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RASULULLAH ﷺ'S

Softness IN THE Hardest Situations

Lessons from the Trial of Ta'if

Event Notes

with Ustazah Huraidah Jumat

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Assalamualaikum Champs,

We know Rasulallah ﷺ as a mercy to the worlds. In this session, Ustazah Huraidah showed us what that mercy looked like on the hardest day of his life.

When Sayyidatina Aisha رضي الله عنها asked Rasulallah ﷺ if there ever was a day harder than Uhud, Rasulallah ﷺ said, "I have suffered much from your people [the Quraysh], but the hardest day I ever faced was the Day of 'Aqabah [at the mountain passes of Ta'if], when I offered myself to the chieftains of Ta'if and they violently rejected me..." (Muslim)"

Rasulallah ﷺ was mocked, wounded and turned away, and he ﷺ still chose mercy. This is the part that Ustazah highlighted during this beautiful session.

Champs, I pray you take your time with these notes - as some of it may touch certain parts of your heart that you have not spoken about to anyone but Allah ﷻ.

May Allah ﷻ make this a healing for all of us.

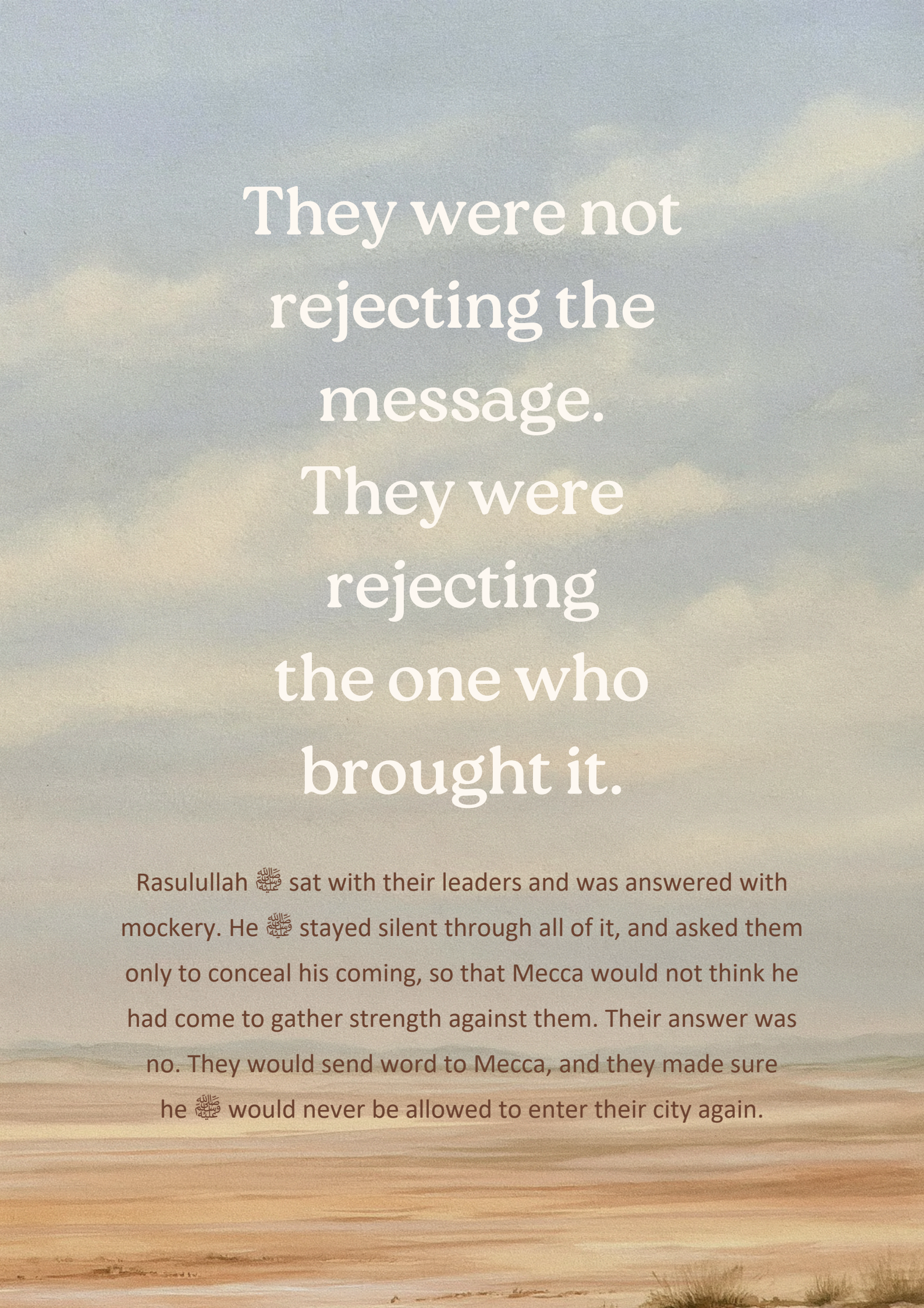
Hida

What Rasulullah ﷺ carried into Ta'if

Rasulullah ﷺ had just buried his beloved wife, Sayidatina Khadijah RA, and his strongest ally, Abu Talib. Grieving, vulnerable, and cut off from any tribal protection in Mecca, Rasulullah ﷺ walked nearly 100km of steep, mountainous terrain to Ta'if, to share the message of Islam. Rasulullah ﷺ was accompanied by Sayidina Zayd ibn Harithah RA and together, they made the journey on foot, arriving to seek an audience with the leaders of Thaqif.

