

Islamic Academy of Coventry

Sīrah of Muḥammad ﷺ

Volume 12

The Conquest of Makkah

Ebrahim Noor



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

إِنَّكَ حَمِيدٌ مَجِيدٌ

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
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إِنَّكَ حَمِيدٌ مَجِيدٌ



For my mother & father



Contents

| | |
|---|----|
| Introduction | 14 |
| A Recap of The Treaty of Al-Ḥudaybiyah..... | 18 |
| The Two Tribes | 20 |
| The Return of Hostilities..... | 21 |
| The Ḥaram..... | 22 |
| The Call for Help..... | 23 |
| The Reply of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ..... | 24 |
| Abū Sufyān’s Journey to Madīnah..... | 26 |
| Abū Sufyan arrives at the House of Umm Ḥabībah رَضِيَ اللهُ عَنْهَا | 27 |
| Abū Sufyān seeks Intercession..... | 28 |
| Abū Sufyān returns to Makkah | 30 |
| The Letter of Ḥātib ibn Abū Balta‘ah رَضِيَ اللهُ عَنْهُ..... | 35 |
| The Revelation..... | 36 |
| The Journey to Makkah | 38 |
| The Meeting of ‘Abbās رَضِيَ اللهُ عَنْهُ..... | 38 |
| Abū Sufyān ibn Ḥārith & ‘Abdullāh ibn Abū Umayyah | 39 |
| The Intercession..... | 40 |
| Marr al-Ẓahrān | 42 |
| Abū Sufyān embraces Islām..... | 47 |
| The Army | 48 |

| | |
|--|----|
| The Entry of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ into Makkah | 51 |
| The Muslim Army’s advance into Makkah | 52 |
| Entering Makkah | 55 |
| The Valley of Abū Ṭālib | 56 |
| The Skirmishes | 58 |
| The Questioning | 59 |
| The Names of the Martyrs of the Conquest of Makkah | 59 |
| Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ enters Al-Masjid al-Ḥarām..... | 60 |
| The Keys | 61 |
| The Address of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ | 62 |
| The Adhān | 65 |
| ‘Attāb ibn Usayd رَضِيَ اللهُ عَنْهُ | 66 |
| Abū Maḥdhūrah رَضِيَ اللهُ عَنْهُ | 67 |
| The Anṣār’s worry | 69 |
| The Pledges | 71 |
| The Pledge of Hind رَضِيَ اللهُ عَنْهَا | 73 |
| The Second Address | 75 |
| The Houses of the Muhājirūn | 77 |
| Dār al-Nadwah and the House of Umm Ḥānī رَضِيَ اللهُ عَنْهَا | 79 |
| The Houses of Khadījah رَضِيَ اللهُ عَنْهَا and Abū Sufyān رَضِيَ اللهُ عَنْهُ | 80 |
| The Houses of the Banū Hāshim | 81 |

| | |
|--|-----|
| The Houses of Abū Bakr رَضِيَ اللهُ عَنْهُ and Al-Khaṭṭāb..... | 83 |
| The Exclusions from the General Pardon | 84 |
| ‘Abdullāh ibn Khaṭal | 84 |
| Qurtanā and Quraybah | 86 |
| Sārah | 86 |
| Al-Ḥuwayrith ibn Nuqaydh | 87 |
| Miqyas ibn Ḥubābah | 87 |
| ‘Abdullāh ibn Sa‘ad ibn Abū Sarah رَضِيَ اللهُ عَنْهُ | 87 |
| ‘Ikrimah ibn Abū Jahl رَضِيَ اللهُ عَنْهُ | 89 |
| Hubār ibn al-Aswad رَضِيَ اللهُ عَنْهُ | 92 |
| Waḥshī ibn Ḥarb رَضِيَ اللهُ عَنْهُ | 94 |
| Ka‘ab ibn Zuhayr رَضِيَ اللهُ عَنْهُ | 96 |
| Ḥārith ibn Talāṭal..... | 96 |
| ‘Abdullāh ibn al-Ziba‘ray رَضِيَ اللهُ عَنْهُ | 96 |
| Hubayrah ibn Abū Wahab Makhzūmī | 98 |
| Hind bint ‘Utbah رَضِيَ اللهُ عَنْهَا | 98 |
| The Islām of Abū Quḥāfah رَضِيَ اللهُ عَنْهُ | 99 |
| The Islām of Ṣafwān ibn Ummayah رَضِيَ اللهُ عَنْهُ | 101 |
| The Islām of Suhayl ibn ‘Amr رَضِيَ اللهُ عَنْهُ | 102 |
| The Islām of ‘Utbah and Mu‘attib رَضِيَ اللهُ عَنْهُمَا | 103 |
| The Islām of Mu‘āwiyah رَضِيَ اللهُ عَنْهُ | 104 |

| | |
|--|-----|
| Summary of the Conquest of Makkah..... | 105 |
| The Idols | 106 |
| Al-‘Uzzā’ and Suwā‘ | 106 |
| Manāt | 107 |
| The Tribes Conspire | 108 |
| The Advice of Durayd | 109 |
| The Spies | 110 |
| The Response of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ | 111 |
| The Muslim Army Leaves..... | 112 |
| The Battle of Ḥunayn..... | 114 |
| The Retreat..... | 118 |
| Abū ‘Āmir al-Ash‘arī رَضِيَ اللهُ عَنْهُ | 119 |
| Summary of Gazwah Ḥunayn..... | 121 |
| The Battle of Al-Ṭāif..... | 122 |
| The Dream..... | 124 |
| The Martyrs of Al-Ṭāif..... | 125 |
| The Spoils | 126 |
| The Delegation..... | 126 |
| The Request for the Captives | 128 |
| Shaymā’ رَضِيَ اللهُ عَنْهَا | 129 |
| The Reconciling of Hearts | 130 |

| | |
|---|-----|
| Summary of Gazwah Al-Tāif..... | 134 |
| ‘Umrāh Al-Ji‘rānah..... | 135 |
| Summary of Events in the 8 th Year of Hijri..... | 136 |
| Summary..... | 140 |

Introduction

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had travelled to Makkah in the 6th year of Hijri with the intention of performing ‘Umrah. The Quraysh prevented the Muslims from entering Makkah, however a treaty was negotiated. Suhayl ibn ‘Amr represented the Quraysh.

One of the terms was for the Muslims to return to Madīnah, without performing ‘Umrah that year but come back to Makkah the following year to perform ‘Umrah. Another term was that any Muslims who wanted to leave Makkah and go to Madīnah were not allowed to do so without the permission of their guardian or master. Whilst the treaty was being written, Abū Jandal رَضِيَ اللهُ عَنْهُ managed to escape captivity and came to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He was the son of Suhayl ibn ‘Amr. Even though the treaty had not been written down yet, he was returned to the Quraysh.

As the Muslims were making their way to Madīnah, the Companions رَضِيَ اللهُ عَنْهُمْ were quite upset, as the terms of the treaty seemed to favour towards the Quraysh. Allāh سُبْحَانَهُ وَتَعَالَى then Revealed Sūrah al-Faṭḥ which promised the Muslims great bounties.

After Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ returned, he turned his attention to Khaybar which was a Jewish stronghold north of Madīnah. The people of Khaybar had been instrumental in gathering forces to

confront the Muslims which resulted in the ‘Battle of the Confederates.’ Khaybar consisted of multiple forts which were conquered one at a time. The people of Khaybar finally surrendered and agreed terms with Rasūlullāh where half of their annual produce would be given to the Muslims. Other tribes also agreed terms with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

The month of Dhul Qa‘dah now arrived in the 7th Year of Hijri. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made his way back to Makkah to perform ‘Umrah as had been agreed with the Quraysh. All the Companions رَضِيَ اللهُ عَنْهُمْ who had travelled with him the year and were still present, accompanied him on the pilgrimage.

When the Muslims arrived in Makkah, the Quraysh wanted to see if the fever of Madīnah had caused them to become weak. When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ found out about this, he told the Companions رَضِيَ اللهُ عَنْهُمْ to perform Ṭawāf with Raml. The Quraysh were watching the Muslims as they performed Ṭawāf and saw that the fever had not caused any weakness in the Muslims whatsoever. The Quraysh moved away after watching the first 3 rounds of Ṭawāf. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then told the Companions رَضِيَ اللهُ عَنْهُمْ to resume at a normal pace.

A similar incident occurred when the Muslims were performing Sa‘ī, where some other people from the Quraysh who had not seen them perform Ṭawāf came to watch. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ advised the Muslims to run between the two points where the

Quraysh were watching. Upon seeing the Muslims, any thoughts they had of them becoming weak were quickly dispelled.

During this visit to Makkah, Rasūlullāh ﷺ married Maymūnah رَضِيَ اللَّهُ عَنْهَا. The Quraysh did not give permission to Rasūlullāh ﷺ to perform his Walimah, so he returned to Madīnah.

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 also gave further instructions. If Zayd رَضِيَ اللَّهُ عَنْهُ 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 should become the leader. 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ what was happening, and he called the Companions رَضِيَ اللهُ 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 led the army and was also martyred. The Muslim army had to now choose a leader and they selected none other than, Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ. He was familiar with warfare and was a master tactician. 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.

A Recap of The Treaty of Al-Ḥudaybiyah

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

| Term | Description |
|------|--|
| 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 person 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 to Madīnah. 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 Al-Ḥudaybiyah. As per the terms above, any Muslims who wanted to leave Makkah were not allowed to do so without permission, 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.



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 the Banū Bakr and Banū Khuzā‘ah. 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 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 Al-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 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 ﷺ.



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 Al-Masjid al-Nabawī.

‘Amr ibn Sālim al-Khuzā‘ī stood up and addressed Rasūlullāh ﷺ. He started by beseeching 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 thought they would not call anyone for help.

‘Amr then said 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 Banū Khuzā‘ah and like this, the mother of Quṣayy - Fāṭimah bint Sa‘ad was also from the tribe of Banū Khuzā‘ah. Due to 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 he would help them. A cloud then appeared in the sky and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ now sent a messenger to the Quraysh in Makkah. The Quraysh were given three choices by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 Al-Ḥudaybiyah is now annulled

Upon hearing the options from the messenger of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Qurṭah ibn ‘Amr answered on behalf of the Quraysh. He said 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 Al-Ḥudaybiyah.

The messenger of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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, 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 'Uṣfān and met Budayl ibn Warqā'. Abū Sufyān asked him where he had come from. Budayl replied that they had just come from a valley nearby.



Figure 1 - 'Uṣfān

Budayl said this and carried on his way to Makkah. The thought then came to Abū Sufyān that Budayl had actually 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.’

Abū Sufyān arrives at the House of Umm Ḥabībah رَضِيَ اللهُ عَنْهَا

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

When Abū Sufyān arrived at her house, he wished to sit upon the bedding of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ but Umm Ḥabībah رَضِيَ اللهُ 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 اللهُ عَنْهَا replied, that it was the bedding of Rasūlullāh صَلَّى اللهُ 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, 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 Al-Masjid al-Nabawī. He addressed Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said he had come on behalf of the Quraysh to strengthen the treaty and 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 on his behalf. 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 response.

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, addressed Fāṭimah رَضِيَ اللهُ عَنْهَا and said, '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 her son was young (therefore he could not 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 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 Al-Masjid al-Nabawī and make an announcement that he had come to renew and strengthen the treaty of Al-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 happened in Madīnah. He told them that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would not speak to him. That he received no good from the son of Abū Quḥāfah, meaning Abū Bakr رَضِيَ اللهُ عَنْهُ and he found ‘Umar رَضِيَ اللهُ عَنْهُ as an enemy. The only person he had found useful was ‘Alī رَضِيَ اللهُ عَنْهُ, and he had done what he had advised him to do.

The Quraysh then asked Abū Sufyān, if Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ? He had come back with something of no use and had been mocked by ‘Alī رَضِيَ اللهُ 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave a covert order to the Companions رَضِيَ اللهُ 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



Hāṭib ibn Abū Balta‘ah رَضِيَ اللَّهُ عَنْهُ

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made the decision to go to Makkah, a Companion by the name of Hāṭib ibn Abū Balta‘ah رَضِيَ اللَّهُ عَنْهُ wrote a letter to the people of Makkah informing them of what Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had planned. 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 اللَّهُ عَنْهُ يَقُولُ بَعَثَنِي
 رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا وَالزُّبَيْرُ وَالْمِقْدَادُ بْنُ الْأَسْوَدِ
 قَالَ

" انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخٍ
 فَإِنَّ بِهَا ظِعِينَةً 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, Al-Zubayr and Al-Miqdād ibn al-Aswad and said, ‘Proceed until you reach Rawḍah 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 نَحْنُ
بِالظَّلِيئَةِ فَقُلْنَا أَخْرِجِي الْكِتَابَ. فَقَالَتْ مَا مَعِيَ مِنْ كِتَابٍ. فَقُلْنَا
لَشُخْرَجِنَ الْكِتَابَ أَوْ لَلُّقَيْنَ 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.

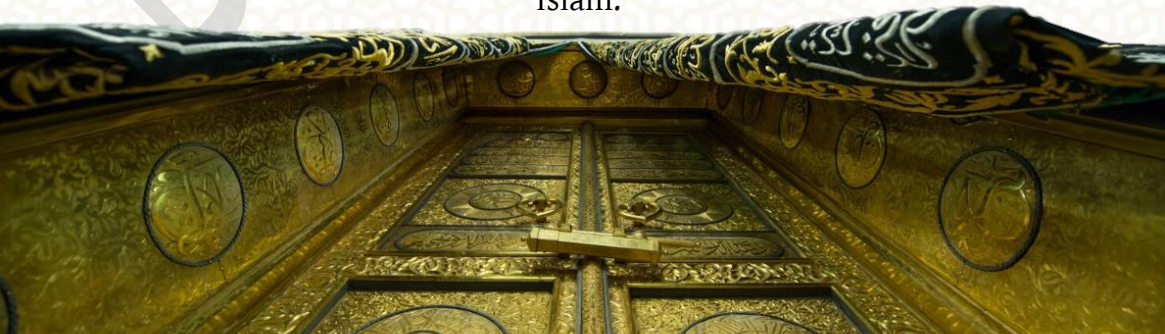
فَأْتَيْنَا بِهِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا فِيهِ مِنْ حَاطِبِ بْنِ
أَبِي بَلْتَعَةَ إِلَى أَنَاسٍ مِنَ الْمُشْرِكِينَ مِنْ أَهْلِ مَكَّةَ يُخْبِرُهُمْ بِبَعْضِ
أَمْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

We brought the letter to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and it contained a statement from Ḥāṭib ibn Abū Balta‘ah (رَضِيَ اللَّهُ عَنْهُ) to some of the

Makkan polytheists, informing them of some of the intentions of Rasūlullāh ﷺ.

