

On the Path of the Beloved ﷺ

The Conquest of Makkah

The conquest of Makkah was on the 23rd of Ramadan in the 8th year after Hijra. It was the fruit of the patience and determination of Somayya, Bilal, and others who bore all kinds of torture and torment stemming from their strong faith in Allah and his Messenger. Thanks to this conquest, millions visit Makkah for Hajj and Umrah today.

The treaty of Hudaibiya heralded the conquest of Makkah. The number of people who embraced Islam after the treaty until the 8th year of Hijra increased many folds compared to number at the beginning of the Message. Each of the tribes of Daus, Ashja' and Ghaffar embraced Islam. By virtue of the first article of the treaty, the tribe of Khuza'a embraced Islam and was known to be in the party of Prophet Muhammad (SAWS¹). On the other hand, the tribe of Banu Bakr was in Quraysh's party. Many wars used to take place between Khuza'a and Bani Bakr, but these conflicts calmed down after the treaty of Hudaibiya. However, since Khuza'a was getting stronger by being with Prophet Muhammad (SAWS), Bani Bakr decided to violate the treaty and attack them in order to have the upper hand over their rivals. Thus, Bani Bakr, led by Nawfal Ibn Mu'awiyah, took Quraysh's consent to attack Khuza'a. Sohail Ibn Amr, Ikrima Ibn Abu-Jahl, and Safwan Ibn Umayyah helped Bani Bakr and even provided them with weapons to launch this attack, knowing that by doing this, both Bani Bakr and Quraysh would be breaking the treaty, which stated that there would be no war for ten years.

The tribe of Khuza'a was preparing for Umrah and spent the night in al-Wateer. Nawfal Ibn Mu'awiyah and his companions attacked Khuza'a while they were sleeping and killed three of them. Khuza'a ran to the Haram for shelter but Nawfal followed them and killed 20 of them inside the Haram. Killing in al-Haram was a great sin for the Arabs but the people of Bani Bakr were used to stealing there so killing was not that big of a deal for them. Khuza'a rushed to Juthail Ibn Warqa' but ten of them were killed on his doorstep. Juthail quickly sent Amr Ibn Salem to Prophet Muhammad (SAWS) to tell him what happened as fast as he could. Amr reached the Prophet's Mosque and narrated to Prophet Muhammad (SAWS) what happened in the form of a poem. When Prophet Muhammad (SAWS) heard what happened, he said, "you are triumphant Amr Ibn Salem." Prophet Muhammad SAWS could never stand treason and disloyalty. His plan was the conquest of Makkah. He did not inform his companions about Quraysh's treason because he did not want bloodshed. It was time to consolidate Islam in the Arab Peninsula.

Revenge was never the aim of Prophet Muhammad (SAWS) although Quraysh had tormented him and his companions for nearly 20 years in Makkah. Quraysh was the

¹ SAWS=Sala-llahu Alaihi Wa-Sallam = All Prayers and Peace of Allah be upon him.

cause of Khadija's death and they killed his beloved uncle Hamza, but he still wished them guidance. Prophet Muhammad (SAWS) was an example of tolerance, forgiveness, benevolence, strength, power, wisdom, and all sublime ethics. Quraysh now gathered in Dar-an-Nadwa to discuss the issue. Abdullah Ib Abi-as-Sarh was once a Muslim and stayed with Prophet Muhammad (SAWS) in al-Madinah for one year but later became an apostate because he did not acquire a high rank among Muslims after accepting Islam. He told Quraysh that they could either pay blood money, or send the murderers to Khuza'a to take their revenge, or declare war. Abu-Sufyan had another plan. He did not know that Prophet Muhammad (SAWS) already knew of what happened, so he decided to go to al-Madinah to offer Prophet Muhammad (SAWS) a peace treaty with a new date, under the pretext that Abu-Sufyan himself did not attend the treaty of al-Hudaybiya. By that, it would seem that Prophet Muhammad (SAWS) did not have the right to retaliate for what happened to Khuza'a as it took place before the new treaty. Hence, Abu-Sufyan took off to al-Madinah. He headed to his daughter Ummu Habiba, Prophet Muhammad's wife. It is noteworthy that Abu-Sufyan was very happy to marry his daughter to Prophet Muhammad (SAWS) as he knew that the latter would honor and respect her.

