THE PROPHET'S SIRAH

SERIES 4

# THE CALL FROM MOUNT SAFA

*The Open Call, the Opposition of Quraysh and the Hijrah to Abyssinia According to the Qur'an and Authentic Hadith*




**HJ CHE ALIM HJ CHE HARON**

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## THE PROPHET'S SIRAH

### SERIES 4

# THE CALL FROM MOUNT SAFA

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فَٱصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ

"Then declare what you are commanded and turn away from the polytheists."

SURAH AL-HIJR 15:94

**HJ CHE ALIM HJ CHE HARON**

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## ACKNOWLEDGEMENT

All praise is due to Allah, who protected His Messenger from the mockers and made firm the hearts of the Companions when they were tested. Blessings and peace be upon our master, the Prophet Muhammad 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 fourth book of The Prophet's Sirah follows the Messenger of Allah ﷺ from the open call on Mount Safa, through the mockery and torture of Quraysh, to the Companions' emigration to the land of a just king in Abyssinia. May their patience strengthen us, and may this knowledge be 'ilmun yuntafa'u bih, knowledge that brings benefit.

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## ABOUT THE COVER OF THIS EBOOK

This eBook's cover does not depict any human being. It shows **Mount Safa at dawn**: a low rocky hill at the edge of the valley of Makkah, with **the morning sun** rising behind it and lighting the whole valley and **the Ka'bah** below.

The light spreading from Mount Safa symbolises the call of Islam beginning to be proclaimed openly to all of Quraysh, as told in this eBook.

The **dark blue band** at the bottom, framed by **fine gold lines**, is where the author's name appears.

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*Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = sirah note (report from the books of sirah); blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.*

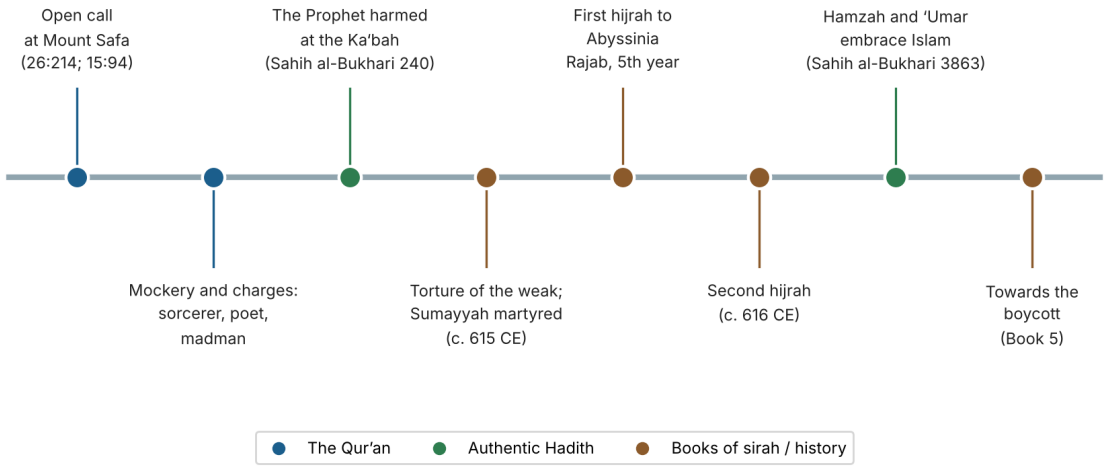
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# THE CALL FROM MOUNT SAFA

The third book of The Prophet's Sirah ended with three years of secret da'wah and a small band of believers gathering at Dar al-Arqam. This fourth eBook tells what happened when that call ***went out into society***: the call on Mount Safa, mockery and accusations, offers of compromise, the torture of the Messenger of Allah ﷺ and the weak Companions, and finally ***the first hijrah in Islam*** — to the land of a just king in Abyssinia.

The Qur'anic verses and authentic Hadith in this eBook are chosen carefully — only those truly relevant — while stories from the books of sirah are placed in "Sirah Note" boxes and assessed. Several very popular stories with weak chains are clearly marked.

**Timeline: The Open Call to the Hijrah to Abyssinia (c. 613–616 CE)**




*Positions show approximate order. The exact dates of most events are disputed in the books of sirah.*

*Figure 1: Timeline from the open call to the hijrah to Abyssinia.*

*Note: The Qur'anic translation in this eBook is Sahih International. The grade of every Hadith is stated in its box. Information from the books of sirah is placed in brown "Sirah Note" boxes, and historical facts come with source links.*

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## FROM SECRET TO OPEN

After about three years of secret da'wah, a command came that changed everything. Allah commanded His Messenger to convey the message ***openly***:

**SURAH AL-HIJR 15:94–95**

فَٱصۡدَعۡ بِمَا تُؤۡمَرُ وَأَعۡرِضۡ عَنِ ٱلۡمُشۡرِكِينَ ٩٤

Then declare what you are commanded and turn away from the polytheists.

إِنَّا كَفَيۡنَٰكَ ٱلۡمُسۡتَهۡزِءِينَ ٩٥

Indeed, We are sufficient for you against the mockers.

*Translation: Sahih International* — quran.com/15:94-95

### EXPLANATION OF VERSES 15:94–95

Allah says: ***"declare what you are commanded"***. Ibn Kathir explains that this verse commanded him to convey the message ***openly*** to all people, paying no heed to the objections of the polytheists. Tafsir Ibn Kathir 15:94.

The next verse gives an assurance: ***"Indeed, We are sufficient for you against the mockers"***. Ibn Kathir names several Quraysh leaders known for mocking him, among them ***al-Walid ibn al-Mughirah*** and ***al-'As ibn Wa'il***, and how Allah sufficed him against their evil. Tafsir Ibn Kathir 15:95.

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Notice how the two verses are arranged: ***a command*** followed by ***a guarantee***. Allah did not command His Messenger to face Quraysh without protection. This is a principle that recurs in the sirah: a heavy task comes with Allah's help.

The command also came: ***"And warn your closest kindred"*** (Ash-Shu'ara' 26:214), followed by ***"And lower your wing to those who follow you of the believers"*** (26:215). The open call began with the closest family, and came with gentleness towards the believers.

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## THE CALL TO HIS KINDRED

When verse 26:214 was revealed, the Messenger of Allah ﷺ acted on it at once. He called the clans of Quraysh one by one, then his own family — his uncle, his aunt, and even his beloved daughter:

**HADITH — SAHIH AL-BUKHARI, NO. 4771**

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ أَنْزَلَ اللَّهُ {وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ} قَالَ «يَا مَعْشَرَ قُرَيْشٍ ـ أَوْ كَلِمَةً نَحْوَهَا ـ اشْتَرُوا أَنْفُسَكُمْ، لاَ أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا، يَا بَنِي عَبْدِ مَنَافٍ، لاَ أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا، يَا عَبَّاسُ بْنَ عَبْدِ الْمُطَّلِبِ، لاَ أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا، وَيَا صَفِيَّةُ عَمَّةَ رَسُولِ اللَّهِ، لاَ أُغْنِي عَنْكِ مِنَ اللَّهِ شَيْئًا وَيَا فَاطِمَةُ بِنْتَ مُحَمَّدٍ سَلِينِي مَا شِئْتِ مِنْ مَالِي، لاَ أُغْنِي عَنْكِ مِنَ اللَّهِ شَيْئًا». تَابَعَهُ أَصْبَغُ عَنِ ابْنِ وَهْبٍ عَنْ يُونُسَ عَنِ ابْنِ شِهَابٍ.

**TRANSLATION:**

Abu Hurayrah رضى الله عنه said: The Messenger of Allah ﷺ stood up when Allah revealed {And warn your closest kindred}, and said: **"O people of Quraysh — or a similar word — save yourselves! I cannot avail you anything against Allah. O Banu 'Abd Manaf, I cannot avail you anything against Allah. O 'Abbas ibn 'Abd al-Muttalib, I cannot avail you anything against Allah. O Safiyyah, aunt of the Messenger of Allah, I cannot avail you anything against Allah. O Fatimah daughter of Muhammad, ask me for whatever you wish of my wealth, but I cannot avail you anything against Allah."**

**CHAIN OF NARRATION:** Narrated by Imam al-Bukhari: from Abu al-Yaman, from Shu'ayb ibn Abi Hamzah, from az-Zuhri, from Sa'id ibn al-Musayyib and Abu Salamah ibn 'Abd ar-Rahman, from Abu Hurayrah رضى الله عنه.

Corroborated (mutaba'ah) by the narration of Asbagh, from Ibn Wahb, from Yunus, from Ibn Shihab.

**REFERENCE:** Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Tafsir, Surah ash-Shu'ara', Hadith No. 4771. Also narrated by Muslim (No. 206).

**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:4771

### LESSONS FROM THIS HADITH

This hadith contains a basic principle of belief: ***each person is responsible for himself*** before Allah. Lineage, family ties to the Prophet, even being his own child, will not save anyone without faith and deeds.

In Quraysh's society, so proud of lineage, this declaration was astonishing. Banu 'Abd Manaf was the noblest clan; yet he made clear that tribal honour ***counts for nothing*** before Allah.

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The lesson: do not rely on family name, scholarly lineage or status. ***Faith and deeds*** are the only provision.

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## ON MOUNT SAFA

The most famous event of the open call is ***the call on Mount Safa***, which we read in Book 2 because it shows the title al-Amin. The Messenger of Allah ﷺ climbed Safa and called the clans of Quraysh until they gathered (Sahih al-Bukhari 4770).

| STEP | WISDOM |
|---|---|
| Climbing a high place | The Arab way of warning of danger; everyone paid attention. |
| Asking: "Would you believe me?" | Building trust before delivering the message. |
| They replied: "We have never found you lying" | Public testimony to his honesty. |
| "I am a warner of a severe punishment" | The core message delivered clearly and briefly. |

His method was very wise: he began with ***what they themselves acknowledged*** — his honesty — before presenting what they had not yet accepted. Callers to Allah today can learn from this method.

