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Significance of Tā'if in Biography of Prophet Muhammad (PBUH): A Critical Analysis of Tā'if in Classical and Modern Historiography

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Abstract

The research explores the historical and historiographical perspective of the event of Ṭā'if in the seerah of Prophet Muhammad (PBUH), providing insight into one of the most significant and challenging episodes of the Prophetic mission. The journey to Ṭā'if occurred during a period of immense hardship following the Year of Sorrow and reflects the Prophet's perseverance, endurance, and unwavering commitment to conveying the message of Islam. The diverse portrayals of this event in classical and modern sources necessitate a comparative examination to understand its historical development and historiographical significance. The research investigate historiographical perspective of the event of the Taif in the seerah of Prophet Muhammad (PBUH), bringing illumination to one of the Prophetic mission's most important and difficult moments. The voyage to Tā'if, which took place during a time of extreme adversity after the Year of Sorrow, demonstrates his tenacity, fortitude, and unshakable dedication to spreading the teachings of Islam. To truly understand this event's historical evolution and historiographical relevance, a comparative evaluation of the various portrayals of it in classical and contemporary sources is necessary. The necessity of a comprehensive historiographical study of the incident is emphasized in order to support the argument. The work aims to offer significant insights into how Muslim historians, both early and later, documented, analyzed, and assessed the voyage to Tā'if. It is significant because it provides a thorough account of the incident and advances Islamic history and Seerah in general.

Keywords: Sirah, Taif, Dawah, Classical Sirah Sources, Modern Sirah Sources, Historiography

Introduction

The stories about Prophet Muhammads life come from sources. We have the sources like the Qur'an and Hadith which are totally trustworthy. Then we have the sources, which are books written by Muslim scholars like books of Sirah, Maghāzī, Shama'il and history books. When we put all these sources together, we get a picture of Prophet Muhammads life, including important events like his trip to Ṭā'if.

[1]The word Sirah means a path or a way of life. Over time it started being used to mean the biography of Prophet Muhammad ﷺ. A time ago when Muslim historians were first writing about Islamic history Sirah was closely linked with Maghāzī, which is about the campaigns of Prophet Muhammad ﷺ. But Maghāzī is not about battles it is also about other important events in Prophet Muhammads life like his mission to Ṭā'if. This shows that the early Muslim historians wanted to write about all of Prophet Muhammads life, not the fights. Prophet Muhammads journey to Taif is a part of Islamic history and the story of Islam, in its early year. Therefore, the event of Ṭā'if serves as an important example for understanding the development of Sirah writing. It reflects how early historians relied on narrative transmission, while later scholars introduced critical analysis and verification. This evolution highlights the richness of Islamic historiography and helps in forming a deeper and more accurate understanding of the life of the Prophet Muhammad (PBUH).

This research looks at how the Ṭā'if episode's shown in the work of Classical and Modern Scholar. It looks at how they do their research and what sources they use. The research also finds out what parts of the event they focus on the most in their work. The Ṭā'if episode is something that classical and modern Scholars and new historians have written about. This research is about what they have to say about the Ṭā'if episode.

The Origins of Sirah Writing

The story of the Prophet Muhammads life, which is called the Sirah started being written down when the Prophet Muhammad was still alive. Some of his companions wanted to remember what he did and what he taught. So they wrote down things about his life and actions. They did not write books at first. Instead they just made notes and short reports about things that happened. Sometimes these notes were mixed in with stories and sayings of the Prophet Muhammad. For example, companions like Abu Rafi‘ and ‘Abd Allah b. ‘Amr ibn al-‘As documented practices of the Prophet (PBUH), while others such as ‘Abd Allah b. ‘Abbas showed a keen interest in recording and documented events related to Maghāzī and linking them with Qur'anic revelations.

This early stage of Sirah writing also included reports about important events from the Prophet's life, including non-military experiences such as the journey to Ṭā'if. Although companions did not compile a separate written account completely on Ṭā'if, they sustained its details through oral transmission and scattered written notes, which later became part of formal Sirah literature. These narrations were passed down to later scholars, forming the foundation for more structured historical works. [2]

[1]Sani, Salah al-Din. *Usul-i Sirat Nigari: Taʿaruf, Maʾakhidh wa Masadir*. Karachi: Maktabah Yadgar Shaykh al-Islam Pakistan, 2013.page 50.

