEATH OF 1348

On his way home, Ibn Battutah witnessed the ***Black Death*** — the plague that swept the world in the mid-14th century CE.

HISTORY NOTE: PLAGUE IN DAMASCUS AND CAIRO

The Rihla records that in ***Damascus*** deaths reached about ***2,400 a day*** at the peak, and in ***Cairo*** far more.

The people of Damascus ***fasted for three days***, then gathered in the Umayyad Mosque to pray. On his way home, at Taza, Ibn Battutah learned that ***his mother had died*** of the plague.

REFERENCES:

Excerpt from the Rihla translation (Gibb). https://rolfgross.dreamhosters.com/Battuta-Web/Rihla-12/Rihla-12.html

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HADITH — SAHIH AL-BUKHARI, NO. 5728

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي حَبِيبُ بْنُ أَبِي ثَابِتٍ، قَالَ سَمِعْتُ إِبْرَاهِيمَ بْنَ سَعْدٍ، قَالَ سَمِعْتُ أُسَامَةَ بْنَ زَيْدٍ، يُحَدِّثُ سَعْدًا عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ «إِذَا سَمِعْتُمْ بِالطَّاعُونِ بِأَرْضٍ فَلاَ تَدْخُلُوهَا، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلاَ تَخْرُجُوا مِنْهَا». فَقُلْتُ أَنْتَ سَمِعْتَهُ يُحَدِّثُ سَعْدًا وَلاَ يُنْكِرُهُ قَالَ نَعَمْ.

TRANSLATION:

Usamah ibn Zayd رضى الله عنهما narrated to Sa'd (ibn Abi Waqqas) رضى الله عنه that the Prophet ﷺ said: "**If you hear of a plague in a land, do not enter it; and if it breaks out in a land while you are in it, do not leave it.**" (Ibrahim ibn Sa'd said:) I asked, "Did you yourself hear him narrate it to Sa'd, and Sa'd did not deny it?" He replied, "Yes."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Hafs ibn 'Umar, from Shu'bah, from Habib ibn Abi Thabit, from Ibrahim ibn Sa'd, from Usamah ibn Zayd رضى الله عنهما, who narrated it to Sa'd ibn Abi Waqqas رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Medicine (Kitab at-Tibb), chapter on what has been mentioned about the plague, Hadith No. 5728.

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:5728

LESSONS FROM THIS HADITH

Do not enter a land struck by plague, and do not leave it. This Hadith is a basis of ***quarantine*** — limiting movement to stop a disease spreading.

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PLAGUE ACCORDING TO SCIENCE

According to the ***WHO***, plague is caused by the bacterium ***Yersinia pestis***, usually found in small mammals and their ***fleas***. It can be treated with ***antibiotics*** if detected early (WHO: Plague).

FORM OF PLAGUE (WHO)	DESCRIPTION
Bubonic plague	Most common; swollen, painful lymph nodes.
Pneumonic plague	Affects the lungs; the most contagious form.
Septicaemic plague	Bacteria multiply in the blood.

This eBook is ***not medical advice***. Follow the instructions of health authorities during an epidemic, as the Messenger of Allah ﷺ taught.

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THE RIHLA AND IBN JUZAYY

By order of the Marinid Sultan ***Abu 'Inan***, Ibn Battutah dictated his story to a man of letters, ***Ibn Juzayy***. The Rihla was completed in ***1355 CE***.

HISTORY NOTE: HOW THE RIHLA WAS WRITTEN

Ibn Juzayy ***arranged*** Ibn Battutah's stories, polished the language, and ***added passages*** from other works, including the earlier Rihla of ***Ibn Jubayr***.

Because it was written years after the journeys, some dates and details may be ***inaccurate***. Modern historians compare the Rihla with other sources to assess its accuracy.

REFERENCES:

Ross E. Dunn, The Adventures of Ibn Battuta.

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ASSESSING STORIES CAREFULLY

HADITH — SAHIH MUSLIM, INTRODUCTION NO. 5 — FROM IMAM MUSLIM'S OWN INTRODUCTION

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالاَ حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ».

TRANSLATION:

The Messenger of Allah ﷺ said: **"It is enough of a lie for a person to narrate everything he hears."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from 'Ubaydullah ibn Mu'adh al-'Anbari, from his father Mu'adh ibn Mu'adh; and from Muhammad ibn al-Muthanna, from 'Abd ar-Rahman ibn Mahdi, both from Shu'bah, from Khubayb ibn 'Abd ar-Rahman, from Hafs ibn 'Asim. In the following narration, Imam Muslim narrates it with a connected chain: from Abu Bakr ibn Abi Shaybah, from 'Ali ibn Hafs, from Shu'bah, with the same chain, from Hafs ibn 'Asim, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in the Introduction to Sahih Muslim, Hadith No. 5; the connected narration through Abu Hurairah is in the Introduction, narration 7 (sunnah.com/muslim/introduction/7).

