

## **Ibn Khaldun's Principles of Scrutinizing Narrations and the General Principles for the Acceptance of the Narrations in the Science of Hadith: A Comparative Study**

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### **Abstract**

*'Abdur-Raḥmān ibn Muḥammad ibn Khaldūn al-Ḥaḍramī is a well-known Muslim historiographer, who has been described by many researchers as the founder of the modern disciplines of historiography. The uniqueness of his method of scrutinizing historical narrations and the significance of his entire works are widely recognized in the midst of medieval and 19<sup>th</sup>-century European scholars. He is also regarded as one of the greatest philosophers of the Middle Ages. Likewise, he has been considered as the one who established one of the earliest secular philosophies of history. His most popular book generally known as "Muqadimmah ibn Khaldūn" is well-known to the modern readers, whether Muslims or non-Muslims. The book, in which he outlined the importance of science and philosophy of history, the basic principles of civilization, and the methods of scrutinizing the narrations. However, before the era of ibn Khaldun, great and relentless efforts have been made by the scholars of ḥadith, towards the establishment of the main principles of scrutinizing the narrations, to distinguish between the false and true information. Those scholars of ḥadith unanimously agreed upon five basic principles, through which the correct and incorrect information will be determined. In this research, the principles of ibn Khaldūn and that of the scholars of the ḥadith will be discussed, to figure out the extent to which ibn Khaldūn has been influenced by the principles of the scholars of the ḥadith in his discourse. Thus, the solidity, comprehensiveness, thoroughness, and accuracy of the principles of the scholars of the ḥadith will manifest. This study has revealed the fact that ibn Khaldūn's approach towards the scrutiny of the narrations is a subject and a dependent of the principles laid down by the scholars of ḥadith. However, the major difference between both parties lies in the fact that the principles of the scholars of the ḥadith address all types of the narrations, whether historical or spiritual narrations, without giving any special attention to the historical ones, while ibn Khaldūn was the first Muslim scholar that purely concentrated on scrutinizing historical materials.*

**Keywords:** *Ibn Khaldūn, Ḥadith, Science of Ḥadith, Scholars of ḥadith, History, Principle, Narration*

### **Introduction**

Ibn Khaldūn wrote an introduction for his famous book of history popularly known as "Muqaddimah Ibn Khaldūn". Therein, he explained the importance of the science and philosophy of history, the reason for writing the book, and the methodology used in the book for scrutinizing the narrations. Likewise, he analysed the reasons why some of the past Muslim historian scholars narrated some weak and un-authentic information in their books of history. He as well highlighted the necessary steps and corrective measures to be taken to avoid such mistakes while addressing historical events. Furthermore, he emphasized the efforts of the early Muslim scholars of history

and commended them for being documented those historic events in their various voluminous books of history. He considered their works as the comprehensive and complete references for the ummah on the affairs of its past generations and the events of their time, as their writings encompassed different aspects of historical events.

He grouped those scholars into two different categories: (1) the historians whose books covered the history of their own time and the time of the generations who have lived before them, such as Abu al-Ḥasan 'Alī ibn al-Ḥusayn ibn 'Alī al-Mas'ūdī and others. (2) Some other scholars of history who limited the scope of their works to their own time in which they lived. Thus, they only focused on the events of their nations, such as Abu Hayyan the historian of Spain, and Ibn al-Rafiq the historian of Africa and the Qayrawānī dynasty. He as well mentioned in the introduction of his book "al-Muqādimah" some of the distinguished and renowned scholars of history in Islam, i.e. Muḥammad ibn Ishāq, Ibn al-Jarīrī al-Ṭabarī, Hishām ibn al-Kalbī, Muḥammad bin 'Umar al-Waqidī, Sayf bin 'Umar al-Asadī, etc. According to Ibn Khaldūn, those few aforementioned scholars and their likes among other distinguished Muslim scholars of history were the pioneers in the field of history who have facilitated and cleared the way for the later generations.

