

فتح مكة

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Fateh Makkah

(The Conquest of Makkah)

World's only battle won without a single bloodshed.

Extract from:
Muhammed ﷺ
The Prophet of Islam

By:
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THE CONQUEST OF MAKKAH

(Ramadaan 8 AH - corresponding to January 630 AD)

Approximately eight years ago RasoolAllah (Sallallahu Alaihi Wasallam) was forced to leave Makkah, the city of his birth. 8 AH however, proved to be the year in which he re-entered Makkah complete with the glory of an exceptional victor.

There is a possibility of the question arising in the minds of the readers that if the Treaty of Hudaibiyah had stated that there shall be no fighting between the Muslims and Kuffaar, why then did RasoolAllah (Sallallahu Alaihi Wasallam), just two years after this, enter Makkah armed with an army?

The answer to this is simple: it was not the treachery and unfaithfulness of the Prophet (Sallallahu Alaihi Wasallam), but of the Kuffaar of Makkah to the Treaty which caused RasoolAllah (Sallallahu Alaihi Wasallam) to prepare an army to enter the city.

THE TREACHERY OF THE KUFFAAR OF MAKKAH

One of the conditions of the Treaty of Hudaibiyah had stated that any other tribe who wished to associate with either the Quraish or RasoolAllah (Sallallahu Alaihi Wasallam) were free to do so.

Hence, the Banu Bakr pledged their allegiance to the Quraish, whilst the Banu Khaza'ah did so to the Holy Prophet (Sallallahu Alaihi Wasallam). These two tribes lived close to Makkah but had harboured extreme hatred for one another for a long period of time.

Following the Treaty of Hudaibiyah, there had been no fighting with the Quraish and their supporting tribes against the Muslims, yet during this period, the Banu Bakr suddenly attacked the Banu Khaza'ah in seeking revenge for their past grievances with them supported by their haleef, the Quraish. Various leaders and chiefs of the latter had taken part in this attack (such as Ikramah bin Abu Jahl,

Safwaan bin Umayya Suhail bin Arm, etc.) and very mercilessly killed people of the Banu Khaza'ah in an attack which was something they were not prepared for. Thus, in saving their lives, they ran to the protection and safety of the Haram of the Ka'ba which caused the Banu Bakr to refrain from their attack. Their chief however, Naufal, could not contain his want of revenge and began to slay the tribe while in the Haram of the Ka'ba, exhorting his people to do the same and saying, "We'll never have a more better opportunity than this." At the instruction of their chief, the Banu Bakr now also participated in killing the Banu Khaza'ah regardless of them being present in the Haram, and the Quraish further joined to be part of this unforgiving massacre. (Zarqaani, Vol. 2, Pg. 289)

The Banu Khaza'ah were the haleefs of RasoolAllah (Sallallahu Alaihi Wasallam). Thus, by attacking the haleef of RasoolAllah (Sallallahu Alaihi Wasallam), the Quraish were attacking RasoolAllah (Sallallahu Alaihi Wasallam) himself, and as a result, breaking an agreement of the Treaty of Hudaibiyah. A total of 23 members of the Banu Khaza'ah were killed in this attack.

After this, Amr bin Salim Khazaa'i (the leader of the Banu Khaza'ah), with a delegation of 40 other people, proceeded to Madina in seeking help and assistance. Thus began the preface to the Conquest of Makkah.

ASSISTANCE FROM THE KING OF MADINA, MUHAMMAD MUSTAFA (SALLALLAHU ALAIHI WASALLAM)

Sayyidah Bibi Maimoonah Radiyallahu Anha narrates, "Once at night, while RasoolAllah (Sallallahu Alaihi Wasallam) was performing wudhu in the house, he suddenly began to say very loudly, "Labbayk, labbayk (I am present for you)", as well as the following three times very loudly, "You have been helped." After finishing his ablution, he then proceeded to the main area of his house. I asked, "O Prophet of Allah (Sallallahu Alaihi Wasallam)! Who were you talking to?" He answered, "Maimoonah, something

dreadful has happened. The Banu Khaza'ah, my haleef, was suddenly attacked by both the Banu Bakr and Kuffaar of the Quraish, and in this state of helplessness, they called out for help to me. I had heard their plea and answered back to them." Sayyidah Maimoonah Radiyallahu Anha states that three days after this incident RasoolAllah (Sallallahu Alaihi Wasallam) went to Masjidun-Nabawee to lead Fajr salaah. Upon completing it, the Banu Khaza'ah had arrived and began to relate the oppression that they had faced. Sayyiduna RasoolAllah (Sallallahu Alaihi Wasallam) as well as his Sahaabah Radiyallahu Anhuma listened very attentively as they said,

"O Allah (Subhan Wa Taala) We remind Muhammad of the agreement that was instituted by our forefathers between us."

"May Allah (Subhan Wa Taala) keep you on the path of salvation always; Please help us and call other servants of Allah (Subhan Wa Taala) to do so. "

"An angry Prophet of Allah is amongst the people who shall help, and if he receives any dishonour, his countenance shall be changed."

"These people (the Banu Bakr and Quraish) attacked us in a place called Wateer while we were asleep, and killed us heartlessly while we were in ruku and sajdah."

"Indeed the Quraish have been treacherous and have broken the agreement between you and them."

To console them after hearing these stanzas, RasoolAllah (Sallallahu Alaihi Wasallam) said, "Don't worry, I am ready to help you." (Zarqaani, Vol. 2, Pg. 290)

THE HOLY PROPHET'S DESIRE FOR PEACE

He then sent a message to the Quraish presenting three conditions to them, of which they were to accept anyone of. They were as follows,

1. Pay the blood-money of those killed of the Banu Khaza'ah,
2. Cease protecting the Banu Bakr,
3. Or announce that the Treaty of Hudaibiyah was broken.

When these conditions were placed before the Quraish, Qurtah bin Abd Alm said as their representative, "We don't accept the first two conditions but agree with the third - so we'll announce that the Treaty of Hudaibiyah has been broken." After the messenger had left however, the Quraish felt remorse with this stance, and some chiefs then approached Abu Sufyaan saying, "If this matter isn't solved, know that Muhammad will definitely attack us." He replied, "My wife, Hind, saw a dream in which a river of blood flowed from a place called Hajoon to a place called Khandma and suddenly disappeared." Interpreting this dream to be very bad luck, the Quraish became anxious and afraid, and implored Abu Sufyaan to go to Madina and renew the Treaty of Hudaibiyah.

