

# MIFTAAH SEMINAR

## FROM TAIF TO MAKKAH



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### Tests and Trials of the Prophets

**Hadith:** The Prophet ﷺ said,

*"The most trials come to prophets, and then to those closest to them in relationship with the prophets."*

**Qur'anic Reminder:** Allah reminds the Prophet ﷺ that the struggles he faced were not unique.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ

*"Do you think you will enter Jannah without facing struggles like those before you?" (Surah Al-Baqarah 2:214)*

- This verse highlights that the path to Jannah is paved with challenges, such as moral, financial, health, and social struggles.
- Those who came before were shaken by tests until they cried out:

حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ

*"Until the messengers and those who believed with them said, 'When will the help of Allah come?'" (Surah Al-Baqarah 2:214)*

### The Nature of Faith and Testing

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ

*"Do people think they will be left to say, 'We believe,' without being tested?" (Surah Al-'Ankabut 29:2)*

- Allah assures the Prophet ﷺ that even previous messengers reached breaking points in their trials:

حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا

*"And when the messengers despaired and their people thought the messengers had been denied help, Our help came to them 'at last'" (Surah Yusuf 12:110)*

- Allah's help descends at the darkest moments, bringing relief and victory.

### The Psychological and Emotional Struggles of the Prophet ﷺ

- Surah Yusuf: Revealed in the 10th year of prophethood, known as *"The Year of Sorrow"* (عام الحزن).
- Parallels between the struggles of Prophet Muhammad ﷺ and Prophet Yusuf عليه السلام:
  - Both experienced abandonment:
    - The Prophet ﷺ was abandoned by his people.
    - Prophet Yusuf عليه السلام was abandoned by his own brothers.
  - Both faced slander:
    - The Prophet ﷺ was called a madman and magician.
    - Prophet Yusuf عليه السلام was falsely accused and imprisoned.

### Lessons from Surah Yusuf

1. **Coping with Struggles:** Surah Yusuf provides a roadmap for enduring hardships.
2. **Grace in Victory:** The Surah also teaches how to remain humble and grateful during times of success.

### Misconceptions about Hardships

- Some may believe hardships are punishments from Allah. However, Allah clarifies:

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَآمَنْتُمْ

*"What would Allah do with punishing you if you are grateful and believe?" (Surah An-Nisa 4:147)*

- Hardships are often a means of purification and elevation:
  - **Hadith:** The Prophet ﷺ said, *"No Muslim is afflicted with fatigue, illness, worry, sorrow, harm, or distress—even the pricking of a thorn—except that Allah expiates their sins through it."*

## Tests as Signs of Allah's Love

### Hadith:

*"When Allah loves a people, He tests them. Whoever is content will have contentment, and whoever is displeased will have displeasure."*

- Tests are a sign of Allah's love and serve as a means to elevate a believer's rank.

## Emotional Comfort in Reciting Surah Yusuf

### Historical Context:

- Surah Yusuf was a source of solace for the Prophet ﷺ during his hardships.
- Umar RA frequently recited Surah Yusuf in Fajr Salah, deeply moved by its message.

قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ

*"He said, 'I only complain of my suffering and my grief to Allah.'" (Surah Yusuf (12:86)*

- This verse demonstrates reliance on Allah in moments of despair.

## Lessons for Struggles

The journey of Taif reminds us that struggles, whether personal or communal, are part of the human condition.

### • Faith and Perseverance:

- The Prophet ﷺ's trials teach us to maintain faith in Allah's wisdom and support during the darkest times.

- **Practical Application:**

- Relating the lessons of Taif to contemporary struggles, such as ongoing challenges in Palestine, can inspire steadfastness and action grounded in faith.

## Reflections from Surah Yusuf

Allah mentions in Surah Yusuf:

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةً لِّأُولِي الْأَلْبَابِ

*“Indeed, in their stories there is a lesson for those of understanding.”*

*(Surah Yusuf 12:111)*

- This ayah emphasizes that the Quran provides lessons not just for the Prophet ﷺ but for anyone who reads it with wisdom.
- The Quran serves as guidance, a source of mercy, and a means of strength, particularly for those enduring struggles.

## Challenges in the Prophet’s Life

### 1. Orphanhood and Early Losses:

- The Prophet ﷺ was born without a father and later lost his mother, Amina, at a very young age.
- Throughout his life, he endured immense personal loss, including burying six of his seven children with his own hands.