He argues that the general method of those scholars was mainly based on the compilation of the narrations without thorough and sufficient investigations on the authenticity of some of those narrations, and without enough consideration of the extent of the coherence between those narrations and the circumstances surrounded the events reported. According to him, none of those books is free from the narrations which are suspicious and questionable, due to the lax review and interference of the ignorant people who knew nothing about history. Ibn Khaldūn partially refers such methodological deficiency in the approach of earlier Muslim historians to the fact that the pioneers of every discipline always build the foundation, on which the coming generations will be building their further efforts in that field. However, he stressed the fact that the primacy and preference of those scholars in this field are undeniable and highly appreciated. Nevertheless, Ibn Khaldūn noticed the shortcoming in the works of some of the later historical scholars of Islam and strongly condemned their method of writing which was, according to him, based on the carbon copy of that of the earlier scholars. He described their works as a mere repetition of historical materials of the earlier scholars without considering any other factors and circumstances. According to Ibn Khaldūn:

The later historians were all tradition-bound and dull of nature and intelligence, or, (at any rate) did not try not to be dull. They merely copied the (older historians) and followed their example. They disregarded the changes in conditions and in the customs of nations and races that the passing of time had brought about. Thus, they presented historical information about dynasties and stories of events from the early period as mere forms without substance, blades without scabbards, as the knowledge that must be considered ignorance, because it is not known what of it is extraneous and what is genuine. (Their information) concerns happenings the origins of which are not known. It concerns species the genera of which are not taken into consideration, and whose (specific) differences are not verified. With the information they set down they merely repeated historical material which is, in any case, widely known, and followed the earlier historians who worked on it. They neglected the importance of change over the generations in their treatment of the (historical material) because they had no one who could interpret it for them. Their works, therefore, give no explanation for it. When they then turn to the description of a particular dynasty, they report the

historical information about it (mechanically) and take care to preserve it as it had been passed on down to them, be it imaginary or true. They do not turn to the beginning of the dynasty. Nor do they tell why it unfurled its banner and was able to give prominence to its emblem, or what caused it to come to a stop when it had reached its term.

Ibn Khaldun also emphasized the significance of history. He argues that every individual of any nation and race, whether literate or illiterate, is always eager to know about the occurrences of the past. The majority always find their pleasure in listening to history, since its understanding requires not any additional efforts, nor any prerequisites other than listening. More so, history serves as a means of learning from the real-life experience of others. Though according to him, this is what the outer meaning of history tends to be, however the inner meaning of history “involves speculation and an attempt to get at the truth, subtle explanation of the causes and origins of existing things, and deep knowledge of the how and why of events. (History,) therefore, is firmly rooted in philosophy. It deserves to be counted as a branch of (philosophy).”

### **The Roots And Causes Of The False And Fabricated Narrations In The Opinion Of Ibn Khaldūn**

Since the history deals with the information about different phases, through which human civilization and development have passed, as well their characteristics, of which are chiefly based on the phraseology and composition of the reporters, Ibn Khaldūn argues that history by its nature is subjected to some false, misleading and distorting information, which is usually resulted from the following factors.

- a) Ideological and religious sectarianism: Sectarianism is a disease that affects both leaders and followers of the ideology; it leads the leaders to invent fabricated narration to promote their doctrine, and prevents the followers from the moderation and objectivity towards the criticism and scrutiny of the information, even though, the sign of incorrectness is obvious in the narration. Indeed, sectarianism is the spirit that often leads to the acceptance and spread of the news at the first hearing without any other consideration or confirmation of its authenticity. Ibn Ṣalaḥ stated that the fabricators of the narrations are of different categories with different objectives. The most dangerous of these categories are those who ascribed themselves to asceticism; those who fabricated narrations to promote the doctrine in which they have belief. Thus, the masses believe their narrations based on their confidence in their religiosity. Fortunately, the scholars of ḥadith have uncovered all those fabrications and refuted the evil approach of the fabricators.
- b) Overconfidence in the reporters: Ibn Khaldūn himself affirmed that this problem has been solved a long time ago by the scholars of the science of *ḥadith*, through the principles of *al-jarhi wa al-ta'dīl* (discrediting and endorsement of narrators) laid down by them. So, if those principles are well and properly applied to any information, surely the fact of the events will reveal.
- c) The narration of events without having a full understanding of the aims and objectives of the occurrences: Some of the reporters and narrators of the events are mere carriers of the information without understanding what that information is meant for or aimed at. They would just narrate what they have seen or heard and interpreted the event based on their guess and supposition which might be incorrect.