Yet the first reply came from his own uncle, ***Abu Lahab***: "May you perish! Is this why you gathered us?" Then ***Surah Al-Masad*** was revealed: "May the hands of Abu Lahab be ruined, and ruined is he" (111:1).

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# ABU LAHAB AND HIS WIFE

**SIRAH NOTE: AN UNCLE WHO BECAME AN ENEMY**

According to Wikipedia, ***Abu Lahab*** — real name 'Abd al-'Uzza ibn 'Abd al-Muttalib — was ***an uncle*** of the Messenger of Allah ﷺ. Two of his sons had been betrothed to two of the Prophet's daughters, Ruqayyah and Umm Kulthum, but the engagements were broken after he began calling to Islam.

His wife, ***Umm Jamil*** bint Harb, sister of Abu Sufyan, also showed him hostility. The Qur'an calls her ***"the carrier of firewood"*** (Al-Masad 111:4). Abu Lahab died shortly after the Battle of Badr.

**REFERENCES:**

Wikipedia, "Abu Lahab". https://en.wikipedia.org/wiki/Abu_Lahab

## A MIRACLE IN SURAH AL-MASAD

This surah states that Abu Lahab ***would enter the Fire*** — meaning he would die in disbelief. It was revealed years before his death. Abu Lahab could simply have ***pretended*** to embrace Islam to "prove" the Qur'an wrong, yet he never did. It became ***an accurate prophecy of the Qur'an***.

The lesson: blood ties do not guarantee guidance. The closest uncle can become an enemy, while a stranger like Bilal of Abyssinia becomes the most loyal brother. ***Guidance belongs to Allah***.

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## THE CHARGES OF QURAYSH

Quraysh could not deny his honesty, so they looked for ***labels*** to keep people away from him. The Qur'an records those charges and answers them one by one:

| CHARGE OF QURAYSH | REPLY OF THE QUR'AN |
|---|---|
| "A madman" (Al-Hijr 15:6) | By the favour of your Lord you are not mad (Al-Qalam 68:2). |
| "A lying sorcerer" (Sad 38:4) | They wondered that a warner came from among themselves (38:4). |
| "A poet" (Al-Anbiya' 21:5) | It is not the word of a poet; little do you believe (Al-Haqqah 69:41). |
| "A soothsayer" (kahin) | It is not the word of a soothsayer; little do you reflect (69:42). |
| "Taught by a human" | The man they allude to speaks a foreign tongue, while the Qur'an is clear Arabic (An-Nahl 16:103). |

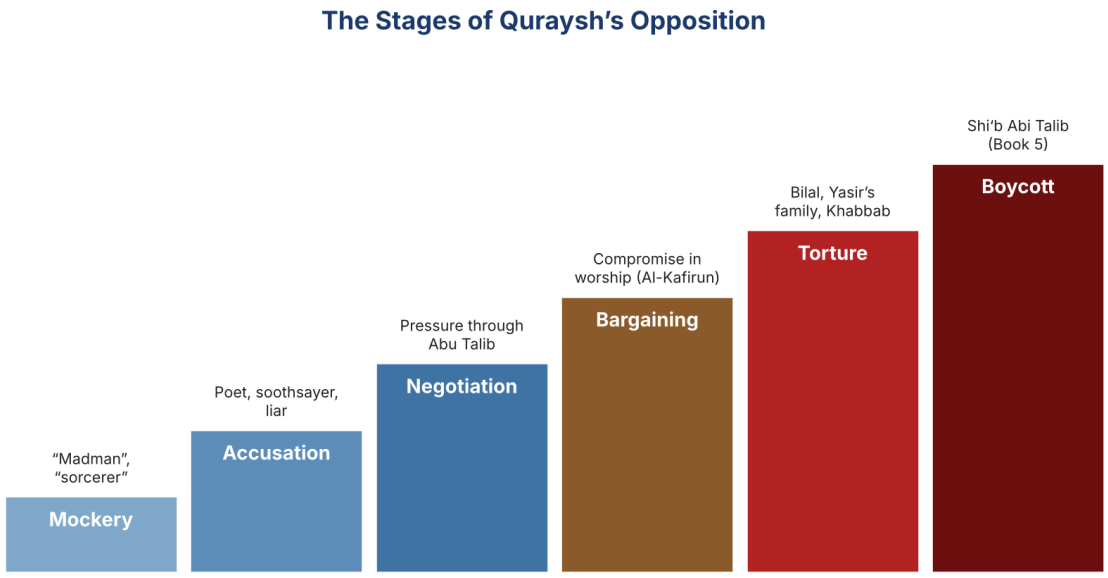



*Figure 2: The stages of Quraysh's opposition.*

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## CHARGES THAT CONTRADICT EACH OTHER

Notice that these charges ***contradict one another***. A madman does not compose beautiful words like a poet; a poet does not speak like a soothsayer; and a sorcerer does not call people to abandon sorcery. Their own confusion proves the charges ***baseless***.

The lesson: when arguments fail, opponents of the truth turn to ***labels and propaganda***. A Muslim should judge by argument and evidence, not by names thrown about.

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# AL-WALID IBN AL-MUGHIRAH: AN ARGUMENT AT A DEAD END

**SIRAH NOTE: A MEETING BEFORE THE PILGRIMAGE SEASON**

According to Ibn Kathir in his tafsir of Surah Al-Muddaththir, ***al-Walid ibn al-Mughirah*** of Banu Makhzum, a wealthy and respected Quraysh leader, once heard the Qur'an and was moved. Quraysh grew worried and pressed him to make a statement against the Qur'an.

Before the pilgrimage season, when the Arab tribes would come to Makkah, Quraysh met to agree on a single charge. Al-Walid rejected the labels "madman", "poet" and "soothsayer" as unfitting. At last he thought long and said: ***"This is nothing but magic handed down."***

**REFERENCES:**

Tafsir Ibn Kathir 74:11–25 https://tafsir.app/ibn-katheer/74/11

The Qur'an describes the process precisely: ***"Indeed, he thought and deliberated"*** (Al-Muddaththir 74:18), then he looked, frowned, turned away in arrogance and said: "This is nothing but magic imitated" (74:21–24).

## AN ARGUMENT AT A DEAD END

Al-Walid's story shows that Quraysh's opposition was ***not from a lack of understanding***. They grasped the power of the Qur'an, but ***arrogance, interests and status*** kept them from accepting it.

The lesson: knowledge without humility does not lead to faith. Many know the truth but are unwilling to pay ***the price of following it***.

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# PRESSURE THROUGH ABU TALIB

**SIRAH NOTE: THE QURAYSH DELEGATION TO ABU TALIB**

The books of sirah (Ibn Ishaq) relate that the leaders of Quraysh came several times to ***Abu Talib***, asking him to stop his nephew or hand him over. Abu Talib refused gently and went on protecting him.

In a very famous report, he is said to have declared: ***"By Allah, if they placed the sun in my right hand and the moon in my left..."*** Ibn Ishaq mentions this ***without a connected chain***, and Hadith scholars such as al-Albani graded it ***weak (da'if)***. Its meaning is true, but its wording cannot be attributed to him with certainty.

**REFERENCES:**

Wikipedia, "Abu Talib ibn Abd al-Muttalib". https://en.wikipedia.org/wiki/Abu_Talib_ibn_Abd_al-Muttalib

## AN UNCLE'S PROTECTION

What is certain is that Abu Talib ***never handed him over*** to Quraysh, even though he himself did not embrace Islam. The Arab tribal system made a family head's protection vital: attacking the Prophet meant challenging all of Banu Hashim.

Allah used ***the existing social system*** to protect His Messenger. The lesson: a caller may make use of the laws and just systems of society to protect the da'wah, as long as they do not breach the Shari'ah.

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## THE COMPROMISE OFFER AND SURAH AL-KAFIRUN

When threats failed, Quraysh tried another way: ***compromise***. Ibn Kathir mentions that they proposed he worship their gods for a year, and they would worship Allah for a year. The answer came in a short, firm surah:

**SURAH AL-KAFIRUN 109:1–6**

قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ ﴿١﴾

Say, "O disbelievers."

لَآ أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾

I do not worship what you worship.

وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ﴿٣﴾

Nor are you worshippers of what I worship.

وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ ﴿٤﴾

Nor will I be a worshipper of what you worship.

وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ﴿٥﴾

Nor will you be worshippers of what I worship.

لَكُمْ دِينُكُمْ وَلِىَ دِينِ ﴿٦﴾

For you is your religion, and for me is my religion.

*Translation: Sahih International* — quran.com/109:1-6

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## EXPLANATION OF SURAH AL-KAFIRUN

The surah ends with a very clear principle: ***"For you is your religion, and for me is my religion"***. Ibn Kathir explains that this surah is ***a declaration of disassociation*** from the practice of shirk, and commands sincerity of worship to Allah alone. Tafsir Ibn Kathir 109:6.

| MATTER | POSITION |
|---|---|
| Belief and worship | No compromise: worship is for Allah alone. |
| Compulsion in religion | No compulsion; each is responsible for his choice (Al-Baqarah 2:256). |
| Dealings and kindness | One may be just and kind to non-Muslims who do not fight (Al-Mumtahanah 60:8). |

The lesson: Islam distinguishes between ***tolerance in social life*** and ***compromise in belief***. We can live peacefully with followers of other religions, but we do not mix acts of worship.

