Tracing the Scholars of Islam

Series 36

Ibn Khaldun

The Father of Historiography and Sociology Who Studied the Rise and Fall of Nations



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TRACING THE SCHOLARS OF ISLAM

SERIES 36

IBN KHALDUN

The Father of Historiography and Sociology Who Studied the Rise and Fall of Nations

لَهُۥ مُعَقِّبَٰتٌ مِّنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ يَحْفَظُونَهُۥ مِنْ أَمْرِ ٱللَّهِ ۗ إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ ۗ وَإِذَآ أَرَادَ ٱللَّهُ بِقَوْمٍ سُوٓءًا فَلَا مَرَدَّ لَهُۥ ۚ وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٍ

"For each one are successive [angels] before and behind him who protect him by the decree of Allah. Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron."

SURAH AR-RA'D 13:11

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ACKNOWLEDGEMENT

All praise is due to Allah, who does not change the condition of a people until they change what is in themselves. 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-sixth book of Tracing the Scholars of Islam tells the story of a historian, judge and statesman from Tunis, who wrote a book on the causes of the rise and fall of nations. May his story teach us to check every report, to carry the trust of leadership, and to begin change with ourselves.

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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 Khaldun. This label is also printed on the cover. This time the viewpoint is ***a reflection on the water***: the lower half of the image is the calm pool of a madrasa courtyard.

An elderly scholar in a white turban and dark robe stands at the edge of the pool, holding **a book** against his chest. His reflection, the minaret and the arches are mirrored in the water.

The setting is a **Mamluk madrasa in Cairo** — striped red-and-cream stone arches (*ablaq*), a **carved wooden balcony (mashrabiya)** and **lanterns** just being lit at dusk — where he taught and served as a judge late in life.

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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 KHALDUN

The thirty-sixth book of **Tracing the Scholars of Islam** tells the story of ***Abu Zayd 'Abd ar-Rahman ibn Muhammad ibn Khaldun al-Hadrami***, historian, Maliki jurist, judge and statesman born in ***Tunis***.

His work, ***the Muqaddimah*** — the "Introduction" to his history ***Kitab al-'Ibar*** — explains ***the causes of the rise and fall of nations***. Many modern scholars call him ***a pioneer of sociology, economics and the philosophy of history***.

This eBook also covers the ***Black Death*** that took his family, ***nomadic and urban*** life, the theory of ***'asabiyyah***, his views on ***economics, taxation and education***, his method of ***checking reports***, and his meeting with ***Timur*** at Damascus.

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.*

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CHANGE BEGINS WITHIN

SURAH AR-RA'D 13:11

لَهُۥ مُعَقِّبَٰتٌ مِّنۢ بَيۡنِ يَدَيۡهِ وَمِنۡ خَلۡفِهِۦ يَحۡفَظُونَهُۥ مِنۡ أَمۡرِ ٱللَّهِۗ إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوۡمٍ حَتَّىٰ يُغَيِّرُواْ مَا بِأَنفُسِهِمۡۗ وَإِذَآ أَرَادَ ٱللَّهُ بِقَوۡمٖ سُوٓءٗا فَلَا مَرَدَّ لَهُۥۚ وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٖ ١١

For each one are successive [angels] before and behind him who protect him by the decree of Allah. Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron.

Translation: Sahih International — quran.com/13:11

This verse states a ***law of Allah (sunnatullah)*** in human history: ***"Indeed, Allah will not change the condition of a people until they change what is in themselves"***. Tafsir Ibn Kathir 13:11.

Ibn Khaldun spent his life watching kingdoms ***rise and fall*** in North Africa, al-Andalus and Egypt — and trying to understand ***why***.

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A LAND WHOSE PEOPLE ARE REFORMERS

SURAH HUD 11:117

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ ٱلْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ ﴿١١٧﴾

And your Lord would not have destroyed the cities unjustly while their people were reformers.

Translation: Sahih International — quran.com/11:117

"And your Lord would not have destroyed the cities unjustly while their people were reformers". Tafsir Ibn Kathir 11:117.

A society that has ***people who set things right*** (muslihun) is protected. Great change in history begins with small change in ***the self, the family and the community***.

LEVEL OF CHANGE	EXAMPLE
The self	Improving intention, character and knowledge.
The family	Raising children with manners and faith.
The community	Cooperating in good and preventing wrong.
The nation	Just leaders and trustworthy citizens.

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DAYS THAT ALTERNATE

SURAH AL 'IMRAN 3:140

إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ مِّثْلُهُۥ ۚ وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿١٤٠﴾

If a wound should touch you - there has already touched the [opposing] people a wound similar to it. And these days [of varying conditions] We alternate among the people so that Allah may make evident those who believe and [may] take to Himself from among you martyrs - and Allah does not like the wrongdoers.

