

# Tā'if, Part 7

Haramain Series

BY SHAYKH SAJID IBRAHIM SUFI





# التذكرة THE REMINDER

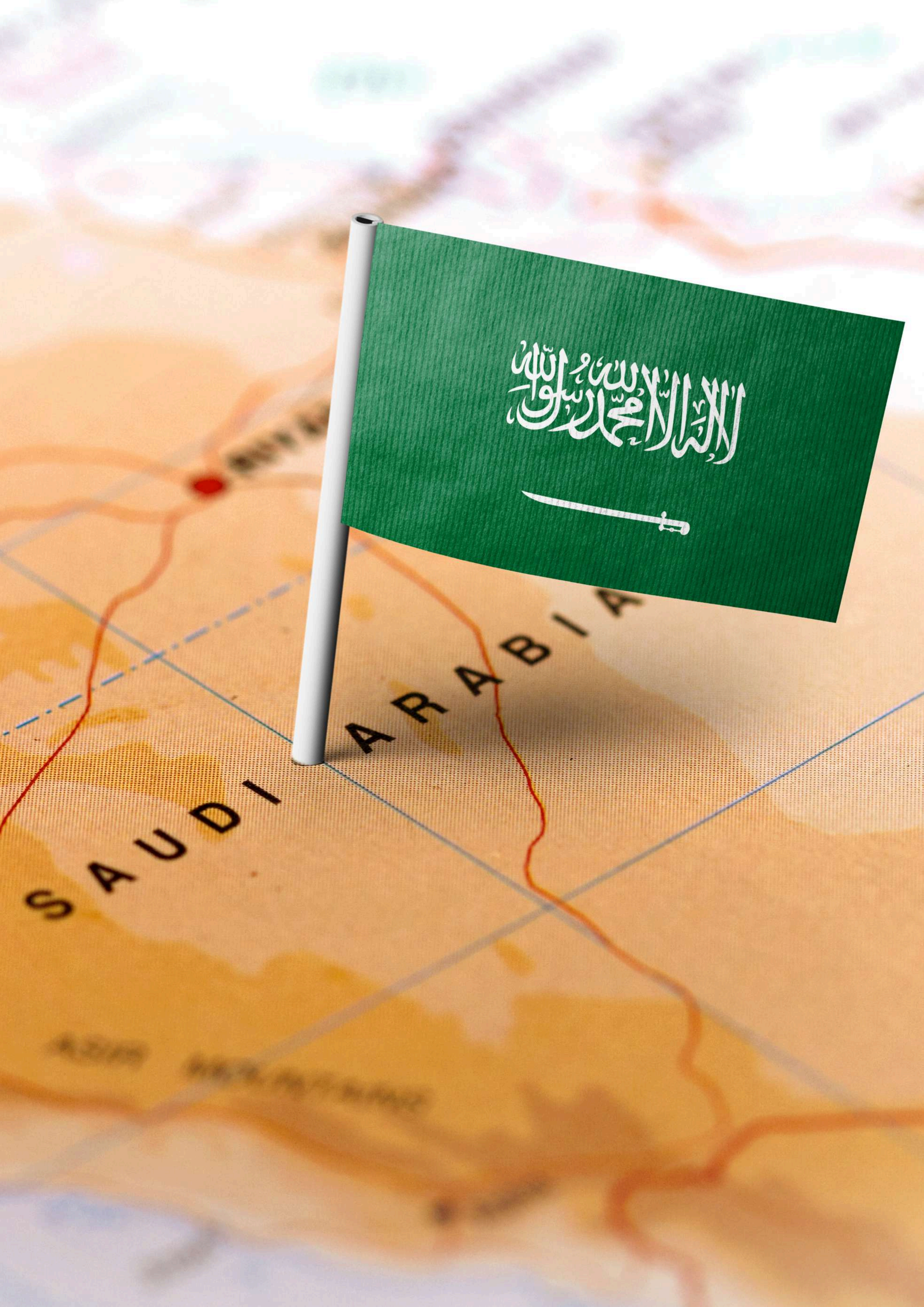
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**“ The purpose of these travel magazines is to revive the Seerah of our beloved Prophet ﷺ in our younger generation and to educate our youth on Islamic history. May Allāh The Almighty grant us sincerity in our works and grant it acceptance ”.**