When he ﷺ arrived, he sat with their leaders and called them to Allah ﷻ — to worship Him alone, to leave their idols, to believe in the Hereafter. He spoke to them of truthful speech, trustworthiness, being a good neighbour, eating from the halal, and beautiful character.

He asked for nothing worldly in return — not their land, not their wealth, not their position.



They were not
rejecting the
message.
They were
rejecting
the one who
brought it.

Rasulullah ﷺ sat with their leaders and was answered with mockery. He ﷺ stayed silent through all of it, and asked them only to conceal his coming, so that Mecca would not think he had come to gather strength against them. Their answer was no. They would send word to Mecca, and they made sure he ﷺ would never be allowed to enter their city again.

WHAT HAPPENED NEXT

The Road Out

The leaders incited hate against Rasulullah ﷺ and then sent mobs upon him, making Rasulullah ﷺ and Sayidina Zayd a spectacle as children and commoners alike hurled stones and dust until Rasulullah ﷺ bled from his feet. The word Ustazah used was "mutilated".

In Rasulullah ﷺ's own words, "وَأَنَا مَهْمُومٌ عَلَى وَجْهِ فَلَمْ" *..and I departed overwhelmed with grief, walking aimlessly, and did not regain full awareness of my surroundings until I found myself at Qarn al-Tha'alib. (Muslim)*

To make this picture clearer, the distance from Ta'if to Qarn al-Tha'alib is approximately 35-40km. So Rasulullah ﷺ dragged himself in a daze, in deep distress, bleeding and broken, for 35-40km.

They reached an orchard belonging to 'Utbah and Shaybah, the same Meccan leaders who had rejected Rasulallah ﷺ's call. And even in that state, Allah ﷻ had given Rasulallah ﷺ such dignity that these two men felt pity for him ﷺ and sent their servant, Adas, out to him with grapes.

He ﷺ said Bismillah. Adas told him he had never heard anyone in that land say those words, and when he ﷺ asked where he was from, Adas said Ninawa. Rasulallah ﷺ said, "That is the town of the righteous man Yunus ibn Matta". Adas asked how he knew of him — and he ﷺ answered that Yunus AS was his brother, "for he was a prophet, and so am I".

Adas fell at Rasulallah ﷺ's feet and took his shahadah. The worst day of his life still produced a believer!

Rasulullah ﷺ's Du'a

اللَّهُمَّ إِلَيْكَ أَشْكُو ضَعْفَ قُوَّتِي، وَقِلَّةَ حِيلَتِي،
وَهَوَانِي عَلَى النَّاسِ، يَا أَرْحَمَ الرَّاحِمِينَ،

“O Allah, to You alone I complain of my weakness, my lack of resourcefulness, and my insignificance before people. O Most Merciful of those who show mercy,

أَنْتَ رَبُّ الْمُسْتَضْعَفِينَ وَأَنْتَ رَبِّي،

You are the Lord of the oppressed and You are my Lord.

إِلَى مَنْ تَكِلْنِي؟ إِلَى بَعِيدٍ يَتَجَهَّمُنِي؟
أَمْ إِلَى عَدُوٍّ مَلَكَتْهُ أُمْرِي؟

To whom do You leave me? To a stranger who treats me harshly, or to an enemy to whom You have given control over my affairs?



إِنْ لَمْ يَكُنْ بِكَ عَلَيَّ غَضَبٌ فَلَا أُبَالِي

If You are not angry with me, then I do not care,

وَلَكِنَّ عَافِيَتَكَ هِيَ أَوْسَعُ لِي

but Your Afiyah (protection and well-being)
are far wider for me.

أَعُوذُ بِنُورِ وَجْهِكَ الَّذِي أَشْرَقَتْ لَهُ الظُّلُمَاتُ،
وَصَلَحَ عَلَيْهِ أَمْرُ الدُّنْيَا وَالْآخِرَةِ، مِنْ أَنْ تُنْزَلَ بِي
غَضَبَكَ، أَوْ يَحِلَّ عَلَيَّ سَخَطُكَ،

I seek refuge in the light of Your Face - by which the
darknesses are illuminated and the affairs of this world and
the Hereafter are set right- lest Your wrath descends upon
me, or Your displeasure befalls me.

لَكَ الْعُتْبَى حَتَّى تَرْضَى، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

To You belongs the right to reproach until You
are pleased, and there is no power nor might
except with You.”

Inside the Du'a

01 *O Allah, to You alone I complain of my weakness*

He did not complain about them.

He complained about himself.

