

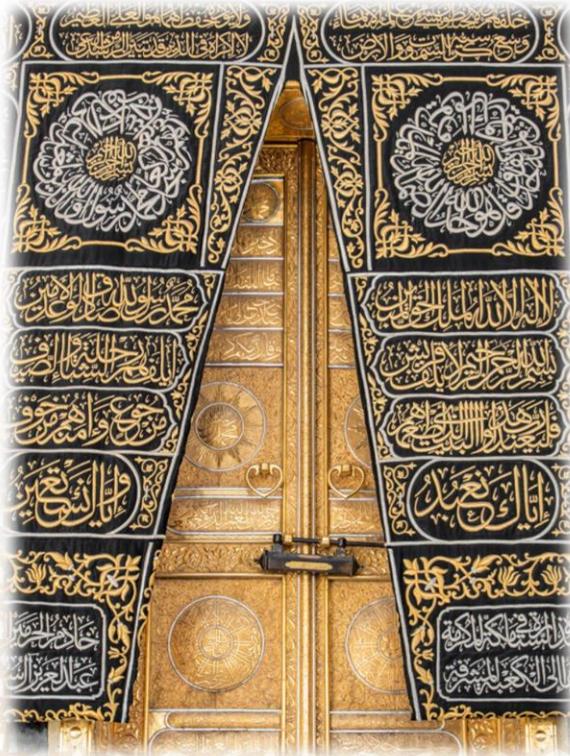
Islamic Academy of Coventry

Ṣīrah of Muḥammad ﷺ

Part 30

The Conquest of Makkah (II)

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Sīrah of Muḥammad ﷺ
Part 30 – The Conquest of Makkah (II)
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Introduction

Since leaving Makkah and migrating to Madīnah, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had made the journey to Makkah twice. On the first occasion he had travelled there with the intention of performing ‘Umrah, however he was not permitted entry. During that journey, the treaty of Ḥudaybiyah had been agreed.

One of the terms of the treaty was to allow Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to come the following year and perform ‘Umrah, which he did, along with his Companions رَضِيَ اللهُ عَنْهُمْ.

The general terms of the treaty involved the Muslims and the Quraysh. Other Arab tribes were given the option to join in the treaty on whichever side they wished to do so. The Banū Bakr joined on the side of the Quraysh and Banū Khuzā‘ah on the side of the Muslims.

The Banū Bakr and Banū Khuzā‘ah had a history of mutual enmity. After the advent of Islām, there had been a lull in hostilities, however the Banū Bakr took advantage of the situation and attacked the Banū Khuzā‘ah. During the conflict, the Banū Khuzā‘ah sought refuge in the Ḥaram, where bloodshed was forbidden. Even then, they were not spared and attacked.

The Quraysh had assisted the Banū Bakr by not only providing arms, but also men to attack the Banū Khuzā‘ah. The Banū

Khuzā‘ah made their way to Madīnah to seek assistance from Rasūlullāh ﷺ and insisted that he should personally come.

The Quraysh had realised they had made a grave error and broken the terms of the treaty. They sent Abū Sufyān ibn Ḥarb to Madīnah to strengthen the terms of the treaty and extend its duration. Upon reaching Madīnah, he was not given an official audience with Rasūlullāh ﷺ. Upon the advice of ‘Alī رضي الله عنه, he went to the Masjid and made an announcement, detailing his intentions. He then returned to Makkah without succeeding in his mission. Furthermore, the Quraysh were unhappy with this outcome, as they were unaware of what Rasūlullāh ﷺ would do next, so could not prepare accordingly.

Rasūlullāh ﷺ made his way to Makkah with an army 10,000 strong. On the way they met ‘Abbās رضي الله عنه, the uncle of Rasūlullāh ﷺ who was heading towards Madīnah with his family. He had embraced Islām earlier but had remained in Makkah upon the instruction of Rasūlullāh ﷺ.

There were also others on the way, who wanted to embrace Islām and seek forgiveness from Rasūlullāh ﷺ for their past misdemeanours. They were also forgiven and joined the Muslim army.

As the Muslim army approached Makkah, some of the Quraysh went out to see if they could see any signs of them. Among these people was Abū Sufyān. Some nightwatchmen of the Muslim

army found and apprehended them. It just so happened that ‘Abbās رَضِيَ اللهُ عَنْهُ was going past on the mule of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and heard their voices. He took Abū Sufyān to the tent of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ where he was told to bring him back the following morning.

As per the command of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, ‘Abbās رَضِيَ اللهُ عَنْهُ brought Abū Sufyān to him the following morning. The mercy of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was in full display. Abū Sufyān asked for protection for the people of Makkah and was told every person who was in his house would be safe. He then asked for more, so Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said anyone who was in al-Masjid al-Ḥarām would also be safe. Abū Sufyān again asked for more and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said every person who stayed in their house and shut their doors would also be safe.