- d) Ignorance of the method of relating events with the circumstances revolve around them. Indeed, the study and understanding of the circumstances that revolve around the event are very important in the interpretation of the event. Thus, the same two occurrences that happened at two different times may be interpreted differently due to the change of the circumstances.
- e) Seeking for the satisfaction of the leaders and influential figures in the society to gain money or post: There are some narrations invented and fabricated by the people who wished to gain the attention of the rulers for their interest. Such narrations which consist of the flattery and deceitful attributes ascribed to some people are usually spread, and the masses always believe in their authenticity. Indeed, some narrators of the ḥadīth fabricated some narrations in favour of some rulers and ascribed them to the Prophet (p.b.u.h), purposely to gain the worldly things.
- f) Ignorance of the characteristics and nature of urbanization: According to ibn Khaldūn, all incidents of the same nature must have the same features and characteristics, through which the recognition of the fact from the false will be very easy. He stressed the fact that awareness about the civilization and cultural development of the people is one of the best and most effective ways of scrutinizing any information related to their historical events. According to him, whenever natural factors and circumstances prove the impossibility of the content of any information, such information should be therefore automatically refuted, regardless of the level of the credibility and reliability of the reporters. He argues that any other factors should not be considered in such a situation. However, in this regard, ibn Khaldūn differentiates between pure historical narrations which can be simply assessed based on the level of their coherence and correspondence with social and geographical phenomena and other natural factors, and other divine narrations related to the prescribed and recommended way of worshipping Allah, or commandments and information about unseen. He affirmed that the latter category of the information consists of many narrations which must be believed and accepted based on *īmān*, even though we cannot comprehend the full wisdom behind them, due to the limitation of human knowledge compared to Allah's. Therefore, the principles of the authenticity of the narrations laid down and discussed by the scholars of the science of the ḥadīth should be mainly considered in this regard, to justify the authenticity of such narrations.

### **Ibn Khaldun's Principles Of Scrutinizing Historical Narrations**

Ibn Khaldun realized the fact that many questions related to the history in Islam are left unanswered. He argues that even though the contents of the books of history written by early Muslim scholars contained many weak and fabricated narrations, which are needed to be scrutinized, but unfortunately, the majority of the later Muslim historians including ibn Khaldūn's contemporaries just based their works on the mere repetition of the early scholar's works without further investigation and thorough analysis of those narrations. Thus, the readers of those books will need external factors and additional explanations and analyses to link and correspond the elements of the story with reality. According to him:

The student, [after reading those books] thus, has still to search for the beginnings of conditions and for (the principles of) organization of (the various dynasties). He must (himself) investigate why the various dynasties brought pressures to bear upon each other and why they succeeded each

other. He must search for a convincing explanation of the elements that made for mutual separation or contact among the dynasties. All this will be dealt with in the Introduction to this work.

Therefore, in order to fill this gap and provide a rational answer to those outstanding questions, Ibn Khaldun laid down some principles to be considered while studying the materials related to historical events.

1. Studying and consideration of the causes and circumstances revolving around the historical events.
2. A thorough investigation of the chain of the narrators and the content of the narration.
3. Acquisition of other disciplines that serve as a complement to the proper understanding of history.
4. Consideration of social factors i.e. customs, political system, social status, and urbanization: Hence, he highlighted and explained in his book the conditions of civilizations, urbanization, and some recurrent events that occur in the human social organization, which explain the reasons and circumstances of the phenomena. Thus, a historian will be able to understand the circumstances of the previous generations and forecast the likely scenario of the incoming generations. Likewise, he will not befall prey to any form of mythology.