ATTEMPT OF ABU SUFYAAN

Thus, he hastily set off for Madina and firstly went to the house of his daughter (and blessed wife of RasoolAllah (Sallallahu Alaihi Wasallam), Sayyidah Umme Habiba (Radiyallahu Anha). As he was about to sit down upon a mat, he saw her rushing to pick it up and prevent him from sitting on it. A mystified Abu Sufyaan asked, "O my daughter! Do you think the mat unworthy for me to sit on, or do you think me unworthy to sit on the mat?" The Mother of the Faithful replied, "This is the mat of RasoolAllah (Sallallahu Alaihi Wasallam) and you are an impure mushrik. I cannot bear that you, in your state of : being a mushrik, defile this sacred mat of the Holy Prophet (Sallallahu Alaihi Wasallam) by sitting on it." Abu Sufyaan

became embarrassed upon hearing this and miserably left her home. He proceeded to RasoolAllah (Sallallahu Alaihi Wasallam) and explained his reason for coming, yet the Prophet (Sallallahu Alaihi Wasallam) gave no reply. He then moved towards "Hadrat Abu Bakr, Umar and Ali (Radiyahallahu Anhuma)" who answered him by saying, We cannot do anything about your predicament." Sayyidah Fathima (Radiyahallahu Anha), and Imam Hassan (Radiyahallahu Anhu), were also present with Hadrat Ali (Radiyahallahu Anhu), when Abu Sufyaan had approached him. Seeing them, he humbly submitted, O Ali (Radiyahallahu Anhu)" you are a very merciful person. I've come to Madina to accomplish a task and do not wish to leave the city with it incomplete. I need you to mediate between us and Muhammad."He replied, "Abu Sufyaan! We do not dare interfere with the intention and action of RasoolAllah (Sallallahu Alaihi Wasallam)." Disappointed at his answer, Abu Sufyaan then turned to Sayyidah Fathima Zahra (Radiyahallahu Anha), and said, "If this five-year-old son of yours, Hassan, has to say, 'I've made a truce between these two factions', he will become known as the leader of the Arabs from today onwards." Sayyidah Fathima (Radiyahallahu Anhu) bluntly answered, "What opinion do children have in such matters?" Thus, Abu Sufyaan finally turned to Hazrat Ali (Radiyahallahu Anhu) one last attempt and said, "This is a very desperate situation. Tell me a way to solve it." The Sahaabi answered, "I can't give a positive consultation regarding this. However, you are the leader of the Banu Kanaanah tribe. You should publicly announce to the Muslims that you've renewed the Treaty of Hudaibiyah by yourself." Abu Sufyaan then asked as to whether this announcement shall bring any beneficial result, to which Hadrat Ali (Radiyahallahu Anhu), replied, "An agreement cannot be initiated by just one party, but you have no other choice." Thus, Abu Sufyaan left for Musjidun-Nabawee and loudly announced, "I have ... renewed the Treaty of Hudaibiyah." The Muslims however, did not answer and payed no attention to him.

He then left the city and went back to Makkah, where he was asked concerning what had transpired. After being told of the events the Quraish asked, "When you had announced that you'd renewed

the Treaty of Hudaibiyah, did Muhammad accept it?" He replied, "No." Thus the Quraish then said, "You've accomplished nothing. This is no truce, and we shouldn't rest peacefully as it's a signal for war." (Zarqaani, Vol. 2, Pg. 292-3).

RasoolAllah (Sallallahu Alaihi Wasallam) thereafter ordered the Sahaabah and his haleef tribes to prepare themselves for war and instructed Sayyidah Aisha (Radiyallahu Anha) to arrange his weapons; not telling any tribe or Sahaabi of whom they were going to fight with. This even included Hadrat Abu Bakr Siddique (Radiyallahu Anhu) who went to Hadrat Aisha's (Radiyallahu Anha) home, saw her removing the weapons and armoury for war and asked, "Has RasoolAllah (Sallallahu Alaihi Wasallam) ordered so?" She replied, "Yes!" Hadrat Abu Bakr (Radiyallahu Anhu), then further asked, "Do you know of where with and with whom he intends fighting with?" She replied, "By Allah (Subhan Wa Taala) ! I don't know anything!" (Zarqaani, Vol. 2, Pg. 291)

In this manner, Sayyiduna RasoolAllah (Sallallahu Alaihi Wasallam) very secretly prepared for war, so that the Kuffaar of Makkah could not know that they were going to be attacked.

THE LETTER OF HADRAT HAATIB BIN ABU BALTA'A

At this time, a very respected Sahaabi, Hadrat Haatib bin Abu Balta'a (Radiyallahu Anhu)" wrote a letter to the Quraish stating that RasoolAllah (Sallallahu Alaihi Wasallam) was preparing for war and that they should be aware of this; then giving it to a woman to take to Makkah. Allah (Subhan Wa Taala) has blessed his beloved prophet with Ilm-e-ghaib (the knowledge of the unseen), through which he knew of Hadrat Haatib bin Balta'a's (Radiyallahu Anhu), letter, and hence, ordered Hadrat Ali, Zubair and Miqdaad (Radiyallahu Anhuma), to proceed to a place called Rauda of Khaakh where they shall find a woman carrying a letter, and to confiscate it. After racing their horses to the area and finding the woman, she refused to hand it over, when Hadrat Ali (Radiyallahu Anhu)replied, "Oath on Allah

(Subhan Wa Taala)! RasoolAllah (Sallallahu Alaihi Wasallam) can never be a liar, and neither are we liars. Hand over the letter to us or else we'll make you naked and search you." This startled the lady who, now forced, then handed over the letter - taking it out from the bun of her hair. When it reached the Holy Prophet (Sallallahu Alaihi Wasallam), he called Hadrat Haatib bin Balta' a (Radiyahallahu Anhu) and asked, "Why did you do this?" The Sahaabi replied, "Ya RasoolAllah (Sallallahu Alaihi Wasallam), don't make haste in passing judgement on me! I have not changed my religion nor have I forsaken Islam. My wife and children are still in Makkah and I have no relatives there to look after them - every Muhaajir besides me has a relative there 'to protect their respective families. The reason for writing this letter was so that the Quraish be obliged to me for alerting them about any attacks. For this, they'd feel sympathy for me and not treat my family members badly. Ya Rasoolallah (Sallallahu Alaihi Wasallam)! My imaan is that Allah (Subhan Wa Taala) shall grant defeat to the Kuffaar and that my letter will be of no benefit to them." The Prophet (Sallallahu Alaihi Wasallam) heard the justification for his action by him and accepted it. Hadrat Umar (Radiyahallahu Anhu) however, amongst other Companions who had also become enraged, saw the letter and infuriatingly said, "Ya RasoolAllah (Sallallahu Alaihi Wasallam)! Grant me permission to slay this hypocrite's neck!" Yet the mercy of Rahmatulil-Aalameen could not hold any disregard for his beloved companion, and said, "O Umar (Radiyahallahu Anhu), don't you know that Haatib (Radiyahallahu Anhu) fought at Badr, and that Allah (Subhan Wa Taala) has said regarding those Mujaahideen: 'Do as you wish, you will not be sentenced for it.'" Thus, Hadrat Umar (Radiyahallahu Anhu) humbly submitted with tears in his eyes, saying "Allah (Subhan Was Taala and his Rasool (Sallallahu Alaihi Wasallam) know best)." The following verse of the Holy Quran was revealed regarding this very incident,

'O believers! take not for Fiends My and your enemies.'