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## THE MESSENGER ﷺ HARMED AT THE KA'BAH

Quraysh's opposition did not stop at words. The Messenger of Allah ﷺ himself was physically harmed, even while ***prostrating to Allah*** at the Ka'bah. 'Abdullah ibn Mas'ud رضى الله عنه witnessed an event he never forgot:

**HADITH — SAHIH AL-BUKHARI, NO. 240**

حَدَّثَنَا عَبْدَانُ، قَالَ أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ، قَالَ بَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم سَاجِدٌ ح قَالَ وَحَدَّثَنِي أَحْمَدُ بْنُ عُثْمَانَ قَالَ حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ عَنْ أَبِيهِ عَنْ أَبِي إِسْحَاقَ قَالَ حَدَّثَنِي عَمْرُو بْنُ مَيْمُونٍ أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ حَدَّثَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُصَلِّي عِنْدَ الْبَيْتِ، وَأَبُو جَهْلٍ وَأَصْحَابٌ لَهُ جُلُوسٌ، إِذْ قَالَ بَعْضُهُمْ لِبَعْضٍ أَيُّكُمْ يَجِيءُ بِسَلَى جَزُورِ بَنِي فُلاَنٍ فَيَضَعُهُ عَلَى ظَهْرِ مُحَمَّدٍ إِذَا سَجَدَ فَانْبَعَثَ أَشْقَى الْقَوْمِ فَجَاءَ بِهِ، فَنَظَرَ حَتَّى إِذَا سَجَدَ النَّبِيُّ صلى الله عليه وسلم وَضَعَهُ عَلَى ظَهْرِهِ بَيْنَ كَتِفَيْهِ وَأَنَا أَنْظُرُ، لاَ أُغَيِّرُ شَيْئًا، لَوْ كَانَ لِي مَنَعَةٌ. قَالَ فَجَعَلُوا يَضْحَكُونَ وَيُحِيلُ بَعْضُهُمْ عَلَى بَعْضٍ، وَرَسُولُ اللَّهِ صلى الله عليه وسلم سَاجِدٌ لاَ يَرْفَعُ رَأْسَهُ، حَتَّى جَاءَتْهُ فَاطِمَةُ، فَطَرَحَتْ عَنْ ظَهْرِهِ، فَرَفَعَ رَأْسَهُ ثُمَّ قَالَ «اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ». ثَلاَثَ مَرَّاتٍ، فَشَقَّ عَلَيْهِمْ إِذْ دَعَا عَلَيْهِمْ ـ قَالَ وَكَانُوا يُرَوْنَ أَنَّ الدَّعْوَةَ فِي ذَلِكَ الْبَلَدِ مُسْتَجَابَةٌ ـ ثُمَّ سَمَّى «اللَّهُمَّ عَلَيْكَ بِأَبِي جَهْلٍ، وَعَلَيْكَ بِعُتْبَةَ بْنِ رَبِيعَةَ، وَشَيْبَةَ بْنِ رَبِيعَةَ، وَالْوَلِيدِ بْنِ عُتْبَةَ، وَأُمَيَّةَ بْنِ خَلَفٍ، وَعُقْبَةَ بْنِ أَبِي مُعَيْطٍ». وَعَدَّ السَّابِعَ فَلَمْ يَحْفَظْهُ قَالَ فَوَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ رَأَيْتُ الَّذِينَ عَدَّ رَسُولُ اللَّهِ صلى الله عليه وسلم صَرْعَى فِي الْقَلِيبِ قَلِيبِ بَدْرٍ.

**TRANSLATION:**

'Abdullah ibn Mas'ud رضى الله عنه narrated that the Prophet ﷺ was praying at the Ka'bah while Abu Jahl and his companions were sitting there. Some of them said to the others: "Which of you will bring the afterbirth of the slaughtered camel of Banu so-and-so and place it on Muhammad's back when he prostrates?" The most wretched of them rose and brought it. He waited, and when the Prophet ﷺ prostrated, he placed it on his back between his shoulders. 'Abdullah said: "I was watching but could do nothing. If only I had had protection!" They began laughing, leaning on one another, while the Messenger of Allah ﷺ remained in prostration

without raising his head, until Fatimah came and threw it off his back. He raised his head and said three times: **"O Allah, I leave Quraysh to You."** That weighed on them, for they believed that prayers in that city were answered. Then he named them: **"O Allah, I leave to You Abu Jahl, 'Utbah ibn Rabi'ah, Shaybah ibn Rabi'ah, al-Walid ibn 'Utbah, Umayyah ibn Khalaf and 'Uqbah ibn Abi Mu'ayt"** — and he named a seventh whom the narrator did not remember. 'Abdullah said: "By the One in whose hand is my soul, I saw those whom the Messenger of Allah ﷺ named lying dead in the well of Badr."

**CHAIN OF NARRATION:** Narrated by Imam al-Bukhari through two chains: (1) from 'Abdan, from his father, 'Uthman ibn Jabalah, from Shu'bah; and (2) from Ahmad ibn 'Uthman, from Shurayh ibn Maslamah, from Ibrahim ibn Yusuf, from his father, Yusuf ibn Ishaq — both from Abu Ishaq as-Sabi'i, from 'Amr ibn Maymun, from 'Abdullah ibn Mas'ud رضى الله عنه.

**REFERENCE:** Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Ablution, Hadith No. 240. Also narrated by Muslim (No. 1794).

**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:240

## LESSONS FROM THIS HADITH

This hadith shows three characters. ***The Messenger of Allah*** ﷺ remains in prostration with patience.

***Ibn Mas'ud***, a Companion without tribal protection, can only watch. And ***Fatimah*** — a young daughter — bravely comes to clean her father's back in front of the leaders of Quraysh.

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His prayer was not one of personal revenge, but because they blocked people from the path of Allah. Ibn Mas'ud swore that he saw ***all of them*** killed at Badr some years later — proof that the Messenger's prayer was answered.

The lesson: ***patience in worship*** even when harmed, and the courage to ***stand up for the truth*** even alone — like Fatimah رضى الله عنها.

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## ABU BAKR DEFENDS HIM

'Urwah ibn az-Zubayr once asked 'Abdullah ibn 'Amr رضى الله عنهما about the worst thing the polytheists did to the Messenger of Allah ﷺ. He replied that he saw ***'Uqbah ibn Abi Mu'ayt*** come while the Prophet was praying, wrap his cloth around his neck and ***choke him hard*** (Sahih al-Bukhari 3678).

***Abu Bakr*** رضى الله عنه came, pushed 'Uqbah away and said: ***"Would you kill a man because he says, 'My Lord is Allah,' when he has brought you clear proofs from your Lord?"***

### THE WORDS OF THE BELIEVER FROM PHARAOH'S FAMILY

Abu Bakr's words are ***a quotation from the Qur'an***: the speech of a believing man from Pharaoh's family who defended Prophet Musa عَلَيْهِ السَّلَامُ (Ghafir 40:28). In a critical moment, Abu Bakr defended the Messenger of Allah ﷺ with the argument of revelation, not with violence.

The books of sirah mention that Abu Bakr himself was once beaten so badly for defending the Prophet and calling to Islam that he was hard to recognise. Yet he asked about the Messenger of Allah ﷺ before himself. This report is from ***the books of sirah***, not the two Sahihs.

The lesson: ***a true friend*** is one who is there in hardship. Abu Bakr did not merely believe; he was ready to take risks to protect the one he loved.

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## THE TORTURE OF THE WEAK

If even the Messenger of Allah ﷺ, protected by Banu Hashim, was harmed, how much more ***slaves and those without protectors***. They suffered the harshest torture. Book 3 introduced them; here we see the trials they endured.

### SIRAH NOTE: BILAL AND "AHAD, AHAD"

According to the books of sirah, his master ***Umayyah ibn Khalaf*** would lay Bilal on the hot sand of Makkah at midday and place a great rock on his chest, demanding he return to the idols. Bilal only repeated: ***"Ahad, Ahad"*** (One, One).

A report in Ibn Majah (No. 150, graded hasan) from Ibn Mas'ud names the first seven to show their Islam openly, and says that Bilal ***held himself cheap for the sake of Allah***, so they dragged him through the streets of Makkah while he kept saying "Ahad, Ahad".

**REFERENCES:**

Wikipedia, "Bilal ibn Rabah". https://en.wikipedia.org/wiki/Bilal_ibn_Rabah

### SIRAH NOTE: 'AMMAR AND THE VERSE ON COERCION

Ibn Kathir reports that ***verse 16:106*** was revealed concerning ***'Ammar ibn Yasir***. He was tortured until he was forced to utter words of disbelief, then came weeping to the Messenger of Allah ﷺ. The Prophet asked how his heart was; 'Ammar replied that it was at peace with faith. This report is in the books of tafsir and is ***not found in the two Sahihs***.

**REFERENCES:**

Tafsir Ibn Kathir 16:106 https://tafsir.app/ibn-katheer/16/106

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The verse gives a concession to ***"one who is forced [to renounce his religion] while his heart is secure in faith"***. From this verse, scholars derive the ruling that ***coercion that threatens life*** removes the sin of an utterance, as long as the heart remains in faith. Tafsir Ibn Kathir 16:106.

'Ammar's mother ***Sumayyah*** and father ***Yasir*** chose not to yield and were killed for their faith — Sumayyah became ***the first martyr in Islam*** (Book 3). Both choices are permitted: the concession (rukhsah) and steadfastness ('azimah).

The lesson: Islam is a ***realistic and merciful*** religion. It honours the steadfastness of the martyrs, and at the same time gives a concession to those who cannot bear it.