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 أَخْتِذَ عِنْدَهُمْ يَدًا يَحْمُونَ بِهَا قَرَابَتِي وَمَا فَعَلْتُ
كُفْرًا وَلَا ارْتِدَادًا وَلَا رِضًا بِالْكَفْرِ بَعْدَ الْإِسْلَامِ.

Rasūlullāh ﷺ said, ‘O Ḥāṭib! What is this?’ Ḥāṭib replied, ‘O Rasūlullāh ﷺ! 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 صَدَقَكُمْ " .
 قَالَ عُمَرُ يَا رَسُولَ اللَّهِ دَعْنِي أُضْرِبْ عُنُقَ هَذَا الْمُنَافِقِ .
 قَالَ " إِنَّهُ قَدْ شَهِدَ بَدْرًا وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ أَنْ يَكُونَ قَدْ أَطَّلَعَ
 عَلَى أَهْلِ بَدْرٍ فَقَالَ اْعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ " .

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘Ḥāṭib 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 Ḥāṭib رَضِيَ اللَّهُ عَنْهُ who Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had sent to the king of Alexandria with his letter.

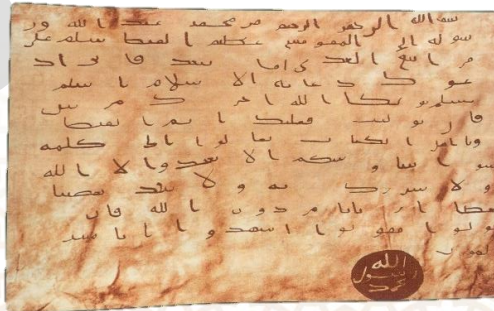


Figure 2 - Letter to Muqawqis

The Letter of Ḥāṭib ibn Abū Balta‘ah رَضِيَ اللهُ عَنْهُ

The letter which was sent by Ḥāṭib ibn Abū Balta‘ah رَضِيَ اللهُ عَنْهُ 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
جاءكم بجيش كالليل يسير كالليل فوالله لو جاء وحده
لنصره الله وانجز 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 سبحانه وتعالى sent down the following Revelation regarding this incident:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ
إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ
وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جِهَدًا فِي سَبِيلِي
وَأُتْبِعَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا
أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١﴾
إِنْ يَتَّقُوكُمْ يُكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ
وَأَلْسِنَتَهُم بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ﴿٢﴾
لَنْ نَنْفَعَكُمْ أَرْحَامَكُمْ وَلَا أَوْلَادَكُمْ يَوْمَ الْقِيَامَةِ يَفْصِلُ
بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣﴾ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ
فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا
تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ
وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ ²

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 yourselves (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 Banū Sulaym and 1,000 from the Banū Muzaynah. 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 the Muslim army 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 just 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 whilst ‘Abbās رَضِيَ اللهُ عَنْهُ was living in Makkah, he 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 (‘Abbās رَضِيَ اللهُ عَنْهُ), 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.



Figure 3 - Al-Abwā’

Abū Sufyān ibn Ḥārith was the paternal cousin and the milk brother of Rasūlullāh ﷺ. Both had been wet nursed by Ḥalimah رَضِيَ اللَّهُ 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 ‘Abd al-Muṭṭalib, so he was also the paternal cousin of Rasūlullāh ﷺ. 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 اللهُ عَنْهَا told Rasūlullāh صَلَّى اللهُ 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 اللهُ 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 اللهُ عَنْهَا and the regret shown by both his cousins, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ granted them permission to meet him. They both embraced Islām and joined the Muslim army which was going towards Makkah.

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

³ (٩١) قَالُوا تَاللّٰهِ لَقَدْ ءَاثَرَكَ اللّٰهُ عَلَيْنَا وَاِنْ كُنَّا لَخٰطِئِيْنَ

³ Sūrah Yūsuf Verse 91

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

Abū Sufyān ibn Ḥārith رَضِيَ اللهُ عَنْهُ also said some lines of poetry as a means of seeking forgiveness for the actions he had committed against Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied:

قَالَ لَا تَثْرِبَ عَلَيْكُمْ الْيَوْمَ يَغْفِرُ اللهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّحِيمِينَ⁴

“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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was fasting as well as his Companions رَضِيَ اللهُ عَنْهُمْ. When they reached Qudayd, on the thought that the Companions رَضِيَ اللهُ عَنْهُمْ were finding it difficult to fast, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ broke his fast. Upon seeing Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ break his fast, the Companions رَضِيَ اللهُ عَنْهُمْ also broke their fast as well.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left Qudayd and reached Marr al-Zahrān at ‘Ishā’ time. They set up camp for the night and Rasūlullāh



⁴ Sūrah Yūsuf Verse 92

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ordered this to be done.

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



Figure 4 - Marr al-Zahrān

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 group of Qurayshis and arrested them right away. The group asked the night watchmen, who was in this army. They replied that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Companions رَضِيَ اللهُ عَنْهُمْ were amongst them.



Whilst they were talking, ‘Abbās رَضِيَ اللهُ عَنْهُ went past on the mule of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and heard their voices. ‘Abbās رَضِيَ اللهُ عَنْهُ recognised the voice of Abū Sufyān and said, ‘How sorrowful this is for you, this is the army of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.’ ‘Abbās رَضِيَ اللهُ عَنْهُ advised Abū Sufyān that it would be best if the Quraysh sought peace and obeyed Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Abū Sufyān says that he heard the voice of ‘Abbās رَضِيَ اللهُ 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 اللهُ عَنْهُ told Abū Sufyān to get on the back of his mule, so he could take him to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and seek safety for him.

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

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

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ordered ‘Abbās رَضِيَ اللهُ 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 اللهُ عَنْهُ.



Meanwhile Ḥakīm ibn Ḥizām and Budayl ibn Warqā’ came to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and embraced Islām. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

As per the instructions of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, in the morning ‘Abbās رَضِيَ اللهُ عَنْهُ took Abū Sufyān to see him. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ addressed him and said, ‘O Abū Sufyān, isn’t it about time that you believe 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.

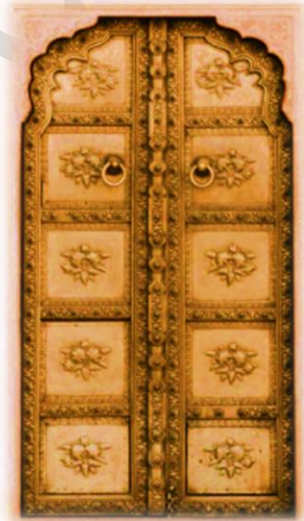


Abū Sufyān embraces Islām

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 سُبْحَانَهُ وَتَعَالَى.

After Abū Sufyān رَضِيَ اللهُ عَنْهُ embraced, ‘Abbās رَضِيَ اللهُ عَنْهُ addressed Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said that Abū Sufyān رَضِيَ اللهُ عَنْهُ 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, 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 Al-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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 his nephew’s kingdom had increased. ‘Abbās رَضِيَ اللهُ عَنْهُ said, this wasn’t kingship, but Prophethood.

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

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 ibn ‘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 اللَّهُ عَنْهُ became frightened and asked who these people were. ‘Abbās رَضِيَ اللَّهُ عَنْهُ said these were the Muhājirūn and the Anṣār.

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ of what Sa‘ad ibn ‘Ubādah رَضِيَ اللَّهُ عَنْهُ had said.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied:

يا ابا سفيان اليوم يوم المرحمه يعز الله فيه قريشا

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

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ further said what Abū Sufyān رَضِيَ اللَّهُ عَنْهُ had heard from Sa‘ad ibn ‘Ubādah رَضِيَ اللَّهُ عَنْهُ was incorrect 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is coming with a large army. He advised them no one had the strength to challenge him, so they should accept Islām, and they will stay safe.

Abū Sufyān رَضِيَ اللهُ عَنْهُ then mentioned the conditions of sanctuary that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had given:

- Whoever enters Al-Masjid al-Ḥarām, will be safe
- Whoever enters his (Abū Sufyān's رَضِيَ اللهُ عَنْهُ) home, will be safe
- Whoever enters their own house and keeps their doors shut or lays down their arms, will also be safe

Upon hearing the words of Abū Sufyān رَضِيَ اللهُ عَنْهُ, his wife Hind, addressed the people and told them he had become mad and did not know what he is saying. As the people started to gather around them, Abū Sufyān رَضِيَ اللهُ عَنْهُ told them not to be taken in by her words. He said 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 Hind 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 رَضِيَ اللهُ عَنْهُ, they started to run. Some towards Al-Masjid al-Ḥarām and others towards their own houses. Soon the Muslim army led by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would enter the blessed city.

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 مَبْحَاهُ 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 مَغْفَلٍ يَقُولُ
رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ فَتْحِ مَكَّةَ عَلَى نَاقَتِهِ
وَهُوَ يَقْرَأُ سُورَةَ الْفَتْحِ يُرْجِعُ⁵

‘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, 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 lowered his head.

⁵ Ṣaḥīḥ al-Bukhārī 4281

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 battalions 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 Khālīd 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. The order was to only fight those who tried to fight with them.

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 Qays ibn Saʿad ibn ʿUbādah رَضِيَ اللهُ عَنْهُ who led that part of the army.

Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ was ordered to enter Makkah from Al-Līṭ, 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 ‘Ubaydah ibn al-Jarrāḥ رَضِيَ اللهُ عَنْهُ entered Makkah ahead of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, who entered from Adhākhir, until he was in the upper part of Makkah. A tent was raised for him there.

A detailed map is also provided in Al-Aṭlas Tārīkhī Li-Sirat al-Rasūl⁶.

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:

| Arrow colour | Path of: |
|--------------|--|
| Green | Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ |
| Blue | Abū ‘Ubaydah ibn al-Jarrāḥ رَضِيَ اللهُ عَنْهُ |
| Purple | Zubayr ibn al-‘Awwām رَضِيَ اللهُ عَنْهُ |
| Yellow | Qays ibn Sa‘ad ibn ‘Ubādah رَضِيَ اللهُ عَنْهُ |
| Red | Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ |

⁶ Al-Aṭlas Tārīkhī Li-Sirat al-Rasūl page 355



Figure 5 – 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.



The House of
Umm Ḥānī bint
Abū Ṭālib رَضِيَ اللهُ عَنْهَا

Figure 6 - 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 Rakʿāh Ṣalāh at mid-morning time. The Scholars have called this Prayer, Ṣalāt al-Faṭḥ, meaning the ‘Prayer of Victory’. After this, it became the practice of the leaders of Islām, whenever they were victorious over a city, they would read 8 Rakʿāh Ṣalāh to give thanks to Allāh سُبْحَانَهُ 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 اللهُ عَنْهُ wanted to harm them. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told her that whoever she had given refuge to, he had also given them refuge. ‘Alī رَضِيَ اللهُ عَنْهُ would not harm them.

The Valley of Abū Ṭālib

After finishing his Ṣalāh, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made his way to Shi‘ab Abī Ṭālib, the valley of Abū Ṭālib, where his tent had been set up.

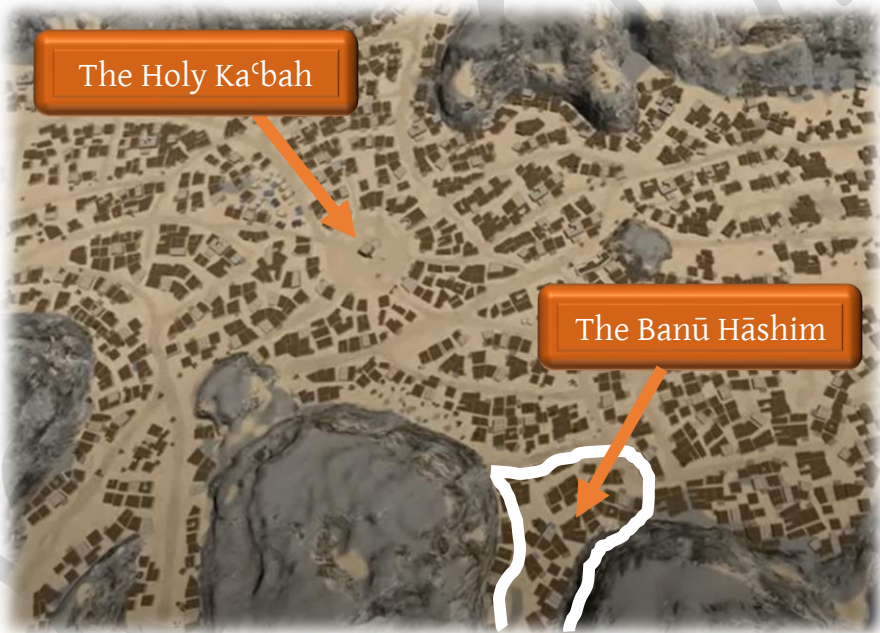


Figure 7 - The Valley of Abū Ṭālib (Image courtesy of Binimad al-Ateeqi (Binimad.com))

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 8 - 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 اللهُ عَنْهُمْ asked him where he would like to stay. 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, ‘Ikrimah ibn Abū Jahl, and Suhayl ibn ‘Amr 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.

Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ arrived with his battalion and a confrontation took place between the two sides. Two soldiers from the cavalry of Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ were martyred.

Their names were Khunays ibn Khālīd ibn Rabī‘āh and Kurz ibn Jābir Fihrī رَضِيَ اللهُ عَنْهُمَا. Ibn Ishāq mentions that Salamah ibn al-Maylā’ 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.