أَمِينَ يَا رَبَّ الْعَالَمِينَ

**Sajid Ibrahim Sufi**









**Cable car which takes you over the mountains**





















EXCERPT FROM SEERATUL MUSTAFA ﷺ BY HADHRAT MOULANA MUHAMMAD  
IDREES KAANDHLAWI (RH)

## **Journey to Taaif for the Propagation of Islam**

Following the departure of Abu Taalib from this world, Rasulullah ﷺ was left with no apparent benefactor and supporter and after the demise of Hadhrat Khadijah رَضِيَ اللهُ عَنْهَا, he was left with no sympathiser and comforter. This is why, at the end of Shawwaal in the tenth year of prophethood, strained by the heavy-handedness of the Quraysh of Makkah, Rasulullah ﷺ decided to journey to Taaif. Perhaps, he reflected, these inhabitants would embrace the divine guidance of Allah Ta'ala and turn out to be the supporters and benefactors of this Deen. Accompanied by Zaid Bin Haarisah رَضِيَ اللهُ عَنْهُ, Rasulullah ﷺ set out for Taaif.

Rasulullah ﷺ presented Islam to 'Abdiyaalil, Mas'ood and Habib – three brothers who were the chieftains of that area. Instead of lending an ear to the words of truth, they responded in an awfully ruthless manner. One of them remarked: "Did Allah Ta'ala commission you as a prophet to rip apart the curtains



of the K'abah?" Another mockingly commented: "Could Allah Ta'ala not choose someone else for His prophethood?" The third brother bellowed: "By Allah! I absolutely refuse to speak to you! If you have truly been commissioned as a divine messenger, it is terribly dangerous to defy you. (This foolish man failed to understand that ridiculing and poking fun at a prophet is even more dangerous than that.) If you are not the Prophet of Allah, then you neither merit my attention nor are you worth our consideration."

He then incited the immoral vagrants and other uncouth youngsters to hurl stones at him and poke fun at him. These heartless inhabitants lobbed so many stones upon his blessed body that they gravely wounded him. Whenever Rasulullah ﷺ was overwhelmed by his injuries and forced to sit down, these unfortunate souls would seize him by the arm and force him to stand up again for another spell of stone throwing and mockery.

Zaid bin Haarisah رَضِيَ اللهُ عَنْهُ, who also went along on this journey, selflessly tried to protect Rasulullah ﷺ by bodily shielding him from the barrage of stones. This left him with serious head injuries whilst Rasulullah ﷺ suffered serious injuries to his (body and) legs so much so that blood streamed down his legs (into his shoes).

On his return from Taaif, Rasulullah ﷺ decided to take a breath under a tree in the garden of 'Utbah bin Rabi'ah and Shaybah bin Rabi'ah. As he sat down, he humbly expressed his helplessness before Allah Ta'ala by offering the following dua:

اللَّهُمَّ إِلَيْكَ أَشْكُو ضَعْفَ قُوَّتِي وَقِلَّةَ حِيلَتِي وَهَوَانِي عَلَى النَّاسِ يَا أَرْحَمَ  
الرَّاحِمِينَ أَنْتَ رَبُّ الْمُسْتَضْعِفِينَ إِلَى مَنْ تَكُنِي إِلَى عَدُوِّ بَعِيدٍ  
يَتَجَهَّمُنِي أَمْ إِلَى صَدِيقٍ قَرِيبٍ مَلَكَتْهُ أَمْرِي إِنْ لَمْ تَكُنْ غَضَبَانَا عَلَى  
فَلَا أَبَالِي غَيْرَ إِنْ عَافَيْتَكَ أَوْسَعَ لِي أَعُوذُ بِنُورِ وَجْهِكَ الَّذِي أَشْرَقَتْ لَهُ  
الظُّلُمَاتُ وَصَلَحَ عَلَيْهِ أَمْرُ الدُّنْيَا وَالْآخِرَةِ مِنْ أَنْ تَنْزِلَ بِي غَضَبُكَ أَوْ  
يَحُلَّ بِي سَخَطُكَ وَلَكَ الْعُتْبَى حَتَّى تَرْضَى وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ