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## "BUT YOU ARE HASTY"

Prolonged torture led some Companions to come and complain. ***Khabbab ibn al-Aratt*** رضى الله عنه, a blacksmith who had himself been tortured with hot iron, related:

**HADITH — SAHIH AL-BUKHARI, NO. 3612**

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، حَدَّثَنَا قَيْسٌ، عَنْ خَبَّابِ بْنِ الأَرَتِّ، قَالَ شَكَوْنَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَهْوَ مُتَوَسِّدٌ بُرْدَةً لَهُ فِي ظِلِّ الْكَعْبَةِ، قُلْنَا لَهُ أَلاَ تَسْتَنْصِرُ لَنَا أَلاَ تَدْعُو اللَّهَ لَنَا قَالَ «كَانَ الرَّجُلُ فِيمَنْ قَبْلَكُمْ يُحْفَرُ لَهُ فِي الأَرْضِ فَيُجْعَلُ فِيهِ، فَيُجَاءُ بِالْمِنْشَارِ، فَيُوضَعُ عَلَى رَأْسِهِ فَيُشَقُّ بِاثْنَتَيْنِ، وَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ، وَيُمْشَطُ بِأَمْشَاطِ الْحَدِيدِ، مَا دُونَ لَحْمِهِ مِنْ عَظْمٍ أَوْ عَصَبٍ، وَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ، وَاللَّهِ لَيُتِمَّنَّ هَذَا الأَمْرَ حَتَّى يَسِيرَ الرَّاكِبُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتَ، لاَ يَخَافُ إِلاَّ اللَّهَ أَوِ الذِّئْبَ عَلَى غَنَمِهِ، وَلَكِنَّكُمْ تَسْتَعْجِلُونَ».

**TRANSLATION:**

Khabbab ibn al-Aratt رضى الله عنه said: We complained to the Messenger of Allah ﷺ while he was resting his head on his cloak in the shade of the Ka'bah. We said: "Will you not ask for help for us? Will you not pray to Allah for us?" He said: **"Among those before you, a man would have a pit dug for him in the ground and be put in it. Then a saw would be brought, placed on his head and he would be split in two, yet that would not turn him from his religion. He would be combed with iron combs that tore the flesh from his bones and sinews, yet that would not turn him from his religion. By Allah, Allah will complete this matter until a rider travels from San'a' to Hadramawt fearing none but Allah, and the wolf for his sheep. But you are hasty."**

**CHAIN OF NARRATION:** Narrated by Imam al-Bukhari: from Muhammad ibn al-Muthanna, from Yahya ibn Sa'id al-Qattan, from Isma'il ibn Abi Khalid, from Qays ibn Abi Hazim, from Khabbab ibn al-Aratt رضى الله عنه.

**REFERENCE:** Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Virtues, chapter on the signs of prophethood in Islam, Hadith No. 3612.

**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:3612

### LESSONS FROM THIS HADITH

The Messenger of Allah ﷺ did not deny their pain, but he gave them ***three things***: historical perspective (earlier believers were tested more severely), certainty about the future (this religion will surely prevail), and a gentle rebuke (***"but you are hasty"***).

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This hadith also contains ***a miracle of prophecy***. When it was spoken, the Muslims were a small group being tortured in Makkah. In less than twenty years, the whole Arabian Peninsula — from San'a' to Hadramawt — was under the peace of Islam.

The lesson: victory ***will surely come***, but on Allah's schedule, not ours. Patience is part of faith.

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## WEALTH TO SET FREE

**SIRAH NOTE: ABU BAKR BUYS FREEDOM**

According to the books of sirah, ***Abu Bakr*** رضى الله عنه used his wealth to buy and free slaves tortured for their faith, among them ***Bilal ibn Rabah***, ***'Amir ibn Fuhayrah***, and several slave women such as ***Zinnirah*** and ***Umm 'Ubays***.

His father, Abu Quhafah, once chided him: "Why don't you free strong men who could protect you?" Abu Bakr replied that he did it ***for the sake of Allah alone***. Ibn Kathir mentions that the closing verses of Surah Al-Layl (92:17–21) were revealed about Abu Bakr.

**REFERENCES:**
Tafsir Ibn Kathir 92:17–21 https://tafsir.app/ibn-katheer/92/17

Abu Bakr's standing in this was acknowledged by 'Umar رضى الله عنه himself, who said: ***"Abu Bakr is our master, and he freed our master"*** — meaning Bilal (Sahih al-Bukhari 3754).

### WEALTH AS A TOOL OF DA'WAH

Abu Bakr did not fight or take revenge. He used ***wealth*** to solve the problem peacefully and lawfully: buying freedom under the laws of the society of the time. This saved lives and restored human dignity.

The lesson: wealth in a believer's hands can become ***a path to freedom***. Today, supporting orphans, paying the debts of the desperate and funding education carry on the way of Abu Bakr.

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## WHY DID THEY STAND FIRM?

Why would weak slaves endure torture, when they could simply return to the old religion and live in peace? The sirah and the Qur'an give several answers:

| REASON | EXPLANATION |
|---|---|
| The sweetness of faith | They tasted a meaning of life never found in idol worship. |
| Human dignity | Islam honoured them as equal human beings, not property. |
| The Prophet's example | He himself was harmed yet remained patient and firm. |
| The promise of the Hereafter | The Makkan Qur'an often describes Paradise and the Day of Judgement. |
| Brotherhood | They supported one another at Dar al-Arqam; no one was tested alone. |
| Stories of the prophets | The stories of Musa, Ibrahim and Nuh show that trials are the path of the messengers. |

Most of the surahs revealed at this stage are ***short Makkan surahs*** full of ***belief, the Hereafter and stories of the prophets***. The Qur'an itself became their teacher and the strength of their souls.

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## TRIALS AS ALLAH'S WAY

The Qur'an reminds us: ***"Do the people think that they will be left to say, 'We believe,' and they will not be tried?"*** (Al-'Ankabut 29:2). Trials are not a sign of Allah's displeasure, but His way of ***distinguishing*** the truthful from the false.

The lesson: strong faith is built through ***knowledge, example, brotherhood and hope in the Hereafter***. Every Muslim tested today still needs all four.

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## PROSTRATING WITH SURAH AN-NAJM

An extraordinary event took place in these years. Ibn 'Abbas رضى الله عنهما narrated that the Prophet ﷺ recited ***Surah An-Najm*** and ***prostrated***, and with him prostrated the Muslims, ***the polytheists***, jinn and humans (Sahih al-Bukhari 1071).

Scholars explain that the polytheists prostrated because they were ***overwhelmed by the power of the recitation*** and the stirring close of the surah: "So prostrate to Allah and worship [Him]" (An-Najm 53:62). They prostrated on impulse, then returned to disbelief.

> **SIRAH NOTE: THE "GHARANIQ" STORY: A REJECTED REPORT**
>
> Some history books mention a story that Satan inserted words praising the idols of Quraysh while the Prophet recited Surah An-Najm, so the polytheists prostrated in delight. This is known as ***the story of al-Gharaniq***.
>
> Ibn Kathir states that all its chains are ***mursal*** and not authentic. Many scholars reject it because it contradicts Allah's guarantee to preserve the revelation (Al-Hijr 15:9) and the authentic report above, which ***mentions nothing*** about praise of idols.
>
> **REFERENCES:**
> Tafsir Ibn Kathir 22:52 https://tafsir.app/ibn-katheer/22/52

The lesson: the authentic event is enough to show ***the power of the Qur'an***, which could make its own enemies prostrate. We do not need — and must reject — a story that taints the purity of revelation.

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## THE FIRST HIJRAH TO ABYSSINIA

As the torture grew worse, the Messenger of Allah ﷺ sought a way to protect the Companions. According to the books of sirah, he advised them to emigrate to ***Abyssinia***, because there was ***a king there who wronged no one***.