When Abu-Sufyan entered al-Madinah no one harmed him because they were committed to the treaty. Prophet Muhammad's companions used to wonder about Ummu Habiba's feelings towards her husband, Prophet Muhammad, and her father Abu-Sufyan who led the Quraysh armies to fight the Muslims. The following incident bears an answer to their queries. When Abu-Sufyan met his daughter in her house, she refused to allow him to sit on Prophet Muhammad's bed telling him that he was unclean. One has to point that Prophet Muhammad (SAWS) originally urged people to respect their parents even if they were disbelievers, but in this case the father was the leader of the Muslims' biggest enemy. Abu-Sufyan went to meet Prophet Muhammad (SAWS) who had a clear political vision and was sure that Abu-Sufyan came to seek a new treaty. Prophet Muhammad told Abu-Sufyan, with remarkable self-composure and tolerance with his enemy who had just broken the treaty, that they were still loyal to their commitment to the treaty so there was no need for another one, unless Quraysh did otherwise. Abu-Sufyan assured Prophet Muhammad (SAWS) that nothing had happened and hence, failed to sign a new treaty with the Muslims.

The Arabs had a tradition that when one of the elite figures in society declared that they wanted to prevent any war, he would be obeyed. Abu-Sufyan therefore resorted to each of Abu-Bakr, Omar, and Ali to make such a declaration, but they all refused. He was so desperate that he even resorted to Fatima and her sons al-Hassan and al-Hussain although they were still very young. Ali could perceive that Abu-Sufyan's only solution was to declare that he wanted to prevent war himself, and so he did. Prophet Muhammad (SAWS) heard his words and answered, "You said so Abu-Sufyan. I said nothing. Say whatever you like". It is quite obtrusive how Prophet Muhammad (SAWS) joined all the ethical features in his character, as the mercy, respect, and tolerance by which he treated his enemies was unprecedented. See how polite the Prophet (SAWS)

is? During all those years of animosity, Prophet Muhammad never insulted or humiliated Abu-Sufyan, which made him embrace Islam at the end. The Prophet (SAWS) fought against him but never humiliated him. His answer was a mix of both politeness and dignity.

When he got back to Makkah, Abu-Sufyan related what happened to the people there. They said: "Young Ali who used to play among us as a kid years ago succeeded to mock you, Abu-Sufyan. The same Ali whom we all laughed at when he embraced Islam at the age of ten." Abu-Sufyan burnt with rage and went out to the idols and said: "I swear I will never worship anyone but you as long as I my lungs do breathe." You know why he said so? He felt inside that he is about to stop worshipping them. After Abu-Sufyan left, Prophet Muhammad (SAWS) went to Aa'isha (RA) and asked her to help him get prepared for battle. He related to her how Makkah had broken the treaty. He told no one but her. See how the Prophet entrusted a woman for a military secret! See his appreciation for women! Can this man who had trusted a woman for a military secret mean by 'mentally and religiously imperfect' that women are mentally retarded than men? Surely not. He just said it while kidding with women during Eid. By mentally imperfect, he meant that in women emotions sometimes overcome their intellect, while by religiously imperfection, he meant that they are excused from worship during certain days every month.

Abu-Bakr then came and saw Aa'isha preparing the Prophet's fighting clothes. He started inquiring if the Prophet had intended to fight the Romans or the people of Hawazen (a name of an Arabic tribe), or if he intended to fight Quraysh. Aa'isha did not answer any of his inquiries. She just smiled to him every time he asked. This is a piece of advice for you women. Never ever to tell your husbands' secrets to anyone, even to your fathers. Prophet Muhammad then started calling upon his people to get prepared for the war. "Against whom will we fight?", they all asked. "You will know later", answered the Prophet. He wanted to keep it as a secret because he was afraid the Munafiqeen (hypocrites) of Al-Madinah or even the Muslims there might tell Quraysh. He wanted to make it as a surprise for Quraysh so that no bloodshed would take place. He even called upon the nearby tribes who embraced Islam to come and join the army. Yet, he kept the destination a secret from them too. Everyone was eager to know, so some of the Ansar wrote some poetry lines in which they praised the Prophet then ended it by the question "where will our destination be?" They went to present their lines before the Prophet and when they reached the question, the Prophet smiled to them, shook his head, and then left. See how the prophet kept the secret! See the personality of the Prophet! Imagine when you meet him by the door of paradise and embrace him affectionately! When you tell him I love you dearly!

