

Steadfastness and Endurance of Hardships

Some of the Torment and Harm that the Messenger of Allah, Muhammad (saw) Suffered from his People

Abu Al-Harith Al-Tamimi

<https://www.al-waie.org/archives/article/19634>

(Translated)

Al-Waie Magazine Issue 460-461

Thirty-ninth year

Jumada I - Jumada II 1446 AH corresponding to December 2024 - January 2025 CE

يَا أَيُّهَا الْمَرْمُلُ ١ فَمِ اللَّيْلِ إِلَّا قَلِيلًا ٢ نَصَفَهُ ٣ أَوْ رَدَّ عَلَيْهِ وَرَتَلَ الْفَرْعَانَ تَرْتِيلًا ٤
إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ٥ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطًا وَأَقْوَمُ قِيلًا ٦ إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ٧ وَادْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ
تَبَتُّلًا ٨ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ٩ وَأَصْبِرْ عَلَيَّ مَا يَقُولُونَ وَأَهْجِرْهُمْ هَجْرًا جَمِيلًا ١٠ وَذَرْنِي وَالْمُكَذِّبِينَ
أُولِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ١١ إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا ١٢ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ١٣ يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتْ
[المزمل: 1-14] 1. O you wrapped in garments (i.e. Prophet Muhammad)! 2. Stand (to pray) all night, except a little. 3. Half of it, or a little less than that, 4. Or a little more; and recite the Qur'an (aloud) in a slow, (pleasant tone and) style. 5. Verily, We shall send down to you a weighty Word (i.e. obligations, legal laws, etc.). 6. Verily, the rising by night (for Tahajjud prayer) is very hard and most potent and good for governing (the soul), and most suitable for (understanding) the Word (of Allah). 7. Verily, there is for you by day prolonged occupation with ordinary duties, 8. And remember the Name of your Lord and devote yourself to Him with a complete devotion. 9. (He Alone is) the Lord of the east and the west, La ilaha illa Huwa (none has the right to be worshipped but He). So take Him Alone as Wakil (Disposer of your affairs) 10. And be patient (O Muhammad) with what they say, and keep away from them in a good way. 11. And leave Me Alone to deal with the beliers (those who deny My Verses, etc.), and those who are in possession of good things of life. And give them respite for a little while. 12. Verily, with Us are fetters (to bind them), and a raging Fire. 13. And a food that chokes, and a painful torment. 14. On the Day when the earth and the mountains will be in violent shake, and the mountains will be a heap of sand poured out and flowing down." [TMQ Surah Al-Muzzammil 1-14].

When the Mother of the Believers Khadijah bint Khuwaylid (ra), felt compassion for the condition of the Messenger, Muhammad (saw), as she saw him carrying the new message to his people and exhausting himself and toiling and experiencing what he encountered in carrying it, she said to him, "ارتح يا بن عم" "Take it easy, cousin." The Prophet (saw) replied, «لا راحة بعد اليوم يا خديجة» "There is no rest after today, O Khadija." In the view of the Messenger of Allah, Muhammad (saw), the matter was too great to take into account of rest. The burden of the concern of the Dawah is like the burden of carrying it, the opposite of rest. That is if the Dawah carrier realizes his responsibilities in the call, and senses the enormity of the work he is about to do. And steadfastness in carrying the Dawah, my brothers and sisters, is that the bearer of the call continues to carry it, without tiring or becoming bored, and that he is patient in its hardships, no matter how different, and varied, these hardships are. It may be aversion from people, or it may be persecution by the authorities, or it may be in cutting off one's livelihood, and hardship in life, or it may go beyond all of that, and with martyrdom for the sake of this Dawah.

The Messenger of Allah, Muhammad (saw), has always been the role model for us. We follow his example and seek his guidance. His Companions (ra) have always been the true example for the bearers of Islam. We console ourselves with their lives and belittle what we offer compared to what they offered. This world is nothing but a brief pause with the good life

of the Messenger, Muhammad (saw), and his noble Companions (ra). It was in Makkah al-Mukarramah, the cradle of the Risaalah (message), the place of interaction, and the place where steadfastness in the call and enduring its hardships was tested. Let us see and be guided by their lives as they work to establish the Islamic state for which Allah (swt) has honored us to work, and we have dedicated ourselves to achieving it.