**SIRAH NOTE: THE FIRST GROUP**

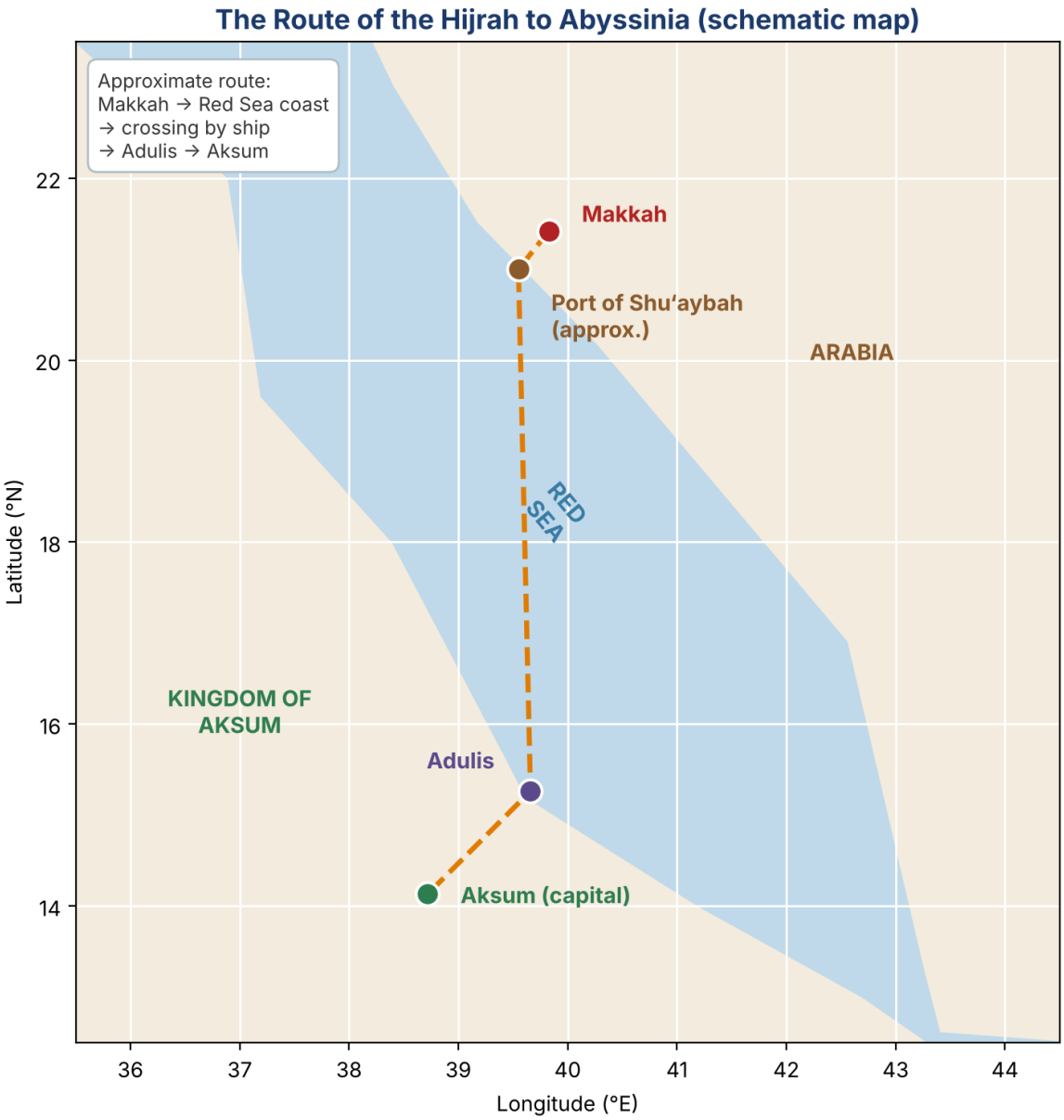
According to Wikipedia, the first hijrah took place in ***Rajab of the fifth year of prophethood*** (around ***615 CE***). The group consisted of ***eleven men and four women***, led by ***'Uthman ibn Maz'un***.

Among them were ***'Uthman ibn 'Affan*** and his wife ***Ruqayyah***, daughter of the Messenger of Allah ﷺ. They left quietly for the Red Sea coast and crossed by ship to Abyssinia.

**REFERENCES:**

Wikipedia, "Migration to Abyssinia". https://en.wikipedia.org/wiki/Migration_to_Abyssinia

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*Approximate coordinates and coastline. Sources: Wikipedia, "Migration to Abyssinia", "Kingdom of Aksum", "Adulis".*

*Figure 3: The route of the hijrah to Abyssinia (schematic map).*

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## THE FIRST HIJRAH IN ISLAM

The hijrah to Abyssinia took place ***about seven years before*** the hijrah to Madinah. It shows that leaving one's homeland to save one's faith is ***the way of the prophets and Companions***, not a sign of defeat.

Notice too that the Prophet's own daughter emigrated. He ***did not exempt his family*** from the hardships of the da'wah — another example of leading by example.

The lesson: when one's home is no longer safe for practising religion, Islam permits — and even encourages — ***seeking a safer place***.

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# THE KINGDOM OF AKSUM: LAND OF A JUST KING

**SIRAH NOTE: THE KINGDOM OF AKSUM**

According to Wikipedia, ***the Kingdom of Aksum*** was a great trading kingdom in today's Eritrea and northern Ethiopia, with its capital at ***Aksum***. Its main port, ***Adulis***, on the Red Sea coast, linked it with Rome, Persia, Arabia and India.

Aksum adopted ***Christianity*** in the fourth century CE. Its king bore the title ***an-Najashi*** (Negus). The king who received the Companions is known in authentic Hadith by the name ***Ashamah***.

**REFERENCES:**

Wikipedia, "Kingdom of Aksum". https://en.wikipedia.org/wiki/Kingdom_of_Aksum
Wikipedia, "Adulis". https://en.wikipedia.org/wiki/Adulis

## WHY ABYSSINIA?

| FACTOR | EXPLANATION |
|---|---|
| A just king | The Prophet described him as a king who wronged no one (sirah). |
| Beyond Quraysh's reach | Quraysh had no political influence across the sea. |
| Trade ties | Makkans already knew Abyssinia through trade. |
| People of the Book | Christianity was closer to monotheism than idol worship. |

This choice shows his wisdom in ***reading the international political situation***. He chose the safest land, not the nearest.

The lesson: Muslims may seek protection from and cooperate with ***just non-Muslim rulers***. Justice is valued wherever it is found.

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# THE SECOND HIJRAH AND THE QURAYSH ENVOYS

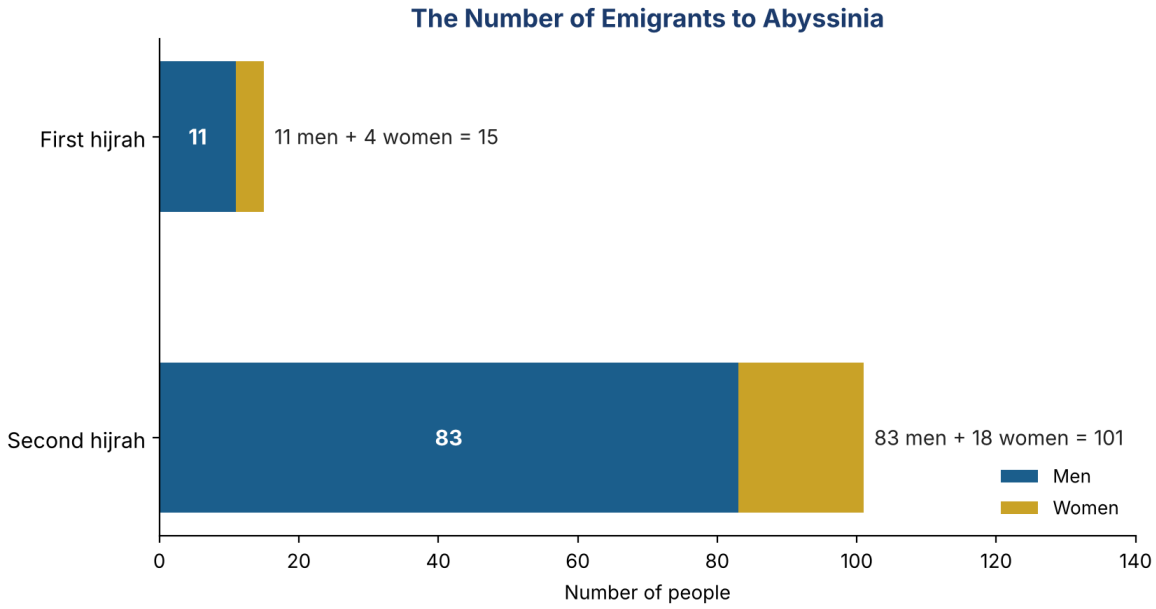
### SIRAH NOTE: A FALSE RUMOUR AND THE SECOND GROUP

According to Wikipedia, while in Abyssinia the emigrants heard ***a report that the people of Makkah had embraced Islam***. Some returned to Makkah, found the report ***false***, and went back to Abyssinia with a larger group.

The second group (around ***616 CE***) was led by ***Ja'far ibn Abi Talib***, the Prophet's cousin. According to one report, it numbered ***83 men and 18 women***.

**REFERENCES:**

Wikipedia, "Migration to Abyssinia". https://en.wikipedia.org/wiki/Migration_to_Abyssinia




*Figures follow the well-known report (Ibn Ishaq) as cited by Wikipedia, "Migration to Abyssinia"; other sources differ slightly.*

*Figure 4: The number of emigrants in the two groups to Abyssinia.*

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## THE QURAYSH ENVOYS AT THE NEGUS'S COURT

Quraysh did not leave them in peace. According to Wikipedia and the books of sirah, Quraysh sent two envoys — ***'Amr ibn al-'As*** and ***'Abdullah ibn Abi Rabi'ah*** — with gifts for the Negus and his clergy, asking that the emigrants be handed back.

The Negus refused to hand them over ***before hearing an explanation*** from the emigrants themselves. This is the mark of a just king: not judging on one side's claims alone.

The lesson: ***hearing both sides*** is the foundation of justice. The Qur'an also commands us to verify news before acting on it (Al-Hujurat 49:6).

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## JA'FAR'S SPEECH BEFORE THE NEGUS

### SIRAH NOTE: A SPEECH THAT MOVED A KING

This story is narrated by ***Umm Salamah*** رضى الله عنها, who was among the emigrants, in ***Musnad Ahmad*** (No. 1740); its chain is graded ***hasan*** by Shu'ayb al-Arna'ut. Ja'far ibn Abi Talib stood before the Negus and said, in brief:

***"O king, we were a people of ignorance: worshipping idols, eating carrion, committing indecencies, cutting ties of kinship and mistreating neighbours; the strong oppressed the weak. Then Allah sent us a messenger whose lineage, truthfulness, trustworthiness and chastity we knew. He called us to worship Allah alone, to speak the truth, fulfil trusts, keep ties of kinship and be good to neighbours."***

Then Ja'far recited ***the opening of Surah Maryam***. The Negus wept until his beard was wet, and his clergy wept too.

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## THE SECOND DAY'S TEST: ABOUT PROPHET 'ISA

The next day, 'Amr ibn al-'As tried to provoke the king by saying that the Muslims said something grave about ***Prophet 'Isa*** عَلَيْهِ السَّلَامُ. Ja'far answered honestly, according to the Qur'an: 'Isa is ***the servant of Allah, His messenger, a spirit from Him and His word*** conveyed to the pure Maryam.