We can derive the above points in the below statement:

The (writing of history) requires numerous sources and greatly varied knowledge. It also requires a good speculative mind and thoroughness. (Possession of these two qualities) leads the historian to the truth and keeps him from slips and errors. If he trusts historical information in its plain transmitted form and has no clear knowledge of the principles resulting from custom, the fundamental facts of politics, the nature of civilization, or the conditions governing human social organization, and if, furthermore, he does not evaluate remote or ancient material through comparison with near or contemporary material, he often cannot avoid stumbling and slipping and deviating from the high road of truth. Historians, Qur'an commentators and leading transmitters have committed frequent errors in the stories and events they reported. They accepted them in the plain transmitted form, without regard for its value. They did not check them with the principles underlying such historical situations, nor did they compare them with similar material. Also, they did not probe (more deeply) with the yardstick of philosophy, with the help of knowledge of the nature of things, or with the help of speculation and historical insight. Therefore, they strayed from the truth and found themselves lost in the desert of baseless assumptions and errors.

### **Empirical Application of ibn Khaldūn's Principle**

Ibn Khaldūn figured out some errors in the books of history, those which could have been avoided if the proper consideration has been given to some of the aforementioned principles.

- a) The total number of the adults fitted for carrying weapons among the Israelites, which was said to be 600,000 or above during the period of their wandering: According to Ibn Khaldūn, if the landmass of Miṣr and Shām, and the possibility of accommodating that huge number of soldiers have been considered, that kind of narrations might have been refuted by those scholars that reported them. More so, the whole territory of Miṣr at that particular period would be too small for an army of that size to march or fight as a unit, particularly when the

rows would be too many and long. Based on this fact, he argues that reality has proven the claim wrong. Besides, the Persian empire and its territories were greater and bigger than that of Israelis, as Nebuchadnezzar's victory over Israelites attested to that fact. Despite that, the Persian army never reached that number, as the Persian troops during the war of al-Qādisiyyah did not exceed 120,000. Furthermore, if the interval between the time during which Jacob who was named Israel lived, and the time of Moses is considered, as well as the total of Israelites when they first migrated to Misr to join Joseph, even if the counting should be started from the time of Solomon upwards, their population would not have reached that amount. So, in this regard the total number of Israeli soldiers stated in the narration is wrong by considering the observable present phenomena and well-known nearest historical facts.

- b) Another untrue and un-investigated story that was widely transmitted by historians is what ibn Khaldūn referred to as *akhbār al-Ṭabābi‘ah* (the kings of Yemen and the Arabian Peninsula). It was reported that the soldiers of this dynasty used to travel from their land in Yemen to raid Africa and Berbers of the Maghrib. It was even reported that Afrīqish bin Qays bin Ṣayfiy, one of their great earlier kings who lived in the time of Moses or somewhat earlier than that, was the one who gave the name to the Berbers when he heard them speaking and he said what is this "*Barbarah*". So, since then, they have been called with the name. Ibn Khaldūn remarked on this narration and said the following: "All this information is remote from the truth. It is rooted in baseless and erroneous assumptions. It is more like the fiction of storytellers." According to him, if the consideration has been given to the geographical and natural factors, this kind of narration would have been refuted by the historians. It should be known that due to the long distance between Yemen and Maghrib, it is very difficult for any troop from Yemen to invade Maghrib. More so, Arabian Peninsula is surrounded by the ocean across its three sides; the Indian Ocean in the south, the Persian Gulf jutting out of the Indian Ocean to *al-Bṣrah* in the east, and the Red Sea jutting out of the Indian Ocean to Suez in Egypt in the west. Therefore, how can it be possible for them to raid Africa?

So, it can be derived from the above discussion that ibn Khaldūn's major principles of scrutinizing historical narrations are based on the law of coherence and correspondence between the narrations and the nature and structure of the cultural and social life of the people in question. likewise, the coincidence between the narration and the natural and environmental factors of the place of discussion, aside from vetting the credibility and correctness of the narrators and narrations as well.