*"O Allah! Only to You do I complain of my infirmity, my inadequate strategies and of my humiliation before the people. O most merciful of the merciful! You are the Lord of the weak and helpless. To whom do You consign me? Would You condemn me to an impolite and ill-tempered enemy who will enrage me or would You consign me to a close friend to whom You would entrust my affairs? If You are not angry with me, I am not concerned in the least but Your protection and safety is more accommodating and pleasant to me. I seek refuge with the Noor (radiance) of Your*



*being that has brightened the darkness and the radiance upon which the affairs of this world and the hereafter depend, with the medium of this radiance I seek Your refuge, O Allah, from Your wrath descending upon me or from Your fury being unleashed over me. And only to You (do I wish to express my lamentations) until You are content. There is no power (to repel evil) nor might (to do good) but only that which You have decreed."*

The status of prophethood would have sufficed for the acceptance of duas because every prophet is a Mustajaabud-D'awaat (one whose duas are promptly accepted by Allah Ta'ala). However, at this moment, apart from the attribute of prophethood, a pitiable condition of adversity, victimisation, alienation and Musaafarat (a state of travelling) further complemented this condition of acceptance of duas. Allah Ta'ala says:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ

*"Who is the one who would respond to (the duas) of the person afflicted by adversity when he calls unto Him, and He removes evil."*

Furthermore, in regards to a traveller and an oppressed person, both of them are clearly and independently mentioned in the Hadith that their duas are indisputably accepted.

بترس از آه مظلوماں کہ ہنگام دعا کردن

اجابت از در حق بہر استقبال می آید

*"Beware the sigh of the oppressed for the gates of acceptance readily welcomes his dua in the Divine Court of Allah Ta'ala."*

You can very well imagine the duas of a personage of such noble character who besides being a divine messenger is also a victim of adversity, oppression, alienated and travelling on a journey. Such a dua barely left his lips when the doors of acceptance were flung open.

The same 'Utbah and Shaybah, whose hearts were harder than stone, turned soft when they caught sight of Rasulullah's ﷺ sad and pitiable condition. The blood of their kinship and the veins of their patriotism surged forth (in their concern for his welfare). They charged their slave 'Addaas to fill a tray with grapes and take it to the man sitting in the garden. They instructed him to request the man to partake of it. 'Addaas brought the tray to Rasulullah ﷺ and placed it before him. Rasulullah ﷺ recited *Bismillah* and commenced eating. 'Addaas commented: "By Allah! Nobody in that city has ever expressed such words." Rasulullah ﷺ asked: "Where are you from and what religion do you follow?" 'Addaas replied: "I am a resident of the city of Nenwaa and I am a



Christian by faith.” Rasulullah ﷺ enquired: “Is this the same Nenwaa where the devout servant of Allah, Yunus bin Matta lived?” Taken aback, ‘Addaas responded: “What knowledge do you have about Yunus bin Matta?” Rasulullah ﷺ replied: “He was my brother, a Messenger and I am also a Messenger.” ‘Addaas kissed Rasulullah ﷺ on his forehead, hands and legs and submitted: “I bear testimony that you are the slave and messenger of Allah.” When ‘Addaas returned to ‘Utbah and Shaybah, they reproached him for kissing Rasulullah ﷺ on his hands and feet. They also warned him: “Make sure this man does not deviate you from your religion. Your religion is far better than his religion.”

Hakeem bin Hizaam رَحِمَهُ اللهُ narrates: “When ‘Utbah and Shaybah were all primed to take part in the battle of Badr with the Quraysh of Makkah, ‘Addaas grasped their feet and beseeched: “By Allah! This man is the Messenger of Allah. These people are being drawn to their annihilation.”

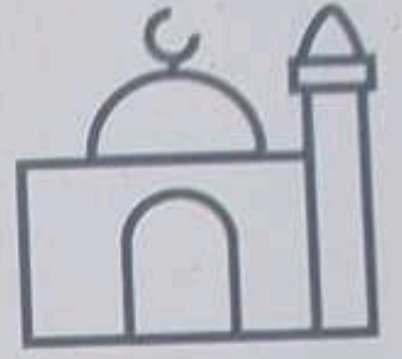
‘Addaas was busy weeping when ‘Aas bin Shaybah happened to pass by. He asked ‘Addaas why he was weeping so profusely. ‘Addaas replied: “I am shedding tears over my two masters who are on their way to do battle with the Messenger of Allah.” ‘Aas bin Shaybah enquired: “Is he really the Messenger of Allah?” ‘Addaas replied: “Certainly, by Allah! He has been commissioned as a messenger of Allah to the entire world.”