(Surah Al-Mumtahinah, Verse 1)

As a result, RasoolAllah (Sallallahu Alaihi Wasallam) forgave Hadrat Haatib bin Abu Balta'a (Radiyahallahu Anhu). (Bukhari Sharif, Vol. 2, Pg. 612)

ATTACK ON MAKKAH

On the 10th of Ramadaan 8 AH, RasoolAllah (Sallallahu Alaihi Wasallam) left Madina for Makkah with an army of 10,000 Sahaabah Kiraam (Radiyahallahu Anhuma). Some narrations have also stated that there were 12,000 soldiers with. These two narrations do not conflict with each other, as it could be possible that when RasoolAllah (Sallallahu Alaihi Wasallam) left Madina, he was accompanied by 10,000 and whilst traveling to Makkah, it had increased to 12,000 due to the tribes that had joined him along the way. They were fasting while leaving the city, and upon reaching a place called Kadeed, the Prophet (Sallallahu Alaihi Wasallam) asked for some water; drank it while sitting on his horse (during the day), subsequently breaking his fast. He had also ordered the Sahaabah to break their fast. Hence, RasoolAllah (Sallallahu Alaihi Wasallam) and the Sahaabah delayed in keeping their fast for being in jihad and traveling. (Bukhari, Vol. 2, Pg. 613, Zarqaani, Vol. 2, Pg. 300 & Seerat ibn Hishaam, Vol. 2, Pg. 400)

MEETING WITH HADRAT ABBAS (Radiyahallahu Anhu)

When the Prophet (Sallallahu Alaihi Wasallam) reached Jahfa, his uncle, Hadrat Abbas (Radiyahallahu Anhu), together with his entire family presented themselves before him: He had already accepted Islam, and with the permission of the Prophet (Sallallahu Alaihi Wasallam), lived in Makkah where he would give Zum-Zum to the Haajis to drink. The two cousins of RasoolAllah (Sallallahu Alaihi Wasallam), namely Abu Sufyaan (the son of RasoolAllah Sallallahu Alaihi Wasallam's uncle, Haarith bin Abdul-Muttalib) and Abdullah bin Abu Umayya (the step-brother of Ummul-Mu'mineen, Sayyidah Salma Radiyahallahu Anha), had also come with Hadrat Abbas (Radiyahallahu Anhu), When the Holy Prophet (Sallallahu Alaihi Wasallam) had heard of them being present, he refused to meet them as they used to cause much grief to him by defaming him and

reciting poems in mockery. Abu Sufyaan had especially caused much unhappiness to RasoolAllah (Sallallahu Alaihi Wasallam) though he was close to him prior to the proclamation of prophethood. Nevertheless, Sayyidah Bibi Umme Salmah (Radiyahallahu Anha), tried her best to convince the Prophet (Sallallahu Alaihi Wasallam) to forgive them, while elsewhere, Abu Sufyaan bin Haarith was saying, "If RasoolAllah (Sallallahu Alaihi Wasallam) doesn't forgive me, I'll prowl the deserts of Arabia with my children, where we'll die from starvation and thirst." Sayyidah Umme Salmah (Radiyahallahu Anha) then very solemnly said, "Ya RasoolAllah (Sallallahu Alaihi Wasallam), shall your cousins be the most unfortunate people in the world for not receiving your mercy?" Hearing this emotional plea from his wife, RasoolAllah (Sallallahu Alaihi Wasallam)'s anger changed to mercy. At that time, Hadrat Ali (Radiyahallahu Anhu) then suggested to Abu Sufyaan and Abdullah bin Abu Umayya to do the following, "You two should suddenly present yourselves before RasoolAllah (Sallallahu Alaihi Wasallam) as and say what the brothers of Hadrat Yusuf (Alaihis Salaam) had said to him,

"Surely Allah (Subhan Wa Taala) has preferred you above us, and no doubt, we had been sinners."

(Surah Yusuf, Verse 91)

- and thus, they did as he had advised. When RasoolAllah (Sallallahu Alaihi Wasallam) saw them and heard what they had said, he in turn answered just as Hadrat Yusuf (Alaihis Salaam) did to his brothers,

"There is no reproach today upon you. May Allah (Subhan Wa Taala) forgive you. And He is the Most Merciful of those who show mercy."

(Surah Yusuf, Verse 91)

After being forgiven, Hadrat Abu Sufyaan bin Haarith (Radiyahallahu Anhuma) recited a few couplets in praise of the Prophet (Sallallahu Alaihi Wasallam) and apologised for every defaming action and utterance of his life during his Period of Ignorance. He thereafter lived the rest of his life as a true believer and never once stared RasoolAllah (Sallallahu Alaihi Wasallam) in the eye due to the respect he had for him. The Holy Prophet (Sallallahu Alaihi Wasallam) used to say, "I have hope that Abu Sufyaan bin Haarith (Radiyahallahu Anhu)

shall fill the void left by the shahaadat of my uncle, Hamza." (Zarqaani, Vol. 2, Pg. 301-2 & Seerat ibn Hishaam, Vol. 2, Pg. 400)

FIRE IS SEEN FOR MILES

The Muslim army set up camp afterwards at Maruz-Zahraan (a place within close proximity to Makkah). Here, the Holy Prophet (Sallallahu Alaihi Wasallam) ordered that each of the soldiers light their own fire, and thus, every soldier of the 10,000 Mujaahideen lit fires for their needs, resulting in the entire field of Maruz-Zahraan becoming brightly lit as a result.

SPIES OF THE QURAISH

Though the Quraish were aware of an impending attack from Madina, they did not know the details of its route and action, and therefore made Abu Sufyaan bin Harb, Hakeem bin Hazaam and Badeel bin Waraqaa as spies with the task of gathering information regarding the army from Madina. Hadrat Abbas (Radiyahallahu Anhu) however, was contemplating the fate of the Quraish and aware that they stood no chance against the Holy Prophet (Sallallahu Alaihi Wasallam) and his 10,000-strong army of the Sahaabah. He consequently traveled by night upon the white mule of RasoolAllah (Sallallahu Alaihi Wasallam) to Makkah intending to, inform the Quraish of the Prophet's (Sallallahu Alaihi Wasallam) plan of conquering Makkah and persuade them to go to him and ask for pardon. (Zarqaani. Vol. 2, Pg. 304)

In the narration of Bukhari Sharif however, it has been said that the Quraish were aware of an army en-route to Makkah from Madina yet did not know that they had already reached Maruz-Zahraan. Their appointed spies left Makkah to search for the whereabouts of the army and became astonished upon reaching Maruz-Zahraan, prompting Abu Sufyaan bin Harb to say, "Never in my life have I seen a fire this extensive across this area. I wonder who the tribe is." Badeel bin Waraqaa responded, "It could be the Banu

Khaza'ah", to which he replied, "No, they are not many in number to accomplish something like his." (Bukhari Sharif, Vol. 2, Pg. 613)

Nevertheless, these three were met by Hadrat Abbas (Radiyallahu Anhu). Abu Sufyaan asked, "Abbas! Where are you coming from and what's caused these fires?" He replied that those were the fires of the Mujaahideen of Islam and, further advised him, "You should sit behind me on my mule. If not, you'll unquestionably be killed by the Muslims if they notice you." When this party (consisting of Hadrat Abbas (Radiyallahu Anhu), Abu Sufyaan and the other 2 spies) entered the Muslim camp, Hadrat Umar (Radiyallahu Anhu) and some other Muslims guarding it recognised Abu Sufyaan. Hadrat Umar (Radiyallahu Anhu) could not contain his want of revenge and immediately shouted, "This is the enemy of Allah (Subhan Wa Taala), Abu Sufyaan!" He then rushed towards RasoolAllah (Sallallahu Alaihi Wasallam) and said, O Prophet of Allah (Sallallahu Alaihi Wasallam), Abu Sufyaan has been captured! Permit me to cut off his head." At that moment, Hadrat Abbas (Radiyallahu Anhu) brought the three Quraish spies before the Prophet (Sallallahu Alaihi Wasallam) and pleaded for their lives to be spared, saying, "Ya RasoolAllah (Sallallahu Alaihi Wasallam), I've granted them my protection.'

