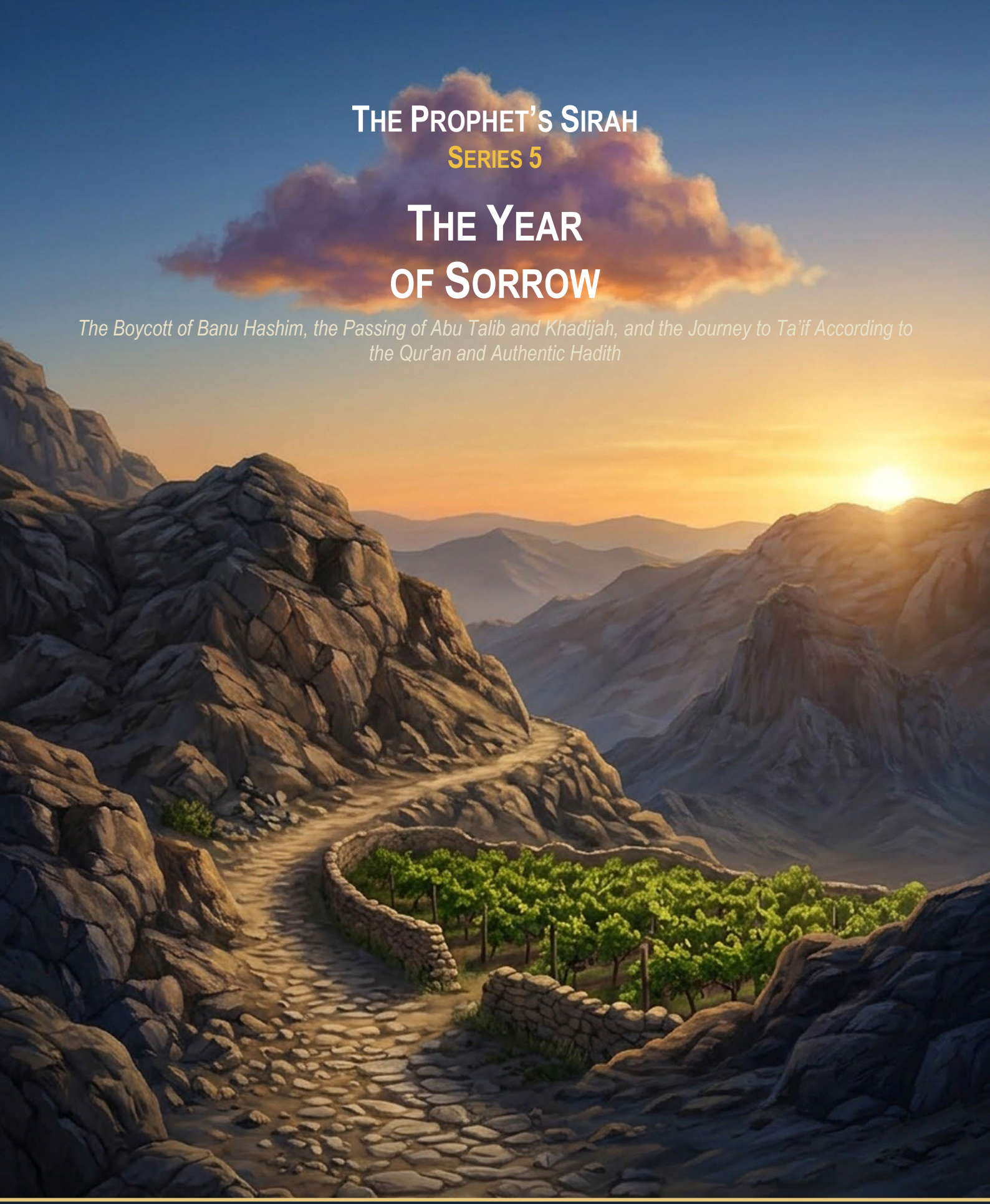


THE PROPHET'S SIRAH

SERIES 5

THE YEAR OF SORROW

The Boycott of Banu Hashim, the Passing of Abu Talib and Khadijah, and the Journey to Ta'if According to the Qur'an and Authentic Hadith

HJ CHE ALIM HJ CHE HARON
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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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The Boycott of Banu Hashim, the Passing of Abu Talib and Khadijah, and the Journey to Ta'if According to the Qur'an and Authentic Hadith

فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا

"For indeed, with hardship [will be] ease."

SURAH ASH-SHARH 94:5

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ACKNOWLEDGEMENT

All praise is due to Allah, who made ease accompany every hardship. Blessings and peace be upon our master, the Prophet Muhammad ﷺ, who was patient when boycotted, bereaved and driven out, 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 fifth book of The Prophet's Sirah follows the hardest years of the Messenger of Allah ﷺ in Makkah: the boycott in Shi'b Abi Talib, the passing of Abu Talib and Khadijah, and the journey to Ta'if. May his patience be a balm for every tested heart, 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 **a stony path in the mountains of Ta'if at dusk**: a lonely winding track between rocky hills, **a green vineyard** at the foot of the hills, and **a cloud** shading the path beneath the light of the setting sun.

The lonely path recalls the journey of the Messenger of Allah ﷺ to Ta'if in the Year of Sorrow; the garden recalls where he took shelter, and the cloud recalls the cloud that shaded him at Qarn ath-Tha'alib (Sahih al-Bukhari 3231).

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.

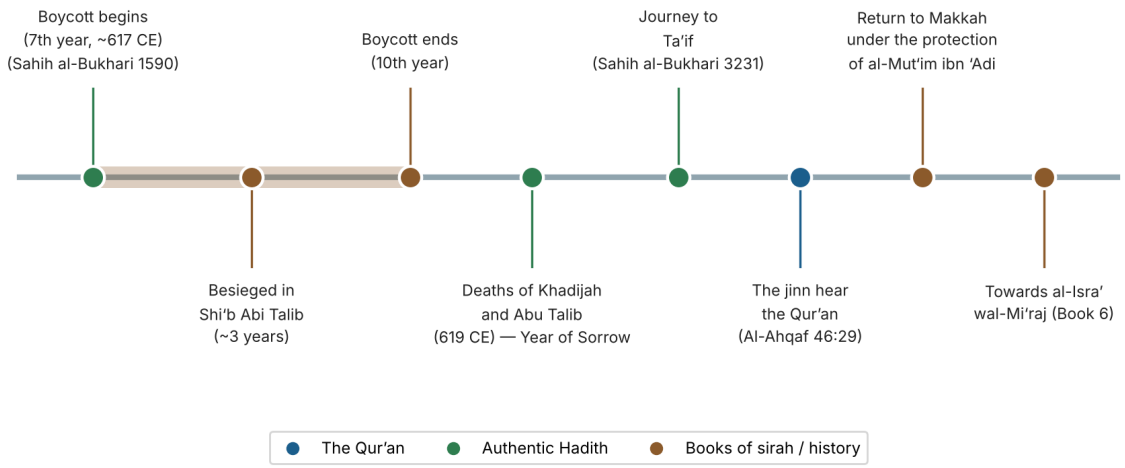
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THE YEAR OF SORROW

The fourth book of The Prophet's Sirah ended with the Islam of Hamzah and 'Umar, and the Companions safe under the shelter of the Negus. Yet for the Messenger of Allah ﷺ and his family in Makkah, the hardest trial was only beginning. This fifth eBook tells of ***a three-year boycott***, the passing of the two people who most protected and supported him — ***Abu Talib and Khadijah*** — and ***the journey to Ta'if***, which ended in stones and blood, but also in a prayer full of mercy.

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 and supplications with weak chains are clearly marked.

Timeline: From the Boycott to Ta'if (c. 617–620 CE)



Positions show approximate order. The dates and order of some events are disputed.

Figure 1: Timeline from the boycott to Ta'if.

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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WHEN QURAYSH RAN OUT OF OPTIONS

By the seventh year of prophethood, Quraysh had tried almost everything: mockery, accusations, negotiation, offers of compromise and torture (Book 4). Yet Islam kept growing. Hamzah and 'Umar had embraced Islam, and the Companions in Abyssinia lived safely under a just king.

Quraysh's biggest problem was ***the protection of Banu Hashim***. As long as Abu Talib, chief of Banu Hashim, refused to hand over his nephew, they could not kill him without sparking a civil war among the clans of Quraysh.

QURAYSH'S OBSTACLE	REASON
Tribal protection	Abu Talib and Banu Hashim protected him, including those not yet Muslim.
The law of blood vengeance	Killing a member of one clan meant war with the whole clan.
Islam growing stronger	Influential figures such as Hamzah and 'Umar had believed.
Failed diplomacy	The envoys to Abyssinia returned empty-handed.

So Quraysh chose a new weapon that shed no blood but caused great suffering: ***a total boycott*** of all of Banu Hashim and Banu al-Muttalib — whether Muslim or not.

The lesson: when force fails, opponents of the truth often turn to ***economic and social pressure***. This weapon is still used today.

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THE PACT AT KHAYF BANU KINANAH

The boycott was sealed in a written pact. Years later, during the Farewell Pilgrimage, the Messenger of Allah ﷺ still remembered the place where that pact was made:

HADITH — SAHIH AL-BUKHARI, NO. 1590

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا الأَوْزَاعِيُّ، قَالَ حَدَّثَنِي الزُّهْرِيُّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم مِنَ الْغَدِ يَوْمَ النَّحْرِ وَهُوَ بِمِنًى «نَحْنُ نَازِلُونَ غَدًا بِخَيْفِ بَنِي كِنَانَةَ حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ». يَعْنِي ذَلِكَ الْمُحَصَّبَ، وَذَلِكَ أَنَّ قُرَيْشًا وَكِنَانَةَ تَحَالَفَتْ عَلَى بَنِي هَاشِمٍ وَبَنِي عَبْدِ الْمُطَّلِبِ، أَوْ بَنِي الْمُطَّلِبِ أَنْ لاَ يُنَاكِحُوهُمْ، وَلاَ يُبَايِعُوهُمْ حَتَّى يُسْلِمُوا إِلَيْهِمُ النَّبِيَّ صلى الله عليه وسلم. وَقَالَ سَلاَمَةُ عَنْ عُقَيْلٍ وَيَحْيَى بْنُ الضَّحَّاكِ عَنِ الأَوْزَاعِيِّ أَخْبَرَنِي ابْنُ شِهَابٍ وَقَالاَ بَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ. قَالَ أَبُو عَبْدِ اللَّهِ بَنِي الْمُطَّلِبِ أَشْبَهُ.