عن جبير بن نفير عن أبيه قال: جلسنا إلى المقداد بن الأسود رضي الله عنه يوماً فمرَّ به رجل. فقال: طوبى لهاتين العينين اللتين رأتا رسول الله ﷺ، والله! لو ددنا أنا رأينا ما رأيت، وشهدنا ما شهدت؛ فاستمعت - أي نفير - فجعلت أعجب! ما قال إلا خيراً. ثم أقبل عليه المقداد فقال: ما يحمل أحدكم على أن يتمنى محضراً غيبه الله عزَّ وجلَّ عنه، لا يدري لو شهده كيف كان يكون فيه. والله! لقد حضر رسول الله ﷺ أفواًم - كبَّهم الله عزَّ وجلَّ على مناخرهم في جهنم - لم يجيبوه ولم يصدِّقوه، أو لا تحمدون الله إذ أخرجكم الله عزَّ وجلَّ لا تعرفون إلا ربكم مصدقين بما جاء به نبيكم ﷺ وقد كُفِّتُم البلاءَ بغيركم؟ والله! لقد بعث النبي ﷺ على أشدَّ حال بعث عليه نبي من الأنبياء في فترة وجاهلية ما يرون ديناً أفضل من عبادة الأوثان. فجاء بفرقان فرَّق به بين الحق والباطل، وفرَّق بين الوالد وولده، حتى إن الرجل ليرى والده أو ولده أو أخاه كافراً وقد فتح الله تعالى قفل قلبه للإيمان؛ ليعلم أنه قد هلك من دخل النار فلا تقرُّ عينه وهو يعلم أن حميمه في النار: وإنها للتي قالَ اللهُ عزَّ وجلَّ: ﴿رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ﴾ [الفرقان: 74]. [أخرجه أبو نعيم في الحلية، والطبراني بأسانيد في أحدها يحيى بن صالح وثقه الذهبي وبقية رجاله رجال الصحيح].

On the authority of Jubayr ibn Nufayr, on the authority of his father, he said, **“We were sitting with Al-Miqdad ibn Al-Aswad (ra) one day when a man passed by him and said: Blessed are these two eyes that saw the Messenger of Allah, Muhammad (saw). By Allah, we wish we had seen what you saw and witnessed what you witnessed. So I listened (that is, Nufayr listened), and I was amazed! He only said good things. Then Al-Miqdad turned to him and said, “What makes one of you wish for a gathering that Allah the Almighty has hidden from him, not knowing how he would have been in it had he been present? By Allah! The Messenger of Allah, Muhammad (saw) was attended by people, whom Allah the Almighty is to throw on their faces into Hell, but they did not answer him and did not believe him. Do you not thank Allah when Allah the Almighty brought you out, knowing no one but your Lord, believing in what your Prophet (saw) brought, and you were spared the affliction by others? By Allah! The Prophet (saw) was sent in the most difficult situation that any prophet had been sent to in a period of ignorance in which they did not see any religion better than the worship of idols. So he (saw) came with a criterion by which he distinguished between truth and falsehood, and distinguished between a father and his son, to the point that a man would see his father, son or brother as a disbeliever, and Allah Almighty had opened the lock of his heart to faith; so that he would know that he who entered the Fire has perished, and his eyes would not be comforted while he knew that his intimate friend was in the Fire: And it is for that about which Allah (swt) said, رَبَّنَا هَبْ لَنَا**

﴿رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ﴾ **“And those who say: “Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes” [TMQ Surah Al-Furqan 25:74].”** [Narrated by Abu Nu`aym in Al-Hilya, and Al-Tabarani with chains of transmission, one of which includes Yahya ibn Salih, who was deemed trustworthy by Al-Dhahabi, and the rest of his men are men of Sahih].

Anas (ra) narrated, The Messenger of Allah, Muhammad (saw) said, **«لقد أوديت في الله وما يؤذي أحد، وأخفت في الله وما يخاف أحد، ولقد أتت عليّ ثلاثون من بين يوم وليلة وما لي ولبلال ما يأكله ذو كبد، إلا ما يوراي صغير»** **“I was harmed for the sake of Allah as no one else is harmed, and I was feared for the sake of Allah as no one else fears. Thirty days and nights passed me by, and Bilal and I had nothing that a living creature could eat, except what Bilal’s armpit could cover.”** [Narrated by Ahmad and Ibn Hibban in his Sahih, and by al-Tirmidhi, who said: This is a hasan sahih]

وعن عقيل بن أبي طالب رضي الله عنه قال: جاءت قريش إلى أبي طالب فقالوا: يا أبا طالب! إن ابن أخيك يأتينا في أفئتنا وفي نادينا فيسعنا ما يؤذينا به، فإن رأيت أن تكفَّ عنا فافعل. فقال لي: يا عقيل! التمس لي ابن عمك فأخرجته من كيس [ببيت صغير] من أكباس أبي طالب. فأقبل يمشي معي يطلب الفئ يمشي فيه فلا يقدر عليه حتى انتهى إلى أبي طالب. فقال له أبو طالب: يا ابن أخي: والله! ما علمت أن كنت لي لمطاعاً، وقد جاء قومك يزعمون أنك تأتيهم في كعبتهم وفي ناديتهم تُسمعهم ما يؤذيتهم، فإن رأيت أن تكفَّ عنهم. فحلَّق ﷺ ببصره إلى السماء فقال: «والله! ما أنا بأقدر أن أدع ما بُعثت به من أن يشعل أحدكم من هذه الشمس شعلة من نار.» فقال أبو طالب: والله ما كذب ابن أخي قط ارجعوا راشدين. [الطبراني وأبو يعلى ورجال أبي يعلى رجال الصحيح].