ABU SUFYAAN ACCEPTS ISLAM

The enmity that Abu Sufyaan bin Harb (the father of Sayyidah Umme Habiba Radiyallahu Anha) possessed for Islam was not known. Causing pain to RasoolAllah (Sallallahu Alaihi Wasallam), attacking Madina several times and planning with the Jews to murder him were all actions of his justifying why he should have been killed at that moment; yet the mercy of the Prophet (Sallallahu Alaihi Wasallam), whom the Holy Quran has addressed as 'Raooif' and Raheem (Merciful), said to him, "Criminal! Don't fear. This is not the court of worldly kings but of Rahmatulil-Aalameen (the Mercy unto all creation). The narration of Bukhari Sharif states that as Abu Sufyaan entered the court of the Holy Prophet (Sallallahu Alaihi

Wasallam), he recited the kalmia, consequently being saved from execution for his crimes against Islam. (Bukhari Sharif, Vol. 2, Pg. 613)

Another narration states that both Hakeem bin Hazaam and Badeel bin Waraqa had immediately accepted Islam at that night, whilst Abu Sufyaan read the kalima in the morning. (Zarqaani, Vol. 2, Pg. 304)

Further narrations, differ by saying that a dialogue had occurred between the Prophet (Sallallahu Alaihi Wasallam) and Abu Sufyaan, after which he accepted Islam. The dialogue was as follows:

RasoolAllah (Sallallahu Alaihi Wasallam)

O Abu Sufyaan! Do you doubt Allah (Subhan Wa Taala) being One?

Abu Sufyaan

Why not? If there was any other god he would surely have helped us.

RasoolAllah (Sallallahu Alaihi Wasallam)

Do you still doubt me being a true prophet of Allah Subhan Wa Taala?

Abu Sufyaan

Yes, I do still harbour some doubt in you being a true prophet.

All the same, he then recited the kalima after this dialogue. He did however, truly accept Islam at a later stage. Hence, Hadrat Abu Sufyaan (Radiyahallahu Anhu) was present in the Ghazwah of Taa'if where he fought against the Kuffaar and injured his eye. He had also taken part in the Battle of Yarmook. (Seerat ibn Hishaam, Vol. 2, Pg. 403 & Zarqaani, Vol. 2, pg. 313)

THE GLORY OF THE MUSLIM ARMY

As the Mujaahideen of Islam marched towards Makkah, RasoolAllah (Sallallahu Alaihi Wasallam) instructed Hadrat Abbas

(Radiyallahu Anhu) to plan Abu Sufyaan at such a place where he could see the glory of the soldier of Allah (Subhan Wa Taala) with his own naked eyes. The Sahaabi did as he was directed to and placed Abu Sufyaan at a high place, enabling him to see the force of Islam's many battalions march before him. Seeing the flags of till Ghiffaar and that of other Arab tribes, Abu Sufyaan fearfully asked as to who these people were, and was answered by Hadrat Abbas (Radiyallahu Anhu), who said "Those are the riders from the Ghiffaar tribe." He asked "What do I have to do with the Ghiffaar tribe?" Then the tribes of Juhainah, Sa'ad bin Nadeem and Sulaim all passed before him, causing Abu Sufyaan to experience great anxiety and ask of each tribe that made the Muslim army. When he saw the Ansaar contingent and their unique disposition whilst marching, he asked, "O Abbas! Who are these people?" Hadrat Abbas (Radiyallahu Anhu) answered that these were the Ansaar, when Hadrat Sa'ad bin Ubaadah (Radiyallahu Anhu) (the flag-bearer of the Ansaar) seeing Abu Sufyaan suddenly announced, "O Abu Sufyaan,

***"Today is a day for severe fighting,
Today bloodshed shall be allowed in the Ka 'ba itself."***

Hearing this, he became afraid and said, "Congratulations, today is the destruction of the Quraish", thereafter asking, "It's been a while and I haven't seen Muhammad as yet! Which contingent is he in?" At that moment, RasoolAllah (Sallallahu Alaihi Wasallam) suddenly appeared as the glorious leader of the Muslim army, and Abu Sufyaan called out to him asking, "O Prophet of Allah (Sallallahu Alaihi Wasallam)! Did you hear what Sa'ad bin Ubaadah had said as he passed?" The Prophet (Sallallahu Alaihi Wasallam) replied, "Sa'ad bin Ubaadah (Radiyallahu Anhu) was wrong! Today is the day of the Ka'ba's glory - the day it shall be purified of its defilement." The statement of Hadrat Sa'ad was definitely not warranted. RasoolAllah (Sallallahu Alaihi Wasallam) removed him as the Ansaar's flag-bearer and replaced him with his son, Hadrat Qais bin Sa'ad (Radiyallahu Anhu).

Another narration states that when Abu Sufyaan complained of Hadrat Sa'ad bin Ubaadah's (Radiyahallahu Anhu) comment to RasoolAllah (Sallallahu Alaihi Wasallam), he replied, "O Abu Sufyaan, Sa'ad is wrong. Today is the day of mercy." (Zarqaani, Vol. 2, Pg.306)

Then, with great magnificence and glory, the true successor of Hadrat Ibrahim (Alaihis Salaam), the Ka'ba's builder and Mercy unto all Creation, Sayyiduna Muhammadur RasoolAllah (Sallallahu Alaihi Wasallam), entered Makkah and instructed for his flag to be fixed to the ground near a place called Hajoon. He also ordered Hadrat Khalid bin Waleed (Radiyahallahu Anhu) to take charge of a battalion of soldiers and march to Kadaa, from where they were going to enter Makkah. (Bukhari Sharif, Vol. 2, Pg. 613 & Zarqaani, Vol. 2, Pg. 304-6)

FIRST PROCLAMATION OF THE CONQUEROR OF MAKKAH.

Upon entering the city, RasoolAllah (Sallallahu Alaihi Wasallam) gave the following declaration (one whose every word was filled with mercy):

"Whoever shall throw down their weapons, enter the Ka'ba or close their doors shall be given safety."

At this time, Hadrat Abbas (Radiyahallahu Anhu) remarked, "Ya Rasoolallah (Sallallahu Alaihi Wasallam), Abu Sufyaan is a person who has an air about him. Say something that will distinguish and please him." The Holy Prophet (Sallallahu Alaihi Wasallam) thereafter said, "Whoever shall enter the home of Abu Sufyaan shall be granted safety."

Abu Sufyaan then very loudly announced to the entire city of Makkah, "O Quraish! Muhammad has come to Makkah with such a massive army that it's impossible to oppose him in any way. So whoever enters the home of Abu Sufyaan shall be granted safety." When Hind bint Utba (the wife of Abu Sufyaan) heard her husband's low-spirited announcement, she screamed and said, "Banu

Kanaanah! Come kill this wretch for the cowardice he displays." Hearing her plea, the entire Banu Kanaanah then gathered themselves at Abu Sufyaan's house, where he then openly said to them, "There is no use becoming emotional and angry. I've just seen the Muslim army with my own eyes and declare to you that we stand no chance against them. We're fortunate that Muhammad has promised safety to anyone who enters my home, so, as much people as possible should come and take protection inside." He was then asked, "How can your home accommodate so many people?", and replied that safety was promised to anyone who also closed the doors of their houses, threw down their weapons or entered the Holy Ka'ba. This caused the people of Makkah to immediately scatter to the promised places of safety, closing their doors and throwing their weapons with the intention of being granted safety from the Muslim army. (Zarqaani, Vol. 2, Pg. 213)

