

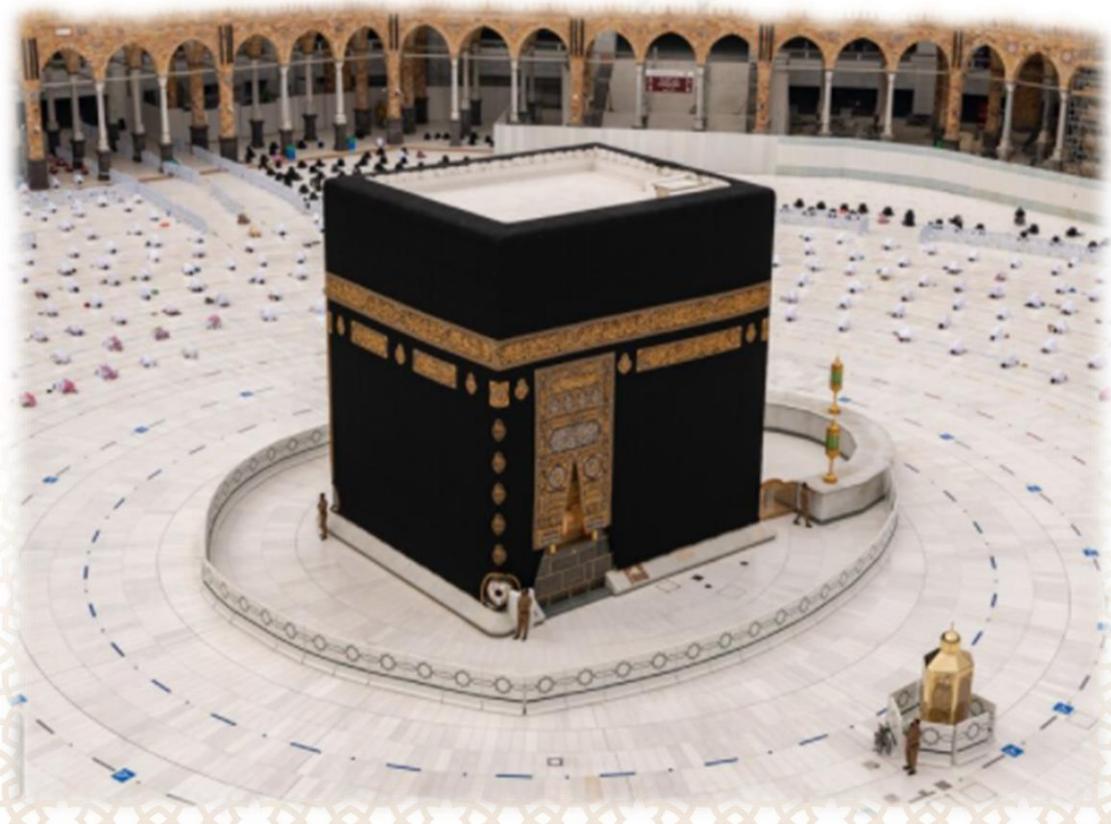
Islamic Academy of Coventry

Sīrah of Muḥammad ﷺ

Part 29

The Conquest of Makkah (I)

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Sīrah of Muḥammad ﷺ
Part 29 – The Conquest of Makkah
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

In the 8th year of Hijrah, Rasūlullāh ﷺ sent an army to Shām, towards the Byzantines. The reason for this expedition was that one of the messengers of Rasūlullāh ﷺ, Ḥārith ibn ‘Umayr رَضِيَ اللَّهُ عَنْهُ had taken a letter to Shuraḥbīl ibn ‘Amr Ghassānī, the deputy in charge of the area. Ḥārith ibn ‘Umayr رَضِيَ اللَّهُ عَنْهُ was not afforded the treatment of a messenger and was martyred. As a result, a force of 3,000 Companions رَضِيَ اللَّهُ عَنْهُمْ was sent to encounter Shuraḥbīl.

Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُ was made the leader of the army. Rasūlullāh ﷺ gave further instructions, that if he falls, then Ja‘far ibn Abū Ṭālib رَضِيَ اللَّهُ عَنْهُ should become the leader, and if he also falls then ‘Abdullāh ibn Rawāḥah رَضِيَ اللَّهُ عَنْهُ. If ‘Abdullāh ibn Rawāḥah رَضِيَ اللَّهُ عَنْهُ also falls, then the army should choose another leader from amongst them.

An army of 200,000 comprising of Byzantines and local tribes waited for the heavily outnumbered Muslims. The battle took place in Mu’tah, which was an area close to the dead sea, in present day Jordan.

Despite the odds, the Muslim army fought bravely. Whilst the battle was going on, Allāh سُبْحَانَهُ وَتَعَالَى showed Rasūlullāh ﷺ what was happening, and he called the Companions رَضِيَ اللَّهُ عَنْهُمْ to

inform them. The first leader to fall was Zayd رَضِيَ اللهُ عَنْهُ. The young boy who was the adopted son of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and had been with him since his youth. The only Companion رَضِيَ اللهُ عَنْهُ who is mentioned in the Holy Qur’ān by name, had given his life in the path of Allāh سُبْحَانَهُ وَتَعَالَى.

As per the instruction of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Ja‘far رَضِيَ اللهُ عَنْهُ then took command of the army and fought bravely, refusing to let the standard of the army fall despite suffering major injuries. He also succumbed to his wounds and was martyred. As a result of his injuries, Allāh سُبْحَانَهُ وَتَعَالَى gave him two wings to fly with, in Jannah. Ja‘far رَضِيَ اللهُ عَنْهُ was the paternal cousin of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the brother of ‘Alī رَضِيَ اللهُ عَنْهُ. He had migrated to Abyssinia and had only returned to Madīnah recently.