Abū Sufyān made his way back to Makkah to inform the Quraysh of what had been agreed with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The people started to run to their houses. Very soon Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would enter the Holiest city on earth to liberate it from darkness of disbelief, into the light of Islām.

The Entry of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ into Makkah

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ entered Makkah from the direction of Kadā' which was to the north. He always respected the sanctity of the House of Allāh سُبْحَانَهُ وَتَعَالَى and entered the city in a humble manner with his head lowered. Not in the way a king would enter a city he has just conquered.

عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُغَفَّلٍ يَقُولُ
رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ فَتْحِ مَكَّةَ عَلَى نَاقَتِهِ
وَهُوَ يَقْرَأُ سُورَةَ الْفَتْحِ يُرْجِعُ¹

‘Abdullāh ibn Mughaffal رَضِيَ اللهُ عَنْهُ said, “On the day Makkah was conquered, I saw Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on top of his camel reciting Sūrah al-Fatḥ in a vibrant quivering tone”

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was riding his camel and Usāmah ibn Zayd رَضِيَ اللهُ عَنْهُ, the son of Zayd ibn Ḥārithah رَضِيَ اللهُ عَنْهُ was sitting behind him.



Anas رَضِيَ اللهُ عَنْهُ narrates that when Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ entered Makkah victoriously, all the people were looking at him, but due to humility, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had his head lowered.

¹ Ṣaḥīḥ al-Bukhārī 4281

In Mu‘jam Ṭabrāni, Abū Sa‘īd al-Khudrī رَضِيَ اللهُ عَنْهُ narrates, that on the day of the conquest of Makkah, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘This is the day which Allāh سُبْحَانَهُ وَتَعَالَى had promised me’, he then recited Sūrah al-Naṣr.

Sūrah al-Naṣr

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

“(O Prophet), When there comes Allāh’s help and the Victory (1)
And you will see people entering Allāh’s (approved) religion in
multitudes, (2)

Then pronounce the purity and praise of your Lord and seek
forgiveness from Him. Surely He is Ever-Relenting (3)”

There had been a time when Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had to leave the blessed city of his birth, whilst hiding from the Quraysh. With the help of Allāh سُبْحَانَهُ وَتَعَالَى, he was now returning to the very same place with authority and victory.

The Muslim Army's advance into Makkah

Rasūlullāh ﷺ divided up his army in Dhū Ṭuwā'. There are some slight differences in the narrations with regards to which parts of the Muslim army entered which parts of Makkah. In *Sīrate Muṣṭafā*, it mentions that Rasūlullāh ﷺ entered from Kadā', which was the upper part and Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ was ordered to enter from the lower part, Kudā'. Rasūlullāh ﷺ gave his army strict instructions to not initiate any fighting whatsoever, only fight those who try to fight with you.

In Ibn Ishāq, it mentions that Zubayr ibn al-ʿAwwām رَضِيَ اللهُ عَنْهُ commanded the left flank of the army and was ordered to enter from Kudā'.

Saʿad ibn ʿUbādah رَضِيَ اللهُ عَنْهُ was ordered to go with some men from Kadā', however ʿAlī رَضِيَ اللهُ عَنْهُ was told to take the flag from him and enter with it himself. Other references also mention it was Qais ibn Saʿad ibn ʿUbādah رَضِيَ اللهُ عَنْهُ who led that part of the army.

Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ was ordered to enter Makkah from al-Liṭ, which was on the lower side of Makkah. He was in command of the right flank of the army, which included the tribes of Aslam, Sulaym, Ghifār, Muzaynah, and Juhaynah among others.

Abū ʿUbaydah ibn al-Jarrāḥ رَضِيَ اللهُ عَنْهُ entered Makkah ahead of Rasūlullāh ﷺ, who entered from Adhākhīr, until he was in the upper part of Makkah. A tent was raised for him there.

Taking all this information into account, the map on the following page shows the possible routes taken by the various battalions of the Muslim army:

- ❖ The green arrow shows the path of Rasūlullāh
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
- ❖ The blue arrow shows the path of Abū ‘Ubaydah
ibn al-Jarrāh رَضِيَ اللهُ عَنْهُ
- ❖ The purple arrow shows the path of Zubayr ibn al-
‘Awwām رَضِيَ اللهُ عَنْهُ
- ❖ The yellow arrow shows the path of Qays ibn Sa‘ad
ibn ‘Ubādah رَضِيَ اللهُ عَنْهُ
- ❖ The red arrow shows the path of Khālid ibn al-
Walid رَضِيَ اللهُ عَنْهُ



Figure 1 - The Muslim Army's entry into Makkah (Image courtesy of Binimad al-Ateeqi (Binimad.com))

Entering Makkah

As soon as Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ entered Makkah, he went to the house of his paternal cousin sister, Umm Ḥānī bint Abū Ṭālib رَضِيَ اللهُ عَنْهَا.