Khālīd 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 ‘Abd Manāt and the clan of Hudhayl, along with some others, also gathered to confront the Muslim army. When Khālīd 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 as 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.

The Names of the Martyrs of the Conquest of Makkah

| Name | Muhājir/Anṣār |
|--|---------------|
| Khunays ibn Khālid رَضِيَ اللهُ عَنْهُ | Muhājir |
| Kurz ibn Jābir Fihri رَضِيَ اللهُ عَنْهُ | Anṣār |
| Salamah ibn al-Maylā رَضِيَ اللهُ عَنْهُ | |

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ enters Al-Masjid al-Ḥarām.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ entered the Masjid and performed 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 carried 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, 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.

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 Zamzam. 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, whilst standing at the doors of the Ka‘bah, addressed the people.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ began by mentioning there is no God but Allāh سُبْحَانَهُ وَتَعَالَى and He has fulfilled the promise He had made and helped His servant, and He defeated all the enemies alone.

All the customs from before, be they physical or monetary, were now void, except looking after the Ka‘bah and giving Zamzam water to the pilgrims. They would remain.

The blood writ of a person who accidentally gets killed with a stick or whip would be 100 camels, out of which 40 camels should be pregnant.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then addressed the Quraysh and said that Allāh سُبْحَانَهُ وَتَعَالَى has abolished feeling pride for 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 وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا
وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَى
إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾⁷

“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.”

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

لَا تَثْرِبَ عَلَيْكُمْ الْيَوْمَ
إِذْهَبُوا فَانْتُمُ الطَّلَاءُ

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

⁷ Sūrah al-Ḥujrāt Verse 13

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

‘Alī رَضِيَ اللهُ عَنْهُ requested that the keys be given to him, so as well as giving Zamzam 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 الْأَمَانَتِ إِلَىٰ أَهْلِهَا⁸

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

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 his progeny, in his 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.



Figure 9 - The lock on the door of the Ka‘bah

⁸ Sūrah al-Nisā’ Verse 58

The Adhān

The time for 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 Masjid. Among them were Abū Sufyān رَضِيَ اللهُ عَنْهُ, ‘Attāb ibn Usayd, Khālīd ibn Usayd, and Ḥārīth ibn Hishām.

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

Ḥārīth said, if he knew for certainty that he, meaning Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was on the truth, then he would follow him.

Abū Sufyān رَضِيَ اللهُ عَنْهُ said he would not be saying anything. If he did say something, then Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ will be informed of this through Revelation.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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.

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

After embracing, ‘Attāb ibn Usayd رَضِيَ اللهُ عَنْهُ was made the governor of Makkah.

‘Attāb ibn Usayd رَضِيَ اللهُ عَنْهُ

‘Attāb ibn Usayd رَضِيَ اللهُ عَنْهُ was only 21 years old when he entered Islām and his wage as governor was set to one dirham per day.

Upon this ‘Attāb 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.’

‘Attāb 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, ‘Attāb 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 imitating 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 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 وبارك 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, if he could become the Mu’adhin for Makkah. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ accepted his request.

Abū Maḥdhūrah رَضِيَ اللهُ عَنْهُ then informed ‘Attāb 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ completed his Ṭawāf, he went to Aṣ-Ṣafā' and faced the House of Allāh سُبْحَانَهُ وَتَعَالَى. He continued praising Allāh سُبْحَانَهُ وَتَعَالَى and supplicated to Him for a long while.

A group of the Anṣār were with him at the time and they started to say that Allāh سُبْحَانَهُ وَتَعَالَى has liberated the city of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 سُبْحَانَهُ وَتَعَالَى informed Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ about this through divine Revelation.



It was the habit of the Companions رَضِيَ اللهُ عَنْهُمْ to not look at Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ whilst Revelation was descending upon him. When the Revelation was complete, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked the Anṣār if they had said these words and they replied in the affirmative.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ informed them it would definitely not happen. He is the slave of Allāh سُبْحَانَهُ وَتَعَالَى and His Messenger. He emigrated by the command of Allāh سُبْحَانَهُ وَتَعَالَى. His (Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that they feared the light which had lit them would be taken away from them.

The Anṣār 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 protective. 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:

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ ۖ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعَصِينَكَ فِي مَعْرُوفٍ
فَبَايِعَهُنَّ وَأَسْتَغْفِرَ لَهُنَّ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٢﴾⁹

“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)

⁹ 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 Sharī‘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 اللهُ عَنْهَا
- ❖ Umm Ḥabībah bint ‘Āṣ ibn Umayyah رَضِيَ اللهُ عَنْهَا
- ❖ Arwāh bint Abū al-‘Īṣ رَضِيَ اللهُ عَنْهَا
- ❖ ‘Ātikah bint Abū al-‘Īṣ رَضِيَ اللهُ عَنْهَا
- ❖ Hind bint ‘Utbah رَضِيَ اللهُ عَنْهَا, the wife of Abū Sufyān رَضِيَ اللهُ عَنْهُ

The Pledge of Hind رَضِيَ اللهُ عَنْهَا

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

Hind رَضِيَ اللهُ عَنْهَا came to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and asked him upon what was he taking a pledge. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, to abstain from taking partners with Allāh سُبْحَانَهُ وَتَعَالَى. Hind رَضِيَ اللهُ عَنْهَا then said to Rasūlullāh صَلَّى اللهُ 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 اللهُ عَلَيْهِ وَسَلَّمَ then said to Hind رَضِيَ اللهُ عَنْهَا, that she should also not steal. Hind رَضِيَ اللهُ عَنْهَا replied that she took some things from her husband’s (Abū Sufyān رَضِيَ اللهُ عَنْهُ) wealth, but she did not know whether this was stealing or not. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told her that what had passed, was forgiven and she was allowed to take

from her husband’s wealth according to her, and her children’s basic needs.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said, to also not commit adultery. Hind رَضِيَ اللهُ عَنْهَا said, how could a noble woman commit adultery? Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said, to not kill their children. Hind رَضِيَ اللهُ عَنْهَا said 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said, she should not slander anyone. Hind رَضِيَ اللهُ عَنْهَا said it was very bad to slander anyone and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was the one who was commanding them with righteousness, noble qualities and character.

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

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then asked ‘Umar رَضِيَ اللهُ عَنْهُ to take the pledge from her. After she pledged her allegiance, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ supplicated for her forgiveness.

Hind رَضِيَ اللهُ عَنْهَا told Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 اللهُ عَنْهُمْ, climbed upon Aṣ-Ṣafā’ 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 ﷺ fought in it, then say to them that Allāh ﷻ 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 ﷺ gave one hundred camels to the family of the Hudhaylī who had been killed by the person from the Khuzā‘ah.



The Houses of the Muhājirūn

When the Muhājirūn of Makkah had left the city and migrated to Madīnah, all their properties, houses and buildings had been taken over by the Quraysh.

Rasūlullāh ﷺ had been addressing the people and concluded his sermon. He was stood by the doors of the Ka‘bah when one of the Muhājirūn, Abū Aḥmad ibn Jaḥsh رَضِيَ اللهُ عَنْهُ, got up and wanted to ask about his house which Abū Sufyān رَضِيَ اللهُ عَنْهُ had sold for 400 dirhams.

Rasūlullāh ﷺ called Abū Aḥmad ibn Jaḥsh رَضِيَ اللهُ عَنْهُ and said something quietly to him. As soon as he heard the words of Rasūlullāh ﷺ, he stayed quiet.

Abū Aḥmad ibn Jaḥsh رَضِيَ اللهُ عَنْهُ was asked later, what did Rasūlullāh ﷺ say to you? He replied that Rasūlullāh ﷺ told him if he stayed patient, it would be better for him and in exchange he will get a house in Jannah. Abū Aḥmad ibn Jaḥsh رَضِيَ اللهُ عَنْهُ then told Rasūlullāh ﷺ that he would be patient.



Apart from Abū Aḥmad ibn Jaḥsh رَضِيَ اللهُ عَنْهُ, some other Muhājirūn also desired their houses to be returned to them. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told them the wealth which had gone in the path of Allāh سُبْحَانَهُ وَتَعَالَى, he would not prefer its return. As soon as they heard this, all the Muhājirūn remained quiet and made no mention of the houses again. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself did not even mention anything about the house he was born in, or the house in which he married Khadijah رَضِيَ اللهُ عَنْهَا.



Figure 10 - The Houses of Makkah ((Image courtesy of Binimad al-Ateeqi (Binimad.com))

In the following section, the locations of the houses of the prominent personalities of the time in Makkah are shown.

Dār al-Nadwah and the House of Umm Ḥānī رَضِيَ اللهُ عَنْهَا

Dār al-Nadwah was the meeting house of the Quraysh, where all the important decisions were made. It was located almost directly opposite the Ḥaṭīm.



Figure 11 - The Residences around the Ka'bah ((Image courtesy of Binimad al-Ateeqi (Binimad.com))

Umm Ḥānī رَضِيَ اللهُ عَنْهَا, the cousin sister of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also lived very close to the Ka'bah. It was in this place that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was sleeping on the night of Al-Isrā wal-Mi'rāj when he was taken by the Angels on the miraculous journey to Al-Masjid al-Aqṣā' and then onto the Heavens.

The Houses of Khadijah رَضِيَ اللهُ عَنْهَا and Abū Sufyān رَضِيَ اللهُ عَنْهُ

On the base of the mountain Al-Marwah, were several houses. One of these belonged to Khadijah رَضِيَ اللهُ عَنْهَا, the wife of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Another belonged to Abū Sufyān رَضِيَ اللهُ عَنْهُ, one of the Qurayshi leaders who embraced Islām during the liberation of Makkah.

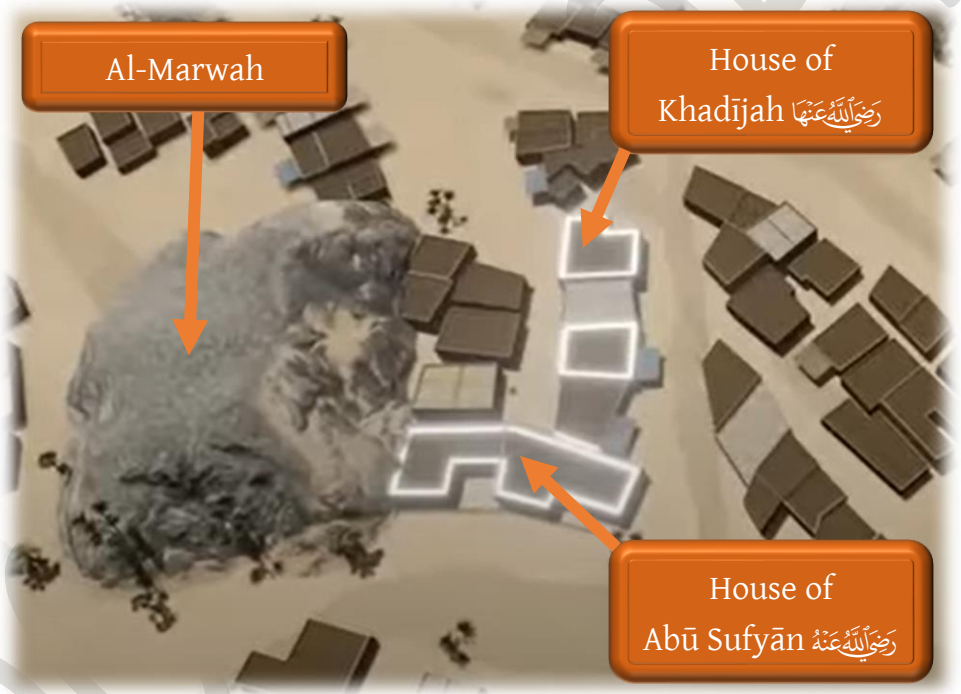


Figure 12 - The Residences near al-Marwah ((Image courtesy of Binimad al-Ateeqi (Binimad.com))

The Houses of the Banū Hāshim

Located to the east of Al-Marwah, was the area where the tribe of Banū Hāshim resided. The sons of ‘Abd al-Muṭṭalib had their houses in this area, one of which was the birthplace of Rasūlullāh ﷺ.