### 2. The Year of Grief (عام الحزن):

- The loss of two of the Prophet’s greatest supporters:
  - **Abu Talib**, his uncle, who was a shield against the Quraysh’s hostility.
  - **Khadijah RA**, his beloved wife and greatest companion in his mission of Dawah.
- After Abu Talib’s death, the Quraysh became more aggressive and openly hostile.

### 3. Trauma of Ta’if:

- Following these losses, the Prophet ﷺ sought refuge and

- support in Ta'if, only to be met with rejection and physical harm.

### The Relationship with Abu Talib

- Despite being a non-Muslim, Abu Talib provided unwavering support to the Prophet ﷺ.
- When pressured by the Quraysh to stop supporting his nephew, Abu Talib conveyed their concerns to the Prophet ﷺ.
- The Prophet's response:

لو وضعوا الشمس في يميني والقمر في يساري على أن أترك هذا الأمر ما تركته

*"If they placed the sun in my right hand and the moon in my left to stop me from calling on this matter, I would not abandon it."*

- Abu Talib, moved by the Prophet's resolve, recited poetry expressing his loyalty and admiration:

وَاللَّهِ لَنْ يَصِلُوا إِلَيْكَ بِجَمْعِهِمْ حَتَّى أَوْسَدَ فِي التُّرَابِ دَفِينًا فَاِصْدَعْ بِأَمْرِكَ مَا عَلَيْكَ غَضَاضَةٌ وَابْشِرْ بِذَلِكَ وَقَدِّرْ مِنْهُ عُيُونًا وَدَعْوَتِي وَزَعَمْتَ أَنَّكَ نَاصِحٌ وَلَقَدْ صَدَقْتَ وَكُنْتَ تَمَّ أَمِينًا وَعَرَضْتَ دِينًا قَدْ عَلِمْتُ بِأَنَّهُ مِنْ خَيْرِ أَدْيَانِ الْبَرِّيَّةِ دِينًا لَوْلَا الْمَلَامَةُ أَوْ حِذَارِي سُبَّةً لَوْجَدْتَنِي سَمِحًا بِذَلِكَ مُبِينًا

*"By Allah, they will not reach you with their gathering until I am buried in the dust. So declare your command, there is no shame upon you, and be glad about that and let your eyes be comforted by it. You invited me and claimed that you were a sincere advisor, and you were truthful there, and you were trustworthy there. You presented a religion that I knew to be one of the best religions of mankind, a religion. Were it not for blame or my fear of being humiliated, you would have found me tolerant of that and clear."*

### The Legacy of Khadijah RA

- Khadijah RA was the Prophet's greatest supporter in his mission of Dawah:
  - She invested her wealth entirely in the service of Islam.
  - She endured societal mockery and hardships alongside the Prophet ﷺ.

- **Special Recognition from Allah:**

- Jibril AS informed the Prophet ﷺ to convey Salam from Allah and himself to Khadijah RA.
- Allah guaranteed her a **palace in Jannah**, free from fatigue and noise, symbolizing peace and tranquility—something she sacrificed in this world.

### Comparison to Asiyah AS

- Asiyah AS prayed:

رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ

*“My Lord, build for me near You a house in Paradise.” (Surah At-Tahrim 66:11)*

- This dua reflects prioritizing proximity to Allah over worldly or even paradisiacal luxuries.

### Lessons from the Year of Sorrow

- The year is marked by the Prophet’s inability to actively engage in Dawah due to overwhelming personal grief.
- Scholars highlight that the Prophet ﷺ experienced this period as a reflection of the challenges of Dawah and perseverance through difficulty.

### The Prophet ﷺ Efforts in Makkah

- **Reaching New People:**

- The Prophet would approach newcomers to Makkah, hoping they were not yet influenced by the Quraysh’s propaganda.
- Example: **Tufail ibn Amr Al-Dawsi**, who was warned about the Prophet upon his arrival and even placed cotton in his ears to avoid hearing the message of Islam.

- **Season of Hajj in Jahiliyyah:**

- The Prophet used the influx of pilgrims during the pre-Islamic Hajj as an opportunity to engage with outsiders.



- **When Local Opportunities Decline:**

- Following the example of Prophet Nuh AS, who called his people persistently, the Prophet explored new avenues and places for da'wah.