TRANSLATION:

Abu Hurayrah رضى الله عنه said: On the morning of the Day of Sacrifice, while at Mina, the Prophet ﷺ said:

"Tomorrow we shall stop at Khayf Banu Kinanah, where they swore an oath upon disbelief." He meant al-Muhassab. That was because Quraysh and Kinanah made a pact against Banu Hashim and Banu 'Abd al-Muttalib — or Banu al-Muttalib — that they would not intermarry with them or trade with them until they handed the Prophet ﷺ over to them.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from al-Humaydi, from al-Walid ibn Muslim, from al-Awza'i, from az-Zuhri, from Abu Salamah, from Abu Hurayrah رضى الله عنه. Also narrated by Salamah from 'Uqayl, and by Yahya ibn ad-Dahhak from al-Awza'i, from Ibn Shihab.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Hajj, chapter on where the Prophet ﷺ stayed in Makkah, Hadith No. 1590. Also narrated by Muslim (No. 1314).

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:1590

LESSONS FROM THIS HADITH

This hadith is ***authentic proof*** of the boycott, and states its two main terms: ***no intermarriage*** and ***no trade***, until Banu Hashim handed over the Messenger of Allah ﷺ. Its aim was clear: to force his family to give up their protection.

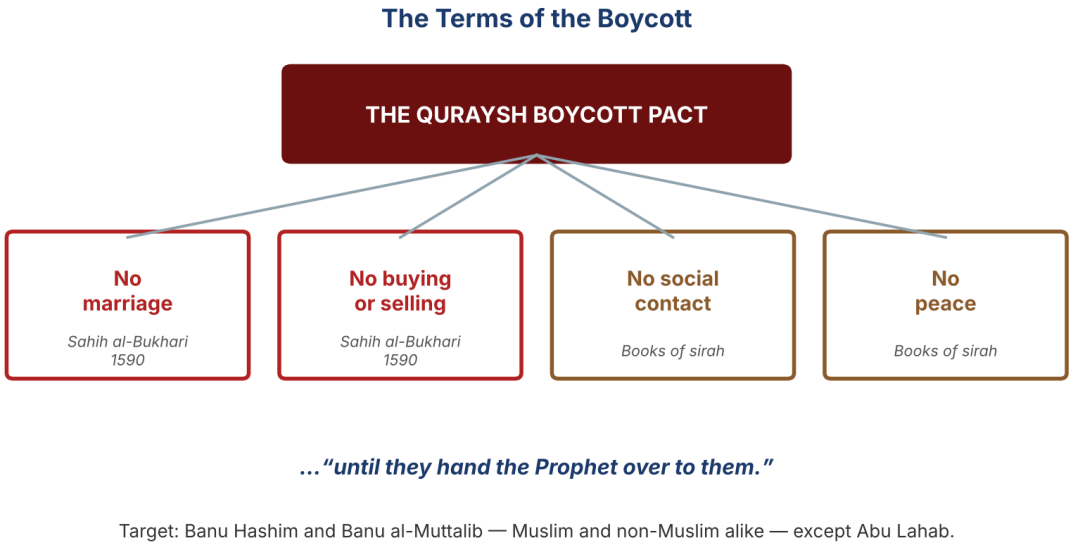


Figure 2: The terms of the Quraysh boycott.

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RETURNING TO THE SAME PLACE

Scholars explain the wisdom of his choosing to stop at ***al-Muhassab*** — where Quraysh swore upon disbelief — when he returned as a victorious leader: to ***give thanks for Allah's favour*** and display the triumph of Islam in the very place that had witnessed injustice against it.

AL-MUHASSAB IN THE HAJJ

Al-Muhassab (also called al-Abtah) is a valley between Mina and Makkah. The Messenger of Allah ﷺ stopped there after the days of Mina in the Farewell Pilgrimage. Yet 'A'ishah رضى الله عنها explained that stopping at al-Abtah is ***not a sunnah*** of the Hajj rites; he stopped there because it was easier for leaving Makkah (Sahih al-Bukhari 1765).

This shows the Companions' care in distinguishing between ***acts of worship*** to be followed and the Prophet's ***ordinary actions*** tied to circumstances — an important principle in understanding the sunnah.

The lesson: Allah ***reverses circumstances***. The place that once witnessed oppression finally witnessed victory.

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THREE YEARS IN SHI'B ABI TALIB

SIRAH NOTE: LIFE IN THE BESIEGED VALLEY

According to the books of sirah (Ibn Ishaq), the boycott began in ***Muharram of the seventh year of prophethood*** (around 617 CE). Banu Hashim and Banu al-Muttalib — Muslims and non-Muslims alike — moved into ***Shi'b Abi Talib***, a narrow valley on the edge of Makkah. Only ***Abu Lahab*** sided with Quraysh.

The pact document is said to have been hung inside the Ka'bah. The boycott lasted ***about three years***. Food was very hard to find; the books of sirah say the cries of hungry children could be heard from outside the valley, and some were forced to eat leaves.

REFERENCES:

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

LOYALTY BEYOND RELIGION

One remarkable thing: many members of Banu Hashim who ***had not yet embraced Islam*** still chose to suffer with the Messenger of Allah ﷺ, out of loyalty to family and to Abu Talib. They refused to hand him over even while starving.

The Messenger of Allah ﷺ and Khadijah رضى الله عنها shared this hardship. Khadijah, once a wealthy merchant, spent what remained of her wealth to sustain the family and the Companions in that valley.

WHAT OF THE OTHER COMPANIONS?

Companions not from Banu Hashim, such as Abu Bakr رضى الله عنه, did not live in the valley, but they too faced heavy pressure. 'A'ishah رضى الله عنها narrated that Abu Bakr once set out to emigrate to Abyssinia, then met ***Ibn ad-Dughunnah***, chief of the al-Qarah tribe, who said: "A man like you should neither leave nor be driven out," and brought him back under his protection (Sahih al-Bukhari 3905).

Ibn ad-Dughunnah described Abu Bakr in words almost identical to Khadijah's words to the Messenger of Allah ﷺ: helping the destitute, keeping ties of kinship, bearing the weak, honouring guests and helping in misfortune. Noble character is recognised even by those who have not yet believed.

The lesson: patience in hardship is ***a sign of faith***. Those three years of hardship built a resilience that would later be needed in the hijrah and in battle.

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HELP IN SECRET

SIRAH NOTE: HAKIM IBN HIZAM AND WHEAT FOR HIS AUNT

The books of sirah relate that ***Hakim ibn Hizam***, Khadijah's nephew, once secretly carried wheat to his aunt in the valley. Abu Jahl stopped him, but ***Abu al-Bakhtari ibn Hisham*** — a man of Quraysh who disapproved of the cruelty — intervened and let him pass.

There are also reports of ***Hisham ibn 'Amr*** sending camels laden with food to the mouth of the valley at night. These stories come from ***the books of sirah***, not the two Sahihs.

REFERENCES:

Wikipedia, "Hakim ibn Hizam". https://en.wikipedia.org/wiki/Hakim_ibn_Hizam

CONSCIENCE IN A JAHILIYYAH SOCIETY

These stories show that ***not all of Quraysh*** supported the injustice. Some still had a sense of humanity, though they had not yet believed. The Messenger of Allah ﷺ would later remember the good deeds of such people.

Hakim ibn Hizam himself later embraced Islam on the day Makkah was opened and became a Companion. His kindness in the Jahiliyyah paved the way to guidance.

The lesson: never belittle ***a small kindness*** — a parcel of food for the besieged can be a great deed. And value everyone who acts justly, even if not a Muslim.

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FIVE MEN WHO BROKE THE PACT

SIRAH NOTE: A PLAN TO OVERTURN THE BOYCOTT

According to Ibn Ishaq, after about three years, some men of Quraysh with a conscience plotted to overturn the pact. They were ***Hisham ibn 'Amr***, ***Zuhayr ibn Abi Umayyah***, ***al-Mut'im ibn 'Adi***, ***Abu al-Bakhtari ibn Hisham*** and ***Zam'ah ibn al-Aswad***.

They stood up in the assembly of Quraysh by the Ka'bah and voiced their objection openly. Abu Jahl protested, but their voice prevailed, and the boycott ended around ***the tenth year of prophethood***. Wikipedia names al-Mut'im ibn 'Adi as one of the five leaders who began this effort.

REFERENCES:

Wikipedia, "Muṭ'im ibn 'Adi". https://en.wikipedia.org/wiki/Mu%E1%B9%AD%CA%BDim_ibn_%CA%BDAdi

THE POWER OF A JUST VOICE

The boycott did not end by miracle alone, but also because ***a few people dared to speak out*** against injustice in their own society. They used the channels available — the assembly of Quraysh — to change things.

This recalls ***Hilf al-Fudul*** (Book 2): even in a Jahiliyyah society, there was room for justice. Islam values every such effort.

The lesson: ***silence*** in the face of injustice prolongs suffering. One brave voice can be the beginning of change.

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THE STORY OF THE TERMITE-EATEN DOCUMENT

SIRAH NOTE: THE STORY OF THE PACT DOCUMENT

The books of sirah relate that the Messenger of Allah ﷺ told Abu Talib that Allah had sent ***termites*** to eat the pact document, except for the words mentioning Allah's name ("Bismika Allahumma"). Abu Talib conveyed this to Quraysh, and when the document was taken down, it was found just as he had said.

This story is narrated by Ibn Ishaq and other sirah writers, but it is ***not found in the two Sahihs***, and its chain is ***not connected (mursal)***. It is well known in the books of sirah and accepted by many sirah writers, but it is not on the level of an authentic hadith.