Hadhrat ‘Aa’ishah رَضِيَ اللهُ عَنْهَا narrates: “I once asked Rasulullah ﷺ if he ever encountered a day more gruelling than the day of Uhud. Rasulullah ﷺ replied: “Well, the rigorous ordeals I suffered at the hands of your people, were trials I had somehow endured, but the most punishing day to me was the day I presented myself before the sons of ‘Abdiyaalil (at Taaif). I returned from them dreadfully disillusioned and dejected. I recovered somewhat as I reached a place called Qarn Al-Tha’aalib when all of a sudden I raised my head and caught sight of a cloud sheltering me. Jibraa’eel عَلَيْهِ السَّلَام who was also within the cloud called out to me: “Allah is well-aware of the response of your people. Allah has presently despatched to you Malakul-Jibaal (the angel of the mountains). You may bid him to do as you instruct.” Presently, the angel in charge of the mountains greeted me with Salaam and said: “O Muhammad! Allah has sent me to you. I am Malakul-Jibaal (the angel in charge of the mountains). The mountains are in my control. You may instruct me to do as you prefer. If you instruct me, I will combine these two mountains (on either side of Makkah and Taaif) and crush everyone within them.” Rasulullah ﷺ responded: “No, I cherish hope that Allah Ta’ala will create from their very own descendants, people who will worship Him alone without ascribing any partners unto Him.”

Note: In spite of their ruthless brutalities, this personification of mercy unto mankind, this embodiment of affection did not make dua for their annihilation because even though these people may not embrace Islam, their descendants may comprise of obedient, sincere and devoted servants of Allah Ta’ala.



## مسجد عداس



سُمي المسجد بهذا الاسم نسبةً إلى عداس النصراني وهو مولى عتبة بن ربيعة، وقد قطف عداس العنب للنبي صلى الله عليه وسلم بعد خروجه من الطائف، ثم دعاه النبي صلى الله عليه وسلم للإسلام فاستجاب واعتنق الإسلام، ثم صلى مع النبي صلى الله عليه وسلم في هذا المكان.

### تحذير

الموقع محمي بموجب نظام الآثار والمتاحف والتراث العمراني الصادر بالمرسوم الملكي رقم م/3 وتاريخ 1436/1/9 هـ، وأي اعتداء على الموقع بالإزالة أو الطمس أو التشويه أو الكتابة؛ يعرض صاحبه للعقوبات الواردة في النظام.





## Masjid Addās ﷺ

The information board outside the  
Masjid states:

The name of this masjid is in reference  
to Addās ﷺ, who was formerly a  
Christian and slave of 'Utbah ibn  
Rabī'ah. He plucked some grapes for the  
Prophet ﷺ after he ﷺ escaped from  
the city of Tā'if. Thereafter, the Prophet  
ﷺ invited him to Islam, to which he  
(Addās ﷺ) accepted and fully  
embraced. They then prayed together  
in this area.

For detail account, please refer to  
'Journey to Tā'if for the propagation of  
Islam', at the start of the magazine.











## مسجد الكوع



يذكر أن النبي صلى الله عليه وسلم وقف بهذا المكان أو قريباً منه عند قدومه إلى الطائف، ويروى أن النبي صلى الله عليه وسلم اتكأ وهو جالس بهذا المكان أو بقربه، لذا سمي (بالكوع)، ويقع أسفل جبل أبي زبيدة. ويتخذ المسجد الشكل المربع تقريباً، ويبلغ طوله 8 أمتار، وعرضه 7 أمتار، وارتفاعه 3 أمتار.

### تحذير

الموقع محمي بموجب نظام الآثار والمتاحف والتراث العمراني الصادر بالمرسوم الملكي رقم م/3 وتاريخ 1436/1/9 هـ، وأي اعتداء على الموقع بالإزالة أو الطمس أو التشويه أو الكتابة؛ يعرض صاحبه للعقوبات الواردة في النظام.