‘Abdullāh ibn Rawāḥah رَضِيَ اللهُ عَنْهُ then became the leader and was also martyred. The Muslim army then had to choose a leader and they selected none other than, Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ. He was familiar with warfare and was a master in tactics. To confuse the enemy, he changed the formation of the Muslim army, making the Byzantines think reinforcements had arrived. The Muslim army then defeated the Byzantines and arrived back in Madīnah.

Further expeditions were also sent to other tribes such as the Banū Qudā‘ah, where the Muslims were victorious. The influence and authority of Islām was increasing, and attention would soon focus on the greatest city of all, Makkah.

The Treaty of Ḥudaybiyah

The Treaty of Ḥudaybiyah had taken place in the 6th year of Hijrah, between the Muslims and the Quraysh of Makkah. The terms were as follows:

1. For ten years there would be no fighting between the two parties.
2. If any man from the Quraysh goes to Madīnah without the permission of his guardian or master, they will be returned to Makkah, even if they have become Muslim.
3. If any Muslim returns to Makkah from Madīnah, then he will not be returned to the Muslims.
4. During this time, no sword will be raised by either of the parties against the other, and no one will abuse the trust of the other.
5. Muḥammad ﷺ will return to Madīnah this year without performing ‘Umrah and without entering Makkah. In the following year, he will be allowed to perform ‘Umrah for three days only and then return. The Muslims will not be allowed to carry any weapons, other than swords, which must be kept in their scabbards or covers.
6. The other tribes in Arabia have the option to be included within the treaty on whichever side they wish.

Rasūlullāh ﷺ had never broken any terms of any treaty, including the treaty of Ḥudaybiyah. As per the terms above, any

Muslims who wanted to leave Makkah were not allowed to do so, and if they did, they would be returned to Makkah.

The Muslims who managed to escape from Makkah were not allowed to stay in Madīnah, so they set up camp near the sea, close to where the Qurayshi caravans used to pass. The Muslims would cause the passing caravans problems, so the Quraysh had to relent and allow the Muslims to go to Madīnah. In this way, one of the terms of the treaty was now annulled.

As per the treaty, the Muslims had also gone for ‘Umrah in the 7th year of Hijri and stayed in Makkah for three days. The Quraysh had vacated the city whilst the Muslims carried out the rites of pilgrimage. Rasūlullāh ﷺ had requested that he be allowed to lengthen his stay, so he could host the Walimah - wedding feast of his marriage to Maymūnah رَضِيَ اللهُ عَنْهَا, but the Quraysh denied the request. The ‘Umrah passed off peacefully and the Muslims returned to Madīnah.



The Two Tribes

The final term of the treaty gave the other Arab tribes the option to join in on either side, if they wished. The Banū Bakr chose to side with the Quraysh whilst the Banū Khuzā‘ah sided with the Muslims.

Since the days of ignorance, there had always been some sort of issue between these two tribes. The cause of this enmity began when a man from the Banū al-Ḥaḍramī called Mālīk ibn ‘Abbād Ḥaḍramī entered the land of the Khuzā‘ah with some trade goods. The Banū Ḥaḍramī at that time were allies with al-Aswad ibn Razn al-Dīlī who was from the Banū Bakr. The Khuzā‘ah killed Mālīk and stole his wealth and possessions. In retaliation for the killing of Mālīk, the Banū Bakr killed a person from the Banū Khuzā‘ah.

Just before the advent of Islām, the Banū Khuzā‘ah then retaliated again and attacked three sons of al-Aswad ibn Razn al-Dīlī. They were the most prominent leaders of the Banū Kinānah whose

names were Dhu‘ayb, Salmā’ and Kulthūm. They were killed near the boundary of the Ḥaram in the plain of ‘Arafāt.



After the advent of Islām, the two tribes became occupied with the matter of Islām, so this conflict paused. When the treaty of Ḥudaybiyah took place, both tribes were included within it, so they no longer feared attack from each other.

The Return of Hostilities

The Banū al-Dīl from the Banū Bakr now took advantage of this situation as the Banū Khuzā‘ah were not fearing any encounters with their old foe. They wanted to take revenge for the sons of al-Aswad who had been killed by the Banū Khuzā‘ah.

Some people from the Banū Khuzā‘ah had stopped to rest by a well called al-Watīr, in the lower region of Makkah. The night time came and they went to sleep.



Naufal ibn Mu‘āwiyah al-Dīlī, who was the leader of the Banū al-Dīl at the time, went with his tribe to attack the Banū Khuzā‘ah who were resting at the well. Not all the people from the Banū Bakr joined him. One person was killed in the initial attack.

Some of the people from the Quraysh had covertly helped the Banū Bakr in their plan. They had supplied them with weapons and fought with them secretly under the cover of the night.

The Ḥaram

The fighting continued until the Banū Khuzā‘ah were pushed into the Ḥaram. Hostilities were not allowed in the sacred area. The Banū Bakr reminded Naufal about this and told him to remember his God. Naufal replied that he had no God that day and encouraged them to take revenge.

The Banū Khuzā‘ah entered Makkah and took refuge in the house of Budayl ibn Warqā’ and the house of Rāfi’, who was a freed slave of theirs. Even though they were in the sacred area, they were given no respite and were attacked.

Among the people of the Quraysh who had helped the Banū Bakr that day were Ṣafwān ibn Umayyah, Shaybah ibn ‘Uthmān, and



Suhayl ibn ‘Amr. When the following morning came, the Quraysh regretted their actions. They realised they had broken the treaty and the promise they had made to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

The Call for Help

The Banū Khuzā‘ah who were allied with the Muslims, now sought help from Rasūlullāh ﷺ. ‘Amr ibn Sālim al-Khuzā‘ī, who was from the clan of the Banū Ka‘ab, came with a delegation of forty people to Madīnah. When they arrived, Rasūlullāh ﷺ was inside Masjid Nabwī.