HOW TO TREAT SUCH A STORY

MATTER	POSITION
The boycott and its terms	Authentic (Sahih al-Bukhari 1590).
Its cancellation by five men	A report in the books of sirah; generally accepted.
The document eaten by termites	A mursal report in the books of sirah; may be mentioned with its status stated.

Hadith scholars distinguish between sirah stories that may be told as history and ***hadith used as proof*** in belief and law. This story belongs to the first category.

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LESSONS FROM THE BOYCOTT

The boycott in Shi'b Abi Talib left many lessons relevant to every generation:

LESSON	EXPLANATION
Patience together	The whole family and the Companions bore the trial together.
Economics as a weapon	Enemies of the truth used food and trade embargoes.
Family loyalty	Non-Muslim members of Banu Hashim still protected him.
The role of people of conscience	Five men of Quraysh overturned the injustice.
Sacrificing wealth	Khadijah spent her wealth for the family and Companions.
Victory after trial	The place of the oath of disbelief became the stop of the victorious Prophet.

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BOYCOTTS IN OUR TIME

Today, Muslims in some places still face ***economic sanctions*** and sieges. The sirah teaches us to be patient, to help one another, and to value anyone — Muslim or not — who dares to stand up for the oppressed.

The main lesson: ***no injustice lasts forever***. A boycott that seemed endless finally collapsed after three years.

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THE PASSING OF KHADIJAH

SIRAH NOTE: THE PASSING OF THE FIRST MOTHER OF THE BELIEVERS

According to Wikipedia, ***Khadijah bint Khuwaylid*** رضى الله عنها died in ***619 CE***, at about ***65 years*** of age, shortly after the boycott ended. She had been the wife of the Messenger of Allah ﷺ for ***25 years*** — his only wife throughout that time. He was then almost 50.

The hardship of the boycott is believed to have affected her health. She was buried at ***al-Hajun***, the Makkan cemetery now known as Jannat al-Mu'alla.

REFERENCES:

Wikipedia, "Year of Sorrow". https://en.wikipedia.org/wiki/Year_of_Sorrow
Wikipedia, "Khadija bint Khuwaylid". https://en.wikipedia.org/wiki/Khadija_bint_Khuwaylid

Authentic hadith confirms the date in general terms: 'Urwah ibn az-Zubayr said that Khadijah died ***three years before*** the Prophet ﷺ emigrated to Madinah (Sahih al-Bukhari 3896).

A MEMORY THAT NEVER FADED

Books 2 and 3 told of Khadijah's standing: the first to believe, the comforter on the night of the first revelation, and the woman who received greetings of peace from Allah through Jibril (Sahih al-Bukhari 3820). Years after her passing, he still mentioned her name and honoured her friends (Sahih al-Bukhari 3818).

KHADIJAH'S VIRTUES IN AUTHENTIC HADITH

'Ali رضى الله عنه narrated that the Messenger of Allah ﷺ said: ***"The best of women (of her time) is Maryam daughter of 'Imran, and the best of women (of her time) is Khadijah"*** (Sahih al-Bukhari 3432).

VIRTUE	SOURCE
The first to believe	Books of sirah (Book 3)
Comforting him on the night of the first revelation	Sahih al-Bukhari 3
Receiving greetings from Allah and news of a house in Paradise	Sahih al-Bukhari 3820
The best of women of her time	Sahih al-Bukhari 3432
Mother of all his children except Ibrahim	Books of sirah (Book 2)

The lesson: ***loyalty*** to a spouse does not end with death. Praying for them, remembering their goodness and honouring the family and friends of a departed spouse is the sunnah of the Messenger of Allah ﷺ.

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ABU TALIB'S FINAL MOMENTS

Not long after the boycott ended, ***Abu Talib*** — the uncle who had raised and protected him for over forty years — fell gravely ill. The Messenger of Allah ﷺ came to him with one last hope:

HADITH — SAHIH AL-BUKHARI, NO. 3884

حَدَّثَنَا مَحْمُودٌ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ، أَنَّ أَبَا طَالِبٍ، لَمَّا حَضَرَتْهُ الْوَفَاةُ دَخَلَ عَلَيْهِ النَّبِيُّ صلى الله عليه وسلم وَعِنْدَهُ أَبُو جَهْلٍ فَقَالَ «أَىْ عَمِّ، قُلْ لاَ إِلَهَ إِلاَّ اللَّهُ. كَلِمَةً أُحَاجُّ لَكَ بِهَا عِنْدَ اللَّهِ». فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ يَا أَبَا طَالِبٍ، تَرْغَبُ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ فَلَمْ يَزَالاَ يُكَلِّمَانِهِ حَتَّى قَالَ آخِرَ شَيْءٍ كَلَّمَهُمْ بِهِ عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم «لأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أُنْهَ عَنْهُ». فَنَزَلَتْ {مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَى مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ} وَنَزَلَتْ {إِنَّكَ لاَ تَهْدِي مَنْ أَحْبَبْتَ}

TRANSLATION:

Al-Musayyib ibn Hazn رضى الله عنه narrated that when Abu Talib was dying, the Prophet ﷺ went in to him while Abu Jahl was with him. He said: **"O my uncle, say Lā ilāha illallāh — a word by which I will plead for you before Allah."** Abu Jahl and 'Abdullah ibn Abi Umayyah said: "O Abu Talib, will you turn away from the religion of 'Abd al-Muttalib?" They kept speaking to him until the last thing he said to them was: "(I am) on the religion of 'Abd al-Muttalib." The Prophet ﷺ said: **"I will surely ask forgiveness for you as long as I am not forbidden."** Then it was revealed: {It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire}, and it was revealed: {Indeed, you do not guide whom you like}.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Mahmud ibn Ghaylan, from 'Abd ar-Razzaq, from Ma'mar, from az-Zuhri, from Sa'id ibn al-Musayyib, from his father, al-Musayyib ibn Hazn رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, chapter on the story of Abu Talib, Hadith No. 3884. Also narrated by Muslim (No. 24).

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:3884

LESSONS FROM THIS HADITH

This hadith is deeply moving. The Messenger of Allah ﷺ asked for nothing heavy — just ***one word***. He promised to plead for his uncle with that word before Allah. Yet ***pressure from companions*** and ***pride in the religion of the forefathers*** kept Abu Talib from saying it.

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VISITING A NON-MUSLIM RELATIVE

The Messenger of Allah ﷺ ***visited*** his sick uncle though he had not believed, and strove until the very end. He also once visited a sick Jewish boy and invited him to Islam (Sahih al-Bukhari 1356).

This shows that ***keeping family ties*** and ***visiting the sick*** are not limited to fellow Muslims. A visit itself can be the gentlest door of da'wah.

Notice who was beside Abu Talib at the end: ***Abu Jahl***. A bad companion can keep a person from good even in his final moments.

The lesson: ***the word of tawhid*** is the key to salvation, and ***the influence of companions*** is immense. Choose friends who remind us of Allah, especially at the most important moments.

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"YOU DO NOT GUIDE WHOM YOU LIKE"

The grief of the Messenger of Allah ﷺ over his uncle's death in disbelief was profound. Allah revealed a verse that both consoled him and taught an important principle of belief:

SURAH AL-QASAS 28:56

إِنَّكَ لَا تَهۡدِي مَنۡ أَحۡبَبۡتَ وَلَٰكِنَّ ٱللَّهَ يَهۡدِي مَن يَشَآءُۚ وَهُوَ أَعۡلَمُ بِٱلۡمُهۡتَدِينَ ٥٦

Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided.

Translation: Sahih International — quran.com/28:56

EXPLANATION OF VERSE 28:56

Allah says: ***"Indeed, [O Muhammad], you do not guide whom you like"***. Ibn Kathir states that this verse was revealed concerning ***Abu Talib***, as in the two Sahihs, and explains that the Messenger's task is ***to convey***, while guidance ***belongs to Allah alone***. Tafsir Ibn Kathir 28:56.

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TWO KINDS OF GUIDANCE

KIND	EXPLANATION
Hidayat al-irshad (showing the way)	Pointing out the path; this is the task of the Messenger and callers (Ash-Shura 42:52).
Hidayat at-tawfiq (enabling)	Opening the heart to accept; this belongs to Allah alone (Al-Qasas 28:56).

This verse brings comfort to every parent, spouse and caller who has tried, yet sees a loved one not accept the truth. ***Our task is to strive***; the outcome is in Allah's hands.

Along with this verse came the prohibition of seeking forgiveness for polytheists after their state has become clear (At-Tawbah 9:113), as mentioned in the same hadith.

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THE STANDING OF ABU TALIB

Al-'Abbas ibn 'Abd al-Muttalib رضى الله عنه once asked the Messenger of Allah ﷺ: "Have you been of any benefit to your uncle? By Allah, he used to protect you and grow angry on your behalf." He said: ***"He is in a shallow part of the Fire; were it not for me, he would be in its lowest depth"*** (Sahih al-Bukhari 3883).

Another hadith states that Abu Talib will have ***the lightest punishment*** of the people of the Fire (Sahih Muslim 212). This shows that his service in protecting the Messenger of Allah ﷺ ***was valued***, yet without faith it did not bring full salvation.

PROPER MANNERS IN SPEAKING OF ABU TALIB

Abu Talib was a figure of ***great service*** to Islam. We mention his service with respect and do not revile him, while holding to the authentic Hadith about his standing. These two attitudes do not conflict.

The lesson: ***good deeds without faith*** are not enough for salvation in the Hereafter. Faith is the foundation that gives every good deed its full value before Allah.

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THE YEAR OF SORROW

In the same year — the tenth year of prophethood, around ***619 CE*** — the Messenger of Allah ﷺ lost both. ***The order*** of their deaths is disputed in the books of sirah: according to Wikipedia, Khadijah died first, then Abu Talib; some sources say the reverse.