Ibn Khaldūn saw himself as the pioneer of the general approach used in his book to scrutinize historical narrations, and partly considered it as an independent discipline which is to be treated like all other independent subjects. He argues that if the fact that the approach used in the book addresses a precise theme which is the human civilization and society, together with the subtopics of the theme i.e. analysis of the features, conditions, and stages of human development, such approach, and principles discussed by Ibn Khaldūn deserved to be considered as a whole subject. According to him, there is no notable difference between the nature of all other independent academic subjects and the approach used in his book.

## Principles And Conditions Of The Scholars Of *Ḥadith* For Scrutinizing The Narrations

### Definition of *Ḥadith*

*Ḥadith* is an Arabic word that can literally mean statement or new. Technically, it means any statement or action ascribed to the Prophet (p.b.u.h), as well as his direct and indirect endorsement over a matter, and his behavioural and physical descriptions. More so, *ḥadith* also comprises of the information ascribed to the *Ṣaḥabah* (companions of the Prophet) and *al-Tābi'ūn* (successors of the Prophet's companions).

### A Brief Historical Survey on the Evolution of the Documentation of *Ḥadith*

Based on the aforementioned definition of the *ḥadith*, it is evident that *ḥadith* is the comprehensive record of the Prophet's biography and beyond. The holy Qur'an, the word of Allah, which is the primary source of theology, proper way of worship and legislation in Islam was revealed to the Prophet (p.b.u.h). Therein, are some verses that required more explanation, that which has been given to the Prophet (p.b.u.h). More so, there are some other enactments and guidance originally initiated by the Prophet (p.b.u.h) with the permission of Allah, such which cannot be found in the Qur'an. Thus, *ḥadith* comprises information about all forms of the matters mentioned earlier. Allah says: "And We revealed to you the message, that you may make clear to the people what was sent down to them, and that they might give thought." Indeed, the Prophet (p.b.u.h) perfectly and completely conveyed the message of Allah to the *ummah*, as some verses of the Qur'an and *ḥadith* testify to that fact. The whole Qur'an was documented during the lifetime of the Prophet (p.b.u.h) and in his presence. Contrarily, the explanation of the Qur'an, legislations and injunctions, moral and ethical instructions, the way of Prophet's life and different historical events of the early period of Islam, all of which are mentioned in the *ḥadith* were majorly memorized by the companions during the time of the Prophet (p.b.u.h); at the early stage of the revelation of the Qur'an, the Prophet (p.b.u.h) enjoined his companions to focus and concentrate on the documentation of the Qur'an alone, in order to prevent the mixing up between Qur'anic verses and Prophetic traditions. It is reported from the Prophet (p.b.u.h) regarding the documentation of his words:

Do not write down anything from me, and he who has written down any of my statements except the Qur'an should efface that which he has written. Narrate from me, for there is no harm in the narration, and he who deliberately attributed any falsehood to me, he should find his abode in the Hellfire.

However, with the permission of the Prophet (p.b.u.h), some of his traditions were later written down during his lifetime, especially, when the reason for the initial ban was removed. It is reported that some of the companions i.e. Anas bin Mālik, Jābir bin 'Abdullah, 'Abdullah bin 'Amr, have their records where they documented the statements of the Prophet (p.b.u.h). Narrated Abu Hurayrah: "There is none among the companions of the Prophet (p.b.u.h) who has narrated more *ḥadiths* than I, except 'Abdullah bin 'Amr who used to write them, and I never did the same." In another *ḥadith* narrated by 'Abdullah bin 'Amr:

I used to write everything which I heard from the Messenger of Allah (p.b.u.h). I intended (by it) to memorise it. The Quraysh prohibited me from doing such saying to me: Do you write everything that you hear from him while the Messenger of Allah (p.b.u.h) is a human being: he speaks in anger and pleasure? So, I stopped writing and mentioned it to the Messenger of Allah (p.b.u.h). He signalled with his finger to his mouth and said: Write, by Him in Whose hand my soul lies, only right comes out from it.