According to the same report, the Negus picked up a small stick and said that the difference between his belief and what Ja'far said was ***no more than this stick***. He returned Quraysh's gifts and gave the emigrants full protection.

| FEATURE OF JA'FAR'S SPEECH | LESSON |
|---|---|
| Honest about the past | Admitting the evils of the Jahiliyyah without hiding them. |
| Focus on character | Highlighting universal values: honesty, trust, kinship. |
| Reciting the Qur'an | Letting revelation itself touch the heart. |
| Not altering belief | Answering about 'Isa honestly despite the risk. |

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## THE NEGUS: A KING PRAYED OVER

The Negus went on protecting the emigrants for years. Then, in ***the ninth year after the Hijrah*** (630 CE), moving news came from Madinah:

**HADITH — SAHIH AL-BUKHARI, NO. 3877**

حَدَّثَنَا أَبُو الرَّبِيعِ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ ـ رضى الله عنه ـ قَالَ النَّبِيُّ صلى الله عليه وسلم حِينَ مَاتَ النَّجَاشِيُّ «مَاتَ الْيَوْمَ رَجُلٌ صَالِحٌ، فَقُومُوا فَصَلُّوا عَلَى أَخِيكُمْ أَصْحَمَةَ».

**TRANSLATION:**

Jabir رضى الله عنه said: When the Negus died, the Prophet ﷺ said: **"Today a righteous man has died. So stand and pray over your brother, Ashamah."**

**CHAIN OF NARRATION:** Narrated by Imam al-Bukhari: from Abu ar-Rabi' az-Zahrani, from Sufyan ibn 'Uyaynah, from Ibn Jurayj, from 'Ata' ibn Abi Rabah, from Jabir ibn 'Abdullah رضى الله عنهما.

**REFERENCE:** Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, chapter on the death of the Negus, Hadith No. 3877. Also narrated by Muslim (No. 952).

**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:3877

### LESSONS FROM THIS HADITH

The Messenger of Allah ﷺ called the king of Abyssinia ***"a righteous man"*** and ***"your brother"***, and led the Companions in Madinah in the funeral prayer in absentia over him. This shows that the Negus ***had embraced Islam***.

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The last of the emigrants returned from Abyssinia to Madinah in ***628 CE***, at the time of the conquest of Khaybar. For about thirteen years they had lived safely under the shelter of a just king.

The lesson: ***kindness is never forgotten***. A king who protected the believers in his land was honoured by the Messenger of Allah ﷺ, and his name is preserved in the most authentic book of Hadith.

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## HAMZAH AND 'UMAR EMBRACE ISLAM

**SIRAH NOTE: HAMZAH: THE LION WHO DEFENDED**

According to Wikipedia, ***Hamzah ibn 'Abd al-Muttalib***, the Prophet's uncle and milk-brother, embraced Islam in ***late 616 CE***. Returning from a hunt, he learned that ***Abu Jahl*** had insulted his nephew. He went to the Ka'bah, struck Abu Jahl with his bow and declared his support for the Prophet, then embraced Islam at Dar al-Arqam.

He was later martyred at ***the Battle of Uhud*** (625 CE) and given the title ***Sayyid ash-Shuhada'*** (leader of the martyrs).

**REFERENCES:**

Wikipedia, "Hamza ibn Abd al-Muttalib". https://en.wikipedia.org/wiki/Hamza_ibn_Abd_al-Muttalib

Not long after, another Quraysh figure who had been very harsh towards Islam changed completely: ***'Umar ibn al-Khattab*** رضى الله عنه. The effect of his Islam was described by 'Abdullah ibn Mas'ud:

**HADITH — SAHIH AL-BUKHARI, NO. 3863**

حَدَّثَنِي مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ـ رضى الله عنه ـ قَالَ مَا زِلْنَا أَعِزَّةً مُنْذُ أَسْلَمَ عُمَرُ.

**TRANSLATION:**

'Abdullah ibn Mas'ud رضى الله عنه said: **"We have been strong ever since 'Umar embraced Islam."**

**CHAIN OF NARRATION:** Narrated by Imam al-Bukhari: from Muhammad ibn Kathir, from Sufyan ath-Thawri, from Isma'il ibn Abi Khalid, from Qays ibn Abi Hazim, from 'Abdullah ibn Mas'ud رضى الله عنه.

**REFERENCE:** Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, chapter on the Islam of 'Umar ibn al-Khattab رضى الله عنه, Hadith No. 3863.

**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:3863

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## LESSONS FROM THIS HADITH

The books of sirah relate that 'Umar set out to kill the Messenger of Allah ﷺ, but stopped at the house of his sister, ***Fatimah bint al-Khattab***, heard the recitation of ***Surah Ta-Ha***, and his heart opened. The details come from ***the books of sirah*** and some reports are weak; what is certain is his Islam and its effect, as in the authentic hadith above.

The Islam of Hamzah and 'Umar changed the balance in Makkah. The Muslims began to dare ***to pray openly at the Ka'bah***. But it also deepened Quraysh's alarm, and they responded more harshly — with ***a boycott*** of Banu Hashim.

The lesson: ***never despair*** of anyone. Islam's fiercest enemy today may become its strongest defender tomorrow.

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## BETWEEN AUTHENTIC REPORTS AND POPULAR STORIES

Many stories about the open call and the hijrah to Abyssinia circulate among people. The table below distinguishes the authentic, those from the books of sirah, and the weak or rejected.

### STORIES AND THEIR STATUS

| POPULAR STORY | STATUS |
|---|---|
| His call to his kin: "Save yourselves". | Authentic (Sahih al-Bukhari 4771). |
| The call on Mount Safa and Abu Lahab's reply. | Authentic (Sahih al-Bukhari 4770). |
| "The sun in my right hand and the moon in my left." | Weak; mentioned by Ibn Ishaq without a connected chain. |
| Camel afterbirth placed on his back in prostration. | Authentic (Sahih al-Bukhari 240). |
| Abu Bakr pushing away 'Uqbah who choked him. | Authentic (Sahih al-Bukhari 3678). |
| Bilal tortured, saying "Ahad, Ahad". | Hasan (Sunan Ibn Majah 150) and sirah. |
| The polytheists prostrated with Surah An-Najm. | Authentic (Sahih al-Bukhari 1071). |
| The "Gharaniq" story (praise of idols). | Rejected; all chains are mursal (Ibn Kathir). |
| Ja'far's speech before the Negus. | Hasan (Musnad Ahmad 1740). |
| The funeral prayer in absentia for the Negus. | Authentic (Sahih al-Bukhari 3877). |
| 'Umar hearing Surah Ta-Ha at his sister's house. | Books of sirah; some reports weak. |

### REFLECTION

The authentic stories of the patience of the Messenger of Allah ﷺ and his Companions are enough to ***strengthen faith***. We need no weak reports to admire them.

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# IMPORTANT PLACES IN THIS SERIES

This eBook moves from a small hill beside the Ka'bah to the capital of a kingdom across the Red Sea. This chapter gathers those places into one table, so that readers can picture the distances the Companions travelled to save their faith.

## TABLE OF PLACES

The distances in the table are ***approximate straight-line distances*** from the Ka'bah, worked out from modern coordinates. The real land and sea routes are much longer. Places whose location is known only roughly are marked "approximate".

| PLACE | CONNECTION TO THIS SERIES | DISTANCE / CONDITION TODAY |
|---|---|---|
| Mount Safa | Where he stood and called out to the clans of Quraysh (Sahih al-Bukhari 4770). | About 130 m from the Ka'bah; now inside the Masjid al-Haram building. |
| Mount Marwah | The companion hill of Safa; between them lies the place of sa'i. | About 450 m from Safa; now inside Masjid al-Haram. |
| Jabal Abu Qubays | The large mountain at whose foot Mount Safa lies. | Next to Masjid al-Haram on its eastern side. |
| The Ka'bah and Hijr Isma'il | Where he was harmed while prostrating (Sahih al-Bukhari 240) and choked (Sahih al-Bukhari 3678). | At the centre of Masjid al-Haram. |
| The port of al-Shu'aybah | The old port of Makkah where the emigrants boarded merchant ships. | On the Red Sea coast, south of present-day Jeddah (exact location: approximate). |
| Adulis | The main port of Aksum; most likely where the first group landed. | On the coast of present-day Eritrea; about 685 km from Makkah (approximate). |
| Aksum | The capital of the Negus's kingdom. | In northern Ethiopia; about 820 km from Makkah, and about 160 km from Adulis (approximate). |
| Negash | A village linked by local tradition to the tomb of the Negus. | In the Tigray region, Ethiopia; about 840 km from Makkah (approximate). |

Sources: Wikipedia, "Safa and Marwa"; Wikipedia, "Migration to Abyssinia"; Wikipedia, "Kingdom of Aksum"; Wikipedia, "Negash".

## MOUNT SAFA TODAY

According to Wikipedia, Mount Safa lies about ***130 metres*** south-east of the Ka'bah, at the foot of ***Jabal Abu Qubays***, while Marwah lies about 300 metres north-east of the Ka'bah. The distance between the two is about ***450 metres***, making the seven circuits of sa'i roughly 3.15 kilometres. Today both hills are

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inside the Masjid al-Haram building, and the sa'i corridor (al-Mas'a) is air-conditioned and supplied with Zamzam water.

Every pilgrim who begins sa'i at Safa is in fact standing where the Messenger ﷺ stood when he called his people: "If I told you that there were horsemen behind this valley…". The hill that once witnessed rejection now witnesses millions answering that call.

Source: Wikipedia, "Safa and Marwa".

## LESSON

A place that once witnessed rejection can, by Allah's leave, witness acceptance. A caller to Allah does not judge the fruit of his work by that day alone; the seed planted at Safa bore fruit years — even centuries — later.