The Prophet then called Abu-Bakr and Omar and talked to them for a long time. It seemed that he had told them because the companions heard Omar saying loudly "O, Prophet! They have expelled you and called you a magician. They have called you a madman." As the narrator of the incident relates, it appeared like the Prophet (SAWS)

was trying to soften Omar's heart towards them, whereas Omar wanted to fight them. Then Prophet Muhammad sent his intelligence agent Talha Ibn Ubayd Allah and seven others to wipe out the route to Hawazen. See the Prophet's trick! The news spread all over Al-Madinah that the Prophet intended to fight Hawazen, exactly what the Prophet wanted to happen. Many tribes started to join the Prophet's army: Aslam, Ashгаа, Ghifar...etc. The Prophet prayed for every tribe as it showed up. See how he used to bring the hearts of Muslims closer. His prayers remained a source of pride for every tribe till the Day of Judgment.

See how the Prophet was working hard to unite Muslims everywhere, while we nowadays, dispute upon very tiny fiqh (jurisprudence) issues and get away of each others because of that. This was never the Sunnah of the Prophet. His Sunnah aims to draw Muslims closer and not to draw them away from each other. While getting prepared for the battle, Hafez Ibn Abu-Balaa, who was sitting with the Prophet while receiving Amr Ibn Salem, and who had witnessed the Battle of Badr, sent to Quraysh to inform them that the prophet had intended to fight them and asked them to take their measures. He wrote a letter to Abu-Sufyan and gave it to a woman and ordered her to hide it and start her way towards Makkah using an unfamiliar route. So, Allah (SWT²) sent Jibril (Gabriel) to tell Prophet Muhammad about it. See when Allah sends the revelation! Notice that during the previous period and in the Battle of Khaiber, no revelation was sent, because Allah always sends it with a message and when the matter is one of danger. If Quraysh knew about it, they would surely fight the Prophet, so the revelation was sent to keep peace. Upon knowing, the Prophet sent Ali and Al-Zubair and asked them to fetch this woman and bring her before she reached Makkah. They found her and asked her for the message. "I swear I have no messages", she said repeatedly. "Neither the Prophet nor Jibril (Gabriel) was a liar. Get the message out", said Al-Zubair. Upon threatening her to pull off her clothes till they got the message, she felt they were serious and got it out.

The prophet then gathered all the Muslims and asked Ali to read the message before them. After Ali read, the Prophet held the message and said: "What is this Hafez?" Imagine the prophet's face as he blamed Hafez. Imagine if he did the same with you on the Day of Judgment because of a sin you committed! Try to repent tonight and have a goal after Ramadan to reform and revive your Ummah. Hafez said: "Don't get upset with me, dear Prophet. I still believe in Allah and His Messenger and I never secede from Islam. But, I am not originally from Quraysh, and my wife and kids are still there, so, I wanted to do Quraysh a favor so that my wife and kids remain safe there." Omar Ibn Al-Khataab got out his sword and said: "He is a Munafiq, my prophet. Let me kill him". "Leave him, Omar. He witnessed the Battle of Badr and Allah had already forgiven the people of Badr for anything that they did or will ever do", replied the Prophet. The Prophet forgave him because he knew that he still had faith, but he did it out of weakness in that faith, not out of betrayal. At this point, Omar cried because he felt

² SWT=*Suhanahu wa Ta'ala* = Glorified and Exalted Be He.

how Merciful and Forgiving Allah is. About that situation, Allah says what can be translated as, **“O you who have believed, do not take to yourselves My enemy and your enemy for patrons, casting forth to them (your) amity, and they have already disbelieved in what has come to you of the Truth” (60:1).**

Therefore, Allah declared that he had faith but made a mistake and had to repent. Later, the Prophet forgave Hafez and remained sending him with messages and using him for Islam. He was forgiven because he had a rich credit of merits by which he could be forgiven, but what about you? Do you have such a rich credit? Try to have a big credit of merits in Ramadan from which you can spend the rest of the year. The Prophet forgave Hafez, yet imposed a restriction on Al-Madinah whereby no one could get out of it, yet, anyone could enter it because many tribes were arriving every day to join the Prophet's army. Omar was responsible for watching the borders. The Prophet's army was made up of 10,000 soldiers. Remember their number in Badr? They were only 300 and 700 in Uhud. In Al-Hudaybiya Treaty, they were 1400 and in Khaiber during the previous year, they were 1400. Today, the army reached 10,000 soldiers, 3000 of which were knights and an army made up of all the tribes. See how spending two years in peace was more fruitful than spending tens of years in war! However, Jihad (Islamic War) is to be resorted to when we are prevented from delivering the message of Allah in peace, since it is our right to proclaim the message of Allah (SWT).