‘Amr ibn Sālim al-Khuzā‘ī stood up and addressed Rasūlullāh ﷺ. He started by addressing his Lord and reminding Rasūlullāh ﷺ of the alliance between their fathers. He then told Rasūlullāh ﷺ that the Quraysh had gone against their promise and broken the treaty. They had attacked them whilst they were sleeping near the well of al-Watīr and killed them whilst they were praying. (Some of them had embraced Islām, but ‘Amr had not embraced). They then left people waiting for them at Kadā’ and they thought that we would not call anyone for help.

‘Amr then said that they were like his father, and he was like their children. This was because the mother of ‘Abd Manāf (who was the great-great grandfather of Rasūlullāh ﷺ) was from the tribe of the Banū Khuzā‘ah and like this, the mother of Qusayy - Fāṭimah bint Sa‘ad was also from the tribe of the Banū Khuzā‘ah. Because of this relationship, it was incumbent upon Rasūlullāh ﷺ to help them.

‘Amr continued and reminded Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that they had always followed him and listened to him. They had never disobeyed him, therefore they hoped he would help them. Furthermore, they asked for immediate assistance from him and his Companions رَضِيَ اللهُ عَنْهُمْ, insisting that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ should be part of the army himself.

The Reply of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

After hearing the plea of ‘Amr, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that he would help them. A cloud then appeared in the sky and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that this cloud would provide help for the Banū Ka‘ab.



Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then asked if the whole of the Banū Bakr was involved in this. ‘Amr replied that it was only Naufal and his tribe. After being given reassurances from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, ‘Amr and the delegation returned.

The Choices

Rasūlullāh ﷺ then sent a messenger to the Quraysh in Makkah. They were given 3 choices by Rasūlullāh ﷺ as follows:

- ❖ To give blood money for those who had been killed from the Banū Khuzā‘ah
- ❖ The tribe of Naufal should be excluded from the treaty
- ❖ Make an announcement that the treaty of Ḥudaybiyah is now annulled

Upon hearing the options from the messenger of Rasūlullāh ﷺ, Qurṭah ibn ‘Amr answered on behalf of the Quraysh. He said that they would not pay the blood money for all those who were killed from the Banū Khuzā‘ah, nor would they break ties with the tribe of Naufal. However, they were prepared to annul the treaty of Ḥudaybiyah.

The messenger of Rasūlullāh ﷺ went back to Madīnah with the Quraysh’s reply. As soon as he left, the Quraysh regretted their decision and Abū Sufyān ibn Ḥarb was sent right away to Madīnah to strengthen the treaty and to also extend its term.



Abū Sufyān’s Journey to Madīnah

Budayl ibn Warqā’, in whose house the Banū Khuzā‘ah had sought refuge, when then fled to Makkah, also arrived in Madīnah with a delegation from the Banū Khuzā‘ah. They informed Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of what had happened to them and how the Quraysh had aided the Banū Bakr in this assault. After informing Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Budayl and the delegation also started to make their way back to Makkah.

On one hand Abū Sufyān left Makkah for Madīnah and on the other, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ informed his Companions رَضِيَ اللهُ عَنْهُمْ that Abū Sufyān was coming to Madīnah to strengthen the treaty and extend it.

Abū Sufyān reached ‘Asfān and met Budayl ibn Warqā’. Abū Sufyān asked him where he had come from. Budayl replied that had just come from a valley nearby. Budayl said this and carried on his way to Makkah.



Abū Sufyān then thought that Budayl has come from Madīnah. He went to the place where Budayl’s camel had been sat and checked the droppings. He found some date stones and said, ‘By Allāh, Budayl has definitely come from Madīnah, and these date stones are from the dates in Madīnah.’

Umm Ḥabībah رَضِيَ اللَّهُ عَنْهَا

Abū Sufyān arrived in Madīnah and went straight to his daughter’s house, Umm Ḥabībah رَضِيَ اللَّهُ عَنْهَا. She was married to none other than Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

When Abū Sufyān arrived at her house, he wished to sit upon the bedding of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ but Umm Ḥabībah رَضِيَ اللَّهُ عَنْهَا folded it up. Abū Sufyān said to his daughter, ‘O daughter, you have folded up the seating, do you think that the bedding is not worthy enough for me or I am not worthy enough for it?’ Umm Ḥabībah رَضِيَ اللَّهُ عَنْهَا replied, that it was the bedding of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and a polytheist could not sit on it.



Abū Sufyān was not impressed with her answer and replied angrily to her, that since she had left him, she had fallen into evil.

Umm Ḥabībah رَضِيَ اللهُ عَنْهَا replied that she was not involved in evil, but she had come out of the darkness of disbelief and entered the light of Islām and guidance. She further said that she was astonished that him being a leader of the Quraysh still worshipped stones that could neither hear nor see.

Abū Sufyān seeks Intercession

Abū Sufyān left the house of his daughter and went to Masjid Nabwī. He addressed Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said he had come on behalf of the Quraysh to strengthen the treaty and to extend its term. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not reply.

When Abū Sufyān didn't receive a reply from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he went to Abū Bakr رَضِيَ اللهُ عَنْهُ and asked him to intercede for him. Abū Bakr رَضِيَ اللهُ عَنْهُ replied that he was unable to help him. He then went to 'Umar رَضِيَ اللهُ عَنْهُ and again received a negative reply.

Abū Sufyān then went to the house of 'Alī رَضِيَ اللهُ عَنْهُ who was sitting with his wife Fāṭimah رَضِيَ اللهُ عَنْهَا and their son Ḥasan رَضِيَ اللهُ عَنْهُ. Abū Sufyan asked him as well, reminding him that he was his closest relative, and he had an urgent need. He would not be able to go back to Makkah without completing his mission successfully. 'Alī رَضِيَ اللهُ عَنْهُ replied that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had already decided what to do, therefore no one could ask him about it.