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## CROSSING THE RED SEA

The hijrah to Abyssinia was not an overland journey like the later hijrah to Madinah. The Companions had to leave Makkah quietly, head for the coast and cross the sea — something unfamiliar to most people of Makkah, who were used to camel caravans.

### THE RED SEA IN NUMBERS

According to Wikipedia, the Red Sea is about ***2,250 kilometres*** long and about ***355 kilometres*** wide at its widest point. At its southern end lies the strait of ***Bab al-Mandab***, about ***26 kilometres*** wide at its narrowest, separating the Arabian Peninsula from the African continent.

The Companions did not cross at Bab al-Mandab. Instead they sailed from the port of al-Shu'aybah near Makkah, straight across to the African coast on the other side.

Sources: Wikipedia, "Red Sea"; Wikipedia, "Bab-el-Mandeb".

> **SIRAH NOTE: MERCHANT SHIPS AND A FARE OF HALF A DINAR**
>
> According to Ibn Sa'd (as quoted by Wikipedia), the first group went out to the port of al-Shu'aybah and happened to find two merchant ships about to sail. They boarded them for a fare of ***half a dinar*** each. The men of Quraysh who pursued them reached the shore, but the ships had already sailed.
>
> Historians say the group most likely landed at ***Adulis***, the main port of Aksum, before travelling overland to the capital. These details come from the books of sirah and history, not from authentic Hadith.

Sources: Wikipedia, "Migration to Abyssinia"; Madain Project, "Migration to Abyssinia".

### ARABS AND ABYSSINIANS: NEIGHBOURS WHO KNEW EACH OTHER

The people of Makkah were no strangers to Abyssinia. Quraysh merchants travelled back and forth, and the histories of the two peoples had long been intertwined. According to Wikipedia, King Kaleb of Aksum sent armies to Yemen between ***518 and 525 CE*** against Dhu Nuwas, who was persecuting Christians, and Aksum then ruled southern Arabia for a period.

It was from Abyssinian rule in Yemen that ***Abrahah*** emerged, who later tried to destroy the Ka'bah in the Year of the Elephant (see Part 1). Abyssinian power in Yemen ended when Persia took the country around the 570s. So, by the time the Companions emigrated, Aksum and Persia were rival powers — and Quraysh had no influence at the court of the Negus.

Source: Wikipedia, "Kingdom of Aksum".

How remarkable: the kingdom that once sent Abrahah to attack the Ka'bah became, two generations later, a refuge for those who worshipped the Lord of the Ka'bah. Allah turns circumstances about by His wisdom.

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## LESSON

Hijrah required planning and courage: leaving quietly, paying the fare and crossing an unfamiliar sea. Trust in Allah (tawakkul) does not mean sitting and waiting; it means striving fully and then leaving the outcome to Allah.

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# TRACES OF HISTORY: THE KINGDOM OF AKSUM IN THE ARCHAEOLOGICAL RECORD

The Kingdom of Aksum is not merely a name in the books of sirah. It left coins, inscriptions and stone monuments that can still be seen today. This chapter sets out some well-established facts, and clearly marks what is still disputed.

## ONE OF THE FOUR GREAT POWERS OF THE WORLD

According to Wikipedia, at the end of the third century CE Mani (the founder of Manichaeism) listed Aksum as one of the ***four great powers of the world***, alongside Rome, Persia and China. Aksum began issuing its own coins under King Endybis (around 270–310 CE) — in gold, silver and bronze — and Aksumite coins have been found as far away as Caesarea in Palestine and southern India.

King Ezana embraced Christianity around 325–330 CE. His coins and inscriptions show a change from the crescent-and-disc symbol to the cross around 340 CE. This is why, in the Companions' time, Abyssinia was a Christian kingdom nearly three centuries old.

Source: Wikipedia, "Kingdom of Aksum".

## THE STELAE OF AKSUM

The archaeological site of Aksum was inscribed as a ***UNESCO World Heritage Site in 1980***. It is famous for its huge carved stone monuments (stelae) and the underground tombs of its kings. The largest stela, had it remained standing, is estimated at about ***33 metres*** tall, but it has fallen and broken.

Sources: World Heritage Site, "Aksum"; Wikipedia, "Kingdom of Aksum".

### HISTORICAL NOTE: WAS KING ARMAH THE NEGUS?

The last Aksumite coins were issued around the early seventh century, among them in the name of a king called ***Armah***. According to Wikipedia, since 1895 some scholars have suggested that Armah was the Negus who protected the Companions. However, this suggestion is ***not confirmed***: other scholars link Armah to a different king, and the dates of his reign are still debated.

Authentic Hadith gives the Negus's name as ***Ashamah*** (Sahih al-Bukhari 3877). Arabic sources also record several spellings of this name. We do not identify him with any name on the coins, because the evidence is not yet sufficient.

Sources: Wikipedia, "Armah"; Wikipedia, "Najashi".

## THE MOSQUE OF AL-NAJASHI AT NEGASH

In the village of ***Negash***, in the Tigray region of northern Ethiopia, there is an old mosque known as the ***Mosque of al-Najashi***. Wikipedia describes Negash as the earliest Muslim settlement in Africa. According to local tradition, the Negus is buried there along with several Companions; one report puts their number

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at twelve. The book *Futuh al-Habashah* records that Ahmad ibn Ibrahim al-Ghazi visited the tomb around 1537.

The mosque was restored by the Turkish agency TIKA between 2015 and 2018, but was badly damaged in the Tigray War, which began at the end of 2020, and plans to repair it again have been announced.

> **NOTE: BETWEEN TRADITION AND NARRATION**
>
> Authentic Hadith only states that the Messenger ﷺ announced the death of the Negus and performed the funeral prayer in absentia for him (Sahih al-Bukhari 3877). No authentic Hadith names the place of his tomb, and there is no solid report about the names of the Companions said to be buried at Negash.
>
> The tomb at Negash is therefore a ***respected local tradition***, not an established fact. It remains a symbol of the early, warm relationship between the Muslims and the people of Abyssinia.

Sources: Wikipedia, "Negash"; Geeska, "Ethiopia's Najashi Mosque in the Shadow of the Tigray War".

## LESSON

Archaeology shows that Aksum was a great power of its time — not a small country at the edge of the world. The Messenger ﷺ chose to send the Companions to a strong, orderly and just kingdom. At the same time, we learn to respect tradition without treating it as equal to authentic narration.

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# PEOPLE IN THIS SERIES

The tables below list the main people in this eBook — those who opposed, those who were tortured, those who emigrated and those who protected. The source of each item is given; information from the books of sirah is marked "sirah books".

## THE OPPONENTS

| PERSON | ROLE IN THIS SERIES | SOURCE |
|---|---|---|
| Abu Lahab (ʻAbd al-ʻUzza) | His uncle who rejected the call at Safa; Surah Al-Masad was revealed about him. | Sahih al-Bukhari 4770 |
| Umm Jamil (Arwa bint Harb) | Abu Lahab's wife, sister of Abu Sufyan; described as the "carrier of firewood". | Al-Masad 111:4; sirah books |
| Al-Walid ibn al-Mughirah | Leader of Banu Makhzum who acknowledged the beauty of the Qur'an yet called it magic. | Al-Muddaththir 74:18–25; tafsir |
| Abu Jahl (ʻAmr ibn Hisham) | The fiercest opponent from Banu Makhzum; killed at the Battle of Badr. | Sirah books |
| ʻUqbah ibn Abi Muʻayt | Choked him beside the Kaʻbah until Abu Bakr stopped him. | Sahih al-Bukhari 3678 |
| Umayyah ibn Khalaf | Bilal's master, who tortured him under the scorching sun. | Sirah books |
| ʻAmr ibn al-ʻAs and ʻAbdullah ibn Abi Rabiʻah | The Quraysh envoys to the Negus's court who demanded the Companions be returned. | Musnad Ahmad 1740 |

## THE COMPANIONS AND PROTECTORS

| PERSON | ROLE IN THIS SERIES | SOURCE |
|---|---|---|
| Abu Bakr al-Siddiq | Defended him beside the Kaʻbah; freed Bilal and other tortured slaves. | Sahih al-Bukhari 3678, 3754 |
| Bilal ibn Rabah | Tortured for tawhid, he kept saying "One, One". | Sunan Ibn Majah 150; sirah books |
| Yasir, Sumayyah and ʻAmmar | A family tortured together; Sumayyah is described as the first martyr in Islam. | Sirah books |
| Khabbab ibn al-Aratt | Complained of the torture; he ﷺ said, "But you are hasty." | Sahih al-Bukhari 3612 |
| ʻUthman ibn Mazʻun | Leader of the first group to Abyssinia. | Sirah books |
| ʻUthman ibn ʻAffan and Ruqayyah | Among the emigrants in the first group; Ruqayyah was the daughter of the Messenger ﷺ. | Sirah books |
| Jaʻfar ibn Abi Talib | Spokesman of the Muslims before the Negus. | Musnad Ahmad 1740 |

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| PERSON | ROLE IN THIS SERIES | SOURCE |
|---|---|---|
| Umm Salamah | One of the emigrants; narrator of the story of the hijrah to Abyssinia. | Musnad Ahmad 1740 |
| The Negus (Ashamah) | King of Abyssinia who protected the Companions; he ﷺ prayed the funeral prayer in absentia for him. | Sahih al-Bukhari 3877 |
| Hamzah ibn 'Abd al-Muttalib | His uncle, whose embracing Islam strengthened the believers. | Sirah books |
| 'Umar ibn al-Khattab | His embracing Islam brought honour to the Muslims. | Sahih al-Bukhari 3863 |

## LESSON

In this series we meet people from every walk of life: an uncle who opposed, a slave who stood firm, a merchant who set others free, and a just foreign king. The measure of honour is not lineage or rank, but a person's stance towards the truth.