### The Journey to Taif

- **Purpose and Strategy:**

- Distance: Approximately **60 kilometers** (~40 miles).
- Target: The leadership of Taif, a significant and affluent city known for its orchards and gardens, frequented by the Quraysh as a summer retreat.
- Chiefs of Taif: Abd Yalil, Masood, and Habib.

- **The Prophet's Approach:**

- Presented his message directly to the leadership.
- Emphasized Taif's potential influence and prominence.

### Reactions of the Taif Leaders

- **Abd Yalil:** Mocked the Prophet, saying, "If you are the Prophet of Allah, I will tear the drapes of the Ka'bah."
- **Masood:** Ridiculed the idea, questioning why Allah would choose Muhammad ﷺ over more prominent figures.

- **Qur'anic Response:**

أَأَهُمْ يَفْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ

*"Is it they who distribute your Lord's mercy? We 'alone' have distributed their 'very' livelihood among them in this worldly life and raised some of them in rank above others so that some may employ others in service. 'But' your Lord's mercy is far better than whatever 'wealth' they amass."*

*(Surah Az-Zukhruf, 43:32)*

- **Habib:** Declined to engage, saying, "If you are truthful, I fear offending you; if you are lying, it is beneath me to respond."

## The Reaction of Taif's People

- Despite the Prophet's request for discretion, the chiefs incited children, slaves, and the townsfolk to pelt him with stones.
- **Extent of Abuse:**
  - Rocks landed on him, and his feet were drenched in blood.
  - The dried blood caused his slippers to stick to his feet, requiring them to be peeled off.
- **Zaid ibn Harithah** stood by the Prophet, shielding him from the stones.

## The Prophet's Dua at Taif

In the face of immense hardship, the Prophet turned to Allah with one of the most heartfelt and profound supplications:

اللَّهُمَّ إِنِّي أَشْكُو إِلَيْكَ ضَعْفَ قُوَّتِي وَقِلَّةَ حِيلَتِي وَهَوَانِي عَلَى النَّاسِ يَا أَرْجَمَ الرَّاحِمِينَ أَنْتَ رَبُّ الْمُسْتَضْعِفِينَ وَأَنْتَ رَبِّي إِلَى مَنْ تَكَلِّمَنِي إِلَى بَعِيدٍ يَتَجَهَّمَنِي أَمْ إِلَى عَدُوِّ مَلَكَتَهُ أَمْرِي إِنْ لَمْ يَكُنْ بِكَ غَضَبٌ عَلَيَّ فَلَا أَبَالِي وَلَكِنَّ عَافِيَتَكَ هِيَ أَوْسَعُ لِي أَعُوذُ بِنُورِ وَجْهِكَ الَّذِي أَشْرَقَتْ بِهِ الظُّلُمَاتُ وَصُلِحَ عَلَيْهِ أَمْرُ الدُّنْيَا وَالْآخِرَةِ مِنْ أَنْ يَحُلَّ بِي غَضَبُكَ أَوْ يَحُلَّ عَلَيَّ سُخْطُكَ لَكَ الْعُتْبَى حَتَّى تَرْضَى وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ

*"O Allah, I complain to You of my weakness, my lack of strategy, and my insignificance before people. O Most Merciful of those who show mercy, You are the Lord of the weak, and You are my Lord. To whom will You entrust me? To a distant person who receives me with hostility, or to an enemy You have given power over me? So long as You are not angry with me, I do not mind, but Your mercy is more expansive for me. I seek refuge in the light of Your Face, by which all darkness is dispelled and all matters of this world and the Hereafter are set right, lest Your anger descends upon me or Your displeasure befalls me. To You belongs all submission until You are pleased. There is no power or might except through You."*

## The Prophet's Strength in Weakness

- Despite his physical and emotional strength, the Prophet exemplified humility:



- **Physical Strength:**
  - In the Battle of Hunayn, when others retreated, the Prophet advanced alone.
  - At Khandaq, he crushed a boulder that no one else could break.
- **Emotional Strength:**
  - He bore insults and hardships with patience.
  - His heart carried the weight of the Qur'an, which would have caused mountains to crumble.
- **Acknowledging Weakness Before Allah:**
  - The Prophet's dua reflects the importance of expressing vulnerability to Allah.
  - **Qur'anic Parallel:**

أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ

*"Who responds to the distressed when they call upon Him?" (Surah An-Naml, 27:62)*

### Lessons from Taif:

#### 1. Reliance on Allah:

- True strength lies in humbling oneself before Allah.