Aqil ibn Abi Talib (ra) narrated, the Quraysh came to Abu Talib and said, **“O Abu Talib! Your nephew comes to us in our courtyards and in our gatherings and he makes us hear things that annoy us, so if you see fit to restrain him from us, then do so.”** He said to me, **“O Aqil! Find your cousin for me,”** so I took him out of one of Abu Talib’s small houses. He came walking with me seeking the spoils, walking in them but could not reach him until he reached Abu Talib. Abu Talib said to him, **“O my nephew, by Allah! I did not know that you would be obeyed, and your people have come claiming that you come to them in their Kaaba and in their assembly and make them hear what harms them, so if you see fit to desist from them.”** So the Prophet Muhammad (saw), looked up to the sky and said, **«والله! ما أنا بأقدر أن أدع ما بُعثت به من أن يشعل أحدكم من هذه الشمس شعلة** **»** **“By Allah (swt)! I am not able to abandon what I was sent with, except that one of you should light a flame of fire from this sun.”** Abu Talib said, **“By Allah, my nephew has never lied. Return, guided.”** [Al-Tabarani and Abu Ya’la, and the men of Abu Ya’la are the men of the Sahih]

وعند البيهقي أن أبا طالب قال له ﷺ: يا ابن أخي! إن قومك قد جاؤوني وقالوا كذا وكذا فأبى عليّ وعلى نفسك، ولا تحمّلي من الأمر ما لا أطيق أنا ولا أنت، فاكفف عن قومك ما يكرهون من قولك. فظنّ رسول الله ﷺ أن قد بدا لعمه فيه، وأنه خاذله ومسلّمه وأنه ضعف عن القيام معه. فقال رسول الله ﷺ «يا عم: لو وُضعت الشمس في يميني والقمر في يساري ما تركت هذا الأمر حتى يظهره الله أو أهلك في طلبه»؛ ثم استعبر رسول الله ﷺ فيكي. فلما ولى قال له – حين رأى ما بلغ الأمر برسول الله ﷺ: يا ابن أخي! فأقبل عليه ﷺ فقال: امض على أمرك وافعل ما أحببت، فوالله لا أسلمك لشيء أبداً.

Al-Bayhaqi reported that Abu Talib said to him (saw), **“O son of my brother! Your people have come to me and said such and such, so spare me and yourself, and do not burden me with a matter that neither I nor you can bear. Refrain from saying to your people what they dislike.”** The Messenger of Allah, Muhammad (saw), thought that his uncle had changed his mind about him, and that he would abandon him and hand him over, and that he was too weak to stand with him. The Messenger of Allah, Muhammad (saw) said, **«يا عم: لو وُضعت الشمس في يميني والقمر في يساري ما تركت هذا الأمر حتى يظهره الله أو أهلك في طلبه»** **“O uncle, if the sun was placed in my right hand and the moon in my left, I would not abandon this matter until Allah (swt) makes it prevail or I perish in pursuit of it.”** The Messenger of Allah, Muhammad (saw) wept and cried. When he turned away, he said to him, when he saw what had happened to the Messenger of Allah, Muhammad (saw) **“O son of my brother!”** The Messenger of Allah, Muhammad (saw) turned to him and Abu Talib then said to him, **“Go on with your matter and do what you like, for Allah (swt) I will never hand you over to anything.”**

As for what the Prophet (saw) encountered after the death of his uncle Abu Talib, Abdullah bin Jaafar (ra) narrated, **“When Abu Talib died, a lout from the louts of Quraysh came to the Messenger of Allah, Muhammad (saw) and threw dirt on him. He (saw) returned to his house and one of his daughters came to wipe the dirt from his face and cried. He (saw) said, «ما نالت قريش شيئاً أكرهه حتى مات أبو طالب ثم شرعوا»** **“O my daughter! Do not cry, for Allah will protect your father.”** And the Prophet (saw) said in between, **«أي بنية! لا تبكي، فإن الله مانع أبك»** **“The Quraysh did not attain anything I disliked until Abu Talib died, then they began.”** [Narrated by Al-Bayhaqi]. And on the authority of Abu Hurairah (ra), he said, When Abu Talib died, they scowled angrily at the Prophet (saw), so he said, **«يا عم! ما أسرع ما وجدتُ فقدك»** **“O uncle! How quickly I felt your loss.”** [Narrated by Abu Nu`aym in Al-Hilya].