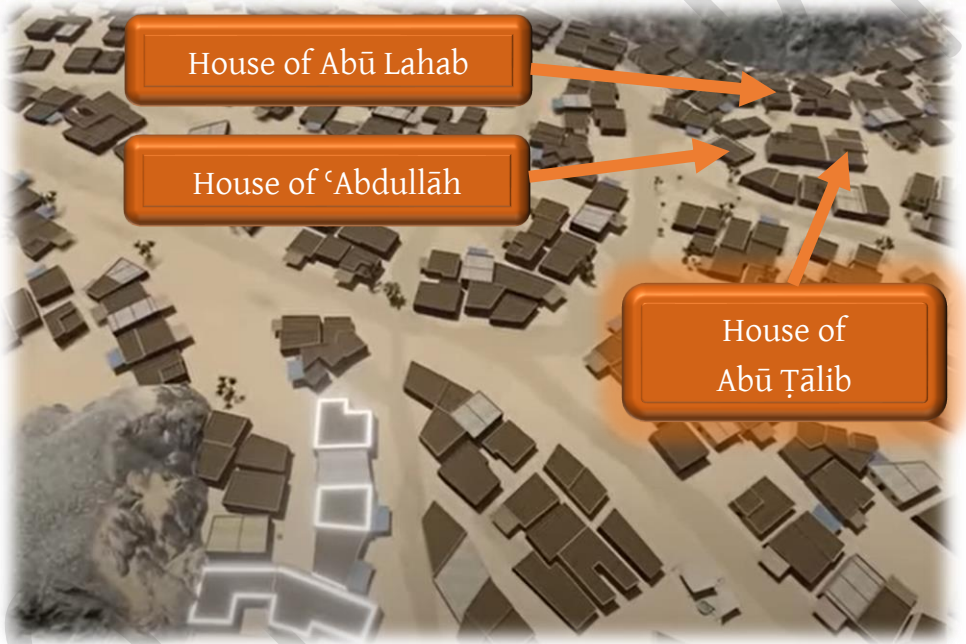


Figure 13 - The Residences of the Banū Hāshim ((Image courtesy of Binimad al-Ateeqi (Binimad.com))

The birthplace of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has now been converted into a library as can be seen below:



Figure 14 - The birthplace of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

The present-day location of the birth place of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ can be seen in the map below to the right, denoted by the orange circle:

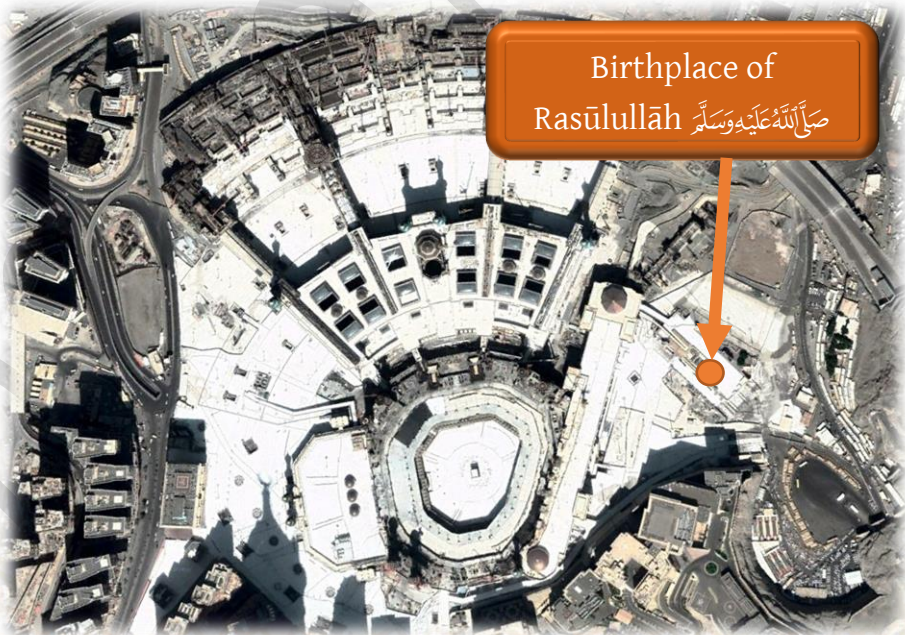


Figure 15 - Present day location of the birthplace of Rasūlullāh

The Houses of Abū Bakr رَضِيَ اللهُ عَنْهُ and Al-Khaṭṭāb

In the valley which lies west of the Ka‘bah, were the houses of Abū Bakr رَضِيَ اللهُ عَنْهُ and Al-Khaṭṭāb, the father of ‘Umar رَضِيَ اللهُ عَنْهُ.

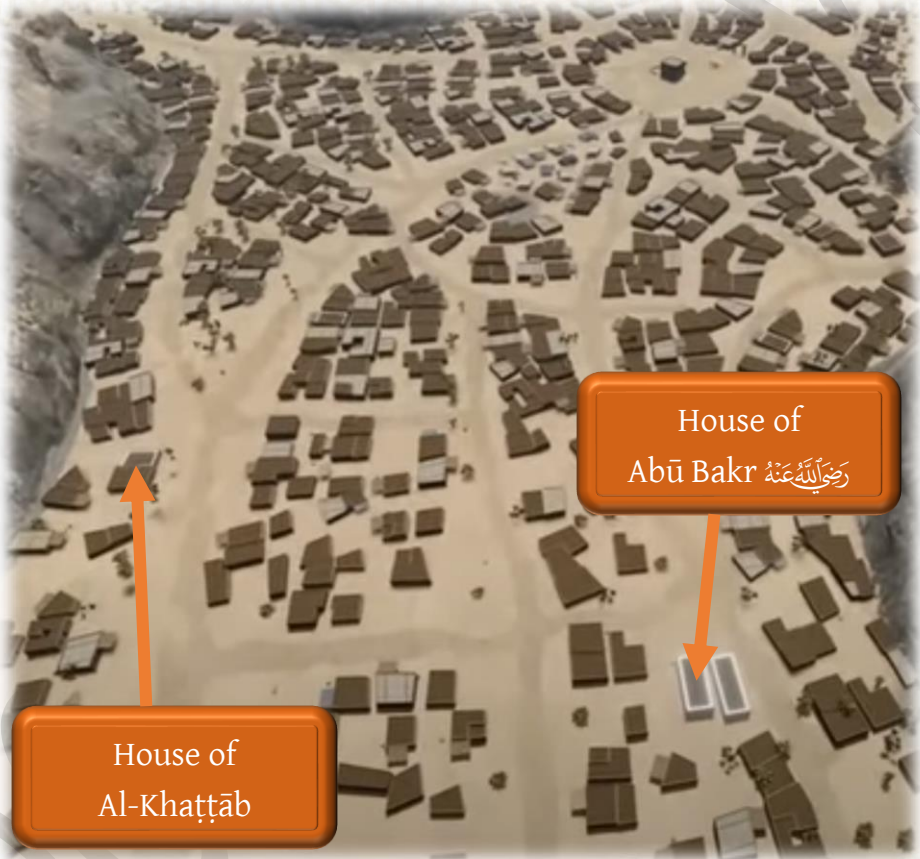


Figure 16 - The Residences of Abū Bakr رَضِيَ اللهُ عَنْهُ and Al-Khaṭṭāb ((Image courtesy of Binimad al-Ateeqi (Binimad.com))

The Exclusions from the General Pardon

On the day of the liberation of Makkah, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had given security to all who were in the house of Abū Sufyān رَضِيَ اللهُ عَنْهُ, all who were in Al-Masjid al-Ḥarām and all who stayed in their houses with their doors shut. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had forgiven many people who had caused him and the other Muslims harm, however there were several people who were guilty of serious crimes. In total, there were 15 or 16 such people, which the general amnesty didn't include.

‘Abdullāh ibn Khaṭal

‘Abdullāh ibn Khaṭal had embraced Islām and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had sent him as an ‘Āmil, to go and collect the Ṣadaqāt, charity from the people. He had one slave with him and one Anṣār. During the journey, the small group stopped at a place and ‘Abdullāh ibn Khaṭal told the slave to prepare some food. The slave fell asleep. When ‘Abdullāh ibn Khaṭal saw the food had not been prepared, he became angry and murdered the slave.

‘Abdullāh ibn Khaṭal realised that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ will make him answer for his crime, so he left Islām and joined the Quraysh in Makkah. He also took the camels which had been collected as Ṣadaqāt with him.



‘Abdullāh ibn Khaṭal started to write poetry, ridiculing Rasūlullāh ﷺ and he would command his slave girls to sing the poems he had written.

On the day of the liberation of Makkah, ‘Abdullāh ibn Khaṭal went to the Ka‘bah and held onto its cloth, trying to find a way to escape punishment for his crimes. His efforts were in vain. The sentence was passed on him by Abū Barzā Aslamī and Sa‘ad ibn Hurayth رَضِيَ اللهُ عَنْهُمَا between Al-Ḥajr al-Aswad and Maqām Ibrāhīm.



Qurtanā and Quraybah

Qurtanā' and Quraybah were two female slaves who belonged to 'Abdullāh ibn Khaṭal. When the polytheists of Makkah would gather, they would sing poems ridiculing Rasūlullāh ﷺ.

One of them sought security from Rasūlullāh ﷺ, which was granted. She then embraced Islām. With regards to the other slave, sentence was passed on her.

Sārah

Sārah was a female slave belonging to someone from the Banū al-Muṭṭalib. She also used to sing poems, mocking Rasūlullāh ﷺ.

There is a difference of opinion as to what happened to her. Some say she embraced Islām and remained alive till the time of 'Umar Ṛَضِيَ اللهُ عَنْهُ. The other opinion is that sentence was passed on her.

This is the same woman who Ḥāṭib ibn Abū Balta'ah Ṛَضِيَ اللهُ عَنْهُ had given a letter to deliver to the Quraysh, informing them of the plan of Rasūlullāh ﷺ to march on Makkah.



Al-Ḥuwayrith ibn Nuqaydh

Al-Ḥuwayrith was a poet who wrote poems ridiculing Rasūlullāh ﷺ. ‘Alī رَضِيَ اللَّهُ عَنْهُ passed sentence on him. In Ibn Hishām, it mentions that he was one of the people who caused problems to Rasūlullāh ﷺ.

Miqyas ibn Ḥubābah

Miqyas had initially embraced Islām. In the Battle of Dhū Qirad, an Anṣārī accidentally killed his brother Hishām, thinking he was one of the enemy. Rasūlullāh ﷺ gave the order for blood money to be paid.

Miqyas took the blood money, then murdered the Anṣārī. He then turned his back on Islām and left for Makkah. On the day of the liberation of Makkah, he was also one of the people who was not included in the general amnesty. Sentence was passed on him by Ghayla ibn ‘Abdullāh al-Laythi رَضِيَ اللَّهُ عَنْهُ.

‘Abdullāh ibn Sa‘ad ibn Abū Sarah رَضِيَ اللَّهُ عَنْهُ

‘Abdullāh ibn Sa‘ad ibn Abū Sarah was the milk brother of ‘Uthmān ibn ‘Affān رَضِيَ اللَّهُ عَنْهُ. At one time he used to be one of the scribes of Rasūlullāh ﷺ and wrote the Revelation.

‘Abdullāh ibn Sa‘ad left Islām and went back to the Quraysh. On the day of the liberation of Makkah, to save his own life, he went and hid.

‘Uthmān رَضِيَ اللَّهُ عَنْهُ went with him to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. At the time, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was taking pledges off the people. ‘Uthmān رَضِيَ اللَّهُ عَنْهُ said, ‘O Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, ‘Abdullāh is here, take a pledge from him as well.’ Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remained quiet for a while. ‘Uthmān رَضِيَ اللَّهُ عَنْهُ repeated his request again and again, then Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took the pledge of ‘Abdullāh ibn Sa‘ad.

‘Abdullāh ibn Sa‘ad رَضِيَ اللَّهُ عَنْهُ embraced Islām truthfully and later on in life also became a governor in Egypt, during the times of ‘Umar رَضِيَ اللَّهُ عَنْهُ and ‘Uthmān رَضِيَ اللَّهُ عَنْهُ. In the time of the Khilāfah of ‘Uthmān رَضِيَ اللَّهُ عَنْهُ, he won a great victory in Africa. When the bounty was distributed, each person received 3,000 Dinārs.



After the passing away of ‘Uthmān رَضِيَ اللَّهُ عَنْهُ, he stayed away from the conflict which followed and didn’t pledge allegiance to either Mu‘āwiyah or ‘Alī رَضِيَ اللَّهُ عَنْهُمَا. He passed away in Asqalān, during the latter time of the Khilāfah of Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ.

Regarding his death, there is a strange incident which has been recorded. One morning he woke up and made a supplication to Allāh سُبْحَانَهُ وَتَعَالَى as follows:

اللهم اجعل اخر عملي الصبح

‘O Allāh, make my last action, be in the morning.’

‘Abdullāh ibn Sa‘ad رَضِيَ اللهُ عَنْهُ made Wuḍū and led Ṣalāh. He performed one Salām on his right and when he went to perform Salām on his left, his soul left his body.

‘Ikrimah ibn Abū Jahl رَضِيَ اللهُ عَنْهُ

‘Ikrimah ibn Abū Jahl, like his father, was also a staunch enemy of Islām. After the liberation of Makkah, he fled to Yemen.

‘Ikrimah’s wife, Umm Ḥakīm رَضِيَ اللهُ عَنْهَا had embraced Islām and asked Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to give security to her husband. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ accepted her request right away.

Meanwhile, ‘Ikrimah reached the coast. He boarded a boat and tried to leave, but a cold wind came and stopped the boat from going anywhere. ‘Ikrimah invoked Al-Lāt and Al-‘Uzzā’ for help. Al-Lāt and Al-‘Uzzā’ were two of the main pagan goddesses. The third was Manāt.

The people on the boat told him that Al-Lāt and Al-‘Uzzā’ would be of no help to him now. He should rather call Allāh

سُبْحَانَكَ وَتَعَالَى



At that moment, ‘Ikrimah made a sincere oath with Allāh *سُبْحَانَهُ وَتَعَالَى* and said:

‘O Allāh, I am making an oath with You, that if You relieve me from this difficulty, I will go to Muḥammad *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ* and put my hand in his hand. I will certainly find him pardoning, forgiving and noble.’

‘Ikrimah’s wife, Umm Ḥakīm *رَضِيَ اللهُ عَنْهَا* now arrived and told him she had come from Muḥammad *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ* who was the best and most virtuous person, mindful of maintaining family ties. She told him not to destroy himself as she had got security from Rasūlullāh *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ* for him.

Upon hearing this, ‘Ikrimah went with his wife back to Makkah. Before he arrived, Rasūlullāh *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ* told the Companions *رَضِيَ اللهُ عَنْهُمْ*, ‘Ikrimah is coming as a believer, so do not say anything bad about his father (Abū Jahl). By saying bad things about the deceased, you can hurt the living.’

‘Ikrimah arrived and stood in front of Rasūlullāh *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ*. His wife Umm Ḥakīm *رَضِيَ اللهُ عَنْهَا* was also standing veiled, to the side.

‘Ikrimah said, ‘This is my wife, she has said you have given me security.’ Rasūlullāh *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ* said, ‘She has said the truth, I have

given you security.’ ‘Ikrimah then asked, ‘What do you call towards?’.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘Bear witness that Allāh سُبْحَانَهُ وَتَعَالَى is One, there is no God other than Him, and I am Allāh’s Messenger, and establish Ṣalāh and discharge Zakāt.’ Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also mentioned some other factors regarding Islām.

‘Ikrimah replied that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had invited him towards matters which were good and liked. He mentioned that even before he called people towards Islām, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was the most truthful of them in speech and the most virtuous.

After this ‘Ikrimah read the Shahādah:

أشهد أن لا اله الا الله و أن محمدا عبده و رسوله

‘I bear witness that there is no God, but Allāh and Muḥammad is His slave and His Messenger.’

‘Ikrimah رَضِيَ اللهُ عَنْهُ said he was making Allāh سُبْحَانَهُ وَتَعَالَى his witness and all those who are present, that he was a Muslim, a Mujāhid and a Muhājir.