Abū Sufyan, then said to Fāṭimah رَضِيَ اللهُ عَنْهَا, ‘If you tell your son Ḥasan رَضِيَ اللهُ عَنْهُ to say that he has given refuge to the Quraysh, then he will be considered a leader of the Quraysh forever.’ Fāṭimah رَضِيَ اللهُ عَنْهَا said that firstly he is young (therefore he cannot give anyone refuge) and secondly, he cannot give refuge against the decision of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Abū Sufyān told ‘Alī رَضِيَ اللهُ عَنْهُ, that the matter had become serious, therefore he should give him some advice. ‘Alī رَضِيَ اللهُ عَنْهُ said that he could not think of much else, but there was one thing he could do if he thought it would be beneficial to him. That would be for him to go to Masjid Nabwī and make an announcement he had come to renew and strengthen the treaty of Ḥudaybiyah and to also extend its duration. He could say this and then go back to his city.



Abū Sufyān got up from there and went to the Masjid as per the advice of ‘Alī رَضِيَ اللهُ عَنْهُ. He made the announcement that he was renewing the peace treaty and increasing its period. He said these words, mounted his camel and left for Makkah.

Abū Sufyān returns to Makkah

When Abū Sufyān reached Makkah, he told the Quraysh about what had happened in Madīnah. He told them that Rasūlullāh ﷺ would not speak to him. That he got no good from the son of Abū Quḥāfah meaning Abū Bakr رَضِيَ اللَّهُ عَنْهُ and he found ‘Umar رَضِيَ اللَّهُ عَنْهُ as an enemy. The only person he had found useful was ‘Alī رَضِيَ اللَّهُ عَنْهُ, and he had done what he had advised him to do.

The Quraysh then asked Abū Sufyān, if Muḥammad ﷺ had agreed to his proclamation. He replied that he had not. The Quraysh then said, how could he be satisfied without the approval of Rasūlullāh ﷺ. He had come back with something of no use and had been mocked by ‘Alī رَضِيَ اللَّهُ عَنْهُ. He had not come with news of a treaty through which they could be at ease nor with news of battle, so they could prepare themselves. The Quraysh were in no better position than before, and the journey of Abū Sufyān had been of no benefit to them at all.

After Abū Sufyān left Madīnah, Rasūlullāh ﷺ gave a covert order to the Companions رَضِيَ اللَّهُ عَنْهُمْ to prepare for a journey to Makkah. This information should be kept secret, and no announcements should be made about it. A message was also sent to the nearby tribes to also prepare for this journey

Ḥāṭib ibn Abū Balta‘ah رَضِيَ اللهُ عَنْهُ

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made the decision to go to Makkah, a Companion by the name of Ḥāṭib ibn Abū Balta‘ah رَضِيَ اللهُ عَنْهُ wrote a letter to people of Makkah informing them of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ intention. He gave the letter to a woman and told her to secretly deliver it to Makkah. She hid the letter in her hair so it could not be found and went on her way.

This whole episode is recorded in a Ḥadīth in Ṣaḥīḥ al-Bukhārī as follows:

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ
سَمِعْتُهُ مِنْهُ مَرَّتَيْنِ قَالَ أَخْبَرَنِي حَسَنُ بْنُ مُحَمَّدٍ قَالَ أَخْبَرَنِي عُبَيْدُ
اللَّهِ بْنُ أَبِي رَافِعٍ قَالَ سَمِعْتُ عَلِيًّا رَضِيَ اللهُ عَنْهُ يَقُولُ بَعَثَنِي
رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَا وَالزُّبَيْرُ وَالْمِقْدَادُ بْنُ الْأَسْوَدِ
قَالَ

" انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاجٍ فَإِنَّ بِهَا طَعِينَةً وَمَعَهَا كِتَابٌ
فَخُذُوهُ مِنْهَا " ¹

¹ Ṣaḥīḥ al-Bukhārī 3007

‘Ubaydullāh ibn Abū Rāfi’ رَضِيَ اللَّهُ عَنْهُ narrates that he heard ‘Alī رَضِيَ اللَّهُ عَنْهُ say, ‘Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent me, Zubayr and Miqdād ibn al-Aswad saying ‘Proceed until you reach Rawḍāh Khāk. You will find a lady there with a letter, so take the letter from her.’

فَانْطَلَقْنَا تَعَادَى بِنَا حَيْلُنَا حَتَّى انْتَهَيْنَا إِلَى الرَّوْضَةِ فَإِذَا مَحْنُ
بِالظَّلْعِينَةِ فَقُلْنَا أَخْرِجِي الْكِتَابَ. فَقَالَتْ مَا مَعِيَ مِنْ كِتَابٍ. فَقُلْنَا
لَتُخْرِجَنَّ الْكِتَابَ أَوْ لَنُلْقِيَنَّ الشِّيَابَ. فَأَخْرَجَتْهُ مِنْ عِقَاصِهَا

So, we set out and our horses ran at full pace until we reached al-Rawḍah where we found the lady and said (to her). ‘Take out the letter.’ She replied, ‘I have no letter with me.’ We said, ‘Either you take out the letter or else we will take it from your clothes.’ So, she took out the letter from her braid.