Then the rejection and aversion continued towards his noble face (saw). Al-Tabarani narrated on the authority of Manbit al-Azdi who said, **“I saw the Messenger of Allah, Muhammad (saw), during the pre-Islamic era, saying, «يا أيها الناس! قولوا لا إله إلا الله تفلحوا»** **“O people! Say ‘There is no god but Allah and you will be successful.’** Some of them spat in his face, some threw dirt on him, and some cursed him until noon. Then a young girl came with a large cup of water, and he washed his face and hands and said, **«يا بنية! لا تخشي على أبيك** **»** **“O my daughter! Do not fear for your father treachery or humiliation.”** I said: Who is this? They said, **“Zainab, the daughter of the Messenger of Allah, Muhammad (saw).”**

وعن عروة رضي الله عنه قال: سألت ابن العاص رضي الله عنه فقلت: أخبرني بأشدّ شيء صنعه المشركون برسول الله ﷺ. قال: بينما النبي ﷺ يصلي في حجر الكعبة؛ إذ أقبل عليه عقبة بن أبي معيط فوضع ثوبه على عنقه فنخقه خنقاً شديداً، فأقبل أبو بكر رضي الله عنه حتى أخذ بمنكبه ودفعه عن النبي ﷺ وقال: (أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ) [سورة المؤمن: 28 والحديث للبخاري].

On the authority of Urwah (ra) who said: I asked Ibn Al-Aas (ra), and I said: Tell me about the worst thing that the polytheists did to the Messenger of Allah, Muhammad (saw). He said: **“While the Prophet (saw) was praying in the Hijr of the Kaaba, Uqbah ibn Abi Mu’ayt came up to him, put his garment around his neck, and strangled him severely. Abu Bakr (ra) came forward, grabbed him by the shoulder, and pushed him away from the Prophet (saw) and said, “Would you kill a man because he says, رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ” My Lord is Allah, while he has come to you with clear proofs from your Lord?”** [TMQ Surah Al-Mu’min 23:28] and the hadith is from Al-Bukhari.

وأخرج أبو يعلى عن أنس بن مالك رضي الله عنه قال: لقد ضربوا رسول الله ﷺ مرة حتى عُشي عليه، فقام أبو بكر رضي الله عنه فجعل ينادي: ويلكم! أتقتلون رجلاً أن يقول ربي الله، فقالوا: من هذا؟ فقالوا: أبو بكر المجنون، فتركوا الرسول ﷺ وأقبلوا على أبي بكر. [رجاله رجال الصحيح، وأخرجه الحاكم أيضاً وقال: صحيح على شرط مسلم، ولم يخرجاه]

Abu Ya’la narrated on the authority of Anas bin Malik (ra) who said: **They once beat the Messenger of Allah, Muhammad (saw) until he fainted. Abu Bakr (ra) stood up and began to call out: Woe to you! Do you kill a man because he says, “My Lord is God?” They said: “Who is this?” They said: “Abu Bakr the madman.” So they left the Messenger of Allah, Muhammad (saw) and turned on Abu Bakr. [Its men are the men of Sahih. Al-Hakim also narrated it and said: It is sahih according to the conditions of Muslim]**

وعن موقف أبي بكر هذا يحدثنا الإمام علي بن أبي طالب رضي الله عنه فيما رواه محمد بن عقيل عن علي رضي الله عنه أنه خطبهم فقال: يا أيها الناس: من أشجع الناس؟ فقالوا: أنت يا أمير المؤمنين! فقال أما إنني ما بارزني أحد إلا انتصفت منه، ولكن هو أبو بكر رضي الله عنه؛ إنا جعلنا لرسول الله ﷺ عريشاً - يعني في غزوة بدر الكبرى - فقلنا: من يكون مع رسول الله ﷺ لنلا يهوي إليه أحد من المشركين؟ فوا لله! ما دنا منا أحد إلا أبو بكر رضي الله عنه شاهراً بالسيف على رأس رسول الله ﷺ لا يهوي إليه أحد إلا أهوى إليه؛ فهذا أشجع الناس. قال: ولقد رأيت رسول الله ﷺ وأخذته قريش، فهذا يحادّه وهذا يتنلته ويقولون: أنت جعلت الآلهة إلهاً واحداً، فوالله! ما دنا منا أحد إلا أبو بكر يضرب هذا ويجاهد هذا ويتنل هذا وهو يقول: ويلكم! أتقتلون رجلاً أن يقول ربي الله؟