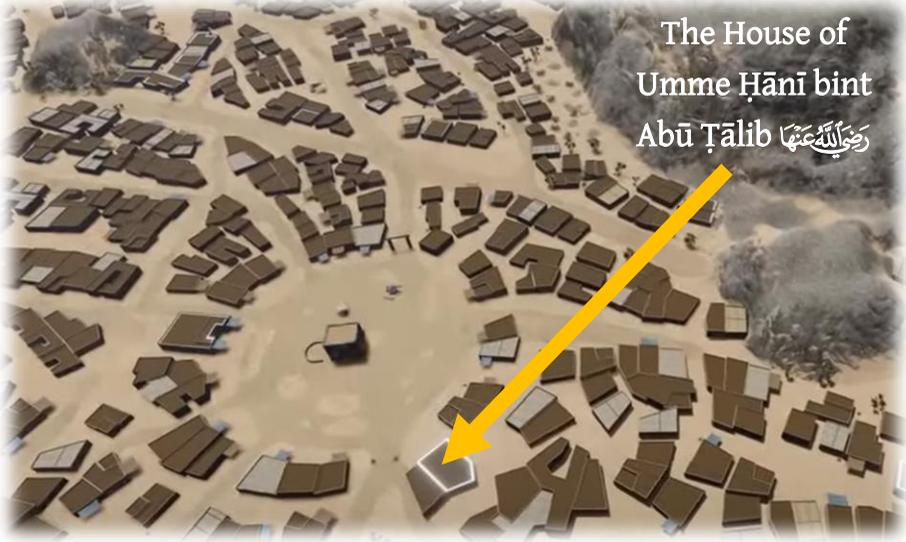


Figure 2 - The House of Umm Ḥānī bint Abū Ṭālib رَضِيَ اللهُ عَنْهَا (Image courtesy of Binimad al-Ateeqi (Binimad.com))

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had a bath in her house and performed 8 Rak‘āh Ṣalāh at the mid-morning time. The Scholars have called this Prayer, Ṣalāt al-Faṭḥ, meaning the ‘Prayer of Victory’. After this, it became the habit of the leaders of Islām, that whenever they were victorious over a city, they would read 8 Rak‘āh Ṣalāh to give thanks to Allāh سُبْحَانَہُ وَتَعَالَى.

Umm Ḥānī رَضِيَ اللهُ عَنْهَا told Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, that some relatives of her husband had come to her house, and she had given them

refuge. However, her brother, ‘Alī رَضِيَ اللَّهُ عَنْهُ wanted to harm them. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told her that whoever she had given refuge to, he had also given them refuge. ‘Alī رَضِيَ اللَّهُ عَنْهُ would not harm them.

The Valley of Abū Ṭālib

After finishing from his Ṣalāh, Rasūlullāh رَضِيَ اللَّهُ عَنْهُ made his way to Shi‘ab Abī Ṭālib, the valley of Abū Ṭālib, where his tent had been set up.



Figure 3 - The Valley of Abū Ṭālib (Image courtesy of Binimad al-Ateeqi (Binimad.com))

The area within the white boundary on the map above shows the location where the Banū Hāshim used to live in Makkah. It could well be that the Valley of Abū Ṭālib was in this area.



Figure 4 - The Valley of Abū Ṭālib

The present-day location of the Valley of Abū Ṭālib can be seen on the map above.

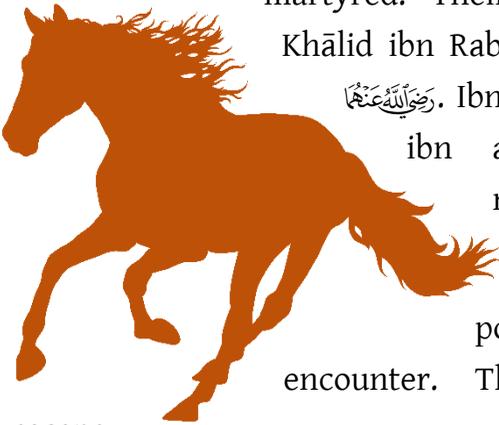
One day before Rasūlullāh ﷺ entered Makkah, the Companions رَضِيَ اللَّهُ عَنْهُمْ had asked him where he would like to stay in Makkah. Rasūlullāh ﷺ replied, ‘Where the Quraysh and Kinānah had confined the Banū Hāshim and the Banū al-Muṭṭalib. And they had made an oath between themselves, that they would not trade with them (The Banū Hāshim and Banū al-Muṭṭalib) or marry them. That they would cut ties with them until they hand over Muḥammad ﷺ to them.’

By this, Rasūlullāh ﷺ meant he wanted to stay in the Valley of Abū Ṭālib.

The Skirmishes

Some of the Quraysh decided to confront the incoming Muslim army. Ṣafwān ibn Ummayah, ʿIkrimah ibn Abū Jahl, and Suhayl ibn ʿAmr gathered some people in an area called al-Khandama to attack them. One opinion is that al-Khandama was one of the peaks of Jabl Abū Qubays.

Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ arrived with his battalion and a confrontation took place between them and the Quraysh. Two soldiers from the cavalry of Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ were martyred. Their names were Khunays ibn Khālid ibn Rabīʿāh and Kurz ibn Jābir Fahrī رَضِيَ اللهُ عَنْهُمَا. Ibn Ishāq mentions that Salamah ibn al-Maylāʾ رَضِيَ اللهُ عَنْهُ was also martyred.



Twelve or thirteen of the polytheists lost their lives in this encounter. The rest of them managed to escape.

Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ had been ordered by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to enter Makkah from the lower part. A group consisting of some people from the Banū Bakr, Banū Ḥārith ibn ʿAbd Manāt and the clan of Hudhayl, along with some others, also gathered to confront the army. When Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ arrived, they let out a battle cry and started fighting. However,

they were not able to withstand the Muslim battalion and were soon defeated.

Around twenty people from the Banū Bakr and well as three or four from the Hudhayl lost their lives in this confrontation. The rest of them managed to flee. Some hid in their houses, whilst others climbed on top of the mountains.

Abū Sufyān رَضِيَ اللهُ عَنْهُ announced that whichever person closes his door, they are safe, and the person who does not fight is also safe.

The Questioning

The sight of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ fell upon the glimmer of a sword and he called Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ to ask him what had happened, as he had told everyone not to fight.

Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ informed Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that they did not initiate any fighting. It was only when they were attacked, they had no other choice but to fight.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, whatever Allāh سُبْحَانَهُ وَتَعَالَى decides, there is good in that.

After this, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave security to the people and the conquest of Makkah was complete.



Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ enters Masjid al-Ḥarām.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ entered the Masjid and perform Ṭawāf. He circled the Ka‘bah seven times whilst he was on the back of his camel, touching al-Ḥajr al-Aswad, the black stone with a stick which he had in his hand.



In Dalāil Bayhaqī and Dalāil Abū Nu‘aym, it is narrated by ‘Abdullāh ibn ‘Umar رَضِيَ اللهُ عَنْهُ that when Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ entered the Ḥaram, there were 360 idols around the Ka‘bah.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made a gesture to each of the idols with his stick and recited:

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ

“The truth has come, and falsehood has been vanquished”

As he said this, the idols fell over, one after another.

The Keys

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ completed his Ṭawāf and called ‘Uthmān ibn Ṭalḥah رَضِيَ اللهُ عَنْهُ to bring him the keys to the Ka‘bah. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ took the keys from him and opened the blessed doors of the house of Allāh سُبْحَانَهُ وَتَعَالَى.



Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ entered the Ka‘bah and found statues inside. According to other reports, there were also pictures and a wooden dove which Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself broke and threw away. He ordered that all of these should be removed from the inside of the Ka‘bah.

When the Ka‘bah had been emptied of all the things which Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had ordered, the inside was cleaned with the blessed water of Zam Zam. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then entered the Ka‘bah and read Ṣalāh.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went to all the corners of the Ka‘bah and enlightened them with the words of Tauḥīd, the oneness of Allāh سُبْحَانَهُ وَتَعَالَى and Takbīr, the greatness of Allāh سُبْحَانَهُ وَتَعَالَى. During this time, Bilāl and Usāmah ibn Zayd رَضِيَ اللهُ عَنْهُمَا were with him.

The Address of Rasūlullāh ﷺ

Rasūlullāh ﷺ stepped out of the Ka‘bah, with its keys in his hand. The whole Masjid was full of people waiting to see what command would be given for the criminals and enemies.

It was the 20th of Ramaḍān and Rasūlullāh ﷺ, whilst standing at the doors of the Ka‘bah, addressed the people.

Rasūlullāh ﷺ began by mentioning that there is no God but Allāh ﷻ and He has fulfilled the promise He had made and helped His servant, and He defeated all the enemies alone.

Rasūlullāh ﷺ then said that all the customs from before, be they physical or monetary, were now void, expect looking after the Ka‘bah and giving Zam Zam water to the pilgrim. They would remain.

Rasūlullāh ﷺ then mentioned the blood writ of a person who accidentally gets killed with a stick or whip. It will be 100 camels, out of which 40 camels should be pregnant.

Rasūlullāh ﷺ then addressed the Quraysh and said that Allāh ﷻ has abolished feeling pride on your forefathers. All people have been created from Ādam عَلَيْهِ السَّلَامُ and he has been created from earth.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then recited the following verse:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا
 وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ
 خَبِيرٌ ﴿١٣﴾²

“O mankind, We have created you from a male and a female, and made you into races and tribes, so that you may identify one another. Surely the noblest of you, in Allāh’s sight, is the one who is most pious of you. Surely Allāh is All-Knowing, All-Aware.”