[2] Wan Kamal Mujani, *Advances in Natural and Applied Sciences* 6, no. 6 (2012 "Sirah Narratives in Early Muslim Historiography,"): 962

In the second century of Hijrah, historians such as Al-Waqidi collected earlier reports, these reports included those passed down from the Prophets Companions and their followers.[3] His works, along with those of later scholars like Ibn Sa'd and Al-Tabari, Integrated these early materials into more organized compilations. Through this process, events like Ṭā'if were preserved in a more explained and connected narrative form, showing the hardships faced by the Prophet (PBUH) and his perseverance in preaching the message of Islam.[4] So the writing of Sirah was not really organized at the beginning. It was very much connected to Hadith.. It shows that the companions of the Prophet (PBUH) knew how important it was to keep the story of the Prophets life alive. When people passed down stories like what happened in Ṭā'if from one generation to the next it helped create a way of recording history that made sense. This way the important things the Prophet (PBUH) did were not forgotten. Instead they were written down carefully so that people, in the future could learn from them. The Prophet (PBUH) and his mission are really important to remember

The Role of Hadith in Sirah Literature

The relationship between Sirah and Hadith is very close, as both focus on the sayings saying **(**aqwal) and actions afaal of the Prophet Muhammad (PBUH). In the early period, both were transmitted through oral traditions and later written down using similar methods, especially the system of chain of narration to verify authenticity. However, Sirah is broader in scope, as it includes the complete life of the Prophet (PBUH), including events like the journey to Ṭā'if, his genealogy, and his mission before and after Prophethood. [5]

Sirah is about telling the story of the Prophet PBUH in a chronological order and connected narrative on other hand Hadith stories are told as needed, not in sequence. Sirah and Hadith are two ways of sharing information. Sirah gives a timeline of the Prophet PBHU life, while Hadith shares information on subjects.[6] The main goal of Muḥaddithīn is to derive legal rulings, whereas Sīrah scholars aim to present a complete historical picture of the Prophet's life. Although the most authentic Sīrah material comes from Ḥadīth books, Muḥaddithīn apply stricter standards of authenticity, which is why Ḥadīth holds a higher level of reliability. Muḥaddithīn focus mainly on verifying whether a narration is truly from the Prophet ﷺ, while Sīrah scholars examine the timing, context**,** and causes of events.[7]

Sīrah scholars try to connect events into a continuous story and may consider historical context when choosing between reports. In contrast, Muḥaddithīn prefer narrations based on the trustworthiness and integrity of narrators. Sīrah may sometimes use weaker narrations, whereas Ḥadīth generally requires strict authenticity, especially in legal matters.

The big difference is that people who study Hadith were really careful about checking the sources. The people who wrote about Sirah were not as strict.[8] They wanted to tell the story of what happened not just the parts that are about laws or beliefs. So when we look at what happened in Ṭā'if it is clear that Sirah came from the way people studied Hadith. It became a bigger and more complete way of writing about Islamic history. Sirah writers did this because

[3] Qadri, Muhammad Tahir-ul-. *Mutala'ah-e-Seerat ke Bunyadi Usul*. Lahore: Minhaj-ul-Quran

[4] Sani, Salah al-Din. Karachi: Maktabah Yadgar Shaykh al-Islam Pakistan, 2013. U*sul-i Sirat Nigari: Taʿaruf, Maʾakhidh wa Masadir*page 213

[5] Abu Bakr Ahmad b. 'Ali b. Thabit, Kitab al-Kifayah fi 'Ilm al-Riwayah

[6] Salah al-Din Sani, (Karachi: Maktaba Yadgar Shaykh al-Islam Pakistan, April 2003). *Usul-e-Seerat Nigari* 40

[7] Salah al-Din Sani, (Karachi: Maktaba Yadgar Shaykh al-Islam Pakistan, April 2003)*Usul-e-Seerat Nigari*.41

[8] Sani, Salah al-Din. Karachi: Maktabah Yadgar Shaykh al-Islam Pakistan, 2013 *Usul-i Sirat Nigari: Taʿaruf, Maʾakhidh wa Masadir*.113

they wanted to give a picture of what happened and Sirah is a way of doing that.[9] Thus, the narration of Ṭā'if clearly shows Sirah developed from Hadith methodology but expanded into a broader form of Islamic historiography.