Translation: Sahih International — quran.com/3:140

Allah says about victory and defeat: ***"these days [of varying conditions] We alternate among the people"***. Tafsir Ibn Kathir 3:140.

No kingdom ***lasts forever***. This was Ibn Khaldun's key observation: every state passes through ***birth, peak and decline***.

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LEARNING FROM EARLIER PEOPLES

SURAH AR-RUM 30:9

أَوَلَمۡ يَسِيرُواْ فِي ٱلۡأَرۡضِ فَيَنظُرُواْ كَيۡفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبۡلِهِمۡۚ كَانُوٓاْ
أَشَدَّ مِنۡهُمۡ قُوَّةٗ وَأَثَارُواْ ٱلۡأَرۡضَ وَعَمَرُوهَآ أَكۡثَرَ مِمَّا عَمَرُوهَا وَجَآءَتۡهُمۡ رُسُلُهُم
بِٱلۡبَيِّنَٰتِۖ فَمَا كَانَ ٱللَّهُ لِيَظۡلِمَهُمۡ وَلَٰكِن كَانُوٓاْ أَنفُسَهُمۡ يَظۡلِمُونَ ٩

Have they not traveled through the earth and observed how was the end of those before them? They were greater than them in power, and they plowed the earth and built it up more than they have built it up, and their messengers came to them with clear evidences. And Allah would not ever have wronged them, but they were wronging themselves.

Translation: Sahih International — quran.com/30:9

"Have they not traveled through the earth and observed how was the end of those before them?" They were ***"greater than them in power"***. Tafsir Ibn Kathir 30:9.

The Qur'an tells us to ***study history*** to learn lessons. Ibn Khaldun named his history ***Kitab al-'Ibar*** — "The Book of Lessons" — because the purpose of history is ***to take heed***.

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THE AGE: THE 14TH-CENTURY MUSLIM WORLD

In Ibn Khaldun's time, North Africa and al-Andalus were divided into several small states that ***often fought each other***. In the East, the ***Mamluk*** state in Egypt was strong, but the threat of ***Timur*** from Central Asia was drawing near.

HISTORY NOTE: A TURBULENT AGE

Ibn Khaldun served many states — the ***Hafsids*** in Tunis, the ***Marinids*** in Fez, the ***Nasrids*** in Granada — and watched these courts ***rise and fall*** within short periods.

This direct experience became ***the material*** of the Muqaddimah. He did not only read history; he ***lived inside it***.

REFERENCES:

Britannica, "Ibn Khaldun" (summary). https://www.Britannica.com/summary/Ibn-Khaldun

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STATES IBN KHALDUN KNEW

STATE	REGION AND IBN KHALDUN'S ROLE
Hafsids	Tunis and Bijaya; his homeland and a place he served.
Marinids	Fez, Morocco; he was a court secretary.
Nasrids	Granada, al-Andalus; he was envoy to Castile.
Mamluks	Cairo, Egypt; he was a teacher and judge.

This divided Muslim world shows how important ***unity*** is — the theme at the heart of Ibn Khaldun's thought.

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WHO WAS IBN KHALDUN?

Ibn Khaldun was ***born in 1332 CE*** in ***Tunis***, into an Andalusian Arab family originally from ***Seville***.

He served at the courts of ***Fez***, ***Granada*** and ***Bijaya***, and was even ***Granada's envoy*** to King Pedro of Castile in Seville. His life was full of ***ups and downs*** — he was imprisoned, and changed masters several times.

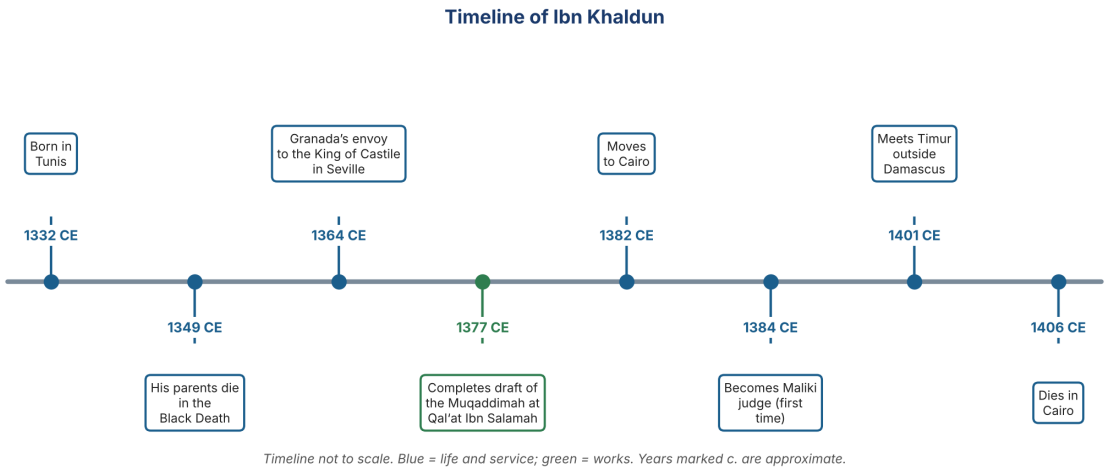


Figure 1: Timeline of Ibn Khaldun.