Regarding this position of Abu Bakr (ra), Imam Ali bin Abi Talib (ra) tells us in what Muhammad bin Aqeel narrated on the authority of Ali (ra) that he addressed them and said: **“O people, who is the bravest of people? They said: You, O Commander of the Faithful! He said: No one has ever confronted me without me taking revenge on him, but the bravest is Abu Bakr (ra). We made a shelter for the Messenger of Allah, Muhammad (saw) - meaning in the Battle of Badr - and we said: Who will be with the Messenger of Allah, Muhammad (saw) so that none of the mushrikoon may fall upon him? By Allah! No one approached us except Abu Bakr (ra) brandishing his sword over the head of the Messenger of Allah, Muhammad (saw), and no one fell upon him except that I fell upon him; this is the bravest of people. He said: I saw the Messenger of Allah, Muhammad (saw) and the Quraysh seized him, one of them fighting him and the other stumbling over him and they were saying: You have made the gods one God, by Allah! No one came near us except Abu Bakr, striking this one, fighting that one, and throwing himself at that one, saying: “Woe to you! Would you kill a man because he says, My Lord is Allah?”**

Then Ali (ra) lifted up the cloak he was wearing and wept until his beard was soaked. Then he said: **أنشدكم الله! أمؤمن آل فرعون خير أم هو؟ فسكت القوم. فقال علي رضي الله عنه: فوالله! لساعة من أبي بكر خير من ملء الأرض من مؤمن آل فرعون، ذاك رجل يكتم إيمانه وهذا رجل أعلن إيمانه I ask you by Allah! Is the believer from the family of the Pharaoh better or is he? The people were silent. Then Ali (ra) said: By Allah! An hour of Abu Bakr is better than filling the earth with the believer from the family of the Pharaoh. That was one who concealed their Iman and this was a man who declared his Iman.”** [Narrated by Al-Bazzar, who said: We do not know it to be narrated except from this source.]

وعن عبد الله بن مسعود رضي الله عنه قال: (بينما رسول الله ﷺ في المسجد وأبو جهل بن هشام وشيبة وعتبة ابنا ربيعة وعقبة بن أبي معيط وأمّية بن خلف ورجلان آخران كانوا سبعة وهم في الحجر ورسول الله ﷺ يصلي، فلما سجد أطل السجود. فقال أبو

جهل: أيكم يأتي جزور بني فلان فيأتينا بقرتها فنكفؤه على محمد، فانطلق أشقاهم عقبة بن أبي معيط فأتى به فألقاه على كتفيه ورسول الله ﷺ ساجد، قال ابن مسعود: وأنا قائم لا أستطيع أن أتكلم ليس عندي منعة تمنعني. فأنأ أذهب؛ إذ سمعت فاطمة بنت رسول الله ﷺ فأقبلت حتى ألفت ذلك عن عاتقه ثم استقبلت قريباً تسبهم فلم يرجعوا إليها شيئاً [أخرجه البزار والطبراني قال الهيثمي: وفيه: الأجلح بن عبد الله الكندي وهو ثقة عند ابن معين وغيره، وأخرجه أيضاً أبو نعيم في دلائل النبوة] ص90 نحو رواية البزار والطبراني. وأخرجه أيضاً الشياخ والترمذي وغيرهم باختصار قصة أبي البخري] وفي ألفاظ الصحيح: أنهم لما فعلوا ذلك ضحكوا حتى جعل يميل بعضهم إلى بعض، أي من شدة الضحك

On the authority of Abdullah bin Masoud (ra) he said: **“While the Messenger of Allah, Muhammad (saw) was in the mosque, and Abu Jahl bin Hisham, Shaibah, and Utbah, the sons of Rabi’ah, and Uqbah bin Abi Mu’ayt, and Umayyah bin Khalaf, and two other men, there were seven of them, and they were in the courtyard, and the Messenger of Allah, Muhammad (saw) was praying, and when he prostrated, he prolonged his prostration. Abu Jahl said: Who among you will go to the camels of the Banu So-and-so and bring us their dung so that we may throw it on Muhammad? So the most wretched of them, Uqbah bin Abi Mu’ayt, went and brought it and threw it on his shoulders while the Messenger of Allah, Muhammad (saw) was prostrating. Ibn Masoud said: I was standing and could not speak, I had no protection to prevent me. So I went; when Fatimah, the daughter of the Messenger of Allah, Muhammad (saw) heard it, so she came forward until she threw it off his shoulder, then she faced the Quraysh cursing them, but they did not respond to her at all.”** [Narrated by Al-Bazzar and Al-Tabarani. Al-Haythami said: It includes: Al-Ajlal bin Abdullah Al-Kindi, and he is trustworthy according to Ibn Ma’in. And others. It was also included by Abu Naim in “Dala’il al-Nubuwwah” p. 90, similar to the narration of al-Bazzar and al-Tabarani. It was also included by al-Bukhari and Muslim, al-Tirmidhi and others in an abbreviated version of the story of Abu al-Bukhtari. In the wording of the Sahih: When they did that, they laughed until some of them leaned towards each other, meaning from the intensity of the laughter.