A Historiographical Analysis of Ta'if in Classical Sources

Analysis of Taif in Ibn Ishaq Historiography

Ibn Ishaq talks about what happened in Ṭā'if in his way, which is different, from how al-Ṭabarī tells the story. He likes to tell stories and give an account of the Prophet's life. The Prophet Muhammad PBUH went to Ḥā'if. This trip is told as a story in the book Sīrat Rasūl Allāh. This story is about the times in Makkah and the Year of Sorrow of the Prophet Muhammad PBUH. Ibn Ishaq also told us why the Prophet Muhammad PBUH went to tā'if. What happened to the Prophet Muhammad PBUH when he was there. The Prophet Muhammad PBUH was. Suffered a lot and this is all in his book. He also wrote about the prayer of the Prophet Muhammad PBUH and how badly the people of tā'if behaved.

Ibn Ishaq likes to explain what happened and why it is important than just saying what happened. He follows the rule of histeriorgraphy principle Sīrah writing but he does not follow it as strictly as the Muḥaddithīn. The way Ibn Ishaq writes is more, about understanding the event and what it means. That is what makes his work unique like the story of Prophet Muhammads travel to Tā'if. Sometimes Ibn Ishaq adds stories without mentioning sources he does it to make the story full and clear. Ibn Ishaq work is strong in narrative style but according to the authenticity is mixed because some are not fully authorized. Ibn Ishaq highlight the emotional side of the event. Instead he arranges reports to form one strong narrative. Reduces transparency of sources.

Ibn Ishaqs methodology is narrative, interpretive and context-focused. His contribution to the study of Ṭā'if is that he gives a connected and meaningful account. Even if some smaller details may come from narrations his account is still very helpful. Ibn Ishaqs contribution is that he gives an reliable version of the Ta'if event while removing many weak or unnecessary reports.

Analysis of Taif in Ibn Hisham Historiography

The Prophet Muhammad PBUH went on a trip to Tā'if. You can read about this trip in the book Al-Sirah al-Nabawiyyah, Allāh. The story of the Prophet Muhammad PBUH is also, about the times he had in Makkah and the Year of Sorrow. The Prophet Muhammad PBUH had a lot of trouble. Ibn Ishaq writes about why the Prophet Muhammad PBUH traveled to Tā'if and what kind of problems the Prophet Muhammad PBUH faced when he got there. The Prophet Muhammad PBUH was suffered a lot and this is all in ibn Ishaq book. He also wrote about the prayer of Prophet Muhammad and how people from Tā'if treated him badly. Ibn Hisham tells the story of Tā'if in his way. He uses some parts of Ibn Ishaqs book. He decides what to include and what to leave out. This makes the story easy to understand. Ibn Hisham is different, from al-Ṭabarī. Al-Ṭabarī tries to collect all versions of a story. Instead he picks the ones and edits them to make a clera and smooth story. Ibn Hishām says he left out some reports that did not seem true or were not very important. This makes his version of the Ṭā'if story simple to follow. He removed some parts to make it better. He Keeps the parts like the

[9] Kamal Mujani, *Advances in Natural and Applied Sciences* no. 6 (2012): "Sirah Narratives in Early Muslim Historiography," 959–965.