The Prophet started his way towards Hawazen and everyone was sure that they were going into battle against them. Even Hawazen itself started to get ready for the war as it could see them approaching their land. At the front of the army was Khaled Ibn Al-Waleed, at the right side was Abu-Ubaydah Ibn Al-Jarrah, while at the left side was Al-Zubayr Ibn al Awwam. Yet, at the heart of the army, Al-Muhajereen and Al-Ansar were gathered under one flag led by Saad Ibn Ubadah. See the Prophet's wisdom! He will conquer Makkah in the hands of one of Al-Ansar to ensure them that he hadn't forgotten them. The army proceeded till they were eight kilometers away from Hawazen until suddenly the Prophet's ordered to change the direction and proceed towards Makkah very quickly. He sent Talha and Said Ibn Zayd to wipe the way for him and arrest any spies from Quraysh who happened to come across their way. As a result, no news of the Prophets movement towards Makkah could reach Quraysh. The last they heard was that Prophet Muhammad headed towards Hawazen, then, the news was suddenly disrupted. They kept moving fast till they were only four miles away from Makkah, while no one knew about it there. See how great the Prophet's planning was! 10,000 soldiers are only four miles away of Makkah, and still no one knew about it.

The plan was so accurate despite the mistake made by Hafez which had been amended. It is as if Allah wants us to know that no plan can be carried out idealistically. The companions made mistakes and we too will make mistakes, yet, they will be forgiven like Hafez. It is as if Allah wants to tell us that the companions were human beings and were not idealistic ones, but they are exactly like ourselves, and the experience they went through is available for us to go through too. As they reached the thresholds of

Makkah, the Prophet started to call upon them to make everything known to Quraysh so that they can shake their morale. This way they could conquer Makkah easily. Thus, he ordered them to light fires. Has anyone ever seen the Mountain of Lebanon? The mountain is full of houses and by night all of them put on lights, which makes the Mountain look very solemn. Obeying the Prophet's orders, 10,000 persons lit their fires. At that time, Al-Abbas, the prophet's uncle had decided to leave Makkah and immigrate to Al-Madinah and embrace Islam. He was by that the last immigrant and the last one to take the reward of the immigration.

Despite protecting the prophet all that time after Abu-Taleb's death, Al-Abbas was still a disbeliever. It is as if Allah wanted to please the Prophet by giving his uncle the reward, not only of embracing Islam, but also of immigration. Just half an hour later, Al-Abbas would have lost the reward of Hijra (immigration). He made it at the last moment, and you have to do the same and seize the last moments of Ramadan. Al-Abbas embraced Islam, which pleased the Prophet a lot. He then asked the Prophet if he could wait till he returns to Quraysh, for, they might be willing to surrender. Allah will use Al-Abbas to play a very important role, which is to convince Abu-Sufyan to hand Makkah peacefully to the Prophet (PBUH). Going back to Makkah, he met Abu-Sufyan again who had intended to go once again to Al-Madinah to convince the Prophet to renew the agreement. Brothers and sisters, tonight's lecture is a portrayal of how right wins at the end. **"And say: Truth has (now) arrived, and Falsehood perished: for Falsehood is (by its nature) bound to perish." (17:81).**

I tell anyone who moves in the wrong track in life, Allah will one day pull you down because this is how Allah has systemized the whole universe.

Going out of Makkah, Abu-Sufyan saw the fire and inquired about it. It couldn't have been of Hawazen or Khuza'a because they were not that strong. Al-Abbas told him that this was Prophet Muhammad with 10,000 armed soldiers. He came, as well as all the Arab tribes to conquer Makkah and it was better for Abu-Sufyan to hand over Makkah to them or he will be putting the end of Quraysh by his very own hands. Abu-Sufyan agreed to hand it over with peace but was afraid that Prophet Muhammad might harm him. Ali Ibn Abu-Talib who had already been sent by the Prophet after Al-Abbas assured him that no harm will ever touch him. He told him when you meet the Prophet tell him as the brothers of Yusuf said, **"By Allah! Indeed, Allah has preferred you to us, and we certainly have been sinners" (12:91).**