‘Ikrimah رَضِيَ اللهُ عَنْهُ then asked Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to ask forgiveness for him, which he did. He took an oath on Allāh

سُبْحَانَهُ وَتَعَالَى and said that the amount he used to spend leading people away from Allāh سُبْحَانَهُ وَتَعَالَى, he would now spend double in inviting them towards Allāh سُبْحَانَهُ وَتَعَالَى. And the way he used to fight against Allāh سُبْحَانَهُ وَتَعَالَى and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he would make double the effort fighting in the cause of Allāh سُبْحَانَهُ وَتَعَالَى. He would also go to those places where he stopped people from going towards the path of Allāh سُبْحَانَهُ وَتَعَالَى and now invite them towards His path.

During the Khilāfah of Abū Bakr رَضِيَ اللَّهُ عَنْهُ, when the armies were sent out against the apostates, 'Ikrimah رَضِيَ اللَّهُ عَنْهُ led one of the battalions. He spent the rest of his life in the path of Allāh سُبْحَانَهُ وَتَعَالَى and was martyred in the battle of Ajnadayn during the Khilāfah of Abū Bakr رَضِيَ اللَّهُ عَنْهُ. There were more than 70 wounds on his body from swords and arrows.

Hubār ibn al-Aswad رَضِيَ اللَّهُ عَنْهُ

Hubār ibn al-Aswad caused the Muslims many problems. When the eldest daughter of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Zaynab رَضِيَ اللَّهُ عَنْهَا was migrating to Madīnah, he went with a group of Quraysh to try and stop her from leaving. He threw a spear at her which caused her to fall onto a rock. She was pregnant at the time and lost the baby she was carrying. Zaynab رَضِيَ اللَّهُ عَنْهَا also passed away some time later as a result from the illness, which followed this fall.

Hubār ibn al-Aswad came in the presence of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when he returned from Al-Ji'rānah and stood in front

of him. The Companions رَضِيَ اللَّهُ عَنْهُمْ informed Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ of his presence, saying this was Hubār ibn al-Aswad. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that he had seen him.

One of the Companions رَضِيَ اللَّهُ عَنْهُمْ, got up with the intention of striking Hubār, but Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stopped him and told him to sit down.

Hubār then got up and addressed Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He started by greeting Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as the Messenger of Allāh سُبْحَانَهُ وَتَعَالَى. He then testified that there was no God but Allāh سُبْحَانَهُ وَتَعَالَى and that Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was His Messenger. He continued his address by saying that he had fled with the intention of joining the non-Arabs but then remembered how Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ benefited others, maintained family relations, and pardoned those who had been ignorant to him. Allāh سُبْحَانَهُ وَتَعَالَى had guided them through Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and saved them from destruction.

Hubār رَضِيَ اللَّهُ عَنْهُ asked Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to forgive him for his ignorance and all the pain he had caused him. He admitted his sins and previous evil ways.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied to Hubār رَضِيَ اللَّهُ عَنْهُ and said he had pardoned him. Allāh سُبْحَانَهُ وَتَعَالَى had been kind to Hubār رَضِيَ اللَّهُ عَنْهُ and guided him towards Islām and embracing Islām wipes out all previous sins.

Waḥshī ibn Ḥarb رَضِيَ اللهُ عَنْهُ

Waḥshī ibn Ḥarb was an Abyssinian slave belonging to Jubayr ibn Muṭ‘im رَضِيَ اللهُ عَنْهُ. During the battle of Badr, the uncle of Jubayr رَضِيَ اللهُ عَنْهُ had been killed by Ḥamzah رَضِيَ اللهُ عَنْهُ. At that time, Jubayr رَضِيَ اللهُ عَنْهُ had not yet embraced. Jubayr رَضِيَ اللهُ عَنْهُ told Waḥshī he could earn his freedom if he killed Ḥamzah رَضِيَ اللهُ عَنْهُ. During the battle of Uḥud, Waḥshī killed Hamzah رَضِيَ اللهُ عَنْهُ and became a free man.

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came to Makkah, Waḥshī fled the city and reached Al-Ṭāif. Later he went to Madīnah, embraced Islām and asked for forgiveness.

During the Khilāfah of Abū Bakr رَضِيَ اللهُ عَنْهُ, Waḥshī رَضِيَ اللهُ عَنْهُ took part in the expeditions against Musaylimah al-Kadhdhāb. He wanted to make amends for killing Ḥamzah رَضِيَ اللهُ عَنْهُ.

قَالَ فَخَرَجْتُ مَعَ النَّاسِ فَكَانَ مِنْ أَمْرِهِ مَا كَانَ
قَالَ فَإِذَا رَجُلٌ قَائِمٌ فِي ثَلْمَةِ جِدَارٍ كَأَنَّهُ جَمَلٌ أَوْرَقٌ ثَائِرُ الرَّأْسِ
قَالَ فَرَمَيْتُهُ بِحَرْبَتِي فَأَضَعُهَا¹⁰

Waḥshī رَضِيَ اللهُ عَنْهُ said, ‘So I went out with the people and then the events took place concerning the battle. Suddenly I saw a man standing near a gap in a wall. He looked like an ash-coloured

¹⁰ Ṣaḥīḥ al-Bukhārī 4072

camel and his hair was dishevelled. So, I threw my spear at him, driving it into his chest.”

With the same spear Waḥshī رَضِيَ اللهُ عَنْهُ had killed Ḥamzah رَضِيَ اللهُ عَنْهُ, he also sent Musaylimah al-Kadhdhāb to his fate.

Waḥshī رَضِيَ اللهُ عَنْهُ used to say, that with his spear, he had killed the best of people, meaning Ḥamzah رَضِيَ اللهُ عَنْهُ and the worst of people, meaning Musaylimah al-Kadhdhāb.



Ka‘ab ibn Zuhayr رَضِيَ اللهُ عَنْهُ

Ka‘ab ibn Zuhayr was a renowned poet. He used to write poetry mocking Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. During the liberation of Makkah, he was also one of the people who was excluded from the general amnesty. As a result, he ran away from Makkah.

After some time, he came to Madīnah and embraced Islām. He then wrote some poetry praising Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This collection was known as ‘Bānat Su‘ād’.

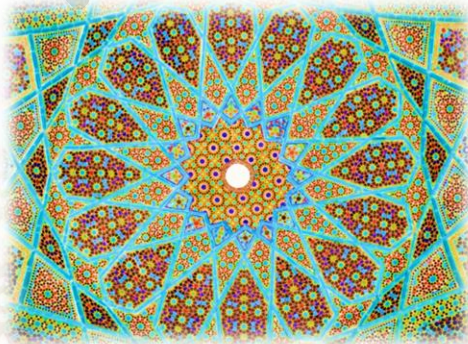


Ḥārith ibn Talāṭal

Ḥārith ibn Talāṭal used to mock Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. On the day of the liberation of Makkah, ‘Ali رَضِيَ اللهُ عَنْهُ passed sentence on him.

‘Abdullāh ibn al-Ziba‘ray رَضِيَ اللهُ عَنْهُ

‘Abdullāh ibn Ziba‘ray was another poet who used to write against Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He fled from Makkah and initially went to Najrān.



He presented himself in front of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, repented and embraced Islām. He then said some couplets asking for forgiveness, some of which were:

يا رسول الملك
إن لسانى راتق ما فتقت إذ أنا بور
امن اللحم والعظام برى
ثم قلبى الشهيد أنت النذير

O Messenger of The King!

My tongue will make up for the harm I caused you during
my days of destruction and heedlessness.

My flesh and bones have brought faith with my Lord.

Then my heart testifies that you are a warner.

Hubayrah ibn Abū Wahab Makhzūmī

Hubayrah ibn Abū Wahab Makhzūmī was another famous poet. He was the husband of Umm Ḥānī رَضِيَ اللهُ عَنْهَا, the cousin sister of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. On the day of the liberation, he fled to Najrān and passed away there in disbelief.

Hind bint ‘Utbah رَضِيَ اللهُ عَنْهَا

Hind bint ‘Utbah was the wife of Abū Sufyān رَضِيَ اللهُ عَنْهُ. She was the same woman who desecrated the body of Hamzah رَضِيَ اللهُ عَنْهُ on the day of Uḥud. She caused Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ many problems. She was among the women who were excluded from the amnesty on the day of the liberation of Makkah.

She presented herself in front of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and asked for forgiveness. She then embraced Islām.

When Hind رَضِيَ اللهُ عَنْهَا returned home, she broke all her idols into pieces, and said, ‘I swear by Allāh, it was because of you we were deceived.’

From the people who were excluded from the amnesty, those who admitted their mistakes, sought forgiveness, and embraced Islām were given security. Even though they had been responsible for causing much trouble to the Muslims, even personal harm to the family of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, his mercy was in full display.

The Islām of Abū Quḥāfah رَضِيَ اللهُ عَنْهُ

The father of Abū Bakr رَضِيَ اللهُ عَنْهُ was called Abū Quḥāfah. He lived in Makkah and had not embraced Islām up to this point. Abū Bakr رَضِيَ اللهُ عَنْهُ brought his father to see Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ whilst he was in Masjid.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told Abū Bakr رَضِيَ اللهُ عَنْهُ that he should have left his father at home so he could have gone to see him himself. Abū Bakr رَضِيَ اللهُ عَنْهُ replied and said it was better for his father to come and see Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ rather than the other way round.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed his blessed hand over the chest of Abū Quḥāfah and made him recite the Kalimah. Abū Quḥāfah رَضِيَ اللهُ عَنْهُ then entered the fold of Islām.

جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ أَتَى بِأَبِي قُحَافَةَ يَوْمَ فَتْحِ مَكَّةَ وَرَأْسُهُ
وَلِحْيَتُهُ كَالشَّعَامَةِ بَيَاضًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
غَيْرُوا هَذَا بِشَيْءٍ وَاجْتَنِبُوا السَّوَادَ¹¹

Jābir ibn ‘Abdullāh رَضِيَ اللهُ عَنْهُ reported that Abū Quḥāfah was brought (to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) on the day of the Conquest of Makkah and his head and beard were white like hyssop (a type of plant),

¹¹ Ṣaḥīḥ Muslim 2102b

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,
‘Change this with something but avoid black.’

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ congratulated Abū Bakr رَضِيَ اللهُ عَنْهُ when his father Abū Quḥāfah رَضِيَ اللهُ عَنْهُ became Muslim. Abū Bakr رَضِيَ اللهُ عَنْهُ told Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that he would have been more pleased if Abū Ṭālib, the uncle of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had embraced. Even though Abū Ṭālib looked after Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for many years, guidance was not written for him, and he passed away in disbelief.



The Islām of Ṣafwān ibn Ummayah رَضِيَ اللَّهُ عَنْهُ

Ṣafwān ibn Ummayah was one of the leaders of the Quraysh. His father Ummayah ibn Khalaf, a staunch enemy of Islām, had fallen in the battle of Badr.

On the day Makkah was liberated, Ṣafwān fled to Jeddah. ‘Umayr ibn Wahb رَضِيَ اللَّهُ عَنْهُ, who was the cousin of Ṣafwān, went to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and requested sanctuary for Ṣafwān.



Figure 17 - Jeddah

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ accepted his request and gave him his turban or sheet as a sign to show he had granted him security.

‘Umayr رَضِيَ اللَّهُ عَنْهُ then went to Jeddah and brought Ṣafwān to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Ṣafwān asked Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ if he had given him sanctuary and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said he had. Ṣafwān then asked Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ if he could be given respite for two months, so he could decide. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told him that he could have four months.

During the battle of Ḥunayn, Ṣafwān accompanied Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. After returning from this expedition, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave him many goats. Upon seeing this generous gesture, Ṣafwān took an oath on Allāh سُبْحَانَهُ وَتَعَالَى and said only a true Prophet could be so generous. He then embraced Islām.

The Islām of Suhayl ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made his first journey to Makkah after the migration with the intention of performing ‘Umrah, the Quraysh had not allowed him or the Muslims to enter the city. The Quraysh sent numerous representatives to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to negotiate a treaty. Amongst them was Suhayl ibn ‘Amr.

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to Makkah as the liberator, Suhayl sent his son ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to ask him for sanctuary on his behalf. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ accepted the request and furthermore, he told the Companions رَضِيَ اللَّهُ عَنْهُمْ to not stare at Suhayl in anger if they met him. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also said that Suhayl was an intelligent person and a person like him cannot remain ignorant of Islām.

Suhayl ibn ‘Amr embraced Islām after the battle of Ḥunayn in Al-Ji‘rānah, which is north east of Makkah. He promised that the amount of wealth he spent on the disbelievers would now be spent on the believers.

Later in life, Suhayl ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ went with his family to Shām to face the Romans. According to some reports he was martyred in the battle of Yarmūk. Other reports say he passed away during the plague of ‘Amwās which occurred around the 17th and or 18th year of Hijri.

The Islām of ‘Utbah and Mu‘attib رَضِيَ اللَّهُ عَنْهُمَا

It is narrated by ‘Abbās رَضِيَ اللَّهُ عَنْهُ when Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to liberate Makkah, he asked him where ‘Utbah and Mu‘attib, the sons of Abū Lahab were. ‘Abbās رَضِيَ اللَّهُ عَنْهُ could not see them, so he told Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ maybe they have also gone far away with the Quraysh who had absconded. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told ‘Abbās رَضِيَ اللَّهُ عَنْهُ to bring them to him.

‘Abbās رَضِيَ اللَّهُ عَنْهُ got on his mount and rode to ‘Urnah where he found them both. He then brought them in front of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ presented Islām to both of his cousins. They both accepted and pledged allegiance to him.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then got up and took them by their hands to the Multazam, which is the area between the door of the Ka‘bah and Al-Ḥajr al-Aswad, the black stone. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ spent a long time in supplication. He then finished and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ



was very happy. ‘Abbās رَضِيَ اللَّهُ عَنْهُ says he told Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, ‘May Allāh وَتَعَالَى keep you always happy, for I am seeing your happy face.’ Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘I asked my Sustainer to give me both of my uncle’s sons, ‘Utbah and Mu‘attib. Allāh وَتَعَالَى has given them both to me and gifted both to me.’