Likewise, the Prophet himself ordered some of his companions to write some parts of his speech for a companion who could not memorize it. In a narration, Abu Shah, a Yemenite, stood up when Prophet finished his speech during the conquest of Makkah and said, “O Allah's Messenger (p.b.u.h)! Get the speech written for me”. Allah’s Messenger (p.b.u.h) said to some of his companions, “Write it down for Abu Shah.”

It is clear from the above discussion that the largest percentage of the prophetic traditions were not written down during his lifetime, based on his instruction. Besides, Arabs were also well known for their sharp memory, which always served as their main means of keeping information. In addition, things were very easy and simple during the time of the Prophet (p.b.u.h), where he could be easily consulted by any of his companions at any time; someone just needed to go directly to the Prophet (p.b.u.h) and seek for guidance on any arising issue. Therefore, there was no necessity for writing all Prophetic traditions down during his lifetime.

Normally, after the death of the Prophet (p.b.u.h) another alternative ought to be created for that avenue that was usually used to consult the Prophet (p.b.h.h). Obviously, the most ideal alternative then was the compilation of the traditions of the Prophet (p.b.u.h) for referencing purposes. The official documentation of the ḥadith began with the earlier period of the second century A.H. when caliph ‘Umar bin ‘Abd al-Azīz ordered Abūbakr bin Ḥazm to compile the ḥadith of the Prophet (p.b.u.h) in a separate book. So, the prophetic traditions will not die out with the death of the scholars who memorized them. According to ibn Ḥajar al-‘Asqālīnī: the beginning of official documentation of the ḥadith can be derived from the above report. However, the Muslims used to rely on their memory before then, but when caliph ‘Umar realized the possibility of losing knowledge of Sunnah, which might result from the death of the scholars who memorized them, he suggested the documentation of the prophetic traditions to preserve them for the present and coming generations.

So, to accomplish the above mission, the scholars of the science of ḥadith, in particular, have developed and laid down some basic principles and conditions which must be fulfilled by every single report and narration before it can be accepted and considered as authentic or sound information. Whether the information is ascribed to the Prophet (p.b.u.h) or any other person i.e. *Ṣaḥabah*, *al-Tābi‘ūn*, and others, it must be scrutinized based on the said principles and conditions. Such as every report and information consist of two parts: (1) *al-Isnād* (narrator or narrators of the information), and (2) *al-Matn* (the content of the report and narration), the principles laid down by the scholars of the *ḥadith* thoroughly and critically address both parts of the narrations. This claim can be simply justified by referring to any book that addresses the science of the *ḥadith*.



## **Five Basic Principles upon which the Scholars of *Ḥadith* Unanimously Agreed for the Authentication and Acceptance of the Narrations**

As a result of the unique efforts made by the scholar of ḥadith, an independent discipline known as “*Ilm al-Ḥadith*” (Science of Hadith) which can be considered as the broadest subject ever in the history of knowledge was established. Via this knowledge, the principles through which the state of the narrators and condition of the narrations reveals is learned, and therefore lead to the clarification between genuine and false narrations. The scholars of the science of ḥadith unanimously agreed upon five basic principles, those which must be found in any report to confirm its authenticity. However, their disagreement on the authenticity of some certain narrations which appear to be fulfilled the conditions laid down usually comes from their different perspective on the extent of the fulfilment of those principles by such narrations. Nevertheless, whenever the scholars of ḥadith agree upon the authenticity of any narration, there should be no atom of doubt about the genuineness of such narration, for it has been surely fulfilled those conditions. Nonetheless, in some cases, despite the fulfilment of some narration of those conditions, they do disagree on their authenticity, based on some other external factors which might distort the genuineness of the information. Indeed, this shows the strictness and extreme level of precaution taken by the scholars of ḥadith in scrutinizing narrations.