Although the Holy Prophet's (Sallallahu Alaihi Wasallam) promise of safety was a guarantee that no bloodshed shall occur in the city, some Quraishis, such as Ikramah bin Abu Jahl, Safwaan bin Umayya, Suhail bin Arm and Jamaash bin Qais, however, gathered the vagabonds of the different tribes at 'Khandma', killed Hadrat Zabn bin Jabir Fahri and Jaish bin Ash'ar (Radiyaallahu Anhuma) (two soldiers in the battalion of Hadrat Khalid bin Waleed Radiyallahu Anhu) and began to fire arrows at the Muslims. Bukhari Sharif narrates that only these two Sahaabis were made shaheed, though Zarqaani and other books have stated three. They were the two mentioned above as well as Hadrat Salmah bin Mailaa (Radiyallahu Anhu). 12 to 13 Kuffaar were also killed in this scuffle, with the rest abandoning the field and running away. (Bukhari Sharif Vol. 2, Pg. 613 & Zarqaani, Vol. 2, Pg.310)

When RasoolAllah (Sallallahu Alaihi Wasallam) saw this glimmer of swords as they were being used, he enquired, "I'd prohibited Khalid bin Waleed to use swords. How then does he use them?" The people submitted, "The Kuffaar were responsible for initiating the attack, and Khalid bin Waleed's (Radiyallahu Anhu)

army had no other choice but to use their swords in defense."RasoolAllah (Sallallahu Alaihi Wasallam) replied, "This is fate made by Allah (Subhan Wa Taala); and there is goodness in what Allah (Subhan Wa Taala) decides." (Zarqaani, Vol. 2, Pg. 310)

ENTRANCE OF RASOOLALLAH (SALLALLAHU ALAIHI WASALLAM) IN MAKKAH

When RasoolAllah (Sallallahu Alaihi Wasallam) as a victor was entering Makkah riding upon his camel named Qaswaa, he wore a black turban. To his one side was Hadrat Abu Bakr Siddique (Radiyallahu Anhu), whilst to the other was Hadrat Usaid bin Hudair (Radiyallahu Anhu). RasoolAllah (Sallallahu Alaihi Wasallam) was surrounded by the excited Muslim army who also had their swords in their hands. Abu Sufyaan remarked to Hadrat Abbas (Radiyallahu Anhu) upon seeing this glorious sight, "Your nephew has become a king." He replied, "You're mistaken. This is not because he's become a king, but this is the glory of Prophethood that you're witnessing." At that time, though he was encircled by all this glory, RasoolAllah (Sallallahu Alaihi Wasallam) was reciting Surah Fat'h, with his blessed beard, in humility, touching the saddle of the camel on which he was riding. This was in gratitude to Allah (Subhan Wa Taala) and to demonstrate the Prophet's (Sallallahu Alaihi Wasallam) need for His help. (Zarqaani, Vol. 2, Pg. 320-1)

RESIDENCE OF RASOOLALLAH (SALLALLAHU ALAIHI WASALLAM) IN MAKKAH

It has been recorded in Bukhari Sharif that on the day of conquering Makkah, RasoolAllah (Sallallahu Alaihi Wasallam) went to the home of Umme Haani bint Abu Talib (the sister of Hadrat Ali Radiyallahu Anhu), where he made ghusal and performed 8 rakaats of Chast salaah very concisely, but fully performed ruku and sajdah. (Bukhari Sharif, Vol. 2, Pg. 615)

Another narration states that RasoolAllah (Sallallahu Alaihi Wasallam) had said to Sayyidah Umme Haani (Radiyallahu Anhu), "Is there anything to eat in your house?" She replied, "O Prophet of

Allah (Sallallahu Alaihi Wasallam), I only have a few pieces of dry bread and feel ashamed to present this before you." He nevertheless directed her to bring it, dipping it in water to make it soft. Sayyidah Umme Haani (Radiyahallahu Anha) then presented salt as a dipping for the pieces of bread and was asked, "Don't you have any curry?" She replied that the only thing in her house was vinegar. RasoolAllah (Sallallahu Alaihi Wasallam) told her to bring it as well; and it was thereafter spread over the bread by him. He then thanked Allah (Subhan Wa Taala) for His blessings and said, "Vinegar is an excellent kind of food; and in which house it is, its occupants shall not be needy." Sayyidah Umme Haani (Radiyahallahu Anha) later said, "Prophet of Allah (Sallallahu Alaihi Wasallam), I've given shelter to Haarith bin Hishaam (the brother of Abu Jahl) and Zuhair bin Harb. My brother Ali (Radiyahallahu Anhu), however, wants to kill the both of them as they were responsible for fighting with Hadrat Khalid bin Waleed's (Radiyahallahu Anhu) army. RasoolAllah (Sallallahu Alaihi Wasallam) replied, "We grant protection to whoever Umme Haani has granted protection." (Zarqaani; Vol. 2, Pg. 326).

ENTRANCE INTO BAITULLAH

The flag of the Prophet as was fixed at a place called Hajoon (now known as Jannatul-Ma'la, the cemetery of Makkah) near the area of Musjidul-Fath. He then rode his camel, with Hadrat Usamah bin Zaid (Radiyahallahu Anhu) behind him, towards Musjide-Haram. Hadrat Bilaal (Radiyahallahu Anhu) and Uthman bin Talha Hajbi (Radiyahallahu Anhu) (the individual with the key to the Ka'ba) had also accompanied him. Upon reaching, RasoolAllah (Sallallahu Alaihi Wasallam) made his camel rest near the precincts of the Haram, performed tawaaf of the Ka'ba and kissed Hajr-e-Aswad. (Bukhari Sharif, Vol. 2, Pg. 614)

It was, indeed, a strange irony that the Ka'ba, which was built by the Destroyer of Idols, Hadrat Ibrahim (Alaihis Salaam), itself contained 360 idols. It was the responsibility of the Holy Prophet (Sallallahu Alaihi Wasallam), the true successor to Hadrat Ibrahim

(Alaihis Salaam), to cleanse the Holy Ka'ba from the impurities of idols and shirk. Hence, he himself took a cane in his hand, stood near the wall of the Ka'ba, and poked them with the tip of his cane to make each fall to the ground, reciting the following ayah whilst doing so,

***'The truth has come and falsehood has vanished.
Undoubtedly falsehood was certain to vanish.'***

(Surah Bani Israel, Verse 81)

(Bukhari Sharif, Vol. 2, Pg. 614)

Sayyiduna RasoolAllah (Sallallahu Alaihi Wasallam) thereafter ordered for the idols inside the Ka'ba to be brought out. Amongst them were two statues associated with Hadrat Ibrahim (Alaihis Salaam) and Ismail (Alaihis Salaam), each having an arrow from which the Mushrik's used to anticipate good fortune or bad luck. When he saw these two statues, he said, "May Allah (Subhan Wa Taala) destroy the Kuffaar! They know well that these two illustrious prophets never practiced any kind of polytheism. RasoolAllah (Sallallahu Alaihi Wasallam) did not enter the Ka'ba until all idols had been taken out. Subsequent to it being purified from the impurities of idols, he then entered with Hadrat Usamah bin Zaid, Bilaal and Uthman bin Talha Hajbi (Radiyallahu Anhum), They recited takbeer, performed two rakaats of salaah in each comer, and came out afterwards. (Bukhari Sharif, Vol.1,Pg. 218& Vol. 2,Pg. 614)

As he alighted from the Ka'ba, RasoolAllah (Sallallahu Alaihi Wasallam) called Hadrat Uthman bin Talha (Radiyallahu Anhu), handed to him the key of the Ka 'ba and said,

***"Take this key. It shall be with your family always, and only
an oppressor shall take it from you."***

(Zarqaani, Vol. 2, Pg. 239)

THE GENERAL AUDIENCE OF THE KING OF MAKKAH

Thereafter, in his capacity as the King of Makkah, RasoolAllah (Sallallahu Alaihi Wasallam) invited the first general audience to the

Haram of the Ka'ba. The sitting was attended by the thousands of Islamic troops, as well as the Kuffaar and Mushriks. Addressing not only the people of Makkah but all the nations of the world, RasoolAllah (Sallallahu Alaihi Wasallam) gave the following speech,

"Allah (Subhan Wa Taala) is one and there is none other worthy of being worshipped besides Him. Indeed He has made true His promise by helping His bondsman (Muhammad Sallallahu Alaihi Wasallam) and giving defeat to the disbelievers. All past pride, prejudice and practices of Ignorance are totally beneath my feet, only is the trusteeship of the Ka'ba and giving of water to the Hujaaq retained by me. O nation of the Quraish! All family pride and obnoxiousness have been erased by Allah (Subhan Wa Taala)! All people are from the progeny of Hadrat Adam (Alaihis Salaam) and he was made from sand."