The Islām of Mu‘āwiyah رَضِيَ اللهُ عَنْهُ

There are some opinions that Mu‘āwiyah رَضِيَ اللهُ عَنْهُ, the son of Abū Sufyān رَضِيَ اللهُ عَنْهُ, also embraced Islām around this time during the liberation of Makkah. In fact, he had embraced Islām after the treaty of Al-Ḥudaybiyah but had kept his faith hidden. After the conquest of Makkah, he made his faith apparent.

Mu‘āwiyah رَضِيَ اللهُ عَنْهُ was also the brother of Umm Ḥabībah رَضِيَ اللهُ عَنْهَا, the wife of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, thus making him the brother-in-law of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Mu‘āwiyah رَضِيَ اللهُ عَنْهُ also became the leader of the Muslims after the Khilāfah of ‘Alī رَضِيَ اللهُ عَنْهُ.



Summary of the Conquest of Makkah

| | | |
|---|---|---------|
| Battle Number | 24 | |
| Name of the Battle | Conquest of Makkah | |
| Date of the Battle | 8AH | Ramaḍān |
| Reason for Expedition | The Quraysh broke the terms of the treaty of Al-Ḥudaybiyah by helping the Banū Bakr | |
| Location | Makkah | |
| Representative of Rasūlullāh ﷺ in charge of affairs in Madīnah | Abū Dhar al-Ghifārī رَضِيَ اللَّهُ عَنْهُ | |
| Standard Bearer for the Muslim Army | A group of Companions رَضِيَ اللَّهُ عَنْهُمْ carried the standards | |
| Leader of the enemy forces | Abū Sufyān ibn Ḥarb رَضِيَ اللَّهُ عَنْهُ | |
| Number of Muslims | 10,000 | |
| Number of enemy forces or information about them | The Quraysh & Banū Bakr | |
| Number of nights Rasūlullāh ﷺ spent outside of Madīnah for Expedition | 3 months | |
| Type of Battle | Offensive | |
| Verses of Qur'ān narrated in relation to Expedition | Sūrah al-Mumtaḥinah (1-4) and other Verses | |
| Outcome of Battle | Victory for the Muslims and Makkah liberated | |

The Idols

After the liberation of Makkah, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stayed there for approximately 15 days. All the idols that were in and around the Ka‘bah were destroyed and the following announcement was made:

من كان يؤمن بالله واليوم الآخر
فلا يدع في بيته صنما

‘Whoever believes in Allāh and the last day,
do not leave any idols in your house.’

When Makkah was cleansed of the idols, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent small groups out to also cleanse the surrounding areas.

Al-‘Uzzā’ and Suwā‘

On the 25th of Ramaḍān, in the 8th year of Hijri, Khalid ibn al-Walīd رَضِيَ اللهُ عَنْهُ was sent with 30 riders to Nakhlah where the idol Al-‘Uzza resided. It took about a night’s travel to get there.

‘Amr ibn al-Āṣ رَضِيَ اللهُ عَنْهُ was sent to the idol Suwā‘, which was 3 miles outside of Makkah. When he reached there, the keeper asked ‘Amr ibn al-Āṣ رَضِيَ اللهُ عَنْهُ with what intention he had come? ‘Amr ibn al-Āṣ

رَضِيَ اللَّهُ عَنْهُ said, ‘I have come upon the command of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to destroy this idol.’

When the keeper heard his answer, he said he would not have the power to do this, as Suwā‘ would stop you himself.

‘Amr ibn al-Āṣ رَضِيَ اللَّهُ عَنْهُ said, ‘Are you still stuck in the false belief? Can it see and hear, which will make it stop me?’ He said this and dealt one blow which caused Suwā‘ to break into pieces.

‘Amr ibn al-Āṣ رَضِيَ اللَّهُ عَنْهُ then looked at the keeper and said, ‘Did you see?’ As soon as the keeper saw what happened, he embraced Islām.

Manāt

On the 26th of Ramaḍān, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent Sa‘ad ibn Zayd Ash-hali رَضِيَ اللَّهُ عَنْهُ with 20 riders to Mushallal where the idol Manāt was.

The whole month of Ramaḍān was spent cleansing and purifying the land of Allāh سُبْحَانَهُ وَتَعَالَى from disbelief and polytheism.

The Tribes Conspire

The tribe of Hawāzin found out that Allāh سُبْحَانَهُ وَتَعَالَى had granted Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ victory over Makkah. Their leader Mālik ibn ‘Auf al-Naṣrī gathered them together to decide what they should do. The tribes of Thaqīf, Naṣr and Jusham also attended, however some clans from the Hawāzin were not present.

During the meeting it was decided, rather than wait for the Muslims to come to them, they should attack them first. Mālik ibn ‘Auf al-Naṣrī assembled an army of 20,000 and went towards Makkah to attack Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Durayd ibn al-Ṣimma was from the Banū Jusham. He was of old age but well versed with the tactics of warfare. He also went with the army, as they thought he would be useful if they needed advice during this time.

Mālik ibn ‘Auf had told all the soldiers they should bring their families and cattle with them. This would encourage them to fight, as no person would be able to run away leaving their families behind.

هوازن

The Advice of Durayd

The Hawāzin army started to make their way southwest towards Makkah and halted. Durayd asked which valley were they in. He was told they were in the valley of Auṭās. Durayd said this place was well suited for battle. The land here was not full of jagged rocks, nor was it a plain full of dust.

Durayd then said:

ما لي اسمع رغاء البعير و نهاق الحمير
و يعار الشاة و بكاء الصغير

‘What is this groaning of camels, and braying of donkeys and bleating of sheep and crying of children I am hearing?’

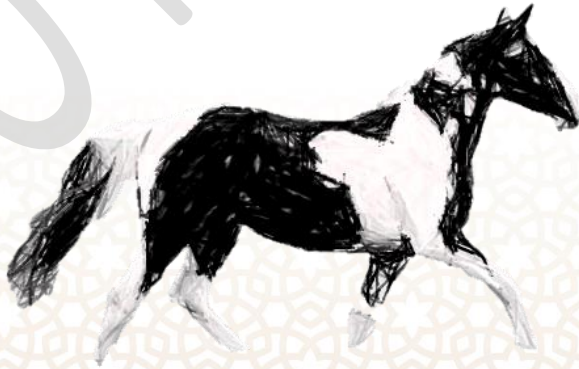
The people told him that Mālik ibn ‘Auf had given them instruction to bring them. Durayd called for Mālik ibn ‘Auf and asked him the reasoning behind his actions. Mālik justified his actions by saying the people would fight with more purpose defending their families and wealth. Durayd disagreed and advised this was a serious mistake. He addressed Mālik and said, ‘Does a person who has been defeated return with anything? Apart from swords and spears, nothing else can help in a battle. If the battle is lost, it will be a cause of disgrace and humiliation for your families.’

Durayd then enquired about the clans which were in the army. He advised Mālīk to send the army to the high and inaccessible part of the land and meet the enemy on horseback. If everything goes well, those behind can join them. If the battle does not go as planned, the families and cattle would be saved.

Mālīk ibn ‘Auf did not listen to Durayd’s advice, rather he spoke against it and said he would not change his decision. He then gave an ultimatum to the tribes that if they did not follow him, he would take his own life. The people all agreed to go by his decision.

The Spies

In Ibn Ishāq, it mentions that Mālīk ibn ‘Auf sent out spies. They all came back with their joints dislocated. When asked about what had happened, they mentioned they had seen white men on piebald horses who had caused them these injuries. Even this did not make Mālīk ibn ‘Auf change his mind and he carried on with his plan.



The Response of Rasūlullāh ﷺ

News of the impending attack reached Rasūlullāh ﷺ. He sent ‘Abdullāh ibn Abū Ḥadrad al-Aslamī رَضِيَ اللهُ عَنْهُ to go and investigate the situation. He was told to go and stay with them until he had learned about their plans, then return with the news.

‘Abdullāh ibn Abū Ḥadrad رَضِيَ اللهُ عَنْهُ went and stayed with the Hawāzin until he learned about their plans. He then came back and informed Rasūlullāh ﷺ about their preparations. Rasūlullāh ﷺ now started his own preparations for the confrontation.

Ṣafwān ibn Ummayah, one of the Qurayshi leaders was still a polytheist at the time. Rasūlullāh ﷺ sent a request to him to borrow some weapons which could be used against the Hawāzin. Ṣafwān ibn Ummayah supplied Rasūlullāh ﷺ with one hundred coats of mail and enough arms to go with them. It is also mentioned that he provided transport to carry the supplies.



The Muslim Army Leaves

On the 8th of Shawwāl, in the 8th year of Hijri, Rasūlullāh ﷺ left Makkah with 12,000 soldiers and made his way towards Ḥunayn. 10,000 were those who had come from Madīnah, and 2,000 were others, including some who had not yet embraced.

Rasūlullāh ﷺ left ‘Attāb ibn Usayd ibn Abū al-‘Īṣā in charge of Makkah to look after those who had remained behind.

Whilst the army was travelling towards Ḥunayn, the following words were uttered by one person:

لن نغلب اليوم من قلة

‘Today, we will not be defeated due to being few.’

Allāh ﷻ did not like these words, as they suggested being great in number was reason for victory. If they were going to be defeated, it would not be due to their number, rather it would be due to the decision of Allāh ﷻ.



Regarding this, Allāh **سُبْحَانَهُ وَتَعَالَى** sent down the following Revelation:

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ
كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا
رَحَبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٥﴾
ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا
لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٢٦﴾¹²

“Allāh has surely blessed you with His help on many battlefields, and on the day of Ḥunayn, when you were proud of your great number, then it did not help you at all, and the earth was straitened for you despite all its vastness, then you turned back on your heels. (25)

Then Allāh sent down His tranquillity upon His Messenger and upon the believers, and sent down troops that you did not see, and punished those who disbelieved. That is the recompense of the disbelievers. (26)”

¹² Sūrah al-Tawbah Verses 25 and 26

The Battle of Ḥunayn

The Muslim army reached the valley of Ḥunayn on the Tuesday at evening time. Ḥunayn is just under 10 miles to the north of Makkah



Figure 18 - The Valley of Ḥunayn

Mālīk ibn ‘Auf had instructed his army to break the scabbards of their swords and attack the Muslim army in unison. The force of 20,000 would attack the Muslims altogether at the same time.

The day begun, and it was still dark as the Muslim army passed through the valley. The tribes of Hawāzin and Thaqīf had already arrived and were lying in ambush. They were hidden in the side tracks and narrow places of the valley.

Suddenly the Muslim army was attacked by the tribes of Hawāzin and Thaqīf. The arrows started to rain down upon the army of Rasūlullāh ﷺ.

The father of Shaybah ibn ‘Uthmān ibn Abū Ṭalhāh had been killed in the battle of Uḥud. He was present in this battle on the enemy side and vowed revenge upon his father’s killing. He went forward to attack Rasūlullāh ﷺ but immediately fell unconscious. He was unable to approach Rasūlullāh ﷺ and realised he was protected by Allāh سُبْحَانَهُ وَتَعَالَى. Later, Shaybah embraced Islām.

The surprise of the attack caused the Muslims to disperse. Only ten or twelve brave Companions رَضِيَ اللَّهُ عَنْهُمْ were left with Rasūlullāh ﷺ. Amongst them were Abū Bakr, ‘Umar, ‘Alī, ‘Abbās, Abū Sufyān ibn al-Ḥārith, Al-Faḍl ibn ‘Abbās, Rabī‘ah ibn al-Ḥārith, Usāmah ibn Zayd and Ayman ibn Umm Ayman رَضِيَ اللَّهُ عَنْهُمْ.



‘Abbās رَضِيَ اللهُ عَنْهُ was holding the reign of the donkey of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ whilst Abū Sufyān ibn al-Ḥārith رَضِيَ اللهُ عَنْهُ was holding its stirrup.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ called out 3 times:

**‘O people come here, I am the Messenger of Allāh,
I am Muḥammad the son of ‘Abdullāh.
I am the True Prophet. I am the son of ‘Abd al-Muṭṭalib.’**

‘Abbās رَضِيَ اللهُ عَنْهُ had a loud voice. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ commanded him to call out to the Muhājirūn and Anṣār. He said:

يا معشر الانصار

يا اصحاب السمره

‘O people of Anṣār,
O comrades of the acacia tree.’

(meaning the people who took the oath during Bay‘ah Riḍwān)



As soon as the Muslims heard the call, they turned around and hastened to Rasūlullāh ﷺ. Very soon, the Companions رَضِيَ اللَّهُ عَنْهُمْ had regrouped around Rasūlullāh ﷺ. Rasūlullāh ﷺ now gave the order to counter attack the Hawāzin and Thaḳīf.

When the battle became hot, Rasūlullāh ﷺ took a handful of dirt and threw it towards the other army saying:

شاهت الوجوه

‘May these faces be disfigured’

In Ṣaḥīḥ Muslim, ‘Abbās رَضِيَ اللَّهُ عَنْهُ mentions this incident in a narration as follows:

قَالَ ثُمَّ أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَصِيَّاتٍ
فَرَمَى بِهِنَّ وُجُوهَ الْكُفَّارِ ثُمَّ قَالَ
" انْهَزْمُوا وَرَبِّ مُحَمَّدٍ " 13

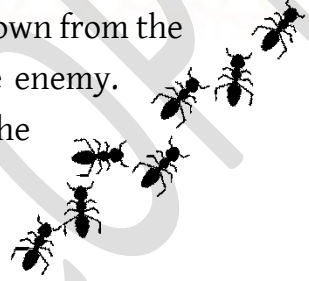
‘Abbās رَضِيَ اللَّهُ عَنْهُ said, “Then Rasūlullāh ﷺ took (some) pebbles and threw them in the face of the infidels. Then he said: ‘By the Lord of Muḥammad, they have been defeated.’”

¹³ Ṣaḥīḥ Muslim 1775a

The Retreat

The enemy suddenly faltered and began to flee from the battlefield. Many were captured, whilst others ran away.