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THE BLACK DEATH AND LOSS

At the age of ***17***, ***both his parents died*** in the ***Black Death*** (1348–1349 CE), together with many of his teachers. The plague swept North Africa, Europe and West Asia, changing the lives of millions.

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***. Ibn Khaldun later wrote that epidemics can ***weaken states and cities***, because many inhabitants and workers die.

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TRIALS THAT SHAPED A SCHOLAR

Losing parents and teachers at a young age is ***a heavy trial***. Yet Ibn Khaldun kept learning and became one of the greatest scholars in Islamic history.

TRIALS IN IBN KHALDUN'S LIFE	HOW HE FACED THEM
Death of his parents in the plague	He continued his studies.
Imprisonment	He kept writing and thinking.
Loss of office	He withdrew and wrote the Muqaddimah.
Loss of his family in a shipwreck	He was patient and continued as a judge.

This eBook is ***not medical advice***. During an epidemic, follow the instructions of health authorities.

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THE MUQADDIMAH

In ***1375 CE***, Ibn Khaldun left politics and stayed at ***Qal'at Ibn Salamah***, a remote fortress in Algeria. There, in about ***five months***, he completed the draft of ***the Muqaddimah*** in ***1377 CE***.

In this book he discusses ***nomadic and urban society***, ***kingship and the caliphate***, ***economics, taxation and labour***, and ***the sciences and education***. He also set out ***a method for criticising historical reports***.

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CONTENTS OF THE MUQADDIMAH

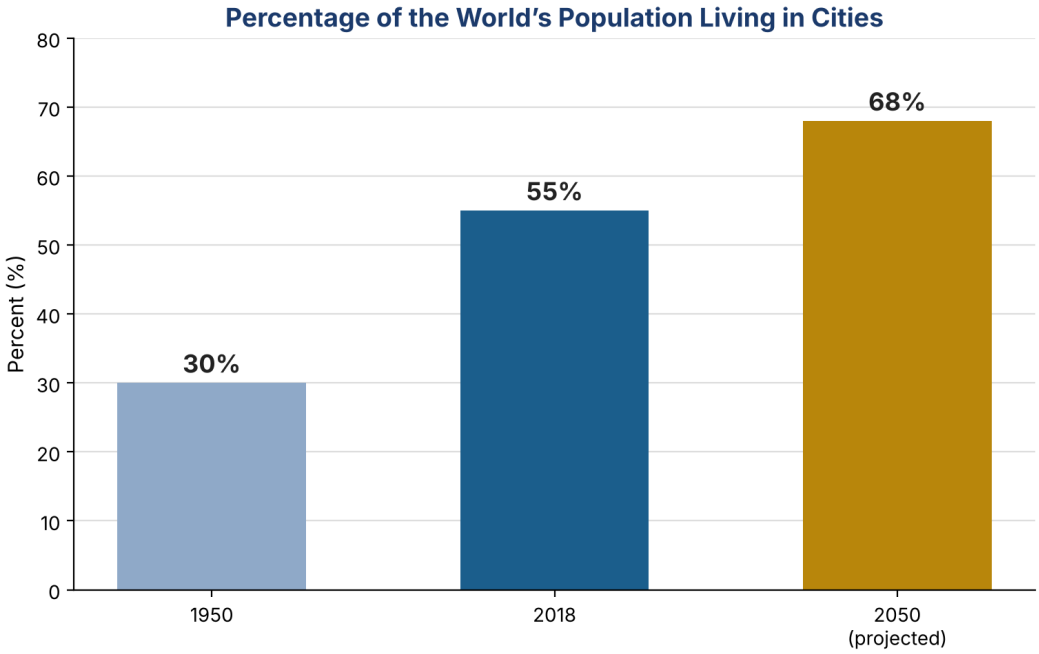
PART	TOPICS DISCUSSED
The earth and humanity	Climate, geography and their effects on people.
Nomads and cities	Ways of life and the traits of societies.
The state	‘Asabiyyah, the caliphate and the lifespan of dynasties.
Cities and civilisation	Building cities and prosperity.
Economy	Labour, prices, taxes and trade.
Knowledge	Types of sciences and how to teach them.

