

SUMMER IMMERSION HAYAT AL-SAHABA



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SESSION 7

Aftermath of Ṭā'if

- Angels offered to crush the town → Prophet ﷺ refused, hoping Allah would bring from their descendants people who worship Him alone:
- أرجو أن يخرج الله من أصلابهم من يعبد الله ولا يشرك به شيئاً
- "I hope Allāh will bring from their descendants people who worship Him alone."
- Long-term fruit: The tribe later embraced Islam. Had the Prophet cursed them, the speaker reflected, many might not be Muslim today. A descendant Muḥammad al-Thaqafī carried Islam to Sindh (Indian Subcontinent, including parts of modern Pakistan, India, and Bangladesh).

Case study: Culture-shock of a privileged tribe

- The people of Ta'if were a very rich, privileged community, with Quraysh investing there and using it as a summer retreat, known for its greenery and lush gardens. When they eventually came to Medina to accept Islam, they made specific requests:
 - No **sujūd** (prostration) – This was a very hard act for the arrogant Arabs. The Prophet ﷺ denied this, stating there is no Islam without Salah, and they eventually agreed.

- No **zakāh** – The Prophet ﷺ temporarily deferred this, agreeing they didn't have to pay immediately. This was not a compromise on principle, as zakat becomes obligatory one year later, giving them time to understand and accept it.
- **Urwa bin Mas'ud**, a leader from Banu Thaqif, was the first from his tribe to accept Islam. He returned to Ta'if to call his people but was shot by archers, leading to his fatal illness. Before dying as a shaheed, he requested to be buried with the shuhada of Hunayn, not in Ta'if.
- After the Prophet's death, the people of Ta'if were among the first to become **murtadd** (apostate) by refusing to pay zakah, but Abu Bakr (radiallahu anhu) eventually brought them back to Islam.

Battle of Uḥud – “Second hardest day”

- Uḥud is considered one of the two most difficult times in the Prophet's history, alongside Amr al-Huzn (Year of Sorrow) and the events of Ta'if.
- Injury moment: When the Prophet ﷺ was wounded, Allah revealed:

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ...

You have no say in the matter... (3:128)

- Reminding the Prophet that guidance and punishment are Allah's domain.

Snapshot of events

- Muslim army: Started with 1000 → reduced to 700 (munāfiqūn withdrew) → ~400 fighting core after 300 more Muslims fled during the battle.
- 70 companions martyred, inc. Ḥamza, Muṣ'ab b. 'Umayr.
- Prophet ﷺ wounded: His front tooth was broken, and helmet rings were lodged in his cheek after Ibn Qamiya threw a rock and hit his helmet.

- During the battle, the Prophet ﷺ became isolated. Ten Ansar companions fought and were martyred, each promised companionship in Jannah by the Prophet ﷺ for defending him against Quraish warriors.

Heroes of the Day

- **Abū ‘Ubaydah b. al-Jarrāh:** Used his own teeth to pull metal rings from Prophet’s jaw, which were stuck in his head; lost two front teeth in the process.
- **Ṭalḥah b. ‘Ubaydillāh:** Shielded Prophet; sustained over 70 wounds from arrows, swords, or spears, and his right hand became paralyzed with fingers cut off. Prophet ﷺ called him “the walking martyr,” as he should not have been alive.
- **Nusaybah bt. Ka’b (Umm ‘Imārah):** Guarded Prophet on all sides; took sword and arrow wounds, including a damaged shoulder from Ibn Qamiya. She received a special du‘ā’ from the Prophet ﷺ for her and her children to be his companions in Jannah.
- **Abū Bakr:** Assisted in removing the metal rings from the Prophet’s face and provided constant physical cover for the Prophet.

Prophetic reframing

- Despite the trauma and loss, the Prophet ﷺ never allowed the experience of Uhud to remain gloomy. Every time he saw Mt. Uhud he said:

هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ

This is a mountain that loves us and is loved by us. (Sahih Bukhari)

- He visited the martyrs regularly and prayed for them. His last outing before his death was a small journey to Uhud. The Prophet ﷺ reversed the feelings of Uhud, turning a painful memory into a positive one, unlike how people often turn good situations into bad ones.

Lessons & Reflections

- **Tests are inseparable from īmān:** Believers will always face tests, whether of faith, health, wealth, family, or blessings. The Prophet's early community was tested through starvation and humiliation for their faith.
- **Success ≠ lack of hardship:** The most beloved communities, like the Prophet's and the people of Gaza today, can be the most tested.
- **Turn pain into intimate conversation with Allāh:** Real du‘ā’ flows from vulnerability and showing extreme helplessness in front of Allah.
- **Reverse negativity:** The Prophet ﷺ turned the blood-soaked field of Uḥud into a place of love and hope, teaching us to reframe difficult experiences positively.
- **Sacrifice validates love:** The 15 years of the companions saying “we love you” culminated in their steadfastness and action on the battlefield of Uḥud, demonstrating that love for the Prophet ﷺ is expressed through action and sacrifice.
- **Modern jihad of nafs:** This continuous struggle involves daily acts like:
 - Waking for Fajr, lowering one's gaze, speaking politely to elders, swallowing one's ego.
 - Avoiding showing off on social media, holding back from responding negatively in family group chats.
 - Coming to do good deeds on time.
 - We must "love the struggle" for Islam, just as professionals love their craft, and use these stories as inspiration to learn and enjoy this struggle.