RasoolAllah (Sallallahu Alaihi Wasallam) then recited the following ayah of the Holy Quran,

'O people! We created you from one man and one woman and made you branches and tribes that you may recognise one another. Undoubtedly, the most respected among you in the sight of Allah (Subhan Wa Taala) is he who is more pious, verily, Allah (Subhan Wa Taala) is knowing, Aware.'

(Surah Al-Hujuraat, Verse 13)

ADDRESS TO THE KUFFAAR OF MAKKAH

When the Prophet (Sallallahu Alaihi Wasallam) gazed at the crowd of the Quraish, he noticed its leaders all standing with a visible shame on their faces. These Quraish were the very people who placed thorns in his path, threw stones at him, attempted to kill him on several occasions, mercilessly injured his tooth and caused his face to be covered by his own blood. The same people who had defamed mocked and sworn him for years on end, strangled him and knocked his pregnant daughter, Sayyidah Zainab (Radiyahallahu Anha), of her camel with a spear, causing her to lose her baby. The walls of Madina bear witness to the treachery of the Quraish - the who had

made Hadrat Hamza (Radiyahallahu Anhu) shaheed by heartlessly mutilating and disfiguring him. At these people's hands did Hadrat Bilaal, Hadrat Suhaib, Hadrat Ammar, Hadrat Khabaab and Zaid bin Wathna (Radiyahallahu Anhu), suffer being tied into ropes, dragged across the-hot desert sand and made to sleep on coals of fire. Indeed, the cruelty and deceit meted out by them to RasoolAllah (Sallallahu Alaihi Wasallam) and the Muslims remains indescribable. Today however, they stand amongst the crowd of ten or twelve-thousand Ansaar and Muhaajireen contemplating their fate. Was today the day they shall be cut into pieces and fed to dogs? Or, when they shall be eliminated off the face of this earth? Who can say what shall befall them on this day of RasoolAllah (Sallallahu Alaihi Wasallam)'s victory? Their hairs stood on their ends. The fixation they were in caused hearts to skip beats: In this state of utter despair, the Quraish were asked by Sayyiduna RasoolAllah (Sallallahu Alaihi Wasallam), "Do you know what I shall do to you today?", causing them to become even more hopeless regarding their position. Yet seeing the lines of rahmat on the blessed forehead of the Prophet (Sallallahu Alaihi Wasallam) gave them enough courage to say altogether,

"You are a merciful benefactor and the son of a compassionate father."

There was complete silence in the gathering as the Quraish anxiously awaited RasoolAllah (Sallallahu Alaihi Wasallam)'s answer. Then without notice, the victor of Makkah and Merciful Prophet of Allah, Ahmad-e-Mujtaba, Sayyiduna Muhammad Mustafa (Sallallahu Alaihi Wasallam) finally said,

"There is no cursing you today. Go. You are all free."

(Zarqaani, Vol. 2, Pg. 328)

This mercy of RasoolAllah (Sallallahu Alaihi Wasallam) caused the criminals of the Kuffar of the Quraish to burst into tears of thanks and shame. They loudly recited the kalima of Islam and caused the entire Haram to be engulfed by the illumination of Islam, a sudden explosion of light that caused the darkness of kufr and shirk to be lifted from the city of Makkah.

The homes and shops of the Muhaajireen had been occupied by the Kuffaar of Makkah. It was now time that they received back what was truly theirs and forgive the occupants of their estates. Yet it was RasoolAllah (Sallallahu Alaihi Wasallam), however, who directed them not to take back their properties and happily give it to the people of Makkah as gifts.

Allahu Akbar! Has history ever witnessed a more merciful, compassionate, sincere, just and honoured victor than Sayyiduna RasoolAllah (Sallallahu Alaihi Wasallam)? Definitely not! This was how he treated his enemies! What may be said regarding the mercy of RasoolAllah (Sallallahu Alaihi Wasallam)? His morality and humanity? He was indeed the most elevated and glorious of all of Allah's (Subhan Wa Taala) creation, and it is impossible that any other can ever equal him. We challenge the world,

"O People of the world. Search forever, but know that the glory and equal of whose elevation has been elevated, Muhammad Mustafa (Sallallahu Alaihi Wasallam), shall never be found."

SECOND KHUTBA

On the second day of the Conquest of Makkah, RasoolAllah (Sallallahu Alaihi Wasallam) gave an additional speech explaining the respect and conduct in the Haram. None was to be killed, and so were hunting and cutting down trees in the Haram disallowed. Allah (Subhan Wa Taala) had for a moment also made fighting permissible in the Haram for RasoolAllah (Sallallahu Alaihi Wasallam) a unique distinction never granted before him and never to be granted after. (Bukhari Sharif, Vol. 2, Pg. 617)

THE ANSAAR'S FEAR OF SEPARATION FROM RASOOLALLAH (SALLALLAHU ALAIHI WASALLAM)

After witnessing the excellent manner which RasoolAllah (Sallallahu Alaihi Wasallam) displayed to the Quraish, and his now staying in Makkah for a few days, caused the Ansaar to fear him moving back to Makkah. They could not bear a moment apart from

the Holy Prophet (Sallallahu Alaihi Wasallam), let alone being separated from him in different cities. When he came to know of this, he said, "O Ansaar!,

"My life and demise shall now be with you."

(Seerat ibn Hishaam, Vol. 2, Pg. 416)

They began to cry tears of joy on hearing this and said, "Ya RasoolAllah (Sallallahu Alaihi Wasallam)! Whatever we had feared or said was because of our love for you. We cannot bear being separated from you." (Zarqaani, Vol. 2, Pg. 333 & Seerat ibn Hishaam, Vol. 2, Pg. 416)

AZAAAN FROM THE ROOF OF THE KA'BA

When the time for salaah had arrived, RasoolAllah (Sallallahu Alaihi Wasallam) ordered Hadrat Bilaal (Radiyallahu Anhu) to climb the roof of the Ka'ba and give azaan from there. The calling of 'Allahu Akbar' created an indescribably spirited atmosphere in the city of Makkah, though new Muslims however, were taken aback by this azaan and become infuriated. Hence, it has been reported that at that time Hadrat Ithaab bin Usaid (Radiyallahu Anhu) had said, "Allah (Subhan Wa Taala) had blessed my father by not giving him an opportunity to listen to this calling." Another leader of the Quraish was reported to have said, "There's no use to live now." (Asaaba, Vol.2, Pg. 451 & Zarqaani, Vol. 2, Pg. 346)