On that day, Jubayr ibn Muṭ‘im رَضِيَ اللهُ عَنْهُ reported, just before the people ran away and the men were fighting one another, he saw something like a black garment come down from the Heavens which fell between them and the enemy. He looked and saw black ants had filled the valley. He had no doubt that they were Angels and then the enemy fled.



After the defeat, Mālik ibn ‘Auf took a group of people and fled to Al-Ṭāif. Durayd ibn al-Ṣimma and some others managed to run away to Auṭās, whilst others fled to Nakhlah.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent Abū ‘Āmir al-Ash‘arī رَضِيَ اللهُ عَنْهُ, the uncle of Abū Mūsā’ al-Ash‘arī رَضِيَ اللهُ عَنْهُ with a small force to Auṭās to lay chase. When they confronted the enemy, Durayd ibn al-Ṣimma was killed by Rabī‘ah ibn Rufay رَضِيَ اللهُ عَنْهُ. Salamah ibn Durayd shot an arrow which hit the knee of Abū ‘Āmir رَضِيَ اللهُ عَنْهُ. As a result of this injury, he attained martyrdom.

Abū Mūsā’ al-Ash‘arī رَضِيَ اللهُ عَنْهُ then took hold of the standard of Islām and fought bravely until he killed Salamah. Allāh سُبْحَانَهُ وَتَعَالَى then brought victory to the Companions رَضِيَ اللهُ عَنْهُمْ.

Abū ‘Āmir al-Ash‘arī رَضِيَ اللهُ عَنْهُ

When Abū ‘Āmir al-Ash‘arī رَضِيَ اللهُ عَنْهُ was on his death bed, he called his nephew Abū Mūsā’ رَضِيَ اللهُ عَنْهُ. He told him to ask Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to pray for his forgiveness.

Abū Mūsā’ al-Ash‘arī رَضِيَ اللهُ عَنْهُ went to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and informed him of what had happened. He passed on his uncle’s greetings and message to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked for some water to perform Wuḍū’. He completed his Wuḍū’, then raised his hands in supplication and said:

اللَّهُمَّ اغْفِرْ لِعَبْدِ أَبِي عَامِرٍ

‘O Allāh, forgive Your servant,
Abū ‘Āmir.’

اللَّهُمَّ اجْعَلْهُ يَوْمَ الْقِيَامَةِ فَوْقَ كَثِيرٍ مِنْ خَلْقِكَ مِنَ النَّاسِ

‘O Allāh, on the day of Qiyāmah, make him above many of your creation from people.’



Abū Mūsā' al-Ash'arī رَضِيَ اللهُ عَنْهُ then asked Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ if he could also pray for his forgiveness. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

اللَّهُمَّ اغْفِرْ لِعَبْدِ اللَّهِ بْنِ قَيْسِ ذَنْبَهُ
وَأَدْخِلْهُ يَوْمَ الْقِيَامَةِ مُدْخَلًا كَرِيمًا

'O Allāh, forgive the sins of 'Abdullāh ibn Qays, and on the Day of Judgement, admit him into a noble entrance'.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ now gave the order for the captives and spoils which had been taken so far, to be gathered at Al-Ji'rānah and directed his force towards Al-Ṭāif.



Figure 19 - Al-Ji'rānah

Summary of Gazwah Ḥunayn

| | | |
|---|---|---------|
| Battle Number | 26 | |
| Name of the Battle | Ḥunayn | |
| Date of the Battle | 8AH | Shawwāl |
| Reason for Expedition | The Hawāzin and Thaḳīf prepared to attack the Muslims. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ found out and marched in their direction. | |
| Location | The valley of Ḥunayn \ Auṭās | |
| Representative of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in charge of affairs in Madīnah | Abū Dhar al-Ghifāri & ‘Attāb ibn Usayd رَضِيَ اللهُ عَنْهُمَا (In Makkah) | |
| Standard Bearer for the Muslim Army | Many of the Companions رَضِيَ اللهُ عَنْهُم | |
| Leader of the enemy forces | Mālik ibn ‘Auf | |
| Number of Muslims | 12,000 | |
| Number of enemy forces or information about them | 20,000 | |
| Number of nights Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spent outside of Madīnah for Expedition | 3 months | |
| Type of Battle | Offensive | |
| Verses of Qur’ān narrated in relation to Expedition | 2 Verses from Sūrah at-Tawbah | |
| Outcome of Battle | Victory after initial dispersion due to surprise attack | |

The Battle of Al-Ṭāif

Mālīk ibn ‘Auf had fled the valley of Ḥunayn and reached Al-Ṭāif with his army. Upon reaching there, they locked themselves inside a fortress. There were many years of supplies inside the fort.



Figure 20 - Al-Ṭāif

Al-Ṭāif is a city approximately 40 miles east of Makkah. Rasūlullāh ﷺ and the Muslim army followed Mālīk ibn ‘Auf and reached Al-Ṭāif. They now laid siege to the fortress. The Muslim army used a catapult to throw rocks at the fortress. There were enemy archers stationed on the top of the fortress who showered the Muslim army with arrows. Many people in the Muslim army were hit by them and injured. Twelve were also martyred.





Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ challenged them to fight face to face, but they said they had no reason to leave the fortress. They had years of provisions with them and when these finished, they would then come out with their swords.

The Muslim army then tried to batter down the door of the fortress in a military vehicle, but the people above started to shower them with hot metal, causing the Muslim army to withdraw.

Upon seeing this, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave the command to cut down their orchards. The people in the fortress pleaded with him not to do it for the sake of Allāh سُبْحَانَهُ وَتَعَالَى and his close ones. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ accepted their request.

A call was then made near the walls of the fortress, that any slave who comes out would be free. 12 or 13 slaves came out of the fortress and were freed.



The Dream

During this time, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saw a dream in which he was presented with a bowl of milk. A rooster came and pecked at the bowl, causing the milk to spill.



Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ mentioned this dream to Abū Bakr رَضِيَ اللهُ عَنْهُ. Abū Bakr رَضِيَ اللهُ عَنْهُ said this fortress will not be conquered at this moment in time. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also asked Nawfal ibn Mu‘āwiyah رَضِيَ اللهُ عَنْهُ for his opinion regarding the dream. Nawfal رَضِيَ اللهُ عَنْهُ told Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that the fox was in its den. If they remained, they would catch it. If they left, then it would not cause them any harm.

In Ibn Sa‘ad it mentions that ‘Umar رَضِيَ اللهُ عَنْهُ came and asked Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to supplicate against the enemy. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that Allāh سُبْحَانَهُ وَتَعَالَى had not given him permission for this. ‘Umar رَضِيَ اللهُ عَنْهُ then said what is the need for us to fight them? Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave the order to lift the siege and leave. Whilst leaving, he supplicated to Allāh سُبْحَانَهُ وَتَعَالَى and said:

**‘O Allāh, guide the Thaḳīf,
make them Muslim and bring them to me.’**

The Martyrs of Al-Ṭāif

In Ibn Ishāq, it mentions a total of 12 Companions رَضِيَ اللَّهُ عَنْهُمْ were martyred in Al-Ṭāif as follows:

| Name | Tribe |
|---|--------------------------|
| Saʿīd ibn Saʿīd ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ | Quraysh |
| ʿUrfuṭah ibn Jannāb رَضِيَ اللَّهُ عَنْهُ | Quraysh |
| ʿAbdullāh ibn Abū Bakr رَضِيَ اللَّهُ عَنْهُ (he was wounded by an arrow and passed away in Madīnah after the demise of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) | Quraysh |
| ʿAbdullāh ibn Abū Ummayah رَضِيَ اللَّهُ عَنْهُ | Quraysh |
| ʿAbdullāh ibn ʿĀmir رَضِيَ اللَّهُ عَنْهُ | Quraysh |
| Al-Sāʿib ibn al-Hārith رَضِيَ اللَّهُ عَنْهُ | Quraysh |
| ʿAbdullah ibn al-Hārith رَضِيَ اللَّهُ عَنْهُ | Quraysh |
| Julayḥah ibn ʿAbdullāh رَضِيَ اللَّهُ عَنْهُ | Banū Saʿad ibn Layth |
| Thābit ibn al-Jadhāʿ رَضِيَ اللَّهُ عَنْهُ | Banū Salima |
| Al-Hārith ibn Sahl رَضِيَ اللَّهُ عَنْهُ | Banū Māzin ibn al-Najjar |
| Al-Mundhir ibn ʿAbdullāh رَضِيَ اللَّهُ عَنْهُ | Banū Sāʿidah |
| Ruqaym ibn Thābit رَضِيَ اللَّهُ عَنْهُ | Al-Aws |



The Spoils

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left Al-Ṭāif and reached Al-Ji‘rānah on the 5th of Dhul Qa‘dah. The spoils and captives had been gathered there as per his instructions. The plan of Mālik ibn ‘Auf, to bring along the families and wealth had backfired and resulted in the Muslims acquiring a lot of wealth.

There was a total of:
6,000 captives,
24,000 camels,
40,000 goats, and
4,000 Uqiyyah of silver.



Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ waited for the Hawāzin for more than 10 days hoping they would come to release their families. When no one arrived, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ started to distribute the wealth.

The Delegation

After the spoils had been distributed, a delegation from the Hawāzin finally arrived. The delegation comprised of 9 people. They embraced Islām and took a pledge of allegiance on the hand of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

The delegation now made a request for their wealth and families which had been captured, to be returned to them. The wet nurse of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Ḥalimah رَضِيَ اللهُ عَنْهَا was also from this tribe.

A spokesman from the delegation by the name of Zuhayr Abū Ṣurad رَضِيَ اللَّهُ عَنْهُ stood up and addressed Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He said that the paternal and maternal aunts of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ were in the enclosures (meaning among the captives) as well as those women who had given him milk and looked after him (when he was an infant).

Zuhayr رَضِيَ اللَّهُ عَنْهُ further added, if they had got into this position with other leaders, they would hope for kindness and favour, and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was the best of trustworthy men. The delegation asked Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to be kind to them and in turn, Allāh سُبْحَانَهُ وَتَعَالَى would be kind to him.

After hearing what Zuhayr رَضِيَ اللَّهُ عَنْهُ had to say, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told them he had waited for them, but they did not arrive. The spoils had now been distributed.

Even though this had been done, the mercy of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was once again on full display. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ presented them with a choice. They could either have their wealth returned to them or their captives. The delegation chose the captives.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told the Hawāzin that whichever captives were in the share of the Banū Hāshim or Banū al-Muṭṭalib would be returned. However, with regards to those captives who were in the shares of the other Muslims, they should stand up after Zuhur

Ṣalāh, and make a request for them to be returned. Rasūlullāh ﷺ would also intercede for them on their behalf.

The Request for the Captives

As instructed by Rasūlullāh ﷺ, after Zuhr Ṣalāh, the Hawāzin stood up and gave excellent speeches asking the Muslims to release the captives.

Rasūlullāh ﷺ also stood up and addressed the congregation. He started by praising Allāh سُبْحَانَهُ وَتَعَالَى and telling the Muslims, these brothers from the Hawāzin had also come as Muslims, and he had returned what had come to him and his family. He advised the Muslims they should also do the same. If they did this voluntarily, it would be better, however if not, Rasūlullāh ﷺ would pay the compensation for the captives.

The Companions رَضِيَ اللَّهُ عَنْهُمْ all replied they were happy to give the captives back freely and voluntarily. In this manner 6,000 captives were freed in a single moment!

Shaymā' رَضِيَ اللَّهُ عَنْهَا

Amongst the captives was the foster sister of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Shaymā'. She was the daughter of Ḥalimah رَضِيَ اللَّهُ عَنْهَا, the wet nurse of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

When Shaymā' was taken captive, she told the Companions رَضِيَ اللَّهُ عَنْهُمْ that she was the sister of their Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Shaymā' was presented before Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and to prove she was telling the truth, she showed him a mark where he had bitten her as a child. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ recognised it and welcomed her. He spread his cloak for her to sit on and tears filled his eyes from happiness.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told her she had a choice. If she wanted to stay with him, he would look after her respectfully and if she wanted to return to her tribe, she was free to do so. Shaymā' chose to go back to her people.



Shaymā' رَضِيَ اللَّهُ عَنْهَا then embraced Islām. As she was leaving, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ presented her some gifts to take back. Amongst them were some camels, goats, 3 male servants and one maid.

The Reconciling of Hearts

During the conquest of Makkah, many of the leaders of the Quraysh had embraced Islām, but faith had not totally entered their hearts.

When Rasūlullāh ﷺ was distributing the spoils, which had been captured in the battle with the Hawāzin, he was very generous to the Qurayshi leaders. Some of them were given 100 camels, some 200 and others even 300.

The Muslims of Madīnah, the Anṣār had not been given anything from the spoils. Due to this, some of the younger members said that Rasūlullāh ﷺ had given to the Quraysh and had left them out. Some others said, in times of difficulty they are called to help, yet the spoils are given to other people.

When Rasūlullāh ﷺ found out about this, he gathered the Anṣār and asked them about what he had heard. The Anṣār said those people from among them who were leaders and of understanding had not said any of these words, rather it was some of the younger ones.

Rasūlullāh ﷺ then reminded the Anṣār:

Were they not astray when Allāh ﷻ سُبْحَانَهُ وَتَعَالَى guided them through him? Were they not enemies between themselves and Allāh

سُبْحَانَهُ وَتَعَالَى joined their hearts together through him? Were they not poor and destitute, then Allāh سُبْحَانَهُ وَتَعَالَى gave them wealth through him?

The Anṣār replied, that whatever Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was saying was the truth and correct. Indeed Allāh سُبْحَانَهُ وَتَعَالَى and His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had favoured them greatly.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then told the Anṣār, they could have replied as follows. ‘O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, when people rejected you, we believed in you. When you had no helpers, we came to your aid. When you had no place to stay, then we gave you refuge. When you were destitute, then we became your friend and shared in your grief.’

‘O the people of Anṣār, do your hearts feel aggrieved that I have given a little wealth and some Darāhim to a few people in this world to incline their hearts towards Islām and I left you out because I have placed my trust in your Islām and your Imān and your certainty?’



In a narration from Ṣaḥīḥ al-Bukhārī, it mentions that Rasūlullāh ﷺ said the Quraysh had suffered greatly, and he wanted to relieve a little bit of their loss, as well as incline their hearts towards Islām.