We usually complain about everyone except ourselves. Rasulullah ﷺ named his own weakness and his own lack of means, and never said, “Look what they did to me.”

02 *You are the Lord of the oppressed and You are my Lord.*

He did not call himself oppressed.

He called Allah his Lord.

He said, You are the Lord of the oppressed — and immediately, “Anta Rabbi” You are my Lord. Rasulullah ﷺ did not place himself in the category of being oppressed despite what happened; he ﷺ went straight to his relationship with Allah SWT instead.

03 *To whom do You leave me?*

He ﷺ attributed power to no one else beside Allah.

He ﷺ traced everything back to Him.

Rasulullah ﷺ knew that his persecutors held no independent authority. Whatever transpired was within Allah’s divine decree (Qadr). This is the essence of Tawheed: seeing past the people in front of you and recognising that only Allah SWT controls and holds power over everything.

04 *If You are not angry with me, then I do not care*

He ﷺ did not ask for comfort.

He ﷺ asked only for Allah's Redha.

This is the spiritual core of Rasulallah ﷺ's du'a.

Notice what Rasulallah ﷺ worried about. It was never the stones, the blood dripping into his sandals, or the public humiliation. The only wound that could actually break him was the thought of Allah being displeased with him. Once that fear was cleared, all other earthly pain lost its power. And what a profound shift this is for us. When things fall apart, we often obsess over people's opinions, rejection, or unfair circumstances. Rasulallah ﷺ redirects our focus to what actually matters: not the weight of the test, but the pleasure of the One testing us. If He is with you, no storm on earth can destroy you.

05 *To You belongs the right to reproach until You are pleased, and there is no power nor might except with You.*

Closing Line of Du'a: The Circle of True Tawheed

Rasulallah ﷺ's du'a begins with an honest confession of his limitation: قَلَّةَ حِيلَتِي ("my lack of means"), and ends with total reliance on Allah's Sovereignty: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ ("no power nor strength except with You"). The du'a starts and ends on the exact same liberating truth:

I bring zero strength of my own; You are my everything.

The moment we stop pretending we can do life on our own strength and sincerely hand our helplessness over to Him, our brokenness transforms into our greatest source of hope.

He ﷺ opened his Du'a
with Tawheed,
and he ﷺ closed his
Du'a with Tawheed.

TAWHEED = HOPE
SURRENDERING TO ALLAH = HOPE

How to stay grateful in a trial

Sayyiduna Ibn Abbas رضي الله عنه taught that the higher station is not to be patient when calamity strikes, but to be grateful. So when a trial comes, look at three things.

01 *It could have been much worse.*

However hard this is, something harder was within reach and never came. We rarely stop to thank Allah ﷻ for what we were spared.

02 *It touched our dunya and not our deen.*

As long as the test concerns this world and not our faith, it is a mercy. This is why Rasulullah ﷺ taught us to say, Allahumma la taj'al musibatana fi dinina — O Allah, do not place our trial in our religion.

03 *It came in this world and not the next.*

Everything here has an ending. However long this difficulty feels, it belongs to a life that is short, and it will not follow us into what comes after.

Rasulullah ﷺ taught us to never ask for tribulation, and to ask for 'afiyah instead. But when a trial comes, understand that no trial reaches a believer, not even the smallest one, except that Allah ﷻ removes sins by it.

*Rasulullah ﷺ chose
mercy even when
his wounds were
still open.*

Sayyidina Jibril عليه السلام came with the angel of the mountains, seeking permission to bring the mountains down upon Ta'if. It was a real offer, and it was his to take. But Rasulullah ﷺ said no. Instead, he prayed that Allah جلّ would bring from their descendants those who worship Him and associate nothing with Him.

Ustazah asked us not to move past the timing of this. It was not forgiveness offered *after* months of healing — the wounds were still open. Rasulullah ﷺ also did not pretend he ﷺ was unaffected, because the du'a shows us that he ﷺ felt every part of it.

Rasulullah ﷺ felt every part of the pain, but did not turn any of it back on them.

The Fruits of Ta'if

The future proved Rasulullah ﷺ right. Ta'if became a Muslim city; most of the children grew up to become Sahabah, and their descendants became scholars, narrators of Hadiths and leaders of the Ummah.

One of them, Khalid ibn Abi Jabal, remembered watching him ﷺ that day, leaning on a staff and reciting **Surah At-Tariq**. Khalid RA memorised it simply by hearing him ﷺ recite that day. He RA memorised it as a disbeliever, and years later he had the honour of reciting it as a Muslim. Subhan'Allah!

Final Words

Rasulullah ﷺ taught us how to carry pain — not by denying it, or pretending it is not there, but by bringing it all completely to Allah جلّالہ. And in that is where we find hope and strength we would never have found in ease.

And if our hearts move at the mention of Rasulallah ﷺ's name, let our tongues keep sending Selawat upon him, ﷺ. If we are moved by his mercy, let it show in how we treat the people in front of us. And if we say we love him ﷺ, then let that love become visible in our character.