فَأْتَيْنَا بِهِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا فِيهِ مِنْ حَاطِبِ بْنِ
أَبِي بَلْتَعَةَ إِلَى أَنْاسِ مِنَ الْمُشْرِكِينَ مِنْ أَهْلِ مَكَّةَ يُخْبِرُهُمْ بِبَعْضِ
أَمْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

We brought the letter to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and it contained a statement from Ḥāṭib ibn Abū Balta‘ah to some of the Makkan polytheists, informing them of some of the intentions of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَا حَاطِبُ مَا هَذَا ". قَالَ
يَا رَسُولَ اللَّهِ لَا تَعْجَلْ عَلَيَّ إِنِّي كُنْتُ امْرَأً مُلْصَقًا فِي قُرَيْشٍ وَلَمْ
أَكُنْ مِنْ أَنْفُسِهَا وَكَانَ مَنْ مَعَكَ مِنَ الْمُهَاجِرِينَ لَهُمْ قَرَابَاتٌ
بِمَكَّةَ يَحْمُونَ بِهَا أَهْلِيهِمْ وَأَمْوَالَهُمْ فَأَحْبَبْتُ إِذْ فَاتَنِي ذَلِكَ مِنَ
النَّسَبِ فِيهِمْ أَنْ أُتَّخَذَ عِنْدَهُمْ يَدًا يَحْمُونَ بِهَا قَرَابَتِي وَمَا فَعَلْتُ
كُفْرًا وَلَا ارْتِدَادًا وَلَا رِضًا بِالْكَفْرِ بَعْدَ الْإِسْلَامِ.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘O Ḥāṭib! What is this?’ Ḥāṭib replied,
‘O Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! Don't hasten to give your judgment
about me. I was a man closely connected with the Quraysh, but I
did not belong to this tribe, while the other emigrants with you,
had their relatives in Makkah who would protect their
dependents and property. So, I wanted to recompense, for my
lacking blood relation to them, by doing them a favour so that
they might protect my dependents. I did this neither because of
disbelief, nor apostasy, nor out of preferring Kufr (disbelief) after
Islām.’

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَقَدْ صَدَقْتُمْ ". قَالَ
عُمَرُ يَا رَسُولَ اللَّهِ دَعْنِي أَضْرِبْ عُنُقَ هَذَا الْمُنَافِقِ. قَالَ " إِنَّهُ قَدْ
شَهِدَ بَدْرًا وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ أَنْ يَكُونَ قَدْ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ
فَقَالَ اْعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ ". قَالَ سُفْيَانُ وَأَيُّ

إِسْنَادٍ هَذَا

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'Hāṭib has told you the truth.'

‘Umar رَضِيَ اللَّهُ عَنْهُ said, ‘Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! Allow me to strike the
neck of this hypocrite.’

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘Indeed he participated in the battle of
Badr, and who knows, perhaps Allāh سُبْحَانَهُ وَتَعَالَى has already looked
at the Badr warriors and said, ‘Do whatever you like, for I have
forgiven you.’

When ‘Umar رَضِيَ اللَّهُ عَنْهُ heard this, tears came to his eyes and he said,
Allāh سُبْحَانَهُ وَتَعَالَى and his Messenger know better. This was the same
Hāṭib رَضِيَ اللَّهُ عَنْهُ who Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had sent to the king of
Alexandria with his letter.

The Letter

The letter was brought back to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and this is what it said:

اما بعد يا معشر قريش فان رسول الله صلى الله عليه و سلم
جائكم بجيش كالليل يسير كالليل فوالله لو جاء وحده
لنصره الله و انجز له وعده فانظروا لانفسكم والسلام

‘O people of the Quraysh, Indeed Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is coming to you with an army like the night, which is coming like a torrent, by Allāh, even if he comes alone, Allāh would help him and fulfil for him his promise, so think about your conclusion, Wassalām.’



The Revelation

Allāh ﷻ sent down the following Revelation regarding this incident,:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ
 إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِّنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ
 وَإِيَّاكُمْ أَن تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِ
 وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا
 أَعْلَنْتُمْ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١﴾ إِن
 يَتَّقُوكُمْ يُكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم
 بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ﴿٢﴾ لَن نَّفْعَعَكُمُ أَرْحَامِكُمْ وَلَا
 أَوْلَادِكُمْ يَوْمَ الْقِيَمَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ
 ﴿٣﴾ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا
 لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا
 بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا
 بِاللَّهِ وَحْدَهُ²

² Sūrah al-Mumtaḥinah verses 1-4

“O you who believe, do not take My enemies and your enemies for friends, expressing love with them, while they have rejected the truth that has come to you, expelling the Messenger and your selves (from Makkah) merely because you have faith in Allāh who is your Lord, if you have set out to do struggle in My way, and to seek My pleasure. You express love with them secretly, while I know what you have concealed and what you have revealed. Any of you who does this has missed the straight path. (1) Should they have access to you, they will become your enemies, and will stretch their hands and tongues towards you with evil; and they desire that you should reject the (true) faith. (2) Neither your womb-relations nor your children will benefit you on the Day of Judgment. He will decide between you, and Allāh is watchful of what you do. (3) Indeed, there is an excellent example for you in Ibrāhīm and those with him, when they said to their people, “We disown you and what you worship instead of Allāh. We disbelieve in you. Enmity and hatred has arisen between us and you forever, unless you believe in Allāh alone”



The Journey to Makkah

In the 8th Year of Hijri, on the 10th of Ramaḍān, after ‘Aṣr Ṣalāh, Rasūlullāh ﷺ set out from Madīnah with an army, 10,000 strong, heading for Makkah. The army included either 700 or 1,000 from the Sulaym and 1,000 from the Muzayna. Every tribe had a large number of people in the army. Both the Muhājirūn and the Anṣār went together on this expedition.

From the wives of Rasūlullāh ﷺ, Umm Salamah رَضِيَ اللَّهُ عَنْهَا and Maymūnah رَضِيَ اللَّهُ عَنْهَا accompanied him. He left Kulthūm ibn Ḥuṣayn ibn ‘Utbah رَضِيَ اللَّهُ عَنْهُ in charge of affairs in Madīnah.