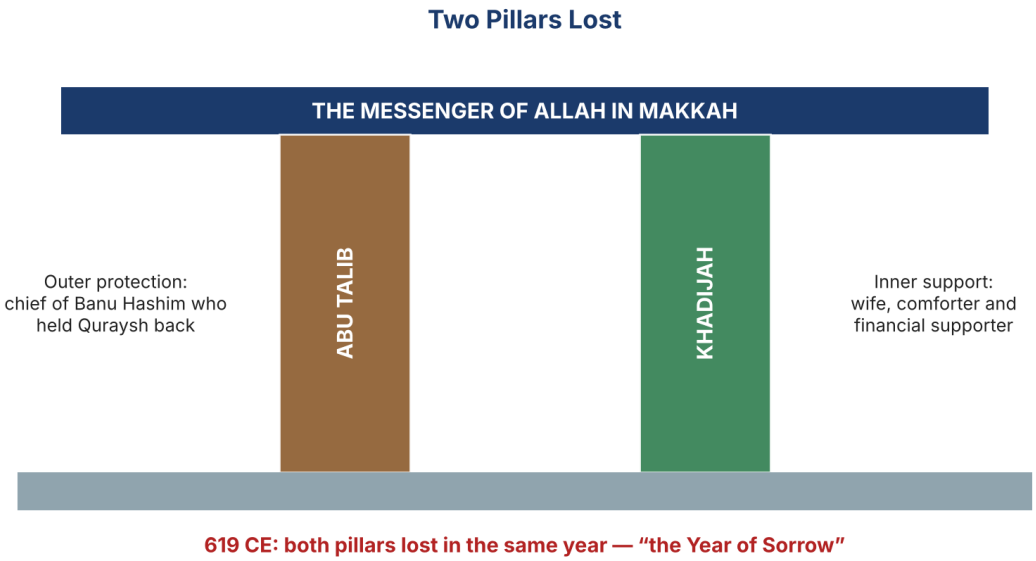


Figure 3: The two pillars lost in the Year of Sorrow.

This year later became known as ***'Am al-Huzn***, ***the Year of Sorrow***. Abu Talib was ***protection from outside***; Khadijah was ***support from within***. Losing both at once left him at his most exposed.

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THE EFFECT ON THE DA'WAH

The books of sirah say that after Abu Talib's death, Quraysh grew bolder in harming him — some even threw dirt on his head. Banu Hashim was now led by Abu Lahab, his own enemy.

It was in these circumstances that he decided to seek ***support outside Makkah*** — and his first choice was the city of Ta'if.

THE SUNNAH OF FACING GRIEF

The Messenger of Allah ﷺ taught a balanced way of grieving. When his son Ibrahim died years later, he wept and said: ***"The eye sheds tears and the heart grieves, but we say only what pleases our Lord"*** (Sahih al-Bukhari 1303).

PERMITTED	FORBIDDEN
Weeping and grieving	Wailing and lamenting
Remembering the deceased's goodness	Words that blame divine decree
Praying and giving charity for them	Harming oneself or tearing clothes in grief

The lesson: grief is part of human nature; even the Messenger of Allah ﷺ grieved. But grief ***did not stop*** him from carrying on.

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SAWDAH BINT ZAM'AH

SIRAH NOTE: A WIFE AFTER KHADIJAH

According to the books of sirah and Wikipedia, after Khadijah's passing the Messenger of Allah ﷺ married ***Sawdah bint Zam'ah*** رضى الله عنها in Makkah. She was a widow: her husband, ***as-Sakran ibn 'Amr***, had emigrated with her to Abyssinia, then died.

Sawdah was among the early Muslims and had endured the hardships of emigration. This marriage gave ***care*** to a widowed emigrant, and ***someone to run the household*** for the Prophet's motherless daughters.

REFERENCES:

Wikipedia, "Sawda bint Zam'a". https://en.wikipedia.org/wiki/Sawda_bint_Zam'a

THE WISDOM OF THIS MARRIAGE

The Prophet's marriage to Sawdah shows that his marriages had ***humanitarian and da'wah purposes***: caring for the widows of Companions who had died, and looking after the family.

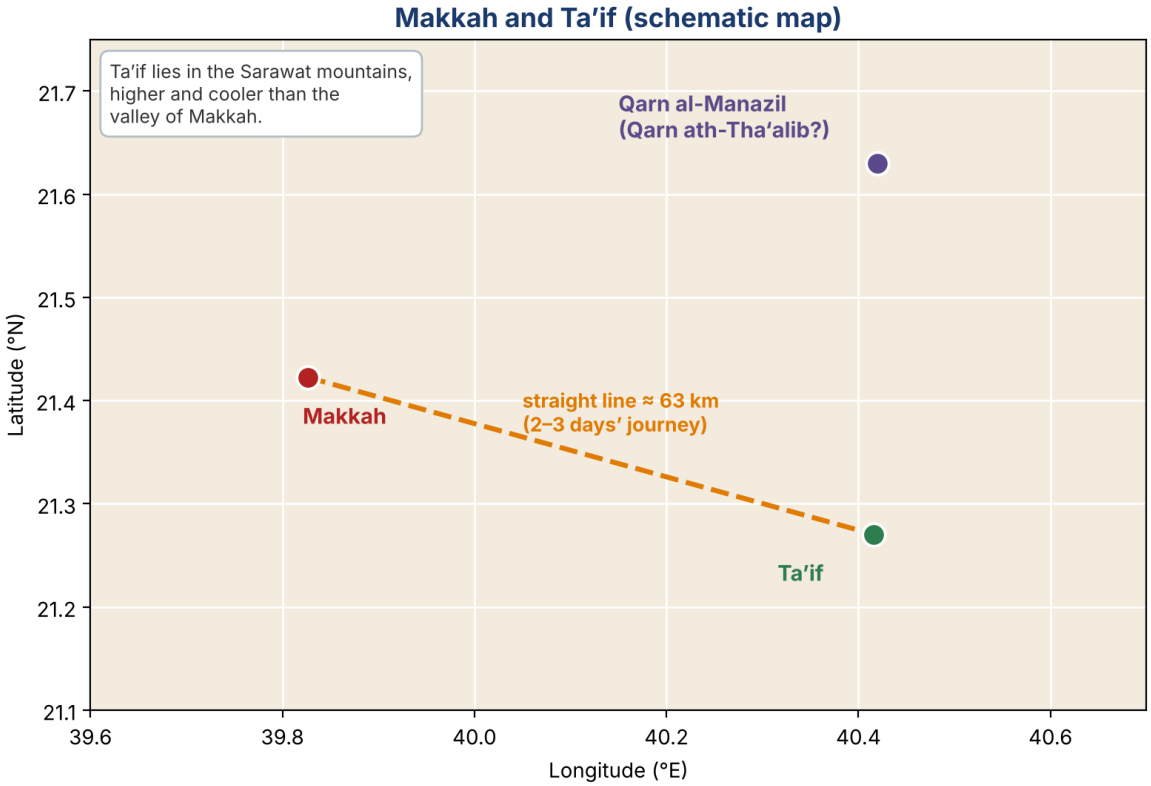
Authentic hadith praises Sawdah: 'A'ishah رضى الله عنها said there was no woman whose character she would rather have than Sawdah's, and Sawdah gave her turn to 'A'ishah (Sahih Muslim 1463).

The lesson: Islam honours ***widows and orphans***. Caring for them is the sunnah of the Messenger of Allah ﷺ.

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HEADING FOR TA'IF

Ta'if was the second most important town in the Hijaz, home of the ***Thaqif*** tribe. It lay in the mountains, cooler and more fertile than Makkah, and was known for its orchards. The Messenger of Allah ﷺ hoped its people would accept Islam and protect him.



Approximate coordinates. Some scholars identify Qarn ath-Tha'alib with Qarn al-Manazil. Source: Wikipedia, "Taif".

Figure 4: Makkah and Ta'if (schematic map).

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SIRAH NOTE: THE JOURNEY WITH ZAYD

According to Wikipedia, the journey to Ta'if took place in ***619 CE***, about ***two to three days' journey*** from Makkah. The books of sirah (Ibn Sa'd) say he was accompanied by ***Zayd ibn Harithah***, travelling on foot.

Al-Mubarakpuri in ar-Raheeq al-Makhtum says he stayed in Ta'if ***about ten days***, visiting one leader after another.

REFERENCES:

Wikipedia, "Muhammad's visit to Ta'if". https://en.wikipedia.org/wiki/Muhammad%27s_visit_to_Ta%27if

WHY TA'IF?

FACTOR	EXPLANATION
The second most important town	After Makkah, Ta'if was the centre of power and wealth in the Hijaz.
A strong tribe	Thaqif could give protection as Banu Hashim once had.
Kinship ties	The books of sirah mention ties of nursing and kinship with tribes around Ta'if.
A rival of Quraysh	Thaqif competed with Quraysh in trade and influence.

Notice that he did not simply ***give up*** on Makkah, but ***sought another way***. This is an example in facing a dead end: do not stop; look for another door.

The lesson: da'wah requires ***initiative and courage***. Nearly fifty years old, he walked across the mountains to convey the message.

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THE REJECTION OF BANU THAQIF

SIRAH NOTE: THE THREE LEADERS OF THAQIF

According to Wikipedia, he went to three brothers who led ***Banu Thaqif***: ***'Abd Yalil***, ***Mas'ud*** and ***Habib***. They refused him rudely. The authentic hadith names ***Ibn 'Abd Yalil ibn 'Abd Kulal*** as the man to whom he presented himself (Sahih al-Bukhari 3231).

The people of Ta'if then incited their fools and slaves to ***drive him out and pelt him with stones***, wounding his feet and hands until they bled. The books of sirah say Zayd tried to shield him until his own head was injured.

REFERENCES:

Wikipedia, "Muhammad's visit to Ta'if". https://en.wikipedia.org/wiki/Muhammad%27s_visit_to_Ta%27if

THE MOST PAINFUL REJECTION

In Makkah he was still respected for his lineage, though opposed. In Ta'if he was ***a stranger*** without protection. Thaqif's rejection was not only in words, but with ***humiliation and violence*** in public.

He also asked them to ***keep the meeting secret*** so that Quraysh would not grow bolder, but they refused (books of sirah). A journey begun with hope ended in wounds.