patience of the Prophet Muhammad PBUH but presents them in a balanced way. Ibn Hishām follow principle of seereh writes about the Sīrah in an order, so it all makes sense. He does not go over every detail. Some other scholars do that.Ibn Hishām is more careful, than Ibn Isḥāq. He also checks his facts. That is why his work is reliable. He study the life of the Prophet. Ibn Hishām is more careful. He makes sure everything fits together. He removes reports that weak or doubful but he does not go into much detail as some others scholars. So his work is considered reliable than ibn Ishaq but still not as strict, as some others books. When it comes to the story of Ṭā'if Ibn Hishām wants to share a story that makes sense. He does not want to include every version out there. He just wants to tell one that's meaningful Ibn Hisham way of telling the story is selective the story is selective and edited. liable version of the Ṭā'if event, while removing many weaker or unnecessary reports.[10]

Analysis of Taif in Al-Tabri Historiography

Al-Ṭabarī presents the event of Ṭā'if in Tarikh al-Rusul wa al-Muluk in a report-based riwāyah style, not as a smooth story. Particular significance is attached by Al Tabri are Preserving the different stories about the journey of the Prophet PBUH. He does not write in much details in emotion side of story of event of Taif. After too much difficult circumstances in Makkah, the Prophet PBUH traveled to Taif to preaching of faith, according to Al Tabri.The Prophet PBUH invites the Banu Thaqif to accept islam but they invited him or treated him inappropriately, Al -Tabri highlight the Multiple version of the events. Sometimes he gives than one story and these stories might have some small differences. This indicates that Imam Tabari paid special attention to recording and transmitting the statements and of previous narrators and historians. [11]

He is not much interested, in creating a story that grabs your attention. Al-Tabri wants to record what others have said about things. That is what he focuses on.

Al-Tabri does not attempt to present the events in a systematic manner as Ibn Ishaq does, nor does he discus the spiritual aspects of theses events in great detail. Imam Al tabri main purpose is to preserve and pass on traditions and saying from the past. Imam al-Tabari writing is considered very strong in terms of sources and chain of transmission, as he narrates the tradition with their narrators. Howerever, his narration sometime seems a bit complicated in terms of content and narrations. Although it is an important quality that he mentions the names of the narrators, he does not always make it clear which of the tradition he narrates is more authentic or reliable. So when it comes to the story of Ṭā'if, the events The voyage, the rejection, the persecution. Are considered to be true because many people have told these stories. However some details, such as, other then the main event some other stories are not much authentic because they are not narrate from authentic sources. Some details just can't be trusted. Some details just can't be trusted. Instead of attempting to distinguish weak or untrustworthy traditions from this legacy, Imam Tabari incorporates what he is given as tradition into his book. This demonstrates that maintaining the stories is more important to him than determining their veracity. Instead Imam Tabri focuses on writing down all the stories about the Taif incident. Imam Tabri wants to pass on all the information, about the Taif incident to people who will come after him. This provides us with some useful historical knowledge, but it is up to other academics to determine whether or not it is accurate.

[10] Ibn Hishām, Lahore: Faisal Agency *Sīrat Ibn Hishām*, trans. Muḥammad Rafīq Khān Niyāzī ., 12–15.
[11] Muhmaad ibn Jarir al Tabari ,Tarikh al Rusul wa al-Muluk ,edited by Muhammad Abu al-fadl Ibrahim vol 2,1960-1969

Analysis of Taif in Ibn Khaldun Historiography

Ibn Khaldun emphasizes the Ta'if incident's historical, social and political details in Kitab al-Ibar. He highlights the Prophet Muhammad's (PBUH) attempt to win over the notable tribe of Thaqif after encountering strong opposition in Makkah and looks at the incident in the larger framework of tribal politics and the early history of Islam. Ibn Khaldun does not highlight much attention to the deep sach detail they found are eraly literature. He does not the much discuss the Prophet PBUH is the emotional sufferings of the Hazrat Muhammad PBUH , Ibn Khuldun much Discuss of his book the deep meaning of the story of incident of taif.He Primary concern did not tell the simple story he main concern is that to explain and detail to analyze its historical meaning the way the social and political development of early islam. This illustrates his more general approach to researching history through causes, effects, and social elements as opposed to in-depth narrative description. [12]