The former thereafter became a complete mu'min through the blessings of the companionship of the Holy Prophet (Sallallahu Alaihi Wasallam) and was the very person appointed by him whilst leaving as the governor of Makkah. (Seerat ibn Hishaam, Vol. 2, Pg. 413 & 440)

ALLEGIANCE TO ISLAM

The Prophet (Sallallahu Alaihi Wasallam) proceeded to an elevated area beneath the mountain of Safa as numerous crowds came to him and pledged bai'at on his blessed hands. After the men

was the womenfolk, and after the acceptance of all conditions by each woman, RasoolAllah (Sallallahu Alaihi Wasallam) said, "I have accepted your bai'at." Sayyidah Bibi Aisha (Radiyahallahu Anhu) narrates that never did RasoolAllah (Sallallahu Alaihi Wasallam) touch any woman's hand during the pledging of allegiance. He accepted the bai'at by simply saying the above. (Bukhari Sharif, Vol. 1, Pg. 375)

Hind bin Utba bin Rabia (the wife of Hadrat Abu Sufyaan Radiyallahu Anhu and mother of Hadrat Ameer Mu'aawiya Radiyallahu Anhu) was also amongst the women who had come for bai'at in niqaab. This was the very Hind who had mutilated the body of Hadrat Hamza (Radiyahallahu Anhu), tried to chew his liver and made a necklace of his body parts. Upon her turn to accept bai'at, RasoolAllah (Sallallahu Alaihi Wasallam) calmly spoke to her which resulted in the following dialogue,

RasoolAllah (Sallallahu Alaihi Wasallam):
Don't associate partners with Allah (Subhan Wa Taala).

Hind bin Utba:
You didn't take this pledge from the men, but nonetheless, I accept.

RasoolAllah (Sallallahu Alaihi Wasallam)
Do not steal.

Hind bin Utba
I do take a portion of my husband's wealth, not knowing whether this is permissible or not.

RasoolAllah (Sallallahu Alaihi Wasallam)
Do not kill your children.

Hind bin Utba
We had raised children, and when they were big you killed them in the Battle of Badr. Judgement for this shall be between the two of you.

(Tabri, Vol. 3, Pg. 643)

Nevertheless, Hadrat Abu Sufyaan and his wife Hind bin Utba (Radiyallahu Anhuma) both later sincerely accepted Islam. Thus we cannot display or harbour any disrespectful thoughts comments about them for this is the way of the Rawaajiz (Shia) groups. We as the Ahle-Sunnah regard them both as from the Sahaabah Kiraam (Radiyallahu Anhuma)

Though there had been a certain amount of reservation in their imaan at first, they ultimately did become true mu'mins and passed away in the state of imaan.

Hadrat Aisha (Radiyallahu Anha) has said that Hind bin Utba (Radiyallahu Anha) once came to the Prophet (Sallallahu Alaihi Wasallam) and said, "O Prophet of Allah (Sallallahu Alaihi Wasallam), I used to desire your family members to be the most disgraced individuals on this earth. Now though, I wish for no-one to be more respected than them on this earth." (Bukhari Sharif, Vol. 1, Pg. 539)

Similarly, Ibn Asaakir narrates a hadith concerning Hadrat Abu Sufyaan (Radiyallahu Anhu), that once while he was sitting in the Haram of Makkah, the Holy Prophet (Sallallahu Alaihi Wasallam) passed by seeing him, Abu Sufyaan thought, "What force did Muhammad (Sallallahu Alaihi Wasallam) use to overcome us?" RasoolAllah (Sallallahu Alaihi Wasallam) knew of this thinking, approached him and placed his blessed hands on his chest, saying, "O Abu Sufyaan, we overcame you by the power of Allah (Subhan Wa Taala)." After hearing this, Abu Sufyaan loudly proclaimed, "I bear witness that you are the Prophet of Allah (Sallallahu Alaihi Wasallam)." Haakim and his student Imam Baihaqi (Radiyallahu Anhuma) have narrated from Hadrat Ibn Abbas (Radiyallahu Anhu) that Hadrat Abu Sufyaan (Radiyallahu Anhu) saw RasoolAllah (Sallallahu Alaihi Wasallam) and thought, "I wish to gather an army and attack him once more." Though it was not uttered, RasoolAllah (Sallallahu Alaihi Wasallam) nevertheless came to him, hit his hand on his chest and said, "If you do so, Allah (Subhan Wa Taala) shall disgrace you." Abu Sufyaan then repented and said, "I now have

complete belief in your capacity as Allah's (Subhan Wa Taala) prophet, as you know the thoughts I have in my heart." (Zarqaani, Vol. 2, Pg. 346)

It has also been recorded that when Islam was first presented to him to accept, Abu Sufyaan asked, "What should I do with my god, Uzza?" Hadrat Umar (Radiyallahu Anhu) angrily replied, "You should pour your excretion over it." As a result, when the Prophet (Sallallahu Alaihi Wasallam) sent Hadrat Khalid bin Waleed (Radiyallahu Anhu) to break the idol of Uzza, he sent Hadrat Abu Sufyaan (Radiyallahu Anhu) as well, who was later responsible for breaking it (according to the narration of Muhammad bin Is'haaq. Ibn Hishaam narrates that Uzza was destroyed by Hadrat Ali (Radiyallahu Anhu). (Allah Subhan Wa Taala knows best) (Zarqaani, Vol. 2, Pg. 349)

END OF IDOL WORSHIP

In the previous pages, we've mentioned that the idols and their pictures in the Ka'ba were all destroyed by Rasoolullah (Sallallahu Alaihi Wasallam), consequently purifying Makkah from this unclean practice. There were however other centers of idol-worship for Laat, Manaat, Uzza, Sawaa (idols made deities by other tribes) in certain other places of Makkah. RasoolAllah (Sallallahu Alaihi Wasallam) then dispatched armies instructing them to destroy any idols in the suburbs of Makkah and, as a result, wiping out their existence and subsequently eliminating idol-worship in the city and surrounding communities. (Zarqaani, Vol. 2, Pg. 347-9)

In this manner, RasoolAllah (Sallallahu Alaihi Wasallam) was able to purify Makkah of shirk, idols and idol-worship, the very reason for the Conquest of Makkah.

A FEW UNPARDONABLE CRIMINALS

After Makkah was conquered, RasoolAllah (Sallallahu Alaihi Wasallam) proclaimed general forgiveness, yet there were some individuals, concerning whom he said, "If these people do. not accept

Islam, they should be killed wherever they are found, even if they hide in the ghilaaf of the Ka'ba. Some of these criminals thereafter accepted Islam whilst others were killed. A few of them have been mentioned below:

Abdul-Uzza bin Khatal

He had previously accepted Islam, and the Prophet (Sallallahu Alaihi Wasallam) appointed him and another muslim to go and collect the zakaat of animals. The two later had an argument about something which resulted in Abdul-Uzza killing the Muslim. He then fled back to Makkah where he became a murtad. Abdul-Uzza was also the person who emerged with a spear during the Conquest of Makkah to do battle with the Muslims. After contemplating his chances against a 10,000 - strong army, he then threw his spear away and ran to hide himself in the ghilaaf of the Ka'ba. Both Hadrat Saeed bin Haarith and Abu Burzah Aslami (Radiyahallahu Anhu) were responsible for executing him. (Zarqaani, Vol. 2, Pg. 322)

Harirath bin Tufeed

He was a poet who used to write defamatory poems against RasoolAllah (Sallallahu Alaihi Wasallam) and was also a murderer of Muslims. Hadrat Ali (Radiyahallahu Anhu) was responsible for executing him.