Franz Rosenthal translated the Muqaddimah into English in ***1958***. Britannica describes Ibn Khaldun as ***the greatest premodern Arab historian*** (Britannica).

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NOMADS AND CITIES

Ibn Khaldun distinguished two ways of life: ***badawa*** (nomadic life in the desert and countryside) and ***hadara*** (urban life). In his view, nomadic society is more ***hardy and united***, while urban society is more ***prosperous but easily complacent***.



Source: UN, World Urbanization Prospects 2018. Ibn Khaldun distinguished nomadic life from urban life (hadara).

Figure 2: Percentage of the world's population living in cities.

According to the ***UN***, about ***55%*** of the world's population lived in cities in 2018, projected to rise to ***68%*** by 2050 (UN).

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BADAWA AND HADARA

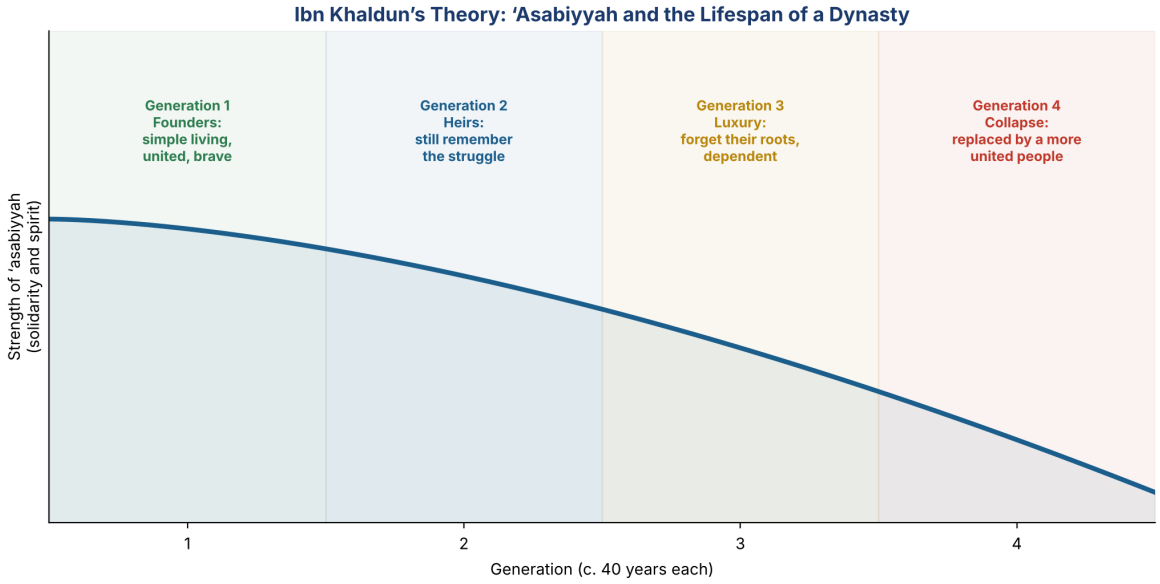
BADAWA (NOMADIC)	HADARA (URBAN)
Simple living.	Comfortable and luxurious living.
Endurance in hardship.	Dependence on conveniences.
Strong ‘asabiyyah.	Weakening ‘asabiyyah.
Few sciences and crafts.	Sciences, crafts and trade flourish.

A lesson for us: city life brings ***convenience***, but we must guard ***moderation, endurance and unity*** so as not to become complacent.

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‘ASABIYYAH AND THE LIFESPAN OF DYNASTIES

The most famous concept in the Muqaddimah is ***‘asabiyyah*** — ***group solidarity and spirit*** that enables a people to build a state.



Simplified chart based on the Muqaddimah. Ibn Khaldun estimated the lifespan of a dynasty at about three generations (c. 120 years).

Figure 3: The theory of ‘asabiyyah — how a dynasty rises and falls over about three to four generations.

HISTORY NOTE: LUXURY AND DECLINE

According to Ibn Khaldun, the founding generation lives ***simply and united***. Later generations begin to ***live in luxury***, so ***‘asabiyyah weakens***, taxes rise, and the state is finally ***replaced*** by another, more united people.

He estimated the usual lifespan of a dynasty at about ***three generations*** (around 120 years). This is not a fixed law, but an ***observation*** based on the history he studied.

REFERENCES:

Wikipedia, “Muqaddimah”. https://en.wikipedia.org/wiki/Muqaddimah

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UNITY IN THE QUR'AN AND SUNNAH

SURAH AL 'IMRAN 3:103

وَٱعۡتَصِمُواْ بِحَبۡلِ ٱللَّهِ جَمِيعٗا وَلَا تَفَرَّقُواْۚ وَٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ كُنتُمۡ أَعۡدَآءٗ فَأَلَّفَ بَيۡنَ قُلُوبِكُمۡ فَأَصۡبَحۡتُم بِنِعۡمَتِهِۦٓ إِخۡوَٰنٗا وَكُنتُمۡ عَلَىٰ شَفَا حُفۡرَةٖ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنۡهَاۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمۡ ءَايَٰتِهِۦ لَعَلَّكُمۡ تَهۡتَدُونَ ١٠٣

And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.