The Meeting of ‘Abbās رَضِيَ اللَّهُ عَنْهُ

When they reached Dhul Ḥulayfah or Juḥfah, they met ‘Abbās رَضِيَ اللَّهُ عَنْهُ, the paternal uncle of Rasūlullāh ﷺ. Up until this time he had remained in Makkah. He had left Makkah with his family with the intention of migrating to Madīnah. Their goods were sent forward to Madīnah and ‘Abbās رَضِيَ اللَّهُ عَنْهُ joined the army and headed back towards Makkah.

‘Abbās رَضِيَ اللَّهُ عَنْهُ had embraced Islām earlier, but kept his faith hidden from the Quraysh. He had been commanded by Rasūlullāh ﷺ to stay in Makkah and keep Rasūlullāh ﷺ informed of the Quraysh’s plans.

In the Musnad of Abū Ya‘lā’ and Mu‘jam Ṭabrānī, it is written that ‘Abbās رَضِيَ اللهُ عَنْهُ sought permission to migrate to Madīnah from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wrote back to him and instructed him to stay where he was. Allāh سُبْحَانَهُ وَتَعَالَى would complete the Hijrah with him, like he had completed His Prophethood with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Abū Sufyān ibn Ḥārith & ‘Abdullāh ibn Abū Umayyah

The Muslim army reached al-Abwā’ and here they met Abū Sufyān ibn Ḥārith, his son Ja‘far and ‘Abdullāh ibn Abū Umayyah. All three had left Makkah with the intention of migrating to Madīnah and embracing Islām.



Abū Sufyān ibn Ḥārith was the paternal cousin and the milk brother of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Both had been wet-nursed by Ḥalīmah رَضِيَ اللهُ عَنْهَا.

When they were young, Abū Sufyān ibn Ḥārith was very close to Rasūlullāh ﷺ and never used to leave his side. After Rasūlullāh ﷺ declared Prophethood, his love turned into enmity. He used to recite poetry trying to ridicule Rasūlullāh ﷺ which Ḥassān ibn Thābit رَضِيَ اللَّهُ عَنْهُ used to answer.

‘Abdullāh ibn Abū Umayyah was the son of Ātikah bint ‘Abdul Muṭṭalib, so he was also Rasūlullāh ﷺ paternal cousin. Again, he was one of the people who had been strictly opposed to Rasūlullāh ﷺ.

The Intercession

Abū Sufyān ibn Ḥārith and ‘Abdullāh ibn Abū Umayyah asked permission to see Rasūlullāh ﷺ. Due to them having caused Rasūlullāh ﷺ a lot of harm, he initially refused to meet them.

Umm Salamah رَضِيَ اللَّهُ عَنْهَا, the wife of Rasūlullāh ﷺ then interceded for them. She reminded Rasūlullāh ﷺ that Abū Sufyān ibn Ḥārith and ‘Abdullāh ibn Abū Umayyah were his cousins. Rasūlullāh ﷺ told her that his uncle’s son had humiliated him in Makkah. As for his aunt’s son, in Makkah he had told Rasūlullāh ﷺ that he would not believe in him until he saw with his own eyes, him climbing up a ladder towards the heavens and then coming down with four Angels who bear

testimony that Allāh **سُبْحَانَهُ وَتَعَالَى** has appointed him as His Messenger.

Umm Salamah **رَضِيَ اللَّهُ عَنْهَا** told Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** that she hoped his cousins would not be deprived of his noble character and if his pardon was so vast, why should they be deprived of it.

Abū Sufyān ibn Ḥārith also said if he is not permitted to enter the court of Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**, he would take his son Ja‘far to the desert and wander around until they die of hunger and thirst.

After listening to the words of Umm Salamah **رَضِيَ اللَّهُ عَنْهَا** and the regret shown by both his cousins, Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** granted them permission to meet him. They both embraced Islām and joined the Muslim army which was going back towards Makkah.

‘Alī **رَضِيَ اللَّهُ عَنْهُ** had given his cousin Abū Sufyān ibn Ḥārith the advice to stand in front of Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** and say the same words the brothers of Yūsuf **عَلَيْهِ السَّلَامُ** had said to him:

قَالُوا تَاللَّهِ لَقَدْ عَازَرَكُ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ ﴿٩١﴾³

“They said, ‘We swear by Allāh, indeed Allāh has given you preference over us and indeed we were guilty in fact’”

³ Sūrah Yūsuf Verse 91

Abū Sufyān ibn Ḥārith also said some lines of poetry as a means of seeking forgiveness for the actions he had committed against Rasūlullāh ﷺ.

Rasūlullāh ﷺ replied:

قَالَ لَا تَثْرِبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّحِيمِينَ

4 (٩٢)

“He said, no reproach on you today, May Allāh forgive you and He is the most Merciful of the merciful”

Marr al-Zahrān

It was the month of Ramaḍān and Rasūlullāh ﷺ was fasting as well as his Companions رَضِيَ اللَّهُ عَنْهُمْ. When they reached al-Kudayd, which was a place between ‘Ufān and Amaj, on the thought that the Companions رَضِيَ اللَّهُ عَنْهُمْ were finding it difficult to fast, Rasūlullāh ﷺ broke his fast. Upon seeing Rasūlullāh ﷺ break his fast, the Companions رَضِيَ اللَّهُ عَنْهُمْ also broke their fast as well.

Rasūlullāh ﷺ left from al-Kudayd and reached Marr al-Zahrān at ‘Ishā’ time.

⁴ Sūrah Yūsuf Verse 92

They set up camp for the night and Rasūlullāh ﷺ commanded the army that every person should light a fire outside their tent. It was the custom in those days for the armies to light fires, so this was why Rasūlullāh ﷺ ordered this to be done.



The Quraysh who had broken the treaty, did not know when Rasūlullāh ﷺ was going to come, therefore Abū Sufyān ibn Ḥarb, Budayl ibn Warqā' and Ḥakīm ibn Ḥizām all went to find out.