Ibn Khaldun's taif event is generally considered reliable in its basic historical literature because it is derived from well-known early Islamic historical and sīrah sources. Islamic historiography largely acknowledges the story's basic features, which include the Prophet's journey to Ta'if and the chiefs' refusal to help him. These points are supported by previous authorities. However, Ibn Khaldun's basic concern is not the detail in dicuss the verification of individual narrations like that the hadith methodology. Instead, he evaluates reports through historical reasoning and their consistency with broader social and political realities. As a result. Consequently, the main events he documents are considered genuine, whereas his interpretations and explanations o to be viewed as historical analysis instead of independently verified accounts. This blend of dependence on trusted sources and thoughtful historical analysis. [13]

Analysis of Taif in Ibn Kathire Historiography

Ibn Kathir Highlight about the Ta'if event in the book of ibn kathire Al-Bidayah wa al-Nihayah. He Highlight that the episode of taif is one of the most significant event in the biography of Prophet PBHU.Ibn Kathire discuss in detail the journey to taif of main event like preaching of Thaqif leaders and how Thaqif leaders rejected him or mistreat him. [14]

bn Kathir pays a lot of attention to how the people of Ta'if reacted to the Prophet Muhammad PBUH, the problems he faced and how patient and strong he was when people were mean to him. There are numerous reasons why the event is so important. Ibn Kathir wants to show us the kind of person the Prophet Muhammad PBUH was, how strong he was when things were tough and how much he cared about helping others even when they did not listen to him. Ibn katheir alsi discuss the most important supplication and the spiritual aspects connected to the main event. The main focuss Ibn kathere of his book The Prophet Muhamad PBUH strength and how people influence from Prophet PBUH and lesson from him. On the hand he does not talk as much about the planning of the visit or the bigger political picture. So the story is told in a way that's more about religion and ethics than, about social or political things. He

[12] Ibn Ishaq , Sirat Rasul , Karachi: Oxford University Press, 2001), translated by Alfred Guillaume, The Life of Muhammad, 191–193

[13] Ibn Khaldun, (Beirut: Dār al-Kutub al-ʿIlmiyyah,) *Kitāb al-ʿIbar wa Dīwān al-Mubtadaʾ wa al-Khabar*, ed. Khalil Shahada, vol. 2, pp. 36–38.

[14] Ibn Kathire, published in Riyadhby dar Alam al-Kutub in 1997Al-Bidayah wal-Nihayah ,translate by Abdul ibn Abdul Muhsin al Turki, ,volume 3 ,110-150

examines what has been transmitted to us and draws from sources such as collections of hadith and accounts of the life of the prophet. Ibn Kathir likes to tell stories and wants to write down what other people have found out. Sometimes he gives his thoughts on whether some of these storiesre true or not.

Based on transmitted narratives, Ibn Kathir uses a classical sīrah and historical technique. Ibn Kathire Record is extremely authentic and important because he use authentic Islamic. Most of the Stories are authentic and strong chain of narration of the major events of this journey, such as the Prophet's travel to Ta'if and his difficult period. These event is more authentic and acceptable. They are founded on actual events. Some of the information, though, may originate from weaker stories. Then if the majority of people concur on the events, some of the individual accounts need closer examination to determine their veracity. Even if the majority of people concur on the events, some of the individual accounts need closer examination to determine their veracity. Ibn Kathir's writings are reliable and authentic, allowing us to remember the true events of history. It also possesses certain limitations as it features some narratives that have not been completely examined.

In early Islamic history, Ibn Kathir's narrative of Ta'if stands out as one of the most important and thorough. A considerable part of Ibn Kathir's studies on the life and era of the Prophet includes his account of Ta'if.

3.5 A Historiographical Analysis of Ta'if in Modern Sources

Analysis of Taif in Muhammad Hamidullah Historiography

In the book, Political Life of the Messenger of Allah and The Battlefields of the Prophet Muhammad (ﷺ) the author talks about the incident of Taif in an short way. They focus more on what it means than, on telling every detail.The man talks about the strategic parts of what happened. He says that Prophet Muhammad ﷺ went to Ta'if after people in Makkah did not like him and he wanted to get people to support Islam. We learn that Ta'if was a city close by and what its leaders thought and how they said no to the message. This story does not talk a lot about how people felt or what they went through. It is more about the people, in charge how they felt about things and what was going on at that time which affected the start of Islam. Prophet Muhammad. The message of Islam are the main focus.