حافظ مسراج

هيئة التراث  
Heritage Commission



حرز الله امره



## Masjid Al-Kū' (Masjid of the elbow)

The information board outside the  
Masjid states:

It is mentioned that the Prophet ﷺ  
stopped by either here or close by  
when he was approaching the city of  
Tā'if. It is reported that the Prophet ﷺ  
reclined (with his elbow) while sitting  
somewhere around here, hence the  
name. It is situated at the foot of  
Mount Abū Zubaidah and is almost  
cube-like in form, standing at 8×7 in  
metres and reaching up to 3 metres in  
height.



















**Masjid 'Abdullāh ibn 'Abbās رضي الله عنه**

**Masjid 'Abdullāh ibn 'Abbās رضي الله عنه**  
is built near the grave of 'Abdullāh  
ibn 'Abbās رضي الله عنه the paternal cousin of  
the Prophet ﷺ. There is also 'Abdullāh  
ibn 'Abbās رضي الله عنه library next to the  
Masjid.















فلنولينك قبلة ترضاها

الله

إلى الصلاة كانت على المؤمنين كتاباً موقوتاً  
الوقتة

2024- 8- 6  
الثلاثاء  
11:47:38

4:33	الفجر
5:53	الشروق
12:25	الظهر
3:45	العصر
6:55	المغرب
8:25	العشاء

الوقتة 23 °C  
إلى الصلاة كانت على المؤمنين كتاباً موقوتاً





The grave of 'Abdullāh ibn 'Abbās رضي الله عنه

The grave of 'Abdullāh ibn 'Abbās رضي الله عنه is located outside the Masjid, but the exact location is unknown. We were informed by our guide that it is believed to be next to 'Abdullāh ibn 'Abbās رضي الله عنه library. Allāh عز وجل knows best.









## The City of Taif

It is located in the Makkah region on the eastern slopes of the Sarawat Mountains at an altitude of 1700 m above sea level. The altitude increases as we head towards the west and south to reach 2500 m. There are two roads that connect it to Makkah: the first is through the Kara Mountains whose name is Aqabat al-Hada, and its length is 68 km, while the other road goes through al-Sayl al-Kabeer, which passes by the Miqat of Qarn al-Manazil and is approximately 90 km long. The site of Taif is characterized as a crossroads of the main routes coming from the south, north, east and west. This has earned it a tourist, commercial and agricultural reputation since ancient times, in addition to becoming the first summer capital in the Kingdom. The area of the city is about 1036 square kilometers. Moreover, Taif is characterized by its beautiful atmosphere

Taif is the second Arab city after Makkah whose history dates back to before the birth of the Prophet Jesus, the son of Mary, peace be upon him. Historians differ about its history but there are some who say that its history dates back to the era of the Prophet Ibrahim, peace be upon him, due to its association with Makkah since ancient times, as it is obvious from the statement of Allah the Almighty:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْنِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ  
وَارْزُقْهُمْ مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ

"Our Lord! I have settled some of my offspring in a barren valley, near Your Sacred House. Our Lord, so that they may establish prayer, make the hearts of the believing people incline towards them and provide them with fruits, perhaps they will be thankful" (The holy Qur'an, 14:37).

Allah the Almighty accepted his Prophet's prayer, and Taif became the source of fruits for Makkah. It was rather called the Orchard of Makkah.

Similarly, it is seen in another statement of Allah the Almighty:

وَقُلُوا لَوْلَا نَزَّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ

"And they exclaimed, 'If only this Qur'an was revealed to a great man from one of the two cities'". (The holy Qur'an, 43:31).