Translation: Sahih International — quran.com/3:103

"hold firmly to the rope of Allah all together and do not become divided". Tafsir Ibn Kathir 3:103.

SURAH AL-ANFAL 8:46

وَأَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَنَٰزَعُواْ فَتَفۡشَلُواْ وَتَذۡهَبَ رِيحُكُمۡۖ وَٱصۡبِرُوٓاْۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ٤٦

And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient.

Translation: Sahih International — quran.com/8:46

"do not dispute and [thus] lose courage and [then] your strength would depart". Tafsir Ibn Kathir 8:46.

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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. Ibn Khaldun explained that ***religion*** can strengthen 'asabiyyah, because it unites hearts and removes harmful rivalry. Unity founded on ***faith*** is stronger than unity founded on lineage alone.

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LUXURY AND DECLINE

Ibn Khaldun observed that ***excessive luxury*** weakens spirit and unity. The Qur'an had long warned of this:

SURAH AL-ISRA' 17:16

وَإِذَآ أَرَدْنَآ أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا۟ فِيهَا فَحَقَّ عَلَيْهَا ٱلْقَوْلُ فَدَمَّرْنَـٰهَا تَدْمِيرًا ﴿١٦﴾

And when We intend to destroy a city, We command its affluent but they defiantly disobey therein; so the word comes into effect upon it, and We destroy it with [complete] destruction.

Translation: Sahih International — quran.com/17:16

"We command its affluent but they defiantly disobey therein". Tafsir Ibn Kathir 17:16.

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SURAH AL-QASAS 28:58

وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍۭ بَطِرَتْ مَعِيشَتَهَا ۖ فَتِلْكَ مَسَٰكِنُهُمْ لَمْ تُسْكَن مِّنۢ بَعْدِهِمْ إِلَّا قَلِيلًا ۖ وَكُنَّا نَحْنُ ٱلْوَٰرِثِينَ ﴿٥٨﴾

And how many a city have We destroyed that was insolent in its [way of] living, and those are their dwellings which have not been inhabited after them except briefly. And it is We who were the inheritors.

Translation: Sahih International — quran.com/28:58

"how many a city have We destroyed that was insolent in its [way of] living". Tafsir Ibn Kathir 28:58.

SIGNS OF WEAKNESS (IBN KHALDUN)	LESSONS FOR TODAY
Luxury and waste	Simple, grateful living.
Heavy taxes	Just management of public wealth.
Leaders distant from the people	Leaders who are close and listen.
Weak unity	Strengthening brotherhood.

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ECONOMY, LABOUR AND TAXES

Ibn Khaldun was among the first to write in detail about ***economics***. He stressed that ***human work and labour*** are the main source of wealth.

HADITH — SAHIH AL-BUKHARI, NO. 2072

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا عِيسَى، عَنْ ثَوْرٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنِ الْمِقْدَامِ ـ رضى الله عنه ـ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِهِ، وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ ـ عَلَيْهِ السَّلاَمُ ـ كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِهِ ».

TRANSLATION:

Al-Miqdam رضى الله عنه narrated that the Messenger of Allah ﷺ said: **"No one has ever eaten food better than what he eats from the work of his own hands. And the Prophet of Allah David عَلَيْهِ السَّلَامُ used to eat from the work of his own hands."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ibrahim ibn Musa, from 'Isa ibn Yunus, from Thawr ibn Yazid, from Khalid ibn Ma'dan, from al-Miqdam ibn Ma'dikarib رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Sales (Kitab al-Buyu'), chapter on a man's earning and the work of his hands, Hadith No. 2072.

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:2072

LESSONS FROM THIS HADITH

The best food is what one earns by one's own hands. Ibn Khaldun's view agrees with this Hadith: a society prospers when its people ***work and strive***.

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TAXES IN THE MUQADDIMAH

Ibn Khaldun observed that at the beginning of a dynasty, ***taxes are low*** but revenue is ***high***, because people are eager to work. When taxes rise too high, people ***strive less*** and the state's revenue ***falls***.

IBN KHALDUN'S OBSERVATION	MEANING
Labour is the source of value	Wealth comes from human effort.
Division of labour	Cooperation in society increases output.
Excessive taxes	Weaken the will to work and trade.
The state trading	Harms merchants and markets.