The author uses a way of writing about history. He does not just list events in the order they happened. Instead the author groups things by topic. Compares old sources to figure out what really happened. The author looks at Islamic history books checks different stories and then presents what he thinks is the most accurate version, in a logical order. The author writes in an thoughtful way trying to explain what happened in terms of politics and society rather than just telling a story or trying to evoke emotions. This way of writing helps the reader understand what happened. The author method also helps the reader understand why it happened. Because the author method is based on texts and traditional history sources

The story of Ta'if in these books is thought to be true when it comes to what happened. People who study history think that the Prophets trip to Ta'if the leaders saying no to him and the trip not working out are all real events. The writers thoughts on what it all means are what people are thinking about today in schools. These parts of the story are not facts that have been passed down but are also based on what makes sense and how things fit together. The event of Ta'if. It had a big impact on the early Muslim community. The event of Ta'if is still important because of what it meant to the Muslim communit. The Prophets visit to Ta'if. The leaders of Ta'if saying no to the Prophet. The mission, to Ta'if not working out. All of these

things are part of the story of Ta'if. They are still thought about today. The event of Ta'if is a part of the history of the early Muslim community and it is still studied today.[15]

Analysis of Taif in Muhammad Rafiq Doger Historiography

According to Muhammad Rafiq Dogar's book Al-Ameen, the Incident of Tā'if was one of the Prophet Muhammad's most traumatic and psychologically devastating experiences. The event of Ta'if in these works is widely regarded as reliable in terms of its main outline. In historiography the event of Ta'if, such as the Prophet Muhammads visit to Ta'if, the leaders of Ta'if rejection of the Prophet Muhammad and the Prophet Muhammads failure in Ta'if are generally acknowledged as real. The Prophet Muhammad's travel to Ta'if is a reflection of his tolerance, compassion, and steadfast allegiance to Islam; it is not a historical occurrence. He faced challenges in Ta'if, including physical assault, mockery and rejection by the people of Ta'if. The people of Ta'if were very mean to the Prophet Muhammad. The Prophet Muhammad responded to their suffering with forgiveness and the Prophet Muhammad asked for the wisdom of the people of Ta'if instead of seeking revenge. In this lecture Muhammad Rafiq Dogar talks, about the compassion and generosity of the Prophet Muhammad. Ta'if is a significant event in Islamic history and serves as a reminder of the tolerance and patience of the Prophet Muhammad.

The event of Ta'if in these works is something that people think is true when it comes to what happened. In historiography things like the Prophets visit to Ta'if, the leaders of Ta'if saying no to the Prophet and the problems the Prophet faced in Ta'if are important. The occurrence of Ta'if is a contract, according to Muhammad Rafiq Dogars' book Al-Ameen. he way people used to write about the life of the Prophet had an impact on Dogars way of storytelling and making people feel things. He appears to be have used the works of Muslim historians and people who wrote about the lives of important Muslims like Ibn Ishaq, Ibn Hisham and Al-Tabari. However the book by Dogar does not try to analyze the history of the event of Ta'if in a technical way or look deeply at the order of events. Dogar is more concerned with the spiritual lessons of the event. His way of writing is simple and easy to understand. It makes people feel things deeply so that the reader can feel a strong connection, to the Prophet and what the Prophet went through in Ta'if.

Dogar centers around themes like toughness, purification, endurance, and the Prophet's determination to doing the right thing when understanding *tā'if*. In the Incident of tā'if, he presents a strong argument for moral resilience and spiritual bravery. The Thaqīf tribe's economic power, Tā'if's political situation, and the region's broader tribal, social, and political dynamics, however, receive comparatively little attention from him. In a comparable vein his discussion lacks the qualities of comparative analysis of historical records and critical examination of sources. This indicates that rather than publishing a purely academic historical analysis, Dogar's objective was to uplift readers via the moral and spiritual facets of the Prophet's life.[16]

Analysis of Taif in Shawqi Abu Khalil Historiography

Shawqi Abu Khalil investigates the events of Taif in Atlas al-Sirah al Nabawiyyah. He does this by taking history and geography into mind. Shawqi Abu Khalil does more than simply

[15] Muhammad Hamidullah, (New Delhi: Kitab Bhavan, 1983 *The Battlefields of the Prophet Muhammad: With Maps, Illustrations and Sketches*), 178–202.