#### 2. Persistence in Adversity:

- The Prophet's efforts at Taif show the importance of perseverance in the face of rejection.

#### 3. Compassion for Enemies:

- Despite being pelted with stones, the Prophet's dua reflects no malice.

#### 4. State of the Heart in Dua:

- It is not the words but the sincerity and brokenness of the heart that matter in supplication.

### The Prophet's Patience and the Principle of Dua

#### ● The Incident in Ta'if:

- After the Prophet ﷺ made his dua, the angels were sent down.

- One angel, responsible for the mountains, asked the Prophet ﷺ if he should destroy the people of Ta'if by crushing them between the mountains.
- The Prophet ﷺ refused, expressing hope that from their progeny, people who would worship Allah alone would emerge.
- **Principle:** The Prophet ﷺ exemplified the balance between making dua, forgiving oppressors, and cursing when necessary.
  - While he prayed for the guidance of some, in extreme cases of treachery, he cursed the oppressors.
- **The Rule of Cursing in Islam:**
  - It is permissible to curse oppressors, particularly in extreme situations.
  - Example: The treachery at Bi'r Ma'unah, where 70 scholars of the Qur'an were betrayed and killed.
    - For one month, the Prophet ﷺ cursed the tribes involved.
- **The Prophet's Mercy:**
  - Despite his ability to curse, the Prophet ﷺ was inherently merciful.
  - At Uhud, when the Prophet ﷺ was severely injured, he was urged to curse the Quraysh. Instead, he said:
    - **"Oh Allah, guide my people, for they do not know."**
  - Later, key figures who once opposed him—such as Khalid ibn Walid, Amr ibn al-As, and others—embraced Islam and became pillars of the Muslim community.

## The Prophet's Interaction with Addas

- **The Encounter in the Orchard:**
  - Addas, a Christian servant, brought a tray of fruits to the Prophet ﷺ.
  - Upon hearing the Prophet ﷺ say "Bismillah," Addas was

- surprised, as such phrases were not common in Ta'if.
- A conversation followed, revealing Addas was from Nineveh, the land of Prophet Yunus (AS).
- The Prophet ﷺ connected with Addas, declaring Yunus (AS) as his brother, as both were prophets of Allah.
- Addas, moved by this interaction, embraced Islam, kissed the Prophet's bleeding hands, feet, and forehead.

### Return to Makkah under Protection

- The Prophet ﷺ sought protection to re-enter Makkah.
- After being declined by some, Mut'im ibn Adi, a respected leader, agreed to protect him.
  - Mut'im and his sons armed themselves and escorted the Prophet ﷺ as he performed tawaf.
  - Abu Jahl mocked the Prophet ﷺ, but Mut'im stood firm in his protection.
  - Despite Mut'im being a non-Muslim, the Prophet ﷺ later expressed immense gratitude for his kindness.
    - After the Battle of Badr, the Prophet ﷺ remarked:
      - **"If Mut'im ibn Adi were alive and interceded for these captives, I would release them all for his sake."**

### Lessons on Elevation After Hardship

- **Isra' and Mi'raj:**
  - Following the Prophet's lowest point, Allah elevated him spiritually through the Night Journey and Ascension.
  - In Masjid al-Aqsa, the Prophet ﷺ led all the prophets in prayer, signifying his status as their Imam.

### Growth of Islam in Madinah

- Following Isra' and Mi'raj, Islam began to take root in Madinah:
  - Six individuals from the Aws tribe accepted Islam and returned

- to Madinah to spread the message.
- The following year, they returned with 12 more individuals.
- Mus'ab ibn Umayr was sent as an ambassador to teach Islam.
- By the next year, 72 men and women pledged allegiance to the Prophet ﷺ at Aqabah, paving the way for the migration to Madinah.

### Key Takeaways

- **Patience and Hope:** The Prophet ﷺ never gave up on the guidance of even his staunchest opponents, recognizing the potential for future believers.
- **Principle of Dua:** While cursing oppressors is permissible in extreme cases, mercy and forgiveness should be the default approach.
- **Gratitude and Loyalty:** The Prophet ﷺ exemplified gratitude, never forgetting the kindness of those who supported him, regardless of their faith.
- **Elevation Through Hardship:** Trials often precede great blessings; for believers, salah serves as their means of spiritual ascension.