وعن ربيعة بن عبيد الديلي قال: ما أسمعكم تقولون إن قريشاً كانت تتال من رسول الله ﷺ ، فإني أكثر ما رأيت أن منزله كان بين منزل أبي لهب وعقبة بن أبي معيط؛ وكان يتقلب إلى بيته فيجد الأرحام والدماء والأنحاث [الردية من كل شيء] قد نصبت على بابه فينجي ذلك بسية قوسه ويقول: «بئس الجوار هذا يا معشر قريش». [أخرجه الطبراني في الأوسط].

On the authority of Rabia bin Ubaid ad-Dailami, who said: **I do not hear you saying that Quraysh used to attack the Messenger of Allah, Muhammad (saw) because most of what I saw was that his house was between the house of Abu Lahab and the house of Uqbah bin Abi Mu’ayt. He would go back to his house and find the wombs, blood, and the worst of everything placed at his door, so he would remove them with the tip of his bow and say: “What a bad neighborliness this is, O people of Quraysh.”** [Narrated by at-Tabarani in al-Awsat].

وعن عروة بن الزبير رضي الله عنهما قال: ومات أبو طالب وازداد البلاء على رسول الله ﷺ شدة فعمد إلى تقيف يرجو أن يؤووه وينصروه، فوجد ثلاثة نفر منهم سادة تقيف وهم إخوة: عبد يا ليل بن عمرو وخبيب بن عمرو ومسعود بن عمرو؛ فعرض عليهم نفسه وشكا إليهم البلاء وما انتحك قومه منه. فقال أحدهم أنا أسرق ثياب الكعبة إن كان الله بعثك بشيء قط، وقال الآخر: والله! لا أكلمك بعد مجلسك هذا كلمة واحدة أبداً، لأن كنت رسولاً لأنت أعظم شرفاً وحقاً من أن أكلمك. وقال الآخر: أعجز الله أن يرسل غيرك؟ وأفتشوا ذلك في تقيف الذي قال لهم، واجتمعوا يستهزئون برسول الله ﷺ وقعدوا له صفيين على طريقه، فأخذوا بأيديهم الحجارة فجعل لا يرفع رجله ولا يضعها إلا رضخوها بالحجارة وهم في ذلك يستهزئون ويسخرون. فلما خلص من صفيهم وقدماه تسيلان الدماء عمد إلى حائط من كرومهم، فأتى ظل خيلة من الكرم فجلس في أصلها مكروباً موجعاً تسيلان الدماء فإذا في الكرم عتبة بن ربيعة وشيبة بن ربيعة، فلما أبصرهما كره أن يأتيهما لما يعلم من عداوتهما لله ولرسوله وبه الذي به، فأرسل إليه غلاماً عداساً بعنب وهو نصراني من أهل نينوى. فلما أتاه وضع العنب بين يديه فقال رسول الله ﷺ: «بسم الله»، فعجب عداس، فقال له رسول الله ﷺ: «من أي أرض أنت يا عداس؟» قال أنا من أهل نينوى. فقال النبي ﷺ: «من أهل مدينة الرجل الصالح يونس بن متى؟» فقال له عداس: وما يدريك من يونس بن متى؟ فأخبره رسول الله ﷺ من شأن يونس ما عرف، وكان رسول الله ﷺ لا يحقر أحداً، يبلغه رسالات الله تعالى. فقال عداس: يا رسول الله! أخبرني خبر يونس بن متى. فلما أخبره رسول الله ﷺ من شأن يونس بن متى ما أوحى إليه من شأنه خر ساجداً للرسول ﷺ، ثم جعل يقبل قدميه وهما تسيلان الدماء. فلما أبصر عتبة وأخوه شيبة ما فعل غلامهما سكتا. فلما أتاهما قالوا له: ما شأنك سجدت لمحمد وقبلت قدميه ولم ترك فعلت هذا بأحد منا. قال: هذا رجل صالح حدثني عن أشياء عرفتها من شأن رسول بعثه الله تعالى إلينا يدعى يونس بن متى، فأخبرني أنه رسول الله، فضحكا وقالوا: لا يفتنك عن نصرانيتك، إنه رجل يخدع، ثم رجع رسول الله ﷺ إلى مكة. [أخرجه أبو نعيم في الدلائل].