[16] Dogar, Muhammad Rafiq. Lahore: Maktaba Deed-o-Shuneed, 2020 *Al-Ameen*. Vol. 2. 245–248.

retell Taif's narrative; in his work, he describes how the trek to Taif fits within a larger historical context. The Abu Khalil describes Ta'if's location and significance as a major city close to Makkah, emphasizing its economic might and the Thaqif tribe's power. He makes it possible for readers to imagine the path that the Prophet Muhammad PBUH took and as well as understand the physical surroundings of the mission by providing maps and geographical images. Abu Khalil's focus on the journey's strategic component is an important part of his presentation. He presents the trip to Ta'if as a well-thought-out move made in response to the growing animosity of the Quraysh in Makkah. According to his perspective, the Prophet ﷺ was not only spreading the Islamic doctrine but also looking for a social and political setting that would allow it to flourish.

Abu Khalil relies on established classical sīrah sources but presents their information in a structured and visually supported format. Instead of engaging in lengthy debates over different narrations, he concentrates on reconstructing the historical setting of events and explaining their significance through geographical and contextual analysis. His work reflects a modern historiographical approach that values the relationship between place, movement, and historical development. This method allows readers to appreciate not only what happened during the journey to Ta'if but also why the location itself was important in the broader mission Because the Taif record is based on reputable traditional sources of sīrah and Islamic history, it is often considered trustworthy. The story's core components, including as the Prophet's visit to Ta'if, the leaders of Thaqif rejecting his message, and the event's wider ramifications, are in line with generally acknowledged Islamic historical traditions. The critical analysis of certain transmission chains is not the author's main focus. Because of this, some of the spatial interpretations and analytical findings reflect the author's own scientific knowledge of the event, even though the main historical story may be regarded as legitimate.of Islam.[17]

Analysis of Taif in Dr. Javed Ali Historiography

Instead than concentrating on Ta'if as a singular historical event, Jawad Ali portrays it primarily as a significant city of pre-Islamic Arabia in Al-Mufassal fi Tarikh al-Arab Qabl al-Islam. He describes Ta'if's position of power surroundings in nature, and economic significance. The city is shown as a successful as well as well-established community close to Makkah, making it an essential center for trade and agriculture. He additionally draws attention to the significance of the Thaqif tribe, who ruled the city and had a significant influence on its social and commercial life. According to this account, Ta'if was a powerful and advanced city in the Arabian Peninsula prior to Islam.

The Ta'if people's everyday lives, economics, and social structure are given more consideration by the author. He describes how trade and agriculture contributed to the city's expansion and how, in contrast to many other Arabian tribes, its residents had more settled lives. He also touches on their pre-Islamic religious and cultural customs. Because of this method, the emphasis is on comprehending Ta'if as a true historical city with its own history and significance rather than on poignant tales or religious storytelling.

In his writing, Jawad Ali employs a contemporary historical approach. To provide a comprehensive picture of pre-Islamic Arabia, he examines data from history texts, poetry, ancient Arabic sources, and contemporary research. He attempts to teach history in a straightforward and logical manner by comparing various sources rather than only reciting

[17] Abu Khalil, Shawqi. *Atlas al-Sīrah al-Nabawiyyah*. Damascus: Dār al-Fikr, 2011.page 94-97

conventional tales. His work becomes more analytical and grounded in research as a result. His knowledge of Ta'if's geography, economics, and society is widely regarded as solid and beneficial for scholarly research. His writings are very useful for learning about the history of Ta'if and how it was a city before Islam. Jawad Alis work, on Ta'if is really good because he uses sources to understand the city's past. Ta'if is a part of his research, and he explains its history in a way that is easy to understand.[18]