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## TIMELINE: SIRAH AND THE WORLD

The table below places the events in this eBook alongside major world events of the same period. The CE years are approximate; historians differ about the exact dates of some events.

| YEAR (APPROX.) | IN MAKKAH AND ABYSSINIA | IN THE WIDER WORLD |
|---|---|---|
| 518–525 CE | — | Aksum (King Kaleb) attacks Himyar in Yemen. |
| c. 570–575 CE | The Year of the Elephant; birth of the Messenger ﷺ (Part 1). | Persia ends Aksumite rule in Yemen. |
| c. 613 CE | The command to preach openly; the call on Mount Safa. | Persia captures Antioch and Damascus from Rome. |
| c. 614 CE | Mockery, accusations and torture intensify. | Persia captures Jerusalem and carries the "True Cross" to Ctesiphon. |
| Rajab, 5th year of prophethood (c. 615 CE) | First hijrah to Abyssinia: 11 men and 4 women (some reports say 12 men). | — |
| c. 616 CE | Second hijrah led by Ja'far; the Quraysh envoys rejected; Hamzah and 'Umar embrace Islam. | — |
| 618–619 CE | Quraysh pressure continues (Part 5). | Persia captures Egypt and Alexandria. |
| 7 AH / 628 CE | Ja'far and his group reach Madinah at the conquest of Khaybar (Sahih al-Bukhari 4230). | The Roman–Persian war ends; Rome regains its territories. |
| 9 AH / 630 CE | The Negus dies; he ﷺ performs the funeral prayer in absentia (Sahih al-Bukhari 3877). | — |

Sources: Wikipedia, "Byzantine–Sasanian War of 602–628"; Wikipedia, "Kingdom of Aksum"; Wikipedia, "Migration to Abyssinia".

While the Companions were being tortured in Makkah, the two great powers of the world — Rome and Persia — were locked in fierce war. Rome's defeats in these years form the background of Surah Ar-Rum 30:2–4, which promised Rome victory "within a few years". That promise was fulfilled when Rome regained its territories around 628 CE.

### LESSON

The world then was dominated by great empires busy fighting one another. No one imagined that a small group tortured in Makkah, who emigrated on merchant ships, would change world history. Never underestimate a small group holding fast to the truth.

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# FREQUENTLY ASKED QUESTIONS

Below are questions often asked about the period of open da'wah and the hijrah to Abyssinia, with brief answers based on the sources in this eBook.

### 1. WHY DID THE OPEN CALL BEGIN ON MOUNT SAFA?

Mount Safa stands beside the Ka'bah, where Quraysh gathered. In Arab custom, someone wanting to warn of danger would climb a high place and call out. He used a method his people understood (Sahih al-Bukhari 4770).

### 2. WHY DID HE FIRST ASK, "WOULD YOU BELIEVE ME?"

He began with what they already accepted — his honesty — before delivering the warning. They replied that they had never known him to lie. This is a wise method of da'wah: build on common ground.

### 3. WHO WAS THE FIRST MARTYR IN ISLAM?

According to the books of sirah, Sumayyah bint Khayyat, the mother of 'Ammar ibn Yasir, was the first person martyred in Islam. She was killed by Abu Jahl for refusing to abandon her religion. This comes from the books of sirah, not from the two Sahihs.

### 4. DID 'AMMAR SIN BY UTTERING WORDS OF DISBELIEF UNDER TORTURE?

No. Allah excepts one who is forced while his heart remains at peace with faith (An-Nahl 16:106). According to reports in the books of tafsir, this verse relates to what happened to 'Ammar.

### 5. HOW MANY EMIGRATED TO ABYSSINIA?

The first group was about eleven men and four women (some reports say twelve men). In the second hijrah, Ibn Ishaq mentions more than eighty men, along with a number of women and children.

### 6. WHY NOT EMIGRATE TO MADINAH AT THAT TIME?

At that time the people of Yathrib (Madinah) had not yet embraced Islam, and Quraysh had influence across the Arabian Peninsula. Abyssinia lay beyond the reach of Quraysh, was ruled by a just king, and was already known through trade.

### 7. WAS THE NEGUS A MUSLIM?

Yes. The Messenger ﷺ announced his death, called him "a righteous man", and performed the funeral prayer in absentia for him with the Companions (Sahih al-Bukhari 3877).

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## 8. WHAT WAS THE NEGUS'S REAL NAME?

Al-Najashi (the Negus) was the title of the king of Abyssinia, not a personal name. Authentic Hadith gives this king's name as Ashamah (Sahih al-Bukhari 3877). Some scholars have tried to link him to a king's name on Aksumite coins, but this cannot yet be established.

## 9. WHERE IS THE TOMB OF THE NEGUS?

Local tradition in Ethiopia places his tomb at Negash, in the Tigray region. However, no authentic Hadith names the place of his tomb. See the chapter «Traces of History» in this eBook.

## 10. IS THE STORY OF "AL-GHARANIQ" TRUE?

No. The story that he praised idols while reciting Surah An-Najm is rejected by scholars, because all its chains are mursal and it contradicts the infallibility of the Messenger ﷺ. What is authentic is only that the idolaters also prostrated when he recited that surah (Sahih al-Bukhari 1071).

## 11. WHY WAS 'UMAR'S EMBRACING ISLAM SO IMPORTANT?

'Abdullah ibn Mas'ud رضى الله عنه said: "We have been honoured ever since 'Umar embraced Islam" (Sahih al-Bukhari 3863). The courage of 'Umar and Hamzah gave strength to the Muslims, who until then had been weak and oppressed.

## 12. WHEN DID THE EMIGRANTS TO ABYSSINIA RETURN?

Some of them returned to Makkah earlier and later emigrated to Madinah. Ja'far ibn Abi Talib's group reached Madinah when he ﷺ conquered Khaybar in the seventh year of the Hijrah (Sahih al-Bukhari 4230) — about fifteen years after they had left Makkah.

## LESSON

Every answer grounded in authentic sources strengthens our certainty and keeps us away from baseless stories. Keep asking and reading — for the sirah of the Messenger ﷺ is a guide for life, not merely a historical tale.

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# LESSONS AND CONCLUSION

## LESSONS FROM THIS EBOOK

**First: A command comes with a guarantee.** "Declare… We are sufficient for you" (15:94–95).

**Second: Each is responsible for himself.** Lineage does not save (Sahih al-Bukhari 4771).

**Third: Begin with what is acknowledged.** He asked about his honesty before warning (Sahih al-Bukhari 4770).

**Fourth: No compromise in belief.** "For you is your religion, and for me is my religion" (109:6).

**Fifth: Patience under harm.** He stayed in prostration though humiliated (Sahih al-Bukhari 240).

**Sixth: Victory comes on Allah's schedule.** "But you are hasty" (Sahih al-Bukhari 3612).

**Seventh: Wealth to free people.** Abu Bakr freed Bilal and others (Sahih al-Bukhari 3754).

**Eighth: Justice is valued anywhere.** The Negus was honoured as "a righteous man" (Sahih al-Bukhari 3877).

**Ninth: Never despair of anyone.** 'Umar became the strength of the Ummah (Sahih al-Bukhari 3863).

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## TIMELINE SUMMARY

| TIME (APPROX.) | EVENT AND SOURCE |
|---|---|
| Around 613 CE | Command to call openly (15:94; 26:214); call at Safa (Sahih al-Bukhari 4770, 4771) |
| 613–615 CE | Mockery, charges and offers of compromise (Al-Kafirun) |
| 613–616 CE | The Prophet harmed (Sahih al-Bukhari 240, 3678); torture of the weak |
| Around 615 CE | Sumayyah martyred (Wikipedia) |
| Rajab, 5th year | First hijrah to Abyssinia: 11 men, 4 women |
| Around 616 CE | Second hijrah led by Ja'far; Quraysh envoys turned away |
| Late 616 CE | Hamzah and 'Umar embrace Islam (Sahih al-Bukhari 3863) |
| 9 AH / 630 CE | Funeral prayer in absentia for the Negus (Sahih al-Bukhari 3877) |

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## CONCLUSION

From the call on Mount Safa, to the Ka'bah where he was harmed in prostration, to the hot sand where Bilal said "Ahad, Ahad", to the court of a just king across the Red Sea — the call of Islam was tested with ***patience and sacrifice***. In sha Allah, the series **The Prophet's Sirah** will continue with ***the boycott of Banu Hashim in Shi'b Abi Talib***, ***the Year of Sorrow***, and his journey to Ta'if. And Allah knows best.

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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."

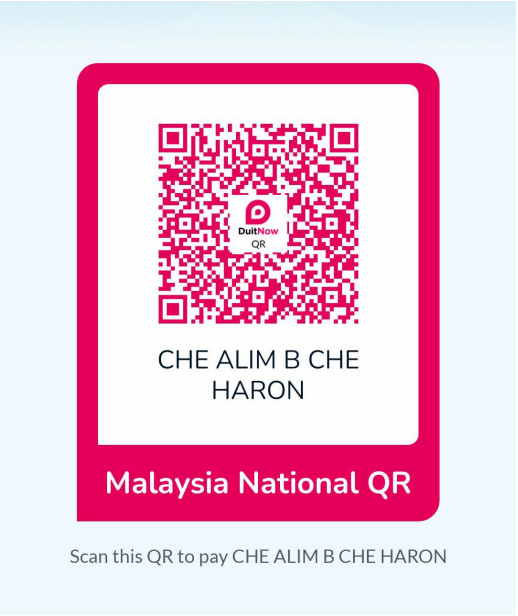
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*Source:* https://sunnah.com/muslim:1631

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