TA'IF TEN YEARS LATER

The books of sirah relate that in ***the ninth year after the Hijrah***, a delegation of Thaqif came to Madinah and embraced Islam. The town that once stoned him finally sent its representatives to pledge allegiance. After the death of the Messenger of Allah ﷺ, when many tribes apostatised, history books say Thaqif ***stood firm*** in Islam.

The lesson: ***apparent failure*** does not mean the effort was wasted. As we shall see, Allah stored its fruit for another time — Ta'if finally embraced Islam about ten years later.

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IN THE GARDEN OF 'UTBAH AND SHAYBAH

SIRAH NOTE: 'ADDAS AND A BUNCH OF GRAPES

According to Wikipedia and the books of sirah, he took refuge in ***a garden owned by 'Utbah and Shaybah ibn Rabi'ah***, two Quraysh leaders who took pity on him. They had their Christian slave, ***'Addas*** of ***Nineveh***, bring him a bunch of grapes.

He began eating with ***"Bismillah"***. 'Addas was surprised, for the people of that land did not say these words. On learning that 'Addas was from Nineveh, he said that ***Prophet Yunus*** عَلَيْهِ السَّلَامُ was his brother, a prophet like himself. 'Addas then kissed his head, hands and feet.

REFERENCES:

Wikipedia, "Muhammad's visit to Ta'if". https://en.wikipedia.org/wiki/Muhammad%27s_visit_to_Ta%27if

The story of 'Addas is narrated by Ibn Ishaq without a connected chain; it is ***not found in the two Sahihs***. Yet its meaning agrees with his known character.

A LIGHT IN THE DARKNESS

On the darkest day, Allah sent ***a foreign slave*** who honoured him. Even while bleeding, he still ***called to Allah*** — connecting 'Addas with the earlier prophets. No moment was too hard for conveying good.

The lesson: ***the unity of the prophets' message*** is a bridge for da'wah to the People of the Book. Yunus, Musa and 'Isa عَلَيْهِ السَّلَامُ are brothers of Prophet Muhammad ﷺ in the message of tawhid.

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THE SUPPLICATION AT TA'IF: AN ASSESSMENT

SIRAH NOTE: A VERY FAMOUS SUPPLICATION

Many know the supplication said to have been made by him in that garden: ***"O Allah, to You I complain of the weakness of my strength, my lack of resources and my lowliness before people..."*** up to ***"...as long as You are not angry with me, I do not care."***

This supplication is narrated by Ibn Ishaq without a chain, and by at-Tabarani with a chain graded ***weak (da'if)*** by Hadith scholars such as al-Albani, because it contains unknown narrators.

HOW SHOULD WE TREAT IT?

MATTER	POSITION
Attributing it to him with certainty	Not permitted; its chain is weak.
Its meaning	Good and in line with the Qur'an and sunnah: complaining only to Allah.
Praying with similar words	Permitted as a general prayer, without claiming it as the Prophet's words.
Authentic supplications	Give priority to supplications from the Qur'an and authentic Hadith.

What is certain and authentic is what he himself told 'A'ishah about that day — as in the next chapter. That authentic report is enough to show the depth of his grief and the breadth of his mercy.

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THE HARDEST DAY

Years later, after the Battle of Uhud — in which he was wounded and Hamzah was martyred — 'A'ishah رضى الله عنها asked whether there had been a day harder than Uhud. His answer pointed to ***Ta'if***:

HADITH — SAHIH AL-BUKHARI, NO. 3231

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي عُرْوَةُ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ زَوْجَ النَّبِيِّ صلى الله عليه وسلم حَدَّثَتْهُ أَنَّهَا قَالَتْ لِلنَّبِيِّ صلى الله عليه وسلم هَلْ أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمِ أُحُدٍ قَالَ «لَقَدْ لَقِيتُ مِنْ قَوْمِكِ مَا لَقِيتُ، وَكَانَ أَشَدُّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ، إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَالِيلَ بْنِ عَبْدِ كُلاَلٍ، فَلَمْ يُجِبْنِي إِلَى مَا أَرَدْتُ، فَانْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِي، فَلَمْ أَسْتَفِقْ إِلاَّ وَأَنَا بِقَرْنِ الثَّعَالِبِ، فَرَفَعْتُ رَأْسِي، فَإِذَا أَنَا بِسَحَابَةٍ قَدْ أَظَلَّتْنِي، فَنَظَرْتُ فَإِذَا فِيهَا جِبْرِيلُ فَنَادَانِي فَقَالَ إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ، فَنَادَانِي مَلَكُ الْجِبَالِ، فَسَلَّمَ عَلَيَّ ثُمَّ قَالَ يَا مُحَمَّدُ، فَقَالَ ذَلِكَ فِيمَا شِئْتَ، إِنْ شِئْتَ أَنْ أُطْبِقَ عَلَيْهِمِ الأَخْشَبَيْنِ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلاَبِهِمْ مَنْ يَعْبُدُ اللَّهَ وَحْدَهُ لاَ يُشْرِكُ بِهِ شَيْئًا».

TRANSLATION:

'A'ishah رضى الله عنها, wife of the Prophet ﷺ, narrated that she asked the Prophet ﷺ: "Have you ever faced a day harder than the day of Uhud?" He said: **"I have suffered from your people what I have suffered, and the hardest of it was on the day of al-'Aqabah, when I presented myself to Ibn 'Abd Yalil ibn 'Abd Kulal, and he did not respond to what I wanted. I left, overwhelmed with grief, not knowing where I was going, and did not come to myself until I was at Qarn ath-Tha'alib. I raised my head and there was a cloud shading me. I looked, and in it was Jibril. He called me and said: 'Allah has heard what your people said to you and how they answered you. Allah has sent you the Angel of the Mountains so that you may command him as you wish concerning them.' The Angel of the Mountains called me, greeted me with peace, then said: 'O Muhammad, it is as you wish. If you wish, I will bring the two mountains, al-Akhshabayn, down upon them.' The Prophet ﷺ said: 'Rather, I hope that Allah will bring forth from their descendants those who worship Allah alone, associating nothing with Him.'"**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yusuf, from Ibn Wahb, from Yunus ibn Yazid, from Ibn Shihab az-Zuhri, from 'Urwah ibn az-Zubayr, from 'A'ishah رضى الله عنها.

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REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Beginning of Creation, Hadith No. 3231. Also narrated by Muslim (No. 1795).

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:3231

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LESSONS FROM THIS HADITH

Imagine: ***a man just stoned and humiliated***, offered the power to destroy the whole town. Yet he chose ***hope***: that from their descendants would come people who worship Allah.

THE OPTION OFFERED	HIS CHOICE
Revenge	Forgiveness
Destroying this generation	Hoping in the next generation
Displaying power	Displaying mercy

His hope was fulfilled. The people of Ta'if embraced Islam in ***the ninth year after the Hijrah***, and from Thaqif came figures of Islam. The al-Akhshabayn mentioned in the hadith are ***two great mountains*** around Makkah.

"FORGIVE MY PEOPLE"

Ibn Mas'ud رضى الله عنه said: It is as if I can still see the Messenger of Allah ﷺ telling of a prophet who was beaten by his people until he bled, and he wiped the blood from his face while praying: ***"O Allah, forgive my people, for they do not know"*** (Sahih al-Bukhari 3477).

Scholars explain that this character of the prophets was also the character of the Messenger of Allah ﷺ himself. The events of Ta'if show it clearly: he refused the offer of destruction and chose hope.

The lesson: this is the meaning of ***"a mercy to the worlds"*** (Al-Anbiya' 21:107). A caller to Allah does not pray for people's destruction, but for their guidance.

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THE JINN LISTEN TO THE QUR'AN

The books of sirah relate that on the way back from Ta'if, he stopped at ***the valley of Nakhlah*** and prayed at night. A group of jinn heard his recitation of the Qur'an. Allah records the jinn listening to the Qur'an in this passage:

SURAH AL-AHQAF 46:29–30

وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓا۟
أَنصِتُوا۟ ۖ فَلَمَّا قُضِىَ وَلَّوْا۟ إِلَىٰ قَوْمِهِم مُّنذِرِينَ ﴿٢٩﴾

And [mention, O Muhammad], when We directed to you a few of the jinn, listening to the Qur'an. And when they attended it, they said, "Listen quietly." And when it was concluded, they went back to their people as warners.

قَالُوا۟ يَٰقَوْمَنَآ إِنَّا سَمِعْنَا كِتَٰبًا أُنزِلَ مِنۢ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
يَهْدِىٓ إِلَى ٱلْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾

They said, "O our people, indeed we have heard a [recited] Book revealed after Moses confirming what was before it which guides to the truth and to a straight path."

Translation: Sahih International — quran.com/46:29-30

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EXPLANATION OF VERSES 46:29–30

Ibn Kathir cites Ibn Ishaq's report that this happened as he returned from Ta'if. He also mentions the authentic report from Ibn 'Abbas رضى الله عنهما that the jinn heard his recitation at Nakhlah while he led the Fajr prayer with his Companions on the way to the market of 'Ukaz (Sahih al-Bukhari 773). ***The exact timing*** of the event is disputed.

Whatever its timing, the passage carries a very comforting message: while the people of Ta'if rejected him, ***other beings*** listened, believed and went back to their people as warners. His message is for ***humankind and jinn***.

WHO ARE THE JINN?

MATTER	EVIDENCE
Created from a smokeless flame of fire	Ar-Rahman 55:15
Created to worship Allah	Adh-Dhariyat 51:56
Some believe and some disbelieve	Al-Jinn 72:11, 14
They heard the Qur'an and called their people	Al-Ahqaf 46:29–30; Al-Jinn 72:1–2
They do not know the unseen	Saba' 34:14

Belief in the jinn is part of faith in the unseen. Yet Islam rejects superstition and seeking help from the jinn, for help comes only from Allah (Al-Jinn 72:6).

The lesson: do not measure the success of da'wah by ***the reaction of a few people***. Allah opens the hearts He wills, sometimes from unexpected directions.