Haarith bin Talaatalah

Another individual who had caused much pain to RasoolAllah (Sallallahu Alaihi Wasallam), and was also killed by Hadrat Ali (Radiyahallahu Anhu).

Maqees bin Sabaabah

He was also a murderer, killed by Nameelah bin Abdullah.

Qareeba

The slave-girl of Ibn Khatal who used to repeat degrading poems about RasoolAllah (Sallallahu Alaihi Wasallam). She was also killed.

PEOPLE THAT FLED FROM MAKKAH

A brief synopsis of those that fled from Makkah is given below:

Ikramah bin Abu Jahl

He was the son of Abu Jahl, Thus, his hatred for Islam is quite conceivable! Ikramah fled to Yemen while his wife, Umme Hakeem (who was also the niece of Abu Jahl), accepted Islam. She asked in the court of the Prophet (Sallallahu Alaihi Wasallam) for her husband to be pardoned, and RasoolAllah (Sallallahu Alaihi Wasallam) subsequently did. Umme Hakeem then went to Yemen and informed Ikramah of the pardon he had received. He became amazed and said, "Has Muhammad forgiven me!?" They both accepted Islam afterwards and presented themselves to RasoolAllah (Sallallahu Alaihi Wasallam), who was so pleased' upon seeing them that he stood up and rushed to meet them (causing his shawl to fall away from him in his haste). Hadrat Ikramah (Radiyahallahu Anhu) had thereafter very happily pledged bai'at of Islam upon the Prophet's (Sallallahu Alaihi Wasallam) hands.

(Muattalmam Malik; Kitaabun-Nikaah).

Safwaan bin Umaya

He was the son of Umaya bin Khalf and, like his father, a hardened enemy of Islam. Safwaan bin Umaya had fled to Jeddah upon the conquering of Makkah and was interceded for by Hadrat Umair bin Wahab (Radiyahallahu Anhu) in the court of RasoolAllah (Sallallahu Alaihi Wasallam), saying, "O Prophet of Allah (Sallallahu Alaihi Wasallam)! A leader of the Quraish, Safwaan, desires your pardon to live in Makkah. "RasoolAllah (Sallallahu Alaihi Wasallam) pardoned him and, as a sign of his forgiveness, gave Hadrat Umair (Radiyahallahu Anhu) his blessed turban. Hadrat Umair (Radiyahallahu

Anhu) then went to Safwaan in Jeddah and returned back to Makkah with him now that he had been pardoned. Safwaan did not accept Islam until the Battle of Hunain and thereafter became a true Muslim. (Tabri, Vol. 3, Pg 645)

Ka'ab bin Zuhair

In 9 AH he, together with his brother, came to Madina and accepted Islam. In praise of the Prophet (Sallallahu Alaihi Wasallam), he then recited his most famous qaseedah, 'Baanat Suaad'. RasoolAllah (Sallallahu Alaihi Wasallam) became immensely pleased and gave him his blessed shawl as a token of his pleasure. Thus, Hadrat Ka'ab (Radiyahallahu Anhu) kept it in his possession and was later offered 10,000 dirhams for it by Hadrat Ameer Mu'aawiya (Radiyahallahu Anhu) during his khilaafat. He refused the offer and said, "I can never give anyone the blessed shawl of RasoolAllah (Sallallahu Alaihi Wasallam)." After his demise, Hadrat Ameer Mu'aawiya (Radiyahallahu Anhu) bought the shawl from Hadrat Ka'ab's inheritors for 20,000 dirhams, and it remained with the rulers of Islam for some time as a blessed relic of RasoolAllah (Sallallahu Alaihi Wasallam). (Madaarij, Vol. 2, Pg. 338)

Wahshi

This was the very Wahshi who made Hadrat Hamza (Radiyahallahu Anhu) shaheed in the Battle of Uhud. He had also fled to Taa'if upon the Conquest of Makkah but later presented himself in Madina, as well as a delegation from there to accept Islam. RasoolAllah (Sallallahu Alaihi Wasallam) heard from him of how he had killed his uncle and, though it caused him much sorrow in hearing this, nevertheless forgave Wahshi, but also said, "O Wahshi. Don't come before me." The Sahaabi was very grieved by this. Later, during the khilaafat of Hadrat Abu Bakr Siddique (Radiyahallahu Anhu) when the army fought against the imposter, Musailma Kazzab, Hadrat Wahshi (Radiyahallahu Anhu) had also taken part in this battle and killed Musailma with his spear. He used to say,

"I had made shaheed one of the best men (Hadrat Hamza Radiyallahu Anhu) during the Period of Ignorance, and killed one of the worst (Musailma) while I was a Muslim."

Acknowledging the grave killing that he had committed, Hadrat Wahshi (Radiyallahu Anhu) once asked the Prophet (Sallallahu Alaihi Wasallam), "Will Allah (Subhan Wa Taala) forgive a criminal like me as well?", upon which the following ayah of the Quran was revealed,

'Say, "O My bondmen, who have committed excesses against their own souls 'despair not of the mercy of Allah (Subhan Wa Taala)'. Undoubtedly Allah forgives All sins, Verily He is the forgiving, the Merciful'

(Surah Al-Zumar, Verse 53)

(Madaarijun-Nubuwwah, Vol. 2, Pg. 302)

THE MANAGEMENT OF MAKKAH

The Prophet (Sallallahu Alaihi Wasallam) appointed Hadrat Ithaab bin Usaid (Radiyallahu Anhu) as the governor of Makkah, as well as Hadrat Muaaz bin Jabal (Radiyallahu Anhu) to teach Islam's law to the new Muslims. (Madaarij, Vol. 2, Pg. 324)

There is a difference in opinion regarding how long RasoolAllah (Sallallahu Alaihi Wasallam) stayed in Makkah after the Conquest. Abu Dawood Sharif narrates 17 days, whilst Tirmidhi Sharif has narrated 18. Imam Bukhari (Radiyallahu Anhu), however, has recorded from Hadrat Abdullah bin Abbas (Radiyallahu Anhu) that RasoolAllah (Sallallahu Alaihi Wasallam) spent 19 days in Makkah. (Bukhari Sharif, Vol. 2, Pg. 615)

The above difference can be understood in the following way; In his narration, Imam Abu Dawood did not include the day RasoolAllah (Sallallahu Alaihi Wasallam) entered and left the city, Imam Tirmidhi included the day of arrival as he had entered in the morning, but did not include the day RasoolAllah (Sallallahu Alaihi

Wasallam) departed due to him leaving for Hunain in the morning on that day, and Imam Bukhari (Radiyahallahu Anhu) included both the day of entrance and day of departure in his narration.

Similarly, there is also a difference concerning the date in which Makkah was conquered and RasoolAllah (Sallallahu Alaihi Wasallam) had entered it as a victor, Imam Bukhari (Radiyahallahu Anhu) has stated it to be the 13th of Ramadaan, Imam Muslim (Radiyahallahu Anhu) the 16th and Imam Ahmed (Radiyahallahu Anhu) the 18th whilst some other narrators have listed it as the 17th of Ramadaan. Imam Muhammad bin Is'haaq (Radiyahallahu Anhu) however, narrates from an extensive amount of scholars that Makkah was conquered on the 20th of Ramadaan 8 AH. (Zarqaani, Vol. 2, Pg. 299)

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