Analysis of Taif in Dr. Muhammad Afzal Historiography

Dr. Muhammad Afzals book Safar Wadi Taif tells us about Taifs journey in a simple and easy to understand way. The book is not like the ones written by historians who gave us complete biographies. Dr. Muhammad Afzals approach is different it is more about telling a story and explaining the themes. He talks about the Taif pilgrimage as a part of the Prophets life. The story of what happened in Taif is told in a way that makes sense and is easy to follow. We learn what happened why it happened and how the Prophet reacted to it. Dr. Muhammad Afzal also talks about the times the Prophet faced how the people of Taif said no to him and most importantly how the Prophet kept going and stayed strong in his faith. The book does not have lists of people who told the story instead Dr. Muhammad Afzal uses well known books like Ibn Ishaq and Ibn Hisham to tell the story of Taif. He presents the story in a way that's easy for people to understand. The way Dr. Muhammad Afzal writes is more about teaching us lessons and making us feel something than just giving us a lot of technical information. The book Safar Wadi Taif is, about the Taif pilgrimage and the Prophets journey and he way of writing makes it easy to learn about biography of Prophet PBUH in the incident of Taif.

Dr. Afzal uses a mixed methodology in which he describes the historical event while also elucidating its significance and lessons. He does follow several fundamental Seerah writing guidelines, such as organizing the events and providing context and explanations. He does not, however, adhere to the stringent guidelines set forth by Hadith experts, such as thoroughly examining each narrative. His work therefore somewhat adheres to the ideals of ancient Muhaddithin, but not entirely. The main story of Taif is correct because it comes from strong early sources, but some small details may be taken from weaker reports, which is common in Seerah books. Overall, his method is simple, explanatory, and lesson-focused, making the story easy to understand but not deeply technical in terms of authenticity checking.[19]

Conclusion

The historiographical study of taif classical and modern sources both are different a different methodology interpretation and explanation of the significant event in Prophet life. The story of taif is very important in the Prophet PBUH.When we look at that people wrote about taif a time like classical schlorars and what people write about it like modern scholars we see that both classical anf modern scholars have the interpretation according to their own ideology. Classical historians like ibn Ishaq, Ibn Hisham, Ibn Tabri, ibn Kathire, Ibn Khuldun mostly wrote about Prophet Journey to taif, they wrote about the Problems, the Prophet Muhammad pbuh faced Difficulties, divine support, famous supplication and what he leraned from his

[18] Jawad ʿAlī, Beirut: Dār al-ʿIlm lil-Malāyīn, 1969–1973, *Al-Mufassal fī Tārīkh al-ʿArab Qabla al-Islām*, vol. 4, 125–127.

[19] Dr. Muhammad Afzal, (Lahore: Nashriyat Publications,), *Safar-e-Wadi-e-Taif* 1-268.

experience about being patient and strong, But all that have different method of interpretation**.** Modern scholars like Humaidullah, Dr Javed, Dr Muhammad Afzal, Shawqi Abu Khalil Muhammad Rafiq Doger who study history have looked at sources but they also use new ways to analyze and criticize the information. They look at what happened in a picture thinking about the social political, religious, cultural and historical contexts. This helps them understand why the event is important for learning about the Muslim community and the Prophets mission. Modern studies also focus on how to examine sources, compare different information and understand historical stories. The study of Ṭā'if, in modern times is also very important. The story of Ṭā'if is still very important when we study Sīrah.

The comparative examination of classical and modern scholarship highlights that the event of Ṭā'if remains a significant subject in Sīrah studies. Classical historians used stories and records passed down from people. They focused on making sure these stories were true by checking who said them and where they came from. They also talked about how these events were important for religion, morals and spirit. Modern scholars do things differently. They compare different stories and accounts to see if they are reliable. They try to understand events by looking at the picture like society, politics and culture. They use different tools, like sociology and analysis to help them. They both help us see why historical events are still important today. Both scholars agree Ṭā'if is a significant part of Islamic historiography.

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