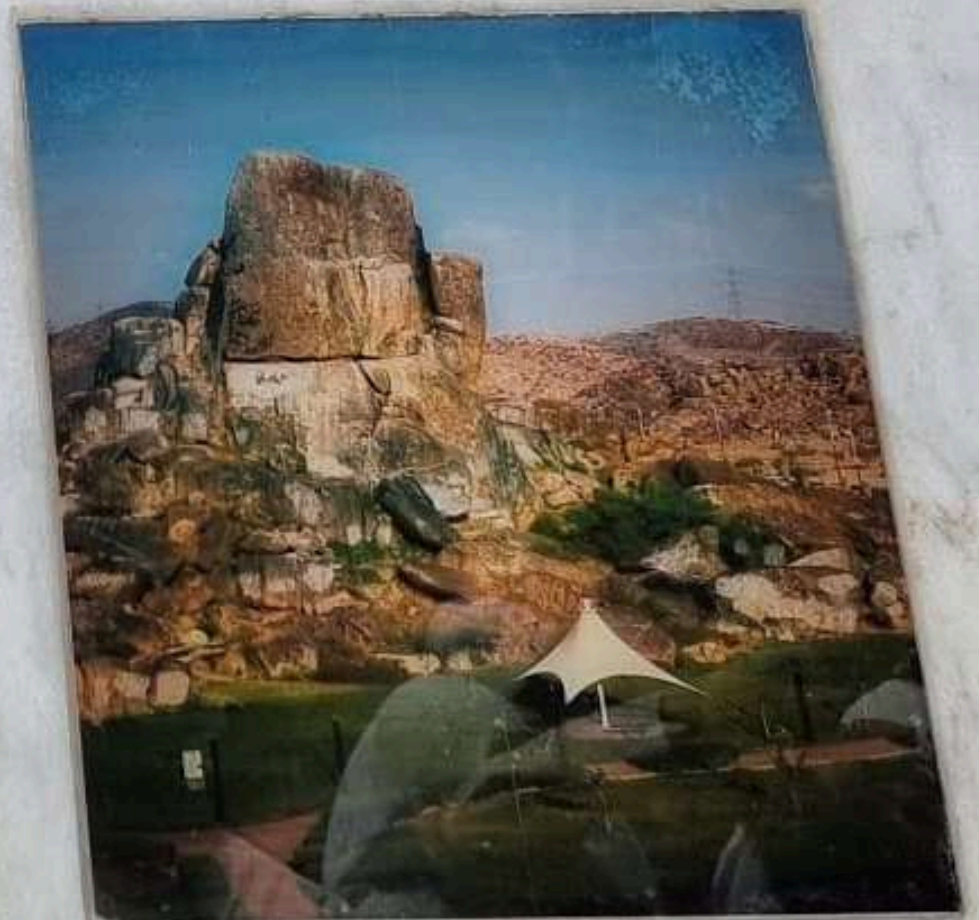
The commentators of the holy Qur'an mentioned that the two cities are Makkah and Taif.

Regarding the reason for calling it Taif, there are several opinions - the closest to the truth is that it was called Taif in relation to the wall that was built around it by the tribe of Thaqeef in the pre-Islamic era. Taif was a fortified city with strong walls and fortresses and had doors that closed on it. Abu Talib cited this wall in his poetry by saying:  
We prevented our land from every tribe..... as the tribe of Thaqeef fortified itself with its 'Taif' i.e. with its wall.

**TU**  
جامعة الطائف  
TAIF UNIVERSITY

إهداء من جامعة الطائف

مسجد سيدنا عبد الله بن عباس رضي الله عنه





This was our final magazine on the Haramain Series for now, until our future visit, In shā Allāh. All 7 parts are uploaded onto our website: [www.at-tazkirah.co.uk](http://www.at-tazkirah.co.uk)

Following books and websites were used to produce the Haramain magazines:

1. Seeratul ﷺ Mustafa by Hadhrat Moulana Muhammad Idrees Kaandhlawi (RH)
2. The Haramayn guide series by Abrar Vedachhia
3. Hajj & Umrah Atlas – Darussalam
4. History of Madinah Munawwarah by Dr. Muhammad Ilyas Abdul Ghani
5. [Madinah Ziyarah Guide \(second edition\) Islamic landmarks.com](http://Islamiclandmarks.com)
6. [Sunnah.com](http://Sunnah.com)
7. <https://www.hajjumrahinfo.co.za/makkah/placestovisit>
8. [https://lifeinsaudiarabia.net/15-most-sacred-and-historic-places-within-masjid-al-nabawi/#The\\_House\\_of\\_Abu\\_Bakr](https://lifeinsaudiarabia.net/15-most-sacred-and-historic-places-within-masjid-al-nabawi/#The_House_of_Abu_Bakr)
9. <https://www.islamiclandmarks.com/>
10. <https://hajjumrahplanner.com/masjid-nabawi-pillars/>
11. <https://hajjumrahplanner.com/jannatul-mualla/>

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