

participate, having instead sent al-ʿĀṣ b. Hishām, who owed him four thousand dirhams and who had no way of repaying his loan, telling him that he would forgive his loan if he went to the battle in his place (Ibn Hishām, 1:360). His family abandoned him in his last days. When he died, no one tended his body for three days. Finally, when his corpse started to rot and the stench became unbearable, they had some slaves take it away and cast it in a pit (Ibn Saʿd, *Ṭabaqāt* 4:60; Ibn Ḥajar *al-Iṣābā*, “Utba b. Abī Lahab”). According to Mujāhid (d. ca.104/722), *kasab* in Q 111:2 means progeny (see ACQUISITION; CHILDREN), thus, *his wealth did not avail him, nor his progeny* (Ṭabarī).

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See also: ACQUISITION; CHILDREN; FAMILY OF THE PROPHET; SUPPLICATION AND ANSWER.

MUZAFFAR IQBAL

Abyssinia (Ḥabasha)

See MUḤĀJIRŪN

ACQUISITION

KASB

The act of acquiring, earning, or laboring to acquire and earn, whether with regard to material things (as in acquiring material goods or gathering wealth) or non-material things (as in ‘acquiring’ knowledge, deeds, and rewards). The Qurʾān emphatically repeats that on the Day of Judgment (*q.v.*) each person will be

responsible for his or her own acquisitions (*kasb*): *And fear the day when you shall be returned to Allah—then every soul shall be paid in full what it has earned (mā kasabat); and they shall not be wronged* (Q 2:281; also 6:164; 17:15; 34:25; 39:7). This article focuses on the Qurʾānic concept of *kasb* as explicated in exegetical and hadith literature. For the usage of the term *kasb* in *Kalām* and Sufi texts, where it proved a key concept for those who sought at once to maintain Divine sovereignty and human ability, that is, to maintain the possibility of human responsibility *qua* moral agent, see the relevant sections in ABILITY; HUMANS; LEGAL LIABILITY (TAKLĪF); POWER; and WILL, WANT, AND VOLITION.

Definition and Usage

The concept of acquisition is expressed in the Qurʾān primarily through two verbal derivatives of the root *k-s-b* (*kasaba* and *iktasaba*), and secondarily through one derivative of *q-r-f* (*iqṭarafa*) and two derivatives of *j-r-ḥ* (*jaraha* and *ijtaraha*), both of which are considered synonyms of *kasb* by some linguists (see below). Each of these roots is dealt with in turn:

- I. *k-s-b*: “*al-kasb* is to seek provisions (*rizq*; see SUSTENANCE)” (Farāhidī; Azharī, *Tahdhīb*, *sub k-s-b*). Its primary meaning is “to gather” as reflected in the phrase “I gained a thing” (*kasabtu shayʿan* and *iktasabtuḥu*) (Jawharī, *Ṣiḥāḥ*). *Kasaba* is used sixty-two times and *iktasaba* five times in the Qurʾān (Q 2:286; 4:32 twice; 24:11; 33:58). Fakhr al-Dīn al-Rāzī (d. 606/1210) says that there is a difference of opinion on whether these two derivatives are synonymous, referring to al-Wāhidī (d. 468/1075) for the affirmative view (*sub* Q 2:286). Alternatively, Ibn Sīda (398-458/1007-1066) cites Ibn Jinnī (ca.320-392/932-1002) saying that, in connection with Q 2:286, *kasaba* is used for good acquisitions and *iktasaba* is reserved for evil acquisitions (*Muḥkam* 6:726-727). However, as al-Rāghib al-Aṣfahānī (d. ca.502/1108) notes, this is not borne out by Qurʾānic usage: *kasaba* is used for good deeds in Q 2:201-202 and 6:158, but for evil in Q 2:79, 281; 6:70, 120 and 164; 9:82; 35:45; *iktasaba* is used for good deeds in Q 4:32, but for both good and evil deeds in Q 2:286 (*Mufradāt*). Since *iktasaba* is derived from the root *k-s-b* on the stem-VIII form *iftaʿala*, which denotes striving and exerting, the verb *kasaba* means “he gained” or “he earned”, whereas *iktasaba* means “he sought, strove, or applied himself with labor to gain.” That is to say, *iktasaba* has a more intense signification than *kasaba* (Sibawayhī, *Kitāb* 4:74; al-Astarābādī,