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RETURNING UNDER AL-MUT'IM'S PROTECTION

SIRAH NOTE: ENTERING MAKKAH UNDER PROTECTION

Without Abu Talib's protection, he could not enter Makkah safely. According to Wikipedia, he sent Zayd ibn Harithah to seek protection, and ***al-Mut'im ibn 'Adi***, chief of Banu Nawfal, agreed. Al-Mut'im armed himself and, with his sons and nephews, escorted him into Makkah.

Al-Mut'im was also one of the five men who ended the boycott. He died in 623 CE ***without having embraced Islam***.

REFERENCES:

Wikipedia, "Muṭ'im ibn 'Adi". https://en.wikipedia.org/wiki/Mu%E1%B9%AD%CA%BDim_ibn_%CA%BDAdi

JIWAR: PROTECTION IN ARAB SOCIETY

In Arab society, a person without a protector could request ***jiwar*** (protection) from a leader. Whoever harmed the protected person was deemed to have harmed the protector himself. Abu Bakr too once lived under the jiwar of Ibn ad-Dughunnah (Sahih al-Bukhari 3905).

The Messenger of Allah ﷺ used this existing system wisely, without compromising belief. Islam later kept the good in this system: a polytheist who seeks protection to hear the word of Allah is to be protected and escorted to a place of safety (At-Tawbah 9:6).

The Messenger of Allah ﷺ never forgot al-Mut'im's kindness. After the Battle of Badr, he mentioned him in this saying:

HADITH — SAHIH AL-BUKHARI, NO. 3139

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ فِي أُسَارَى بَدْرٍ «لَوْ كَانَ الْمُطْعِمُ بْنُ عَدِيٍّ حَيًّا، ثُمَّ كَلَّمَنِي فِي هَؤُلاَءِ النَّتْنَى، لَتَرَكْتُهُمْ لَهُ».

TRANSLATION:

Jubayr ibn Mut'im رضى الله عنه narrated that the Prophet ﷺ said about the prisoners of Badr: **"Had al-Mut'im ibn 'Adi been alive and spoken to me about these wretched people, I would have released them for his sake."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ishaq ibn Mansur, from 'Abd ar-Razzaq, from Ma'mar, from az-Zuhri, from Muhammad ibn Jubayr, from his father, Jubayr ibn Mut'im رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the One-Fifth, Hadith No. 3139.

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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:3139

LESSONS FROM THIS HADITH

This hadith shows ***the character of repaying kindness***. Although al-Mut'im died in disbelief, the Messenger of Allah ﷺ honoured his service publicly, even to the point of being willing to release prisoners of war for his sake.

The narrator of this hadith, ***Jubayr ibn Mut'im***, was al-Mut'im's own son, who later embraced Islam. His father's kindness became part of a story told by his son.

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WITH HARDSHIP COMES EASE

The years of boycott, grief and rejection were the darkest period of the Makkan sirah. Yet the Makkan Qur'an had taught a promise repeated twice:

Allah says: ***"For indeed, with hardship [will be] ease"***. The verse is repeated twice (94:5–6). Ibn Kathir cites the scholars' explanation that ***"hardship" is definite*** while ***"ease" is indefinite***, showing that one hardship will not overcome two eases. Tafsir Ibn Kathir 94:5.

HARDSHIP	THE EASE THAT FOLLOWED
A three-year boycott	Overturned by five people of conscience
Losing Abu Talib and Khadijah	Al-Isra' wal-Mi'raj and new support from Yathrib (Book 6)
Rejection and stones at Ta'if	The jinn heard the Qur'an; Ta'if finally embraced Islam
No protection in Makkah	The protection of al-Mut'im ibn 'Adi

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Ease does not always come at once, nor always in the form we expect. But Allah's promise is ***certain***. The sirah of these years is living proof of this verse.

A SUPPLICATION IN DISTRESS

Ibn 'Abbas رضى الله عنهما narrated that in times of distress the Messenger of Allah ﷺ would say: ***"Lā ilāha illallāh al-'Azīm al-Ḥalīm; lā ilāha illallāh Rabb al-'Arsh al-'Azīm; lā ilāha illallāh Rabb as-samāwāt wa Rabb al-arḍ wa Rabb al-'Arsh al-Karīm"*** — None has the right to be worshipped but Allah, the Magnificent, the Forbearing; none but Allah, Lord of the Mighty Throne; none but Allah, Lord of the heavens, Lord of the earth and Lord of the Noble Throne (Sahih al-Bukhari 6346).

This authentic supplication — unlike the Ta'if prayer with its weak chain — can be practised with confidence by every Muslim who is tested.

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THE PROPHETS BEFORE HIM WERE TESTED TOO

The Makkan Qur'an tells much of the trials of earlier prophets, as if consoling the Messenger of Allah ﷺ:

"And certainly were messengers denied before you, but they were patient" (Al-An'am 6:34).

PROPHET	TRIAL AND THE EASE THAT FOLLOWED
Nuh عَلَيْهِ السَّلَامُ	Denied by his people for ages; saved by the ark (Hud 11:40–48).
Ibrahim عَلَيْهِ السَّلَامُ	Thrown into the fire; the fire became cool and safe (Al-Anbiya' 21:68–69).
Yusuf عَلَيْهِ السَّلَامُ	Cast into a well and imprisoned; finally a ruler of Egypt (Yusuf 12:56).
Musa عَلَيْهِ السَّلَامُ	Pursued by Pharaoh to the sea; the sea parted (Ash-Shu'ara' 26:61–63).
Yunus عَلَيْهِ السَّلَامُ	Swallowed by the fish; saved by his glorification (Al-Anbiya' 21:87–88).
Ayyub عَلَيْهِ السَّلَامُ	Tested with illness and loss; restored and recompensed (Al-Anbiya' 21:83–84).

The lesson: in every personal trial — loss, rejection or hardship — remember that ***hardship comes with ease***, not merely followed by it.

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BETWEEN AUTHENTIC REPORTS AND POPULAR STORIES

Many stories about the boycott, the Year of Sorrow and Ta'if circulate among people. The table below distinguishes the authentic, those from the books of sirah, and the weak.

STORIES AND THEIR STATUS

POPULAR STORY	STATUS
Quraysh swore to boycott Banu Hashim: no marriage or trade.	Authentic (Sahih al-Bukhari 1590).
The boycott lasted about three years in Shi'b Abi Talib.	Books of sirah; generally accepted.
The pact document eaten by termites.	A mursal report in the books of sirah.
The Prophet ﷺ asked Abu Talib to say Lā ilāha illallāh.	Authentic (Sahih al-Bukhari 3884).
Verse 28:56 was revealed about Abu Talib.	Authentic (Sahih al-Bukhari 3884).
Khadijah died three years before the hijrah.	Authentic (Sahih al-Bukhari 3896).
The story of 'Addas and the grapes.	Ibn Ishaq's report without a connected chain.
The prayer "O Allah, to You I complain of the weakness of my strength…".	Weak (da'if) according to al-Albani.
The Angel of the Mountains offered to crush them between two mountains.	Authentic (Sahih al-Bukhari 3231).
The jinn heard the Qur'an at Nakhlah on the return from Ta'if.	The jinn at Nakhlah is authentic (Sahih al-Bukhari 773); its link to Ta'if is from the books of sirah.
Al-Mut'im ibn 'Adi protected him.	Books of sirah; his service is acknowledged in Sahih al-Bukhari 3139.

REFLECTION

The authentic reports of these years are enough to portray the ***patience and mercy*** of the Messenger of Allah ﷺ. We need no weak reports to weep for him and love him.

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IMPORTANT PLACES IN THIS SERIES

The events in this eBook took place in a few locations not far from one another: a narrow valley beside the Ka'bah, a cemetery on the edge of Makkah, and a mountain road leading to Ta'if. This chapter gathers those places into one table, so that readers can picture the journeys of the Messenger ﷺ in these hardest of years.

TABLE OF PLACES

The distances in the table are ***approximate***. Straight-line distances are worked out from modern coordinates; road distances are taken from the sources cited. The paths travelled in his time were far harder and more winding.

PLACE	CONNECTION TO THIS SERIES	LOCATION / CONDITION TODAY
Shi'b Abi Talib	The valley where Banu Hashim and Banu al-Muttalib were besieged for about three years (books of sirah).	East of the Ka'bah, behind Safa and Marwah, between Jabal Abu Qubays and Jabal Khandamah. Most of it is now inside the area of Masjid al-Haram.
Khayf Banu Kinanah (al-Muhassab / al-Abtah)	Where Quraysh swore to boycott Banu Hashim (Sahih al-Bukhari 1590).	A valley between Makkah and Mina.
Al-Hajun (Jannat al-Mu'alla)	The cemetery where Khadijah رضى الله عنها was buried, according to the books of sirah.	Not far from Masjid al-Haram, near Masjid al-Jinn.
Ta'if	The city of Banu Thaqif, which he visited with Zayd ibn Harithah.	About 63 km in a straight line south-east of Makkah; about 87 km by today's mountain highway.
Nakhlah	The valley where he prayed and the jinn listened to the Qur'an (books of sirah; Sahih al-Bukhari 773).	On the route between Makkah and Ta'if (exact location: approximate).
Qarn al-Tha'alib	Where he "came to himself" after leaving Ta'if in grief (Sahih al-Bukhari 3231).	According to Yaqut al-Hamawi, another name for Qarn al-Manazil, the miqat of the people of Najd; about 80 km north-east of Makkah.

Sources: WikiShia, "Shi'b Abi Talib"; Wikipedia, "Taif"; Saudipedia, "Qarn al-Manazil"; Medieval Middle East, "al-Qarn"; Madain Project, "Jannat ul-Mu'alla".

SHI'B ABI TALIB TODAY

The valley that witnessed three years of boycott lies very close to the Ka'bah — behind the hills of Safa and Marwah, at the foot of Jabal Abu Qubays. It was also known as Shi'b Banu Hashim. According to WikiShia, most of the houses and historic sites in this area have been absorbed into Masjid al-Haram through successive expansion projects, and only a small part is still known by the name ***Suq al-Layl***.