## **Five Basic Principles of the Scholars of *Ḥadith* for Validating Narrations**

1. *Ittiṣāl al-Isnād*: Connection of the chain of transmitting report: Based on this principle, the extent of the connectivity throughout the process of transmitting information from one reporter to the other will be monitoring; so, there should not be any form of disconnection between the transmitters, from the primary source of the information till the last destination. According to their law, any kind of disconnection in the chain of transmission rendered the narration invalid.
2. ‘*Adālah al-Rruwāt*: Uprightness of the narrators of the report is highly required for the acceptance of their narration. Based on this principle, every single soul in the chain of transmission of the report must be religiously upright, by total staying away from the major sins and consciousness of the minor ones. However, every son of Adam is liable to sin, but quick and hasten repentance is the sign of the righteous ones whenever they mistakenly sin. This condition also requires the narrators to be well-known Muslims who are free from telling lie, and from being a suspect of telling lie. Likewise, they must possess a high level of integrity.
3. *Dabt al-Rruwāt*: Accuracy of the narrators in their information given to the others. Based on this principle, every narrator is required to convey the message in an exact and precise way he heard it and received it from the source, and without any addition or reduction; any slight mistake while conveying the message renders the information invalid.
4. *Al-Ssalāmah min al-Shshudhūdh*: free of oddity and abnormality: Based on this principle, there should be no contradiction between narration and another narration that is more authentic in one way or the other. Under this principle, if a single or few narrator report an event, of such which it should be reported by several narrators, based on the feature and generality of the event, such narration might be rejected. Likewise, any narration that contradicts common sense, nature, etc.

5. *Al-Ssalāmah min al-‘illah*: free of illness: According to the scholars of ḥadīth, *al-‘illah* is a hidden and vague factor that tamper the genuineness of a narration that appear to be free of error. The scholars of ḥadīth have different internal and external factors, upon which they depend to figure out the error of that nature in the narrations.

The following notice should be taken regarding the principles of the scholars of the hadith:

- Their principles cover all the principles mentioned by ibn Khaldun. Indeed, they are more comprehensive and stricter than ibn Khaldun’s principles. Likewise, the scholars of hadith are very strict in the application of those principles, thus you see them rejecting hadith for a slight breach of any of those principles. In fact, there should be no least doubt about their verdict on any hadith, especially, if their consensus is confirmed.
- Their principles address both *matn* (report) and *isnād* (reporter) equally and accordingly. Thus, no lapse in any aspect.
- Their principles have blocked all means someone can imagine, through which the mistake can penetrate the information. Thus, they adopt their fifth principle, which is *al-Ssalāmah min al-‘illah*: (free of illness) to test those narrations that appear to have been fulfilled all other principles.

### Conclusion:

Basically, there are two important issues to be discussed in relation to the Based on the principles of ibn Khaldūn for scrutinizing historical narrations, and that of the scholars of *ḥadīth* that addressed in this research, it is obvious that Ibn Khaldūn benefited a lot from the system of the past scholars, especially the scholars of *ḥadīth*, in scrutinizing the narrations. I strongly believe that it is not an exaggeration in any way to describe the approach of ibn Khaldūn as an extension of the methods and principles of the scholars of *ḥadīth*. However, ibn Khaldun considered himself a pioneer and inventor of his principles used in his study of history, because he purely concentrated on history and its philosophy. Nevertheless, the scholars of ḥadīth have preceded him in setting down the most accurate and comprehensive principles, ever known in the history of knowledge, for scrutinizing the narration. Thus, ibn Khaldūn himself referred to the principles of the scholars of *ḥadīth* as stated in the research. The major difference between ibn Khaldūn and the scholars of *ḥadīth* lies in the fact that the principles of the scholars of *ḥadīth* address all types of narrations, whether historical or spiritual narrations, without giving special attention to the historical ones, while ibn Khaldūn was the first Muslim scholar that purely concentrated on scrutinizing historical materials. Lastly, if the level of the acknowledgement and respect given to ibn Khaldūn by the Western scholars is considered, due to his remarkable method of scrutinizing information, and we can clearly prove that ibn Khaldun has been greatly influenced by the methods of the scholars of *hadith*, hence, that should serve as (a) a great proof for the solidity, preciseness, thoroughness and accuracy of the principles of the scholars of the hadith in scrutinizing of the narrations, (b) clear evidence for the refutation and falsification of any doubt and accusation made against the genuineness of the method of the scholars of *hadith*.

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