² Sūrah al-Hujrāt verse 13

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then addressed the Quraysh once more and asked them what did they think he was going to do with them? They replied that they thought he would be good to them, as he was a noble brother, who was the son of a noble brother. Rasūlullāh then said that he would address them in the same way Yūsuf عَلَيْهِ السَّلَامُ addressed his brothers and said:

لَا تَثْرِيْبَ عَلَيْكُمْ الْيَوْمَ
إِذْهَبُوا فَأَنْتُمْ الطَّلَقَاءُ

“Today there will be no blame upon you, go you are free”

After the address, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sat down in the Masjid. The keys of the Ka‘bah were in his hands.

‘Alī رَضِيَ اللهُ عَنْهُ requested that the keys be given to him, so as well as giving Zam Zam to the pilgrims, they could have the honour of looking after the Ka‘bah as well.

Allāh سُبْحَانَهُ وَتَعَالَى then revealed the following verse:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا³

“Surely, Allāh commands you to deliver trusts to those entitled to them”

³ Sūrah al-Nisā’ Verse 58

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ called ‘Uthmān ibn Ṭalḥah رَضِيَ اللهُ عَنْهُ and gave him the keys to the Ka‘bah. He told him to take the keys forever, meaning the keys will remain in your progeny, in your generations to come. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ further said that he hadn’t give him the keys, rather Allāh سُبْحَانَهُ وَتَعَالَى had given them to him. Apart from an oppressor or someone who takes them off him by force, no one will be able to take the keys from him.

The Adhān

The time for Zuhr Ṣalāh arrived and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave Bilāl رَضِيَ اللهُ عَنْهُ the order to climb the Ka‘bah and give the Adhān.

The Quraysh of Makkah were watching the astonishing scenes unfolding before them from the mountains of Makkah. This was a sign of Islām’s clear victory.

Some of the Qurayshi leaders were sitting in the courtyard of the Ḥaram. Among them were Abū Sufyān رَضِيَ اللهُ عَنْهُ, ‘Itāb ibn Usayd, Khālid ibn Usayd, and Ḥārith ibn Hishām.



‘Itāb and Khālid said that Allāh ﷻ has respected the honour of their forefathers, as they were taken from this earth before they had to hear this noise, meaning the Adhān.

Ḥārith said, if he knew for certainty that he, meaning Rasūlullāh ﷺ was on the truth, then he would follow him.

Abū Sufyān said he would not be saying anything. If he did say something, then Rasūlullāh ﷺ will be informed of this through Revelation.

Rasūlullāh ﷺ was told of their conversation through Divine Revelation. He passed by the group and told them he had been informed of their conversation. He then gave them details of what they had been discussing.

‘Itāb and Ḥārith said, ‘We bear witness that you are without doubt a Messenger from Allāh ﷻ. And the reason is that none of us told you what had been said. Therefore, only Allāh ﷻ could have informed him through Divine Revelation.’

After embracing, ‘Itāb ibn Usayd رَضِيَ اللهُ عَنْهُ was made the Governor of Makkah.



‘Itāb ibn Usayd رَضِيَ اللهُ عَنْهُ

‘Itāb ibn Usayd رَضِيَ اللهُ عَنْهُ was only 21 years old when he embraced and his wage as Governor was set to one dirham per day.

Upon this ‘Itāb ibn Usayd رَضِيَ اللهُ عَنْهُ said:

ايها الناس اجاع الله كبد من جاع على درهم

‘O people, may Allāh keep that liver (person) hungry who stays hungry on one dirham’

‘Itāb ibn Usayd رَضِيَ اللهُ عَنْهُ remained the Governor of Makkah until Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed away. When Abū Bakr رَضِيَ اللهُ عَنْهُ became the Khalīfah, he also kept him in place.

On the day Abū Bakr رَضِيَ اللهُ عَنْهُ passed away, ‘Itāb ibn Usayd رَضِيَ اللهُ عَنْهُ also passed away.



Abū Maḥdhūrah رَضِيَ اللَّهُ عَنْهُ

When Bilāl رَضِيَ اللَّهُ عَنْهُ was giving the Adhān, Abū Maḥdhūrah and some other youngsters started to make fun, by copying it. Abū Maḥdhūrah had a loud and beautiful voice. Whilst he was imitating the Adhān, his voice reached the blessed ears of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ordered the youngsters to be brought to him. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then asked them, whose voice was it that had reached his ears? All the youngsters pointed at Abū Maḥdhūrah. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave the order for him to stay and the others to be let go.

Abū Maḥdhūrah stood in front of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He thought to himself that he was going to get into serious trouble. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked him to recite the Adhān and he did as he was requested.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then gave him a bag which had some dirhams in it and passed his blessed hands over the head and forehead of Abū Maḥdhūrah. He then passed his blessed hands on his chest and recited the following supplication for him:

بارك الله فيك

و بارك الله عليك

‘May Allāh shower His blessings inside you and may he shower His blessings upon you’

Abū Maḥdhūrah رَضِيَ اللهُ عَنْهُ says, by the time Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed his hands over him, all the hate he had for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ turned into love.