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KNOWLEDGE AND EDUCATION

The last part of the Muqaddimah discusses ***knowledge and teaching***. Ibn Khaldun advised teachers to teach ***gradually***, from the simple to the difficult, and not to be ***harsh*** with students.

HADITH — SAHIH MUSLIM, NO. 2699

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلاَّ نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلاَئِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ».

TRANSLATION:

Abu Hurayrah رضى الله عنه said: The Messenger of Allah ﷺ said: "Whoever relieves a believer of one of the hardships of this world, Allah will relieve him of one of the hardships of the Day of Resurrection. Whoever makes things easy for one in difficulty, Allah will make things easy for him in this world and the Hereafter. Whoever covers the faults of a Muslim, Allah will cover his faults in this world and the Hereafter. Allah helps His servant as long as the servant helps his brother. **Whoever follows a path in search of knowledge, Allah will make easy for him a path to Paradise.** No people gather in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquillity descends upon them, mercy covers them, the angels surround them, and Allah mentions them among those who are with Him. And whoever is held back by his deeds will not be hastened forward by his lineage."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya ibn Yahya at-Tamimi, Abu Bakr ibn Abi Shaybah and Muhammad ibn al-'Ala' al-Hamdani, from Abu Mu'awiyah, from al-A'mash, from Abu Salih, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Remembrance, Supplication, Repentance and Seeking Forgiveness, chapter on the virtue of gathering to recite the Qur'an and remember Allah, Hadith No. 2699a.

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

Source: https://sunnah.com/muslim:2699a

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LESSONS FROM THIS HADITH

Whoever travels a path in search of knowledge, Allah makes easy for him a path to Paradise. Ibn Khaldun himself taught in the madrasas of Cairo until the end of his life.

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IBN KHALDUN'S ADVICE ON TEACHING

ADVICE	EXPLANATION
Step by step	Start with the basics, then add detail.
Do not be too harsh	Harshness kills enthusiasm and makes students dishonest.
Do not mix many sciences at once	Master one field before another.
Skills need practice	Knowledge becomes firm through repeated practice.

This advice remains relevant for ***parents and teachers*** today.

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INVESTIGATE EVERY REPORT

Ibn Khaldun criticised historians who ***copied reports without checking them***, especially impossible numbers. The Qur'an commands:

SURAH AL-HUJURAT 49:6

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن جَآءَكُمۡ فَاسِقُۢ بِنَبَإٖ فَتَبَيَّنُوٓاْ أَن تُصِيبُواْ قَوۡمَۢا بِجَهَٰلَةٖ فَتُصۡبِحُواْ عَلَىٰ مَا فَعَلۡتُمۡ نَٰدِمِينَ ٦

O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.

Translation: Sahih International — quran.com/49:6

When a report comes, ***"investigate"***, lest you harm a people out of ignorance. Tafsir Ibn Kathir 49:6.

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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

Narrating ***everything*** one hears, without checking it, is enough to make a person ***a liar***. This is the basis of Ibn Khaldun's method: ***compare reports with reason, custom and reality***.

CAUSES OF ERROR IN REPORTS (IBN KHALDUN)	EXAMPLES TODAY
Partisanship	Sharing only news that supports one's own side.
Too much trust in the reporter	Accepting without checking because someone is famous.
Not understanding context	Quotes cut from their original setting.
Wishing to flatter leaders	Excessive praise that is untrue.

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EACH OF YOU IS A SHEPHERD

According to Ibn Khaldun, ***injustice destroys civilisation***. The Messenger of Allah ﷺ reminded us that everyone carries a trust:

HADITH — SAHIH AL-BUKHARI, NO. 7138

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « أَلاَ كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالإِمَامُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهْوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهْوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى أَهْلِ بَيْتِ زَوْجِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ، وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهْوَ مَسْئُولٌ عَنْهُ، أَلاَ فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ ».

TRANSLATION:

‘Abdullah ibn ‘Umar رضى الله عنهما narrated that the Messenger of Allah ﷺ said: **“Indeed, each of you is a shepherd, and each of you will be asked about his flock. The ruler over the people is a shepherd and will be asked about his flock. A man is a shepherd over the people of his house and will be asked about them. A woman is a shepherd over her husband’s house and his children and will be asked about them. A servant is a shepherd over his master’s wealth and will be asked about it. Indeed, each of you is a shepherd and each of you will be asked about his flock.”**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Isma‘il ibn Abi Uways, from Malik ibn Anas, from ‘Abdullah ibn Dinar, from ‘Abdullah ibn ‘Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Judgements (Kitab al-Ahkam), Hadith No. 7138. Also narrated as No. 893, and by Muslim (No. 1829).

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:7138

LESSONS FROM THIS HADITH

Everyone ***will be asked*** about their trust. Justice and trustworthiness are ***the foundation of a lasting civilisation***.