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Imagine: pilgrims today perform sa'i only a few hundred metres from where the children of Banu Hashim once cried from hunger. That closeness reminds us that the boycott did not happen in some remote place, but in the middle of a society that saw it and stayed silent.

THE ROAD TO TA'IF

Ta'if lies up in the Sarawat Mountains, much higher than Makkah. Today the car journey takes a little over an hour along a winding road. In his time the journey was made on foot, about two to three days of climbing and descending rocky valleys.

On the way back, an authentic Hadith says he walked in deep sorrow and did not come to himself until he reached ***Qarn al-Tha'alib*** (Sahih al-Bukhari 3231). According to Yaqut al-Hamawi in *Mu'jam al-Buldan*, Qarn al-Tha'alib is another name for ***Qarn al-Manazil*** — the place he later appointed as the miqat for the people of Najd. Today's miqat mosque at al-Sayl al-Kabir lies about 80 km north-east of Makkah and 35 km north of Ta'if.

Sources: Saudipedia, "Qarn al-Manazil"; Medieval Middle East, "al-Qarn".

LESSON

Places that once witnessed the sorrow of the Messenger ﷺ have become places where millions of Muslims enter ihram and worship. Hardship borne with patience is never simply lost; Allah makes it part of a history remembered until the end of time.

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TA'IF AND BANU THAQIF

Why Ta'if? To understand the hope of the Messenger ﷺ and the pain of the rejection he met, we need to know this city and its people.

A CITY IN THE MOUNTAINS

According to Wikipedia, Ta'if stands at an elevation of about ***1,879 metres*** above sea level. Its climate is milder than that of most other cities in the Arabian Peninsula; the average maximum temperature in July is around 35.6 °C. The area has long been known for its produce — ***grapes, pomegranates, figs and honey*** — and today Ta'if is called the ***"City of Roses"*** for the roses grown there to make perfume.

For the people of Makkah, who lived in a valley "without cultivation" (Ibrahim 14:37), Ta'if was a garden on a mountain. Many Quraysh leaders owned orchards there — including 'Utbah and Shaybah ibn Rabi'ah, in whose garden he sheltered after being driven out (books of sirah).

Source: Wikipedia, "Taif".

BANU THAQIF AND THE CITY WALL

Ta'if was controlled by the tribe of ***Thaqif*** from the sixth century CE, and their descendants still live in the area today. According to Wikipedia, the city had a wall built by Thaqif — and it is this wall encircling the city that is linked to the name "Ta'if" (the one that encircles). This fortified position made Thaqif confident in their strength, and later made the siege of Ta'if in the eighth year of the Hijrah difficult (to be told in Part 22).

AL-LAT: THE IDOL OF TA'IF

Ta'if was the centre of the worship of ***al-Lat***, the idol called "the Lady of Ta'if". The Qur'an mentions al-Lat together with al-'Uzza and Manat, and refutes the idolaters' belief in them (An-Najm 53:19–23).

For Thaqif, accepting tawhid meant abandoning the idol that was the pride and a source of income for their city. This helps us understand why their rejection was so harsh. According to Wikipedia and the books of sirah, the idol of al-Lat was destroyed after Thaqif embraced Islam in the ninth year of the Hijrah.

Source: Wikipedia, "Taif".

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SIRAH NOTE: FROM REJECTION TO ACCEPTANCE

Ta'if appears three times in the sirah: in the tenth year of prophethood, he came alone with Zayd and was driven out; in the eighth year of the Hijrah (630 CE), after the Battle of Hunayn, the Muslim army besieged Ta'if but did not take it; and in the ninth year of the Hijrah, a delegation of Thaqif came to Madinah themselves to embrace Islam.

The history books mention that after the death of the Messenger ﷺ, when many Arab tribes apostatised,

Thaqif remained firm in Islam. The city that rejected most harshly finally became one of the firmest in defending its faith.

LESSON

Thaqif's rejection was not because they did not understand, but because they were bound by interests and pride. A caller to Allah needs to understand the background of those he calls — and stay patient, for even the hardest heart can change by Allah's leave.

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TRACES OF HISTORY: TA'IF AND MAKKAH IN THE HISTORICAL RECORD

Few physical traces remain from the years described in this eBook. Even so, the areas of Ta'if and Makkah hold some solid historical records. This chapter includes two of them, and clearly marks what rests only on tradition.

THE INSCRIPTION OF MU'AWIYAH'S DAM AT TA'IF (58 AH)

About ***9.6 km*** from Ta'if stands an old dam known as ***Mu'awiyah's Dam*** (also called Sadd Saysad). On a large granite rock at the foot of the mountain, to the right of the dam face, is carved a six-line inscription in dotted Kufic script, measuring about 130 × 70 cm.

The inscription states that the dam belongs to ***Mu'awiyah, Commander of the Believers***, built by Allah's leave in the year ***58 AH (678 CE)***, and ends with a prayer asking forgiveness and strength for him. It was published by G. C. Miles in the *Journal of Near Eastern Studies* in 1948. According to Saudipedia, scholars regard it as ***the earliest dated Arabic inscription with dotted letters*** on a building of the Islamic era — an important witness to the development of Arabic writing.

Sources: Saudipedia, "The Inscription of the Dam of Mu'awiyah ibn Abi Sufyan" (Arabic); Islamic Awareness, "Inscription On The Dam Built By Caliph Mu'awiya, 58 AH".

> **HISTORY NOTE: WHAT DOES IT HAVE TO DO WITH THIS SERIES?**
>
> This inscription was made about ***sixty years*** after the Messenger ﷺ was driven out of Ta'if. It is ***not*** direct evidence of the events in this eBook, and we make no such claim.
>
> Yet it shows the great change that took place: the city that once pelted him with stones became, within two generations, part of a Muslim state that built public works for its people — and Arabic writing, once rarely used, was now neatly carved in the name of a Muslim ruler.

AL-HAJUN: THE CEMETERY OF JANNAT AL-MU'ALLA

Khadijah رضى الله عنها was buried at al-Hajun, the old cemetery of Makkah now known as ***Jannat al-Mu'alla***. According to Madain Project, tradition holds that Abu Talib and 'Abd al-Muttalib, his grandfather, are also buried there. The structures over the graves in this cemetery were demolished in 1925; today the area is enclosed by a long white wall, and its graves are marked only by unnamed stones.

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NOTE: BETWEEN TRADITION AND NARRATION

The books of sirah state that Khadijah was buried at al-Hajun. However, the ***exact position*** of her grave and of the other graves in Jannat al-Mu'alla cannot be determined today, since there are no names. Identifying particular graves rests only on local tradition.

The sunnah of visiting graves is to remember death and to pray for the Muslims buried there. An authentic Hadith also shows that he visited his mother's grave to take a lesson from it (Sahih Muslim 976), as mentioned in Part 1.

Source: Madain Project, "Jannat ul-Mu'alla".

LESSON

Solid history helps us appreciate the sirah more deeply, but we must be honest in distinguishing certain evidence from tradition that cannot yet be confirmed. What matters most is not knowing where a grave lies, but inheriting the faith and sacrifice of the person buried in it.

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PEOPLE IN THIS SERIES

The following tables list the main figures in this eBook — those who protected, those who dared to speak out, and those who rejected. The source of each item is given; information from the books of sirah is marked "books of sirah".

FAMILY AND PROTECTORS

PERSON	ROLE IN THIS SERIES	SOURCE
Abu Talib ibn 'Abd al-Muttalib	His uncle and protector; died without saying the shahadah.	Sahih al-Bukhari 3884, 3883
Khadijah bint Khuwaylid	His wife, who bore the boycott with him; died three years before the Hijrah.	Sahih al-Bukhari 3896, 3818
Sawdah bint Zam'ah	A widowed emigrant whom he married after Khadijah.	Books of sirah
Zayd ibn Harithah	Accompanied him to Ta'if and tried to shield him.	Books of sirah
Hakim ibn Hizam	Quietly carried food to his aunt Khadijah; embraced Islam at the conquest of Makkah.	Books of sirah
Abu Bakr al-Siddiq	Pressured until he set out to emigrate, then returned under the protection of Ibn al-Dughunnah.	Sahih al-Bukhari 3905

THE FIVE WHO ANNULLED THE BOYCOTT

PERSON	ROLE IN THIS SERIES	SOURCE
Hisham ibn 'Amr	Started the pact to annul the boycott; sent food by night.	Books of sirah
Zuhayr ibn Abi Umayyah	Stood up in the Quraysh assembly to oppose the boycott.	Books of sirah
Al-Mut'im ibn 'Adi	Helped annul the boycott; later protected him on his return from Ta'if.	Books of sirah; Sahih al-Bukhari 3139
Abu al-Bakhtari ibn Hisham	Defended Hakim ibn Hizam against Abu Jahl; helped annul the boycott.	Books of sirah
Zam'ah ibn al-Aswad	One of the five who annulled the boycott.	Books of sirah

THE OPPONENTS

PERSON	ROLE IN THIS SERIES	SOURCE
Abu Jahl ('Amr ibn Hisham)	Backed the boycott, blocked food from reaching them, and opposed its annulment.	Books of sirah

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PERSON	ROLE IN THIS SERIES	SOURCE
Abu Lahab	The only member of Banu Hashim who sided with Quraysh.	Books of sirah
Ibn ʻAbd Yalil ibn ʻAbd Kulal	The leader of Ta'if who rejected his offer.	Sahih al-Bukhari 3231
Masʻud and Habib (brothers of ʻAbd Yalil)	Thaqif leaders who also rejected him harshly.	Books of sirah
ʻUtbah and Shaybah ibn Rabiʻah	Owners of the garden where he sheltered; later killed at the Battle of Badr.	Books of sirah

LESSON

In this series we meet relatives who stayed loyal though they had not yet believed, outsiders who dared to stand for justice, and leaders who rejected out of arrogance. A person is measured not by blood ties or rank, but by his stance towards truth and justice.

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TIMELINE: SIRAH AND THE WORLD

The following table places the events of this eBook alongside major world events of the same period. The Common Era years are approximate; historians and sirah scholars differ over the exact dates of some events.