Abū Maḥdhūrah رَضِيَ اللهُ عَنْهُ then asked Rasūlullāh رَضِيَ اللهُ عَنْهُ, if he could become the Mu’adhin for Makkah. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ accepted his request.

Abū Maḥdhūrah رَضِيَ اللهُ عَنْهُ then informed ‘Itāb ibn Usayd رَضِيَ اللهُ عَنْهُ, who had recently been made the Governor of Makkah and started to give the Adhān as per the instruction of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Suhaylī mentions that Abū Maḥdhūrah رَضِيَ اللهُ عَنْهُ was only 16 years old when he was made the Mu’adhin. He continued to be the Mu’adhin in Makkah until he passed away in 59 Hijri. After him, his progeny continued to be the Mu’adhins for Makkah.



The Anṣār's worry

After Rasūlullāh ﷺ completed his Ṭawāf, he went to Aṣ-Ṣafā' and faced the House of Allāh ﷻ. He continued praising Allāh ﷻ and supplicating to him for a long while.

A group of the Anṣār were with him at the time and they started to say that Allāh ﷻ has liberated the city of Rasūlullāh ﷺ and his land, at his hands. Could it be that he decides to stay and live in Makkah and not come back to Madīnah?

At that time Allāh ﷻ informed Rasūlullāh ﷺ about this through Divine Revelation.

It was the habit of the Companions رَضِيَ اللَّهُ عَنْهُمْ that they would not look at Rasūlullāh ﷺ whilst Revelation was descending upon him. When the Revelation was complete, Rasūlullāh ﷺ asked the Anṣār if they had said these words and they replied in the affirmative.

Rasūlullāh ﷺ said that this will definitely not happen, he is the slave of Allāh's ﷻ and His Messenger. He emigrated by the command of Allāh ﷻ. His (Rasūlullāh ﷺ) life was their life, and his death was their death. When the Anṣār heard these words, tears started to flow from their eyes. They told Rasūlullāh ﷺ that



they feared the light which had lit them would be taken away from them. They were those people who would sacrifice their lives for Allāh سُبْحَانَهُ وَتَعَالَى and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. They gave preference to others over themselves. However when it came to Allāh سُبْحَانَهُ وَتَعَالَى and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, they were very miserly. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied that both Allāh سُبْحَانَهُ وَتَعَالَى and himself considered them to be true in this regard.



The Pledges

After Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ completed his supplication, he sat down on Aṣ-Ṣafā. The people gathered around him to pledge allegiance.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ started to receive their pledges on Islām and on following Allāh سُبْحَانَهُ وَتَعَالَى and His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

The men took their oaths first on the above, according to their capabilities. Then it was the turn of the women. The terms of their pledges are mentioned in the following verse:

يَأْتِيهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعُنَكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ وَبَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايِعَهُنَّ وَأَسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٢﴾⁴

“O Prophet! when the believing women come to you, seeking bay‘ah (a pledge of allegiance) with you, that they will not ascribe any partner to Allāh, and will not commit theft, and will not commit fornication, and will not kill their children, and will not come up with a false claim (about the parentage of a child)

⁴ Sūrah al-Mumtaḥinah Verse 12

that they falsely attribute between their hands and their feet and will not disobey you in what is recognized (in Shari‘ah), then take them in your bay‘ah, and pray to Allāh for their forgiveness. Surely Allāh is Most-Forgiving, Very-Merciful.”

When the women pledged allegiance, it was only done verbally. Rasūlullāh ﷺ never touched the hand of a strange female, nor did he ever shake their hands. The pledge would be done on a cloth, with Rasūlullāh ﷺ holding one side of it and the women holding the other.

Sometimes, Rasūlullāh ﷺ would ask for a bowl of water and put his blessed hand inside the water and then remove it. He would then tell the women to put their hands in the water and this would reinforce the pledge.



Some of the women from the Quraysh who pledged allegiance at the time were:

- ❖ Umm Hāni bint Abū Ṭālib رَضِيَ اللَّهُ عَنْهَا
- ❖ Umm Ḥabībah bint ‘Aṣ ibn Umayyah رَضِيَ اللَّهُ عَنْهَا
- ❖ Arwāh bint Abū al-‘Īṣ رَضِيَ اللَّهُ عَنْهَا
- ❖ ‘Ātikah bint Abū al-‘Īṣ رَضِيَ اللَّهُ عَنْهَا
- ❖ Hind bint ‘Utbah رَضِيَ اللَّهُ عَنْهَا, the wife of Abū Sufyān رَضِيَ اللَّهُ عَنْهُ

The Pledge of Hind رَضِيَ اللَّهُ عَنْهَا

When Hind رَضِيَ اللَّهُ عَنْهَا came to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, she was covering her face with a veil. She had been the person who had ordered the killing of Ḥamzah رَضِيَ اللَّهُ عَنْهُ, therefore she came to pledge allegiance full of regret and remorse. She did not want to be recognized.