When they approached Marr al-Zahrān, they saw the Muslim army and became frightened. Abū Sufyān asked what fires these were. Budayl replied that they were the fires of the Banū Khuzā'ah. Abū Sufyān said, it could not be the Banū Khuzā'ah as they did not have such a large army.

Some night watchmen from the Muslim army saw the Qurayshi companions and arrested them right away. They asked the night watchmen, who this army was. They replied that Rasūlullāh ﷺ and his Companions رَضِيَ اللَّهُ عَنْهُمْ were among them.

While they were talking, 'Abbās رَضِيَ اللَّهُ عَنْهُ went past on the mule of Rasūlullāh ﷺ and heard their voices. 'Abbās رَضِيَ اللَّهُ عَنْهُ recognised the voice of Abū Sufyān and said, 'How sorrowful this is for you, this is the army of Rasūlullāh ﷺ.'

‘Abbās رَضِيَ اللَّهُ عَنْهُ advised Abū Sufyān that it would be best if the Quraysh sought peace and obeyed Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Abū Sufyān says that he heard the voice of ‘Abbās رَضِيَ اللَّهُ عَنْهُ and went searching in that direction until he met him. He then asked him for some advice, regarding what should they do. ‘Abbās رَضِيَ اللَّهُ عَنْهُ told Abū Sufyān to get on the back of his mule, so he could take him to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and seek safety for him.

‘Abbās رَضِيَ اللَّهُ عَنْهُ took Abū Sufyān past the army through to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. When they passed ‘Umar رَضِيَ اللَّهُ عَنْهُ, as soon as he saw them, he said ‘This is Abū Sufyān, the enemy of Allāh تَعَالَى and his Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. All Praise is for Allāh, he has fallen into my hands without any peace agreement.’

‘Abbās رَضِيَ اللَّهُ عَنْهُ and Abū Sufyān were moving quickly on the mule and ‘Umar رَضِيَ اللَّهُ عَنْهُ followed them with sword in hand. When they reached Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, ‘Umar رَضِيَ اللَّهُ عَنْهُ asked permission from him to put an end to Abū Sufyān. ‘Abbās رَضِيَ اللَّهُ عَنْهُ on the other hand said that he had given Abū Sufyān refuge.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ordered ‘Abbās رَضِيَ اللَّهُ عَنْهُ to take Abū Sufyān to his tent and bring him back the following morning. Abū Sufyān then spent the night in the tent of ‘Abbās رَضِيَ اللَّهُ عَنْهُ.



Meanwhile Ḥakīm ibn Ḥizām and Budayl ibn Warqā' came to Rasūlullāh ﷺ and embraced Islām. Rasūlullāh ﷺ spoke to them for a while enquiring about the situation in Makkah. After they embraced, both returned to Makkah, so they could inform the people of the arrival of Rasūlullāh ﷺ.

As per the instructions of Rasūlullāh ﷺ, in the morning 'Abbās رَضِيَ اللَّهُ عَنْهُ took Abū Sufyān to see him. Rasūlullāh ﷺ addressed him and said 'O Abū Sufyān, isn't it about time that you believe that there is no God but Allāh?'

Abū Sufyān replied, 'My mother and father be sacrificed upon you, you are extremely forbearing, noble and the one who joins ties of kinship. I swear by Allāh, that if there was another God apart from Allāh, then today he would have been beneficial for us. And I would have asked him for help against you.'

Rasūlullāh ﷺ said, 'O Abū Sufyān, hasn't the time come yet for you, that you realise I am the Messenger of Allāh?' Abū Sufyān replied, that he still had some hesitance in whether he was a Prophet or not.



Abū Sufyān embraces Islām

Abū Sufyān was spoken to by ‘Abbās رَضِيَ اللهُ عَنْهُ and finally realised the truth. The leader of the Quraysh who had led them in many wars against Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had been guided by Allāh سُبحَانَهُ وَتَعَالَى.

After Abū Sufyān embraced, ‘Abbās رَضِيَ اللهُ عَنْهُ addressed Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said that Abū Sufyān is from the leaders of Makkah, and he should be granted something which would be a means of honour and respect for him.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, make a proclamation, that whichever person enters the house of Abū Sufyān رَضِيَ اللهُ عَنْهُ will be safe. Abū Sufyān رَضِيَ اللهُ عَنْهُ replied saying how could he fit everyone in his house?

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said whichever person enters Masjid al-Ḥarām will be safe. Abū Sufyān رَضِيَ اللهُ عَنْهُ replied that the Masjid would not be big enough.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ finally said, whichever person enters their house and closes their door, will also be safe. Abū Sufyān رَضِيَ اللهُ عَنْهُ was happy with this.



The Army

When the time came for Rasūlullāh ﷺ to leave Marr al-Zahrān, he told ‘Abbās رَضِيَ اللهُ عَنْهُ to take Abū Sufyān رَضِيَ اللهُ عَنْهُ and stand on a hill, so he could see the Muslim army in all its glory.

When Abū Sufyān رَضِيَ اللهُ عَنْهُ saw the army go past, he was astounded and said to ‘Abbās رَضِيَ اللهُ عَنْهُ that your nephews kingdom has increased. ‘Abbās رَضِيَ اللهُ عَنْهُ said, this isn’t kingship, but prophethood.

As the clans went by, Abū Sufyān رَضِيَ اللهُ عَنْهُ would ask, who they were. First Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ passed by them, leading 900, or 1,000 soldiers. After this, other parts of the huge army passed by. Finally, Rasūlullāh ﷺ with his group, which comprised of both the Muhājirūn and Anṣār went past.