YEAR (APPROXIMATE)	IN MAKKAH AND TA'IF	IN THE WORLD AROUND
Muharram, 7th year of prophethood (around 617 CE)	The boycott pact at Khayf Banu Kinanah; Banu Hashim move into Shi'b Abi Talib (Sahih al-Bukhari 1590; books of sirah).	The Roman–Persian war continues; Persia has taken Syria and Jerusalem (Part 4).
618 CE	Banu Hashim still besieged.	The Tang dynasty is founded in China.
618–621 CE	—	Persia conquers Egypt; Alexandria falls around 619 CE.
10th year of prophethood (around 619 CE)	The boycott is annulled; Abu Talib and Khadijah die — three years before the Hijrah (Sahih al-Bukhari 3896, 3884).	—
After Khadijah	Marriage to Sawdah bint Zam'ah (books of sirah).	—
Shawwal, 10th year (around 619 CE)	The journey to Ta'if; the jinn at Nakhlah; return under al-Mut'im's protection (Sahih al-Bukhari 3231; books of sirah).	—
622 CE	The Hijrah to Madinah (Part 7).	Emperor Heraclius launches his counter-offensive against Persia.

Sources: Wikipedia, "Byzantine–Sasanian War of 602–628"; Wikipedia, "Tang dynasty"; Wikipedia, "Sasanian conquest of Egypt".

SIRAH NOTE: WHO DIED FIRST?

Authentic Hadith says only that Khadijah died three years before the Hijrah (Sahih al-Bukhari 3896), and that Abu Talib died while he was still in Makkah (Sahih al-Bukhari 3884). The books of sirah agree that both died in the same year, but differ over who died first and how long apart they were.

The same applies to the date of the journey to Ta'if: Ibn Sa'd places it in Shawwal of the tenth year of prophethood. Differences like these do not affect the essence of the story, and we need not settle what the authentic sources leave unsettled.

As the Messenger ﷺ lost his two main supporters and was driven out of Ta'if, the world was watching

Persia advance, taking province after province from Rome, while in the far east a new dynasty was rising in China. No one imagined that the man walking home from Ta'if with bleeding feet would carry a message that would light up the world.

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LESSON

The personal sorrow of the Messenger ﷺ came at a time when the world was in turmoil. History teaches that real strength is not measured by empires and armies, but by firmness of faith when all worldly support seems to have vanished.

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FREQUENTLY ASKED QUESTIONS

Here are questions often asked about the boycott, the Year of Sorrow and the journey to Ta'if, with short answers based on the sources in this eBook.

1. WHY WERE MEMBERS OF BANU HASHIM WHO HAD NOT EMBRACED ISLAM ALSO BOYCOTTED?

Because the boycott was aimed at the clan that protected him, not only at individual Muslims. An authentic Hadith says Quraysh swore against Banu Hashim and Banu al-Muttalib until they handed over the Messenger ﷺ (Sahih al-Bukhari 1590).

2. HOW LONG DID THE BOYCOTT LAST?

According to the books of sirah, about three years — from Muharram of the seventh year to the tenth year of prophethood.

3. WAS ABU LAHAB ALSO IN THE VALLEY?

No. According to the books of sirah, Abu Lahab was the only member of Banu Hashim who chose to side with Quraysh.

4. WHO DIED FIRST, ABU TALIB OR KHADIJAH?

Authentic Hadith does not settle it. What is certain is that Khadijah died three years before the Hijrah (Sahih al-Bukhari 3896), and both died in the same year according to the books of sirah. Sirah scholars differ over the order.

5. WHY IS THAT YEAR CALLED THE "YEAR OF SORROW"?

Because in that year he lost the two people who had most protected and supported him: Abu Talib outside the home, and Khadijah within it. The name is well known in the books of sirah.

6. MAY WE SEEK FORGIVENESS FOR RELATIVES WHO DIED IN DISBELIEF?

No. After he said he would keep seeking forgiveness for Abu Talib, Allah revealed the prohibition on seeking forgiveness for idolaters, even close relatives (At-Tawbah 9:113; Sahih al-Bukhari 3884). Yet we may remember and appreciate their good deeds, just as he remembered the kindness of al-Mut'im (Sahih al-Bukhari 3139).

7. HOW FAR IS TA'IF FROM MAKKAH, AND WHO WENT WITH HIM?

About 63 km in a straight line, or about 87 km by road today. In his time the journey took two to three days on foot. According to the books of sirah, he was accompanied by Zayd ibn Harithah رضى الله عنه.

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8. WHAT IS THE CONNECTION BETWEEN THE IDOL AL-LAT AND TA'IF?

Al-Lat was the main idol of Ta'if, worshipped by Thaqif, and is mentioned in An-Najm 53:19. It was destroyed after Thaqif embraced Islam in the ninth year of the Hijrah.

9. WHERE IS QARN AL-THA'ALIB?

This place is mentioned in an authentic Hadith as where he came to himself after returning from Ta'if (Sahih al-Bukhari 3231). According to Yaqut al-Hamawi, it is another name for Qarn al-Manazil, the miqat for the people of Najd.

10. MAY THE SUPPLICATION "O ALLAH, TO YOU I COMPLAIN OF THE WEAKNESS OF MY STRENGTH…" BE USED?

This supplication is very well known, but its chain was graded weak by al-Albani (see the chapter «The Supplication at Ta'if: An Assessment»). One may complain to Allah in one's own words with a similar meaning, but should not attribute them to the Messenger ﷺ as an authentic narration.

11. IS THE EVENT OF THE JINN AT NAKHLAH THE SAME AS THE ONE IN SURAH AL-JINN?

An authentic Hadith says the jinn listened to his recitation at Nakhlah while he was leading the Companions in the Fajr prayer, and then Surah Al-Jinn 72:1 was revealed (Sahih al-Bukhari 773). The books of sirah, however, link Al-Ahqaf 46:29–30 with the journey back from Ta'if. Scholars differ over whether this was one event or several different ones.

12. WHY DID HE ACCEPT THE PROTECTION OF AL-MUT'IM, WHO HAD NOT EMBRACED ISLAM?

Because the system of jiwar (protection) was a respected custom in Arab society, and accepting it did not compromise belief. Abu Bakr too once lived under the jiwar of Ibn al-Dughunnah (Sahih al-Bukhari 3905). Islam itself preserved this good value (At-Tawbah 9:6).

LESSON

Every answer grounded in authentic sources strengthens our certainty and keeps us away from baseless stories. The sirah of the Messenger ﷺ in these years of sorrow is not merely history, but a guide for every Muslim tested with loss and rejection.

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LESSONS AND CONCLUSION

LESSONS FROM THIS EBOOK

First: No injustice lasts forever. The boycott sworn at Khayf Banu Kinanah finally collapsed (Sahih al-Bukhari 1590).

Second: Value people of conscience. Five men of Quraysh ended the boycott; al-Mut'im's service was remembered (Sahih al-Bukhari 3139).

Third: The word of tawhid is the key. He asked only one word of Abu Talib (Sahih al-Bukhari 3884).

Fourth: Guidance belongs to Allah. Our task is to convey and to pray (28:56).

Fifth: Loyalty to a spouse. Khadijah was remembered all his life (Sahih al-Bukhari 3818).

Sixth: Do not stop at a dead end. He sought support in Ta'if when Makkah was closed.

Seventh: Mercy over revenge. "I hope Allah will bring forth from their descendants…" (Sahih al-Bukhari 3231).

Eighth: Success in da'wah is not measured by a few people. The jinn listened when people refused (46:29–30).

Ninth: With hardship comes ease. A promise repeated twice (94:5–6).

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TIMELINE SUMMARY

TIME (APPROX.)	EVENT AND SOURCE
Muharram, 7th year (~617 CE)	The boycott pact (Sahih al-Bukhari 1590; sirah)
617–619 CE	Banu Hashim besieged in Shi'b Abi Talib (sirah)
10th year (~619 CE)	Boycott ended by five men of Quraysh (sirah)
619 CE	Deaths of Khadijah (Sahih al-Bukhari 3896) and Abu Talib (Sahih al-Bukhari 3884)
After Khadijah	Marriage to Sawdah bint Zam'ah (sirah)
619 CE	Journey to Ta'if (Sahih al-Bukhari 3231)
Returning from Ta'if	The jinn at Nakhlah (46:29; sirah)
Returning from Ta'if	Protection of al-Mut'im ibn 'Adi (sirah)

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CONCLUSION

From the besieged valley of Shi'b Abi Talib, to the home that lost Khadijah, to Abu Talib's side at his last moment, to the stony road from Ta'if — the Messenger of Allah ﷺ went through his hardest years with ***patience and mercy***. In sha Allah, the series **The Prophet's Sirah** will continue with ***al-Isra' wal-Mi'raj***, the meeting with the people of Yathrib and ***the Pledges of al-'Aqabah*** — the ease Allah prepared after this hardship. 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."

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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 .

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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."

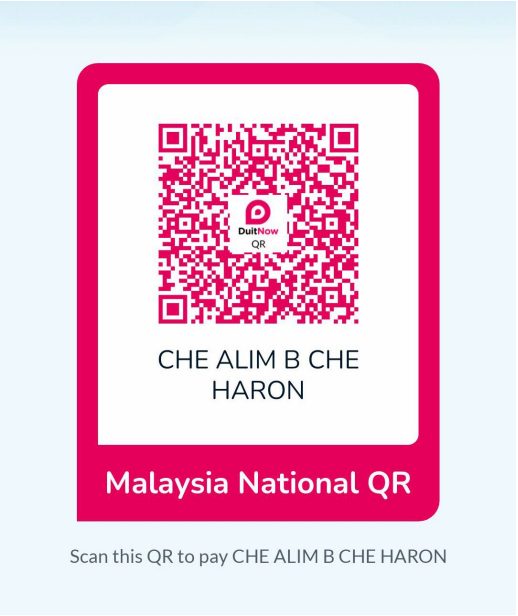
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Source: https://sunnah.com/muslim:1631

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