Hind رَضِيَ اللَّهُ عَنْهَا came to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and asked him upon what was he taking a pledge. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, to abstain from taking partners with Allāh سُبْحَانَهُ وَتَعَالَى. Hind رَضِيَ اللَّهُ عَنْهَا then said to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that he was taking pledges off the women on matters which he had not taken from the men, however they would accept this.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said to Hind رَضِيَ اللَّهُ عَنْهَا, that she should also not steal. Hind رَضِيَ اللَّهُ عَنْهَا replied that she took some things from her husbands (Abū Sufyān رَضِيَ اللَّهُ عَنْهُ) wealth, but she did not know whether this was stealing or not. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told her that what had passed, was forgiven and she was allowed to take

from her husbands wealth according to her, and her childrens basic needs.

Rasūlullāh ﷺ then said, to also not commit adultery. Hind رَضِيَ اللَّهُ عَنْهَا said, how could a noble woman commit adultery. Rasūlullāh ﷺ then said to not kill their children. Hind رَضِيَ اللَّهُ عَنْهَا said that they had brought them up when they were small and on the day of Badr, when they were big, you had put an end to them, so that was between you and them.

Rasūlullāh ﷺ then said that she should not slander anyone. Hind رَضِيَ اللَّهُ عَنْهَا said that it was very bad to slander anyone and Rasūlullāh ﷺ was the one who was commanding them with righteousness, noble qualities and character.

Rasūlullāh ﷺ then said that she should not disobey or refuse to comply with any good deed. Hind رَضِيَ اللَّهُ عَنْهَا said that they had not come, even with the thought of disobeying him.

Rasūlullāh ﷺ then asked ‘Umar رَضِيَ اللَّهُ عَنْهُ to take the pledge from her. After she pledged her allegiance, Rasūlullāh ﷺ supplicated for her forgiveness.

Hind رَضِيَ اللَّهُ عَنْهَا told Rasūlullāh ﷺ that before coming into Islām, there was no one, whose face was more detestable to her than his, and she had more enmity for him than anyone else. But now his face was more beloved to her than anyone else. Rasūlullāh ﷺ told her that her love for him would now increase.

The Second Address

In Ibn Ishāq, it mentions on the second day, a person from the Banū Khuza‘ah killed a Hudhaylī. When Rasūlullāh ﷺ found out about this, he gathered the Companions رَضِيَ اللَّهُ عَنْهُمْ, climbed on Aş-Şafā’ and addressed them.

Rasūlullāh ﷺ said, ‘On the day Allāh سُبْحَانَهُ وَتَعَالَى created the Heavens and the Earth, He made Makkah Sacred, and it will remain sacred until the Day of Qiyāmah. Therefore it is not lawful for any person who believes in Allāh and the last day, that he sheds bloods in it, or uproots a tree. It was not permissible for anyone before me and it will not be permissible for anyone after me. And it was not permissible for me except in this hour because of the anger of Allāh سُبْحَانَهُ وَتَعَالَى upon its people. Its sanctity has

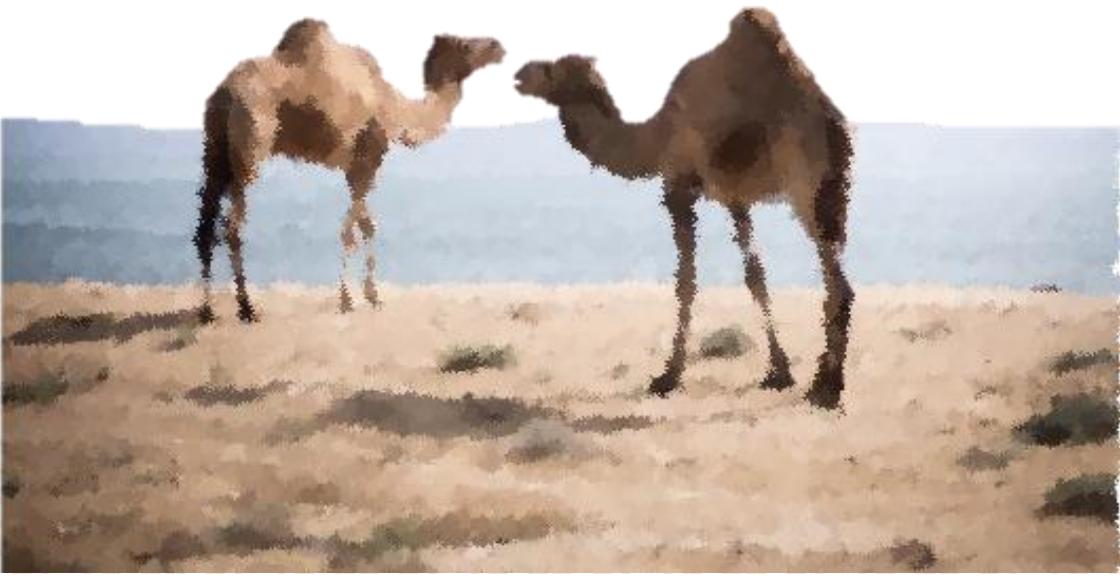


returned as it was yesterday. For those who are present, convey my message to those who are not present.