On the authority of Urwah ibn al-Zubayr (ra) he said: **Abu Talib died and the affliction on the Messenger of Allah, Muhammad (saw), became more severe, so he went to**

Thaqeef hoping that they would shelter him and support him. He found three men among them, the leaders of Thaqeef, who were brothers: Abd Ya Lail ibn Amr, Khubayb ibn Amr, and Masoud ibn Amr. He presented himself to them and complained to them about the affliction and what his people had done to him. One of them said, "I would steal the cloths of the Kaaba if Allah had ever sent you with anything." The other said, "By Allah! I will never speak to you a single word after this meeting of yours. If you are a messenger, then you are more honorable and deserving than for me to speak to you." The other said, "Was Allah unable to send anyone other than you?" They spread this among Thaqeef, what he had told them, and they gathered to mock the Messenger of Allah, Muhammad (saw) and sat in two rows on his way. They took stones in their hands, and he would not raise his foot or put it down without them crushing it with stones while they were mocking and ridiculing him. When he was free from their two rows and his feet were dripping with blood, he went to one of their vineyards and came to the shade of a vineyard and sat at its base, distressed and in pain, with his feet dripping with blood. There in the vineyard were Utbah ibn Rabi'ah and Shaibah ibn Rabi'ah. When he saw them, he was reluctant to go to them because he knew of their enmity towards Allah and His Messenger and what he had done to them. So they sent to him a young boy, Addas, with grapes. He was a Christian from Nineveh. When he came to him, he placed the grapes in front of him and the Messenger of Allah, Muhammad (saw) said: "In the name of Allah." Addas was amazed, so the Messenger of Allah, Muhammad (saw) said to him: "From which land are you, O Addas?" He said: I am from Nineveh. The Prophet (saw) said: "Who are the people of the city of the righteous man Yunus ibn Matta?" Addas said to him: "How do you know who Yunus ibn Matta is?" The Messenger of Allah, Muhammad (saw) told him about Yunus as he knew. The Messenger of Allah, Muhammad (saw) did not look down on anyone. He conveyed to him the messages of Allah Almighty. Addas said: "O Messenger of Allah! Tell me about Yunus ibn Matta (Dhul Noon) (as)." When the Messenger of Allah, Muhammad (saw) told him about Yunus ibn Matta (as) as he had been inspired to, he prostrated before the Messenger of Allah, Muhammad (saw). Then he began to kiss his feet while they were bleeding. When Utbah and his brother Shaybah saw what their servant had done, they remained silent. When he came to them, they said to him: "What is the matter with you? You prostrated before Muhammad and kissed his feet, and we have never seen you do this to any of us." He said: This is a righteous man who told me about things I knew about a messenger whom Allah Almighty sent to us called Yunus bin Matta (as). He told me that he was the Messenger of Allah. They laughed and said: Do not let him tempt you away from your Christianity. He is a man who deceives. Then the Messenger of Allah, Muhammad (saw), returned to Mecca. [Narrated by Abu Na'im in Al-Dala'il].

وعن موسى بن عقبة قال: وقعد له أهل الطائف صفين على طريقه، فلما مرّ جعلوا لا يرفع رجله ولا يضعهما إلا رضخوهما بالحجارة حتى أدموه فخلص منهم وهما يسيلان الدماء. وفيما ذكر ابن إسحاق: فقام رسول الله ﷺ من عندهم وقد ينس من خير تقيف، وقد قال لهم - فيما ذكر لي - إن فعلتم ما فعلتم فاكتموا عليّ وكره رسول الله ﷺ أن يبلغ قومه عنه فيؤذروهم [يجرؤهم ويغريهم] ذلك عليه. فلم يفعلوا وأغروا به سفاههم وعبدهم بسبونه ويصبحون به حتى اجتمع عليه الناس والجوهر إلى حائط لعنتة بن ربيعة وشيبة ابن ربيعة وهما فيه، ورجع عنه من سفهاء تقيف من كان يتبعه. فعمد إلى ظل حُبلة من عنب فجلس فيه وابنا ربيعة ينظران إليه ويريان ما يلقي من سفهاء أهل الطائف، وقد لقي رسول الله ﷺ - فيما ذكر لي - المرأة التي من بني جمح، فقال لها: ماذا لقينا من أحماتك!

On the authority of Musa bin Uqbah, he said: The people of Taif formed two rows for him on his way. When he passed by, they would not raise his feet or put them down except that they would crush them with stones until they made him bleed. He escaped from them while they were bleeding. And as Ibn Ishaq mentioned: the Messenger of Allah, Muhammad (saw) rose from them, having despaired of any good from Thaqif. And he said to them - as I was told - If you do what you did, then conceal it from me. And the Messenger of Allah, Muhammad (saw) did not want his people to hear about him and that would embolden them [make them bold and incite them] against him. But they did not do that, and they incited their fools and slaves against him, cursing him

and shouting at him until the people gathered around him and forced him into a garden belonging to Utbah bin Rabi'ah and Shaibah bin Rabi'ah while they were in it. And the fools of Thaqif who were following him turned away from him. So he went to the shade of a bunch of grapes and sat there while the two sons of Rabi'ah watched him and saw what he was suffering from the louts of the people of Taif. The Messenger of Allah, Muhammad (saw), met - as I was told - the woman from Banu Jumah and said to her: What have we suffered from your in-laws!