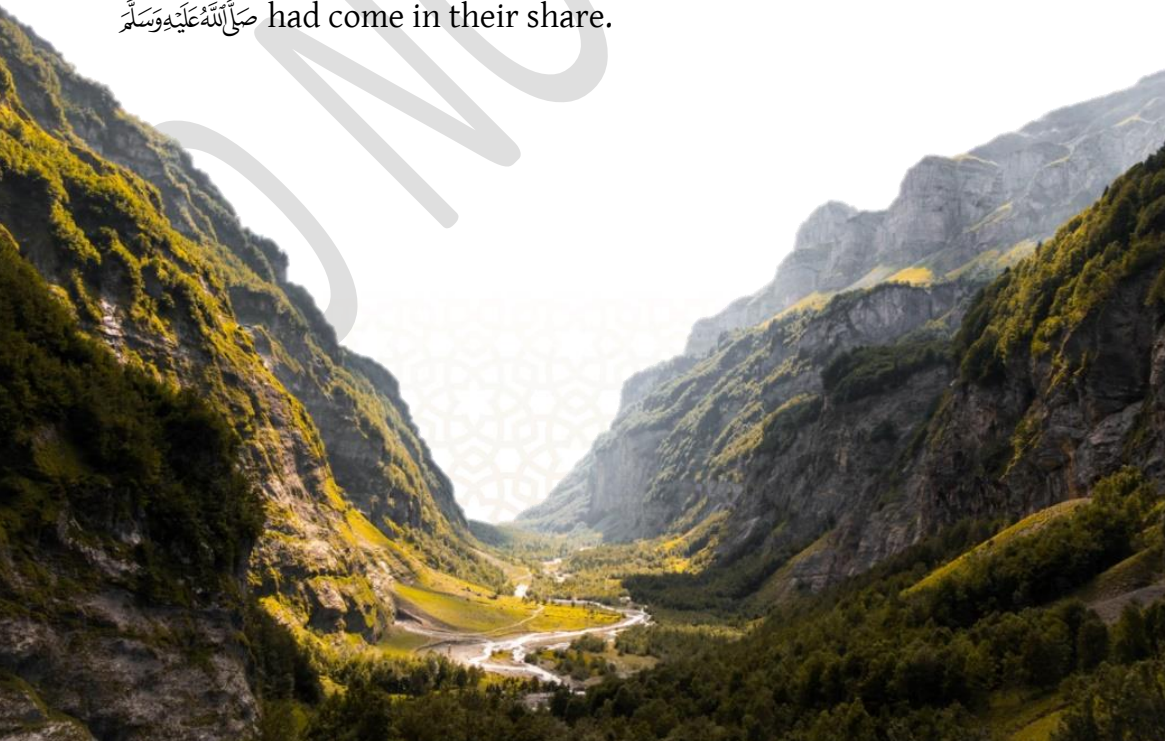
فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
" فَإِنِّي أُعْطِيَ رَجَالًا حَدِيثِي عَهْدٍ بِكُفْرٍ أَتَأَلَّفُهُمْ
أَمَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالْأَمْوَالِ وَتَذْهَبُونَ بِالنَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ إِلَى رِحَالِكُمْ
فَوَاللَّهِ لَمَا تَنْقَلِبُونَ بِهِ خَيْرٌ مِمَّا يَنْقَلِبُونَ بِهِ " .
قَالُوا يَا رَسُولَ اللَّهِ قَدْ رَضِينَا
فَقَالَ لَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
" سَتَجِدُونَ أَثْرَةً شَدِيدَةً فَاصْبِرُوا حَتَّى تَلْقُوا اللَّهَ وَرَسُولَهُ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَإِنِّي عَلَى الْحَوْضِ " ¹⁴

¹⁴ Ṣaḥīḥ al-Bukhārī 4331

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked the Quraysh, were they not happy that some people were going back to their houses with camels and goats, and they were taking Allāh's Messenger with them?

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then took an oath and said if his migration hadn't been something which had been destined for him, he would have been from the Anṣār. If the people went to one valley and the Anṣār went to another valley, he would choose the valley of the Anṣār.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ supplicated to Allāh سُبْحَانَهُ وَتَعَالَى and asked that He be Merciful on the Anṣār and their children and their children's children. As soon as he said that the Anṣār started to weep to the extent their beards became wet. They replied and said that they were happy with the distribution and that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had come in their share.



Summary of Gazwah Al-Ṭāif

| | | |
|---|--|---------|
| Battle Number | 27 | |
| Name of the Battle | Al-Ṭāif | |
| Date of the Battle | 8AH | Shawwāl |
| Reason for Expedition | Mālik ibn ‘Auf had fled from Ḥunayn to Al-Ṭāif | |
| Location | Al-Ṭāif | |
| Representative of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in charge of affairs in Madīnah | Abū Dhar al-Ghifārī & ‘Attāb ibn Usayd رَضِيَ اللهُ عَنْهُمَا (In Makkah) | |
| Standard Bearer for the Muslim Army | Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ | |
| Leader of the enemy forces | Mālik ibn ‘Auf | |
| Number of Muslims | 12,000 | |
| Number of enemy forces or information about them | The Banū Thaḳīf and some from the Hawāzin | |
| Number of nights Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spent outside of Madīnah for Expedition | Nearly 3 months | |
| Type of Battle | Siege | |
| Verses of Qur’ān narrated in relation to Expedition | None mentioned | |
| Outcome of Battle | Siege was lifted and Muslims returned to Madīnah, later Mālik ibn ‘Auf and others came to Madīnah and embraced | |

‘Umrāh Al-Ji‘rānah

On the night of the 18th of Dhul Qa‘dah, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left Al-Ji‘rānah for Makkah with the intention of performing ‘Umrah.

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reached Makkah, ‘Attāb ibn Usayd رَضِيَ اللهُ عَنْهُ was made the governor of Makkah and Mu‘ādh ibn Jabl رَضِيَ اللهُ عَنْهُ was left behind so that he could teach them about Islām.

During this time Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also outlawed Mut‘ah (temporary marriage) until Qiyāmah.




Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had left Madīnah on the 10th of Ramaḍān. Two months and seventeen days later, on the 27th of Dhul Qa‘dah, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ returned to Madīnah with his Companions رَضِيَ اللهُ عَنْهُمْ.



Figure 21 - Masjid al-Ji‘rānah

Summary of Events in the 8th Year of Hijri

There was a total of 23 events in this year.

| Month | Event |
|---|---|
| Ṣafar  | ‘Amr ibn al-Āṣ, Khālid ibn al-Walīd and ‘Uthmān ibn Ṭalḥah رَضِيَ اللَّهُ عَنْهُمْ embraced Islām and migrated to Madīnah. |
| | Ghālib ibn ‘Abdullāh al-Laythī رَضِيَ اللَّهُ عَنْهُ was sent on an expedition to the Banū al-Mulawwaḥ where they got some bounty and returned safely. He was also sent on an expedition to Fadak |
| Jumādā’ al-Ūlā’  | The Battle of Mu’tah took place where the leaders were martyred, then Allāh سُبْحَانَهُ وَتَعَالَى granted the Muslims victory on the hands of Khālid ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ. |
| Sha‘bān  | The Quraysh broke the treaty of Al-Ḥudaybiyah. |
| | Abū Sufyān came to Madīnah to ratify and strengthen the treaty but returned empty handed. |

Ramaḍān

رَمَضَانَ

Hāṭib ibn Abū Balta‘ah رَضِيَ اللَّهُ عَنْهُ sent a letter to the Quraysh informing them of the plans of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, but the letter was intercepted. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forgave him.



Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left Madīnah with an army 10,000 strong towards Makkah.

On the way they met ‘Abbās رَضِيَ اللَّهُ عَنْهُ who was coming to Madīnah with his family from Makkah. His was the final migration.

Makhramah ibn Naufal, Abū Sufyān ibn al-Ḥārith & ‘Abdullāh ibn Umayyah رَضِيَ اللَّهُ عَنْهُمْ all embraced Islām.

Before Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entered Makkah, Abū Sufyan ibn Ḥarb, Ḥakīm ibn Ḥizām & Budayl ibn Warqā’ رَضِيَ اللَّهُ عَنْهُمْ all embraced Islām.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entered Makkah victorious and stayed for 19 days.

| | |
|---|--|
| | <p>‘Amr ibn al-Āṣ رَضِيَ اللَّهُ عَنْهُ was sent to take down the idol of Suwā‘ & Sa‘ad ibn Zayd al-Ash-halī رَضِيَ اللَّهُ عَنْهُ was sent to take down the idol of Manāt.</p> <p>Khālīd ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ was sent to take down the idol of Al-‘Uzzā’,</p> |
| <p>Shawwāl</p>  | <p>The Battle of Ḥunayn took place.</p> <p>The Battle of Al-Ṭāif took place.</p> <p>A delegation from the Hawāzin arrived and embraced Islām. The captives of the Hawāzin were then returned by the Muslims.</p> |
| <p>Dhul Ḥijjah</p>  | <p>Māriyah al-Qibṭiyah رَضِيَ اللَّهُ عَنْهَا gave birth to Ibrāhīm رَضِيَ اللَّهُ عَنْهُ, the son of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.</p> <p>‘Attāb ibn Usayd رَضِيَ اللَّهُ عَنْهُ led the Muslims in Ḥajj.</p> |
| <p>Other Events in this year</p> | <p>Zaynab رَضِيَ اللَّهُ عَنْهَا gave birth to a daughter called Umāmah who Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to carry in Ṣalāh.</p> <p>A pulpit was made for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. When he moved to it, the palm trunk which he used to hold previously started to cry like a baby camel.</p> |

| | |
|--|---|
| | <p>Saudah رَضِيَ اللهُ عَنْهَا gave her day which Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to spend with her, to ‘Ā’ishah رَضِيَ اللهُ عَنْهَا.</p> |
| | <p>Zaynab رَضِيَ اللهُ عَنْهَا, the eldest daughter of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed away. Umm ‘Aṭiyah رَضِيَ اللهُ عَنْهَا bathed her.</p> |
| | <p>Many delegations came to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Among them were Tha‘labah, Sulaym, Rabī‘ah, Ṣudā’, Thumālah and al-Ḥuddān.</p> |



Summary

Rasūlullāh ﷺ had left the place of his birth Makkah and migrated to Madīnah. In the 6th year of Hijri, the treaty of Al-Ḥudaybiyah had been agreed between the Muslims and the Quraysh.

One of the terms of the treaty was there would be no fighting between the Muslims and the Quraysh 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 help from 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 ﷺ 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 awestruck. 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. He sought assurances from Rasūlullāh ﷺ for the people of Makkah. Rasūlullāh ﷺ told him that anyone who goes to Al-Masjid al-Ḥarām will be safe, whoever stays in his (Abū Sufyān رَضِيَ اللَّهُ عَنْهُ) 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.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ marched into Makkah with his sea of 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, however some of the Quraysh 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 had now come 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-Faṭḥ on his lips.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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-Faṭḥ.

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 Zamzam.

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 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ informed her about the various points of the pledge and she accepted them. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then prayed for her forgiveness.

On the following day, an incident took place where a person from the tribe of Hudhayl was killed. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and now its sanctity had returned. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then paid the blood money for the person who had been killed.

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

The tribe of Hawāzin now planned to attack Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. A force 20,000 strong under the leadership of Malīk ibn ‘Auf marched towards Makkah. They brought their families and animals for encouragement.

They lay in wait for the Muslims in the valley of Ḥunayn and as the Muslims passed through, they were attacked. This caused confusion in the Muslim ranks and only some Companions رَضِيَ اللَّهُ عَنْهُمْ were left with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told ‘Abbās رَضِيَ اللَّهُ عَنْهُ to call out to the Muslims. After hearing the call they rallied around. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took a handful of dust and threw it towards the enemy. It was now the turn of the enemy to fall into disarray. They started to flee the battlefield and Allāh سُبْحَانَهُ وَتَعَالَى gave victory to the Muslims.

Malik ibn ‘Auf fled to Al-Ṭāif, whilst Durayd when to Autās. The Muslims laid chase and managed to catch upto the Hawāzin who had gone to Autās and defeated them. Durayd was killed in this encounter. The Hawāzin who went to Al-Ṭāif reached there and locked themselves inside the forts.

The Muslims now arrived in Al-Ṭāif and laid siege. They were unable to penetrate the fort and eventually lifted the siege. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had given the command for all the spoils to be collected at Al-Ji‘rānah. Thousands of captives, goats and camels had been obtained. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not immediately distribute the wealth as he wanted to see if anyone from the Hawāzin would come to him.

After waiting for some time, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ distributed the wealth. A delegation from the Hawāzin now arrived and requested their captives and animals. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave

them a choice of one of the two. The delegation chose to have their captives returned.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that the captives that had been given in the share of the Banū Hāshim and Banu al-Muṭṭalib would be returned to them, however they would have to ask the other Muslims themselves and he would also support their claim.

As per the advice of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the delegation made a heartened plea to the Muslims and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also advised the Companions رَضِيَ اللهُ عَنْهُمْ to release the captives, as the Hawāzin had now come to them as Muslims. It was upto them to release them, if not Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would give compensation for the captives.

After hearing the pleas, the Companions رَضِيَ اللهُ عَنْهُمْ all freed their captives. In this way, 6,000 captives were released.

In the month of Dhul Qa‘dah, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left Al-Ji‘rānah for Makkah and performed ‘Umrah. He then left for Madīnah and entered the blessed city a few days before the end of the month.

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“I had a cursory glance at these booklets and felt that this bitesize mode of presenting the Sīrah is beneficial for young people. Masjids and schools can use these resources to teach the Sīrah. One of the unique aspects of these booklets is that they feature diagrams, maps, photos, charts, and tables, which makes it easier for readers and learners to digest the information. We live in challenging times, and it is very important to instil the love of our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ within the hearts and minds of people. It has become all the more important in this digital and fast-moving age to develop educational initiatives that are underpinned with making our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ the role model. An important step to achieving this is to learn about the life of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.” Dr Mufti Yusuf Shabbir

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