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A WARNING TO LEADERS WHO DECEIVE

HADITH — SAHIH AL-BUKHARI, NO. 7151

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا حُسَيْنٌ الْجُعْفِيُّ، قَالَ زَائِدَةُ ذَكَرَهُ عَنْ هِشَامٍ، عَنِ الْحَسَنِ، قَالَ أَتَيْنَا مَعْقِلَ بْنَ يَسَارٍ نَعُودُهُ فَدَخَلَ عُبَيْدُ اللَّهِ فَقَالَ لَهُ مَعْقِلٌ أُحَدِّثُكَ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ «مَا مِنْ وَالٍ يَلِي رَعِيَّةً مِنَ الْمُسْلِمِينَ، فَيَمُوتُ وَهُوَ غَاشٌّ لَهُمْ، إِلاَّ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ».

TRANSLATION:

Al-Hasan (al-Basri) said: We went to visit Ma'qil ibn Yasar رضى الله عنه in his illness. Then 'Ubaydullah (ibn Ziyad, the governor of Basra) came in. Ma'qil said to him: "I will tell you a Hadith that I heard from the Messenger of Allah ﷺ." He said: **"There is no ruler who is put in charge of Muslim subjects and then dies while deceiving them, except that Allah forbids Paradise for him."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ishaq ibn Mansur, from Husayn al-Ju'fi, from Za'idah, from Hisham ibn Hassan, from al-Hasan al-Basri, from Ma'qil ibn Yasar رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Judgments, Hadith No. 7151. Also narrated by Muslim (No. 142).

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:7151

LESSONS FROM THIS HADITH

A leader who ***deceives his people*** is threatened with ***Paradise being forbidden*** to him. Ibn Khaldun wrote that the injustice of rulers — seizing property and oppressing the people — is among the ***main causes of the fall*** of a state.

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JUSTICE AND TRUST

SURAH AN-NISA' 4:58

۞إِنَّ ٱللَّهَ يَأۡمُرُكُمۡ أَن تُؤَدُّواْ ٱلۡأَمَٰنَٰتِ إِلَىٰٓ أَهۡلِهَا وَإِذَا حَكَمۡتُم بَيۡنَ ٱلنَّاسِ أَن تَحۡكُمُواْ بِٱلۡعَدۡلِۚ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓۗ إِنَّ ٱللَّهَ كَانَ سَمِيعَۢا بَصِيرٗا ٥٨

Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.

Translation: Sahih International — quran.com/4:58

Allah commands us ***"to render trusts to whom they are due"***, and ***"when you judge between people to judge with justice"***. Tafsir Ibn Kathir 4:58.

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

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LESSONS FROM THIS HADITH

The just will be upon pulpits of light with Allah. As a judge in Cairo, Ibn Khaldun was known for being ***firm*** and ***refusing bribes or interference***, so that he had many enemies.

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JUDGE IN CAIRO

In ***1382 CE*** he moved to ***Cairo***, taught at its madrasas, and was appointed ***Maliki judge*** several times.

HISTORY NOTE: THE TRIAL OF THE SHIPWRECK

Around ***1384 CE***, Ibn Khaldun's wife and children sailed from Tunis to join him in Egypt. Their ship ***sank***, and they all ***perished***.

Despite this great calamity, he ***continued his duties*** as teacher and judge. He also performed the ***Hajj*** while living in Egypt.

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A FIRM JUDGE

IBN KHALDUN'S CONDUCT AS JUDGE	LESSON
Refused bribes	Trust is nobler than wealth.
Firmly rejected interference	Justice cannot be bought.
Appointed and dismissed several times	Worldly office does not last.
Kept teaching	Knowledge is a lasting provision.

This story teaches that upholding justice ***requires courage***, and just people may be ***tested*** with many challenges.

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MEETING TIMUR AT DAMASCUS

In ***1400 CE***, while in ***Damascus*** with the Mamluk Sultan's delegation, Ibn Khaldun was trapped when the city was besieged by ***Timur*** (Tamerlane), the conqueror from Central Asia.

HISTORY NOTE: SEVEN WEEKS IN TIMUR'S CAMP

According to Britannica, Ibn Khaldun spent about ***seven weeks*** in Timur's camp, before winning ***his release and that of several colleagues***.

In his autobiography, ***al-Ta'rif***, he describes his conversations with Timur about ***history and the lands of the Maghrib***. After that, Damascus was sacked by Timur's army.

REFERENCES:

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KNOWLEDGE AS A PROTECTION

This story shows that ***knowledge*** can be a protection. Even a fierce conqueror respected ***a scholar of wide learning***.