وعن عروة أن عائشة رضي الله عنها زوج النبي ﷺ حدثته أنها قالت للنبي ﷺ: هل أتى عليك يوم كان أشد عليك من يوم أحد؟ قال ﷺ: لقد لقيت من قومك ما لقيت، وكان أشد ما لقيت منهم يوم عرضت نفسي على ابن عبد يا ليل بن عبد كلال فلم يجبني إلى ما أردت، فانطلقت وأنا مهموم على وجهي فلم أستفق إلا وأنا بقرن الثعالب [موضع قريب من مكة] فرفعت رأسي فإذا أنا بسحابة قد أظلمتني، فنظرت فإذا فيها جبرائيل عليه السلام فناداني فقال: إن الله قد سمع قول قومك لك وما ردوا عليك، وقد بعث الله إليك ملك الجبال لتأمره بما شئت فيهم، فما شئت؟ إن شئت أن أطبق عليهم الأخشبين. فقال النبي ﷺ: «بل أرجو أن يخرج الله عز وجل من أصلابهم من يعبد الله عز وجل وحده لا يشرك به شيئاً». [أخرجه البخاري ومسلم والنسائي]

On the authority of Urwah, that Aisha (ra) the wife of the Prophet (saw) told him that she said to the Prophet, Muhammad (saw): **Has there ever been a day more difficult for you than the day of Uhud? He (saw) said: I have encountered from your people what I encountered, and the most difficult thing I encountered from them was the day I presented myself to Ibn Abd Ya Lail ibn Abd Kulal, but he did not answer me as I wanted. So I set off, worried, and did not wake up until I was at Qarn ath-Tha'alib [a place near Mecca]. I raised my head and saw a cloud covering me. I looked and saw Jibreel, peace be upon him, in it. He called me and said: Allah has heard what your people said to you and how they responded to you. Allah has sent to you the Angel of the Mountains so that you may command him to do whatever you wish with them. What do you wish? If you wish, I will crush the two mountains on them. The Prophet, Muhammad (saw) said: «بل أرجو أن يخرج الله عز وجل من أصلابهم من يعبد الله عز وجل وحده لا يشرك به شيئاً»** “Rather, I hope that Allah, the Almighty, will bring forth from their loins those who will worship Allah, the Almighty, alone, and not associate anything with Him.” [Narrated by Al-Bukhari, Muslim and Al-Nasa’i]

When he was reassured (saw), he said his famous supplication: اللهم إليك أشكو ضعف قوتي وقلة أحوالي وهواني على الناس، يا أرحم الراحمين! أنت رب المستضعفين، وأنت ربي، إلى من تكلني؟ إلى بعيد يتجهمني؟ أم إلى عدو ملكته أمري؟ إن لم يكن بك غضب عليّ فلا أبالي، ولكن عافيتك هي أوسع لي، أعوذ بنور وجهك الذي أشرقت له الظلمات، وصلح عليه أمر الدنيا والآخرة من أن ينزل بي غضبك، أو يحل عليّ سخطك، لك العتبى حتى ترضى ولا حول ولا قوة إلا بك O Allah! To You I complain of my weakness, my lack of resources, and my insignificance among people. O Most Merciful of the Merciful! You are the Lord of the weak, and You are my Lord. To whom will You entrust me? To a distant one who will treat me harshly? Or to an enemy to whom You have given control over my affairs? If You are not angry with me, I do not care, but Your well-being is more expensive for me. I seek refuge in the light of Your face by which the darkness is illuminated, and by which the affairs of this world and the hereafter are set right, lest Your anger descend upon me, or Your wrath befall me. To You is the reproach until You are pleased, and there is no power or strength except with You.”

وعن عائشة رضي الله عنها قالت: قال أبو بكر: لو رأيته ورسول الله ﷺ إذ صعدنا الغار. فلما قدما رسول الله ﷺ فتقطرتا دماً. وأما قدامي فعدت كأنها صفوان [الحجر الصلد الذي لا ينبت] قالت عائشة رضي الله عنها: إن رسول الله ﷺ لم يتعود الجفية [أخرجه ابن مردويه، كذا في كنز العمال].

On the authority of Aisha (ra), she said: Abu Bakr said: “If you had seen me and the Messenger of Allah, Muhammad (saw), when we climbed the cave. As for the feet of the Messenger of Allah, Muhammad (saw), they were dripping with blood. As for my feet, they became like a solid rock. Aisha (ra), said: The Messenger of Allah, Muhammad (saw), was not accustomed to being barefoot.” [Narrated by Ibn Mardawayh, as stated in Kanz al-Ummal].

This is some of what the Messenger of Allah, Muhammad (saw), encountered from his people. As for his noble Companions (ra), they also encountered what they encountered of torment and harm.