The standard for the Muhājirūn was in the hands of Zubayr رَضِيَ اللهُ عَنْهُ and the standard for the Anṣār was in the hands of Sa‘ad ibn ‘Ubādah رَضِيَ اللهُ عَنْهُ. When Sa‘ad bin ‘Ubādah رَضِيَ اللهُ عَنْهُ passed by Abū Sufyān رَضِيَ اللهُ عَنْهُ and saw him, he became excited and said, ‘Today is the day of fighting and fighting in the Ka‘bah will become permissible.’

Upon hearing this Abū Sufyān رَضِيَ اللهُ عَنْهُ became frightened and asked who these people were. ‘Abbās رَضِيَ اللهُ عَنْهُ said that these were the Muhājirūn and the Anṣār.

When Rasūlullāh ﷺ passed by Abū Sufyān رَضِيَ اللَّهُ عَنْهُ, Abū Sufyān رَضِيَ اللَّهُ عَنْهُ asked him if he had given the command to Sa‘ad ibn ‘Ubādah رَضِيَ اللَّهُ عَنْهُ to fight his own people. He informed Rasūlullāh ﷺ of what Sa‘ad ibn ‘Ubādah رَضِيَ اللَّهُ عَنْهُ had said.

Rasūlullāh ﷺ replied:

يا ابا سفيان اليوم يوم الرحمة يعز الله فيه قريشا

‘O Abū Sufyān, today is the day of mercy, Allāh سُبْحَانَهُ وَتَعَالَى will give respect to the Quraysh’

Rasūlullāh ﷺ further said what Sa‘ad ibn ‘Ubādah رَضِيَ اللَّهُ عَنْهُ had said was not correct and on this day, Allāh سُبْحَانَهُ وَتَعَالَى will honour the Ka‘bah and give it a covering. The standard was then taken from Sa‘ad ibn ‘Ubādah رَضِيَ اللَّهُ عَنْهُ and given to his son Qays رَضِيَ اللَّهُ عَنْهُ.

Abū Sufyān رَضِيَ اللَّهُ عَنْهُ hurried back to Makkah and announced that Muḥammad ﷺ is coming with a large army. He advised them that no one had the strength to challenge him, so accept Islām and you will stay safe.

He then mentioned the conditions of sanctuary that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had given.

- ❖ Whichever person enters Masjid a-Ḥarām, will be safe
- ❖ Whichever person enters his house, will be safe
- ❖ Whichever person enters their house and keeps their doors shut or lays down their arms, will also be safe

Hinda, the wife of Abū Sufyān رَضِيَ اللهُ عَنْهُ, upon hearing his words addressed the people and told them that he had become mad and does not know what he is saying. As the people started to gather around them, Abū Sufyān رَضِيَ اللهُ عَنْهُ told them not be taken by her words. He told them that no one could challenge Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and reminded them of the conditions of sanctuary. Abū Sufyān رَضِيَ اللهُ عَنْهُ then told his wife Hinda that it would be best if she also embraced Islām. He instructed her to go home and shut the door, and said he was speaking the truth.

When the people heard the words of Abū Sufyān, they started to run, some towards Masjid al-Ḥarām and others towards their houses. Soon the Muslim army led by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would be coming.

Recap

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had left the place of his birth Makkah and migrated to Madīnah. In the 6th year of Hijri, the treaty of Ḥudaybiyah had been agreed between the Muslims and the Quraysh.

Among the terms of the treaty was that there would be no fighting between them for 10 years. The other tribes had been given the option to join the treaty on whichever side they wished. The Banū Bakr joined on the side of the Quraysh and the Banū Khuzā‘ah joined on the side of the Muslims. These two tribes had long been enemies and had a history of conflict with each other.

Due to the treaty, the Banū Khuzā‘ah did not expect to be attacked. On one occasion, they were resting by a well called al-Waṭīr in the lower region of Makkah, when the Banū al-Dīl, who were from the Banū Bakr attacked them with the help of the Quraysh. The Quraysh had not only supplied them with arms but also fought alongside the Banū al-Dīl. The Quraysh had blatantly broken the terms of the treaty. The Banū Khuzā‘ah fled to the Ḥaram where bloodshed was prohibited, but even then, they were not spared.

The Banū Khuzā‘ah arrived in Madīnah and sought assistance from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who in turn gave the Quraysh some options to settle the matter.

The Quraysh turned all the options down. Rasūlullāh ﷺ then gave the command to the Companions رَضِيَ اللَّهُ عَنْهُمْ to covertly prepare to go to Makkah. Budayl ibn Warqā' in whose house the Banū Khuzā'ah had tried to seek refuge in Makkah, also came to see Rasūlullāh ﷺ.

The Quraysh had realised their folly and sent Abū Sufyān to strengthen and extend the treaty. When he arrived in Madīnah, he was unsuccessful in his mission and returned to Makkah.

Rasūlullāh ﷺ marched to Makkah with 10,000 soldiers. Along the way they met 'Abbās رَضِيَ اللَّهُ عَنْهُ and his family who were migrating to Madīnah. 'Abbās رَضِيَ اللَّهُ عَنْهُ then joined the army. Other relatives of Rasūlullāh ﷺ also came to see him and embraced.

Among the Quraysh, Abū Sufyān, Budayl ibn Warqā' and Ḥakīm ibn Ḥizām went to see if they could see Rasūlullāh ﷺ. They saw the fires lit by the Muslim army and were in awe. They were captured by some night watchmen of the Muslim army and 'Abbās رَضِيَ اللَّهُ عَنْهُ found them. Abū Sufyān was given an audience with Rasūlullāh ﷺ and eventually embraced Islām. Rasūlullāh ﷺ told him that anyone who goes to Masjid al-Ḥarām will be safe, whoever stays in Abū Sufyān's house will be safe or stays in their own houses and shuts their doors will also be safe. Abū Sufyan went back to Makkah and informed the Quraysh who went running to their houses.

سِرَّ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
Part 29 – Conquest of Makkah (I)

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