EVENT	LESSON
Trapped in a besieged city	Staying calm and thinking in hardship.
Discussions with Timur	Knowledge opens closed doors.
Seeking the release of colleagues	Thinking of others' safety.
Damascus destroyed	Tyranny brings the ruin of civilisation.

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ESTABLISHED REPORTS AND POPULAR STORIES

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

STORIES AND THEIR STATUS

POPULAR CLAIM	STATUS
Ibn Khaldun wrote the draft of the Muqaddimah at Qal'at Ibn Salamah in 1377 CE.	Established. He records it himself in his autobiography, al-Ta'rif.
He met Timur (Tamerlane) outside Damascus in 1401 CE.	Established. He tells it himself in al-Ta'rif.
He was "the father of sociology".	A modern title; justified by his method, though sociology as a modern discipline arose later in Europe.
He invented the "Laffer curve" on taxation.	Exaggerated. He observed that high taxes weaken the economy; Arthur Laffer himself cited him.
The three-generation theory is a fixed law of history.	Not accurate. It is a general observation, not a law that holds for every state.
His wife and children died in a shipwreck on the way to Egypt.	Reported in historical sources (around 1384 CE).

REFLECTION — HONOURING WITHOUT EXAGGERATING

Ibn Khaldun himself taught us to ***check reports***. We honour him in the same way: ***accepting what is established*** and ***marking what is exaggerated***.

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LESSONS AND CONCLUSION

LESSONS FROM THIS EBOOK

First: Change begins within (13:11; 11:117).

Second: Days alternate; learn from history (3:140; 30:9).

Third: Be patient in calamity; keep the etiquette of epidemics (Sahih al-Bukhari 5728).

Fourth: Keep moderation in city life.

Fifth: Unite on the basis of faith (3:103; 8:46; Sahih al-Bukhari 481).

Sixth: Luxury and arrogance destroy nations (17:16; 28:58).

Seventh: Work; labour is the source of prosperity (Sahih al-Bukhari 2072).

Eighth: Seek knowledge and teach step by step (Sahih Muslim 2699).

Ninth: Investigate every report (49:6; Introduction to Sahih Muslim 5).

Tenth: Each of us is a shepherd; do not betray the trust (Sahih al-Bukhari 7138, 7151).

Eleventh: Be just and fulfil trusts (4:58; Sahih Muslim 1827).

Twelfth: Separate established history from popular stories.

CONCLUSION

Ibn Khaldun ***died in Cairo on 17 March 1406 CE*** and was buried there. The next book of **Tracing the Scholars of Islam**, in sha Allah, will tell the story of ***Fathullah Shirazi***, scholar and engineer at the Mughal court. Wallahu a'lam.

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GLOSSARY AND REFLECTION QUESTIONS

GLOSSARY

TERM	MEANING
‘Asabiyyah	Group solidarity and spirit.
Badawa	Nomadic life in the desert and countryside.
Hadara	Settled, urban civilisation.
Muqaddimah	Introduction; Ibn Khaldun’s book on the theory of history.
Kitab al-‘Ibar	Ibn Khaldun’s history (“The Book of Lessons”).
Sunnatullah	Allah’s set patterns in nature and history.
Qadi (judge)	A judge who rules according to the Shari‘ah.

REFLECTION QUESTIONS

1. What does “Allah will not change the condition of a people” (13:11) mean?

2. What is ‘asabiyyah, and how does it weaken?

3. What is the difference between nomadic and urban life according to Ibn Khaldun?

4. Why can excessive taxes weaken the economy?

5. How can we check news before spreading it?

SUGGESTED ACTIVITIES

Activity 1: Choose a kingdom in history. List the causes of its rise and fall.

Activity 2: Before sharing a news story on social media, check at least two reliable sources.

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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."

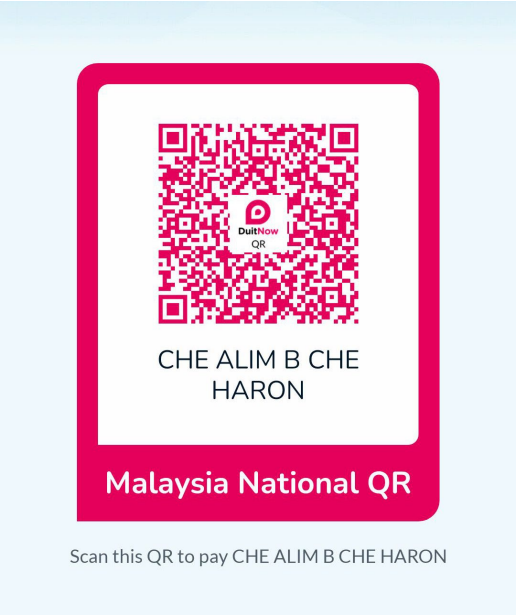
CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

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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