GRADE: SAHIH — Imam Muslim placed it in the Introduction to Sahih Muslim and narrated it with a connected chain through Abu Hurairah رضى الله عنه.

Source: https://sunnah.com/muslim:5

LESSONS FROM THIS HADITH

It is enough of a lie for a person to narrate everything he hears. When reading travel stories — then, or on social media today — we must ***check*** before believing and sharing them.

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ESTABLISHED REPORTS AND POPULAR STORIES

The table below separates what is established from what needs checking about Ibn Battutah.

STORIES AND THEIR STATUS

POPULAR CLAIM	STATUS
Ibn Battutah set out from Tangier for the Hajj in 1325 CE.	Established in the Rihla and accepted by historians.
He stopped at Samudera Pasai.	Generally accepted by historians; his account agrees with other sources on Pasai.
He travelled about 117,000 km.	A modern estimate, not an exact measurement.
The Rihla was written by Ibn Battutah himself.	Not accurate. He dictated it to Ibn Juzayy, who edited it and added passages from other works, such as the Rihla of Ibn Jubayr.
He really visited every place in the Rihla.	Disputed. Researchers (such as Gibb and Dunn) doubt some journeys, for example to Bulghar and parts of China.
His contemporaries believed all his stories.	No. Ibn Khaldun records that some people in Fez doubted his stories.

REFLECTION — HONOURING WITHOUT EXAGGERATING

Although some parts are disputed, Ibn Battutah's Rihla remains ***a very valuable historical source***. We honour it by ***accepting what is established*** and ***marking what is doubtful***.

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LESSONS AND CONCLUSION

LESSONS FROM THIS EBOOK

First: Answer the call to Hajj when able (22:27; 3:97).

Second: The best provision is taqwa (2:197).

Third: Travel to see creation and learn lessons (29:20; 6:11).

Fourth: The diversity of languages and peoples is a sign of Allah's power (30:22; 49:13).

Fifth: Honour your guests (Sahih al-Bukhari 6018).

Sixth: The believers are like one building (Sahih al-Bukhari 481).

Seventh: Be just in every trust (Sahih Muslim 1827).

Eighth: Be patient and grateful like sailors waiting for the wind (31:31; 42:32–33).

Ninth: An accepted Hajj has no reward but Paradise (Sahih al-Bukhari 1773).

Tenth: Begin journeys with prayer and companions (Sahih Muslim 1342; Sahih al-Bukhari 2998).

Eleventh: Live in this world like a traveller; keep the etiquette of epidemics (Sahih al-Bukhari 6416, 5728).

Twelfth: Check stories before spreading them (Introduction to Sahih Muslim 5).

CONCLUSION

After the Rihla was completed in ***1355 CE***, Ibn Battutah served as a judge in Morocco and ***died around 1368–1369 CE***. The next book of **Tracing the Scholars of Islam**, in sha Allah, will tell the story of ***Ibn Khaldun***, the father of historiography and sociology. Wallahu a'lam.

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GLOSSARY AND REFLECTION QUESTIONS

GLOSSARY

TERM	MEANING
Rihla	A travel account.
Qadi (judge)	A judge who rules according to the Shari'ah.
Caravan	A group of travellers or merchants.
Zawiya	A place of worship, learning and lodging for travellers.
Monsoon	A wind that reverses direction with the seasons.
Mabrur Hajj	A Hajj accepted by Allah.
Samudera Pasai	A Muslim kingdom in northern Sumatra.

REFLECTION QUESTIONS

1. What does "able" mean in the obligation of Hajj (3:97)?

2. What is the best provision for a traveller (2:197)?

3. How did the culture of honouring guests help Ibn Battutah?

4. What did Ibn Battutah record about the Sultan of Samudera Pasai?

5. Why must we check stories before spreading them?

SUGGESTED ACTIVITIES

Activity 1: On a world map, mark the cities Ibn Battutah visited, including Samudera Pasai.

Activity 2: Memorise the traveller's prayer and say it every time you set out on a journey with your family.

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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."

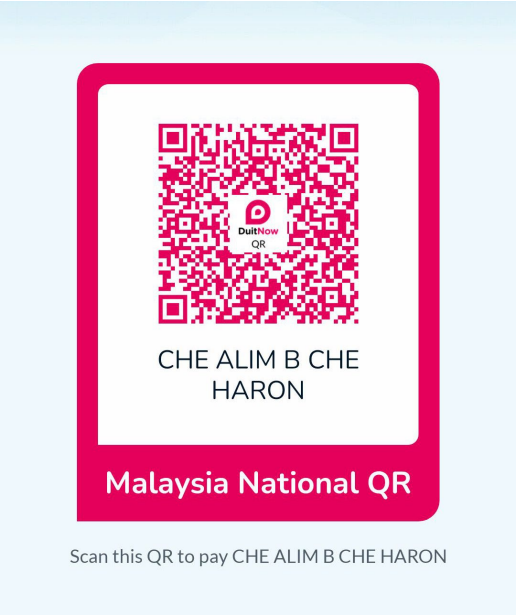
CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

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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