And whoever says to you that the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ fought in it, then say to them that Allāh سُبْحَانَهُ وَتَعَالَى only made it permissible for His Messenger for a limited time, and he did not make it permissible for you.

O people of Khuzā‘ah, raise your hands from fighting, too much killing has taken place. You have killed a person whose blood money I shall pay. If anyone kills someone after today, then his family will have the option of one of two things. If they wish they can take like for like or they can take blood money.’

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave one hundred camels to the family of the Hudhaylī who had been killed by the person from the Khuzā‘ah.



Summary

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ marched into Makkah with 10,000 Companions رَضِيَ اللهُ عَنْهُمْ. He had commanded the leaders of the battalions to enter the city from various directions. They had been given the command to not initiate any fighting.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had already given the people of Quraysh sanctity. Anyone who was in the home of Abū Sufyān رَضِيَ اللهُ عَنْهُ, anyone who was in al-Masjid al-Ḥarām and anyone who stayed in their own homes were safe.

Some of the Quraysh had got together in a few places to confront the Muslims. As a result, when the Muslim Army entered Makkah, a few skirmishes took place which were quickly quelled however a few Companions رَضِيَ اللهُ عَنْهُمْ were martyred. The rest of the entry into the city passed by peacefully.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ now came back to the city, from which he had to leave, a few years ago in the dead of the night, whilst assassins were lying in wait to kill him. The city whose people had persecuted the Muslims and caused them much harm. Rather than take retribution, he came as a liberator, to bring the people together under the fold of Islām. He entered the city with his head lowered and the verses of Sūrah al-Faḥ on his lips.

He went to the house of his cousin sister Umm Ḥāni bint Abū Ṭālib رَضِيَ اللهُ عَنْهَا and had a bath. He then prayed Ṣalāh during the mid-morning, which came to be known as Ṣalāt al-Faḥ.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ now entered the Masjid. He performed the Ṭawāf of the Ka‘bah on the back of his camel, touching the black stone with the stick in his hand. The area around the Ka‘bah had 360 idols and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ pointed to them whilst reciting the words, “The truth has come, and falsehood has been vanquished”. The idols fell one after the other.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then called for the keys to the Ka‘bah which were given to him by Uthmān ibn Ṭalḥah رَضِيَ اللهُ عَنْهُ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ entered the House of Allāh سُبْحَانَهُ وَتَعَالَى and purified the area of the idols, removing the pictures inside and getting it cleansed with Zam Zam.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then came out and addressed the people of Makkah. He talked about how Allāh سُبْحَانَهُ وَتَعَالَى had fulfilled his promise and defeated the enemies all alone. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then talked about the past customs of the Quraysh and how they would now be mostly void. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ addressed them in the same way as Yūsuf عَلَيْهِ السَّلَام had addressed his brothers and said that there would be no reproach for them that day, and they would be free.

Zuḥr time arrived and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ordered Bilāl رَضِيَ اللهُ عَنْهُ to climb the Ka‘bah and give the Adhān. As he was doing so, some leaders of the Quraysh looked on in disbelief and exchanged some words. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was informed of these words through Divine Revelation and when he told the leaders about their conversation, they embraced.

Rasūlullāh ﷺ started to receive pledges off the Qurayshi men and women. Among the women was Hind رَضِيَ اللهُ عَنْهَا, the wife of Abū Sufyān رَضِيَ اللهُ عَنْهُ. She was full of remorse and regret for her past actions against Rasūlullāh ﷺ.

Rasūlullāh ﷺ informed her about the various points of the pledges and she accepted them. Rasūlullāh ﷺ then prayed for her forgiveness.

On the following day, an incident took place where a person from the tribe of Hudhayl had been killed. Rasūlullāh ﷺ gathered the Companions رَضِيَ اللهُ عَنْهُمْ and addressed them once again. He reminded them about the sanctity of the city and how bloodshed was not permissible within it. It had only been made permissible for a short while for Rasūlullāh ﷺ and now its sanctity had returned. Rasūlullāh ﷺ then paid the blood money for the person who had been killed.

The Holy city of Makkah had now been liberated and was free from polytheism. Eight years after leaving the city, Rasūlullāh ﷺ had returned in peace and security as per the promise of Allāh سُبْحَانَهُ وَتَعَالَى.

سِرَّ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
Part 30 – Conquest of Makkah (II)

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