Ali knew the Prophet's heart well and that he will have mercy for his relations in the same way Yusuf had mercy for his brothers. See how tender Ali is. Abu-Sufyan rode behind Al-Abbas on the mule of the Prophet so that he could enter with him securely. Omar who was at that time in charge of guarding the place saw them and wanted to kill Abu-Sufyan, yet, Al-Abbas prevented him and said you want to kill him because he is from the sons of Abd Manaf and not from those of Adeyy, so Omar cried. He was very strong and very tender at the same time. He then said to Al-Abbas I was pleased when

you embraced Islam more than if my father had done so, because this makes the Prophet pleased more. They then proceeded to the Prophet. Seeing Abu-Sufyan, Prophet Muhammad's face went red, though it didn't do so in Al-Madinah. He was angry that Abu-Sufyan broke the treaty they had. So, Abu-Sufyan answered by the words of Yusuf's brother, **"By Allah! Indeed, Allah has preferred you to us, and we certainly have been sinners." "No reproach on you this day; may Allah forgive you, and He is the Most Merciful of those who show mercy" (12:91-92)**, answered the Prophet.

Abu-Sufyan said "How patient you are, Muhammad. I know that the idols are useless because they should have helped us today. I know Allah is the only God but I still doubt that you are His messenger." Yet, he quickly realized his mistake and believed in both Allah and His Messenger. Then, Al-Abbas told the Prophet that Abu-Sufyan is of a higher status among Quraysh and he should be given a privilege among them even after embracing Islam. So, the Prophet said: "Whoever enters Abu-Sufyan's house is secured." See how the Prophet privileged him without flattering him! Similarly, whoever enters Al-Haram (the holy mosque of Makkah) is secured and whoever stays in his house is also secured.

The Prophet ordered Al-Abbas to lock Abu-Sufyan that night with him so that he would see the army's strength in the morning; so he could see how falsehood falls and the right soars up in the sky. In the morning, Abu-Sufyan sat together with Al-Abbas on a nearby hill and the battalions of the army started marching. Whenever a battalion passed in front of that hill, the soldiers cried loudly "Allah is the Greatest." Abu-Sufyan was astonished that almost all the Arab tribes, which were once enemies of the Prophet, had now embraced Islam and allied the Prophet. The soldiers moved with Saad Ibn Ubada in the front and the Prophet was at the heart of the army. Omar was trying to regularize their movement. Abu-Sufyan was astonished that the prophet's power was so mighty. "It's not power, rather Prophet-hood, Abu-Sufyan", replied Al-Abbas.

The prophet entered Makkah humbling himself before Allah and Abu-Sufyan was released. While entering Makkah, the Prophet went on reciting what can be translated as, **"Verily we have given you a manifest victory" (48:1)** and the Companions repeating after him. Reaching the last ayah that says what can be translated as, **"Muhammad is the Messenger of Allah, and those who are with him are severe against disbelievers and merciful among themselves. You see them bowing and falling down prostrate seeking Bounty from Allah and His good pleasure". (48:29)**.

All the companions burst into tears. This is indeed how faith and triumph work together. The Prophet then ordered that no one was to be killed except ten people whom he named. Amazingly enough, only one of those was killed by al-Zubair. Abu-Quhafa, father of Abu-Bakr, came to take the Shahada, and the Prophet thought about going to his house by himself as a sign of respect for his age and blindness, yet Abu-Bakr insisted that his father come by himself. Seeing his father embracing Islam, Abu-Bakr cried

because he wished it was Abu-Talib who did and not his father as this would have made the Prophet happier. The Prophet entered and said **"And say: "Truth has (now) arrived, and Falsehood perished: for Falsehood is (by its nature) bound to perish." "Say: "The Truth has arrived, and Falsehood neither creates anything new, nor restores anything ". (17:81)** He circumambulated the Ka'ba and Bilal started to announce the Azan from above the Ka'ba, under which he was tortured long ago. The Prophet stood on Al-Safa Mountain, on which he had long ago stood to call upon people to take the Shahada. He ordered that the people be gathered and then said "O people of Quraysh, what do you think I'm going to do with you?" "You are a relative and a kind one", replied they. "No reproach on you this day; may Allah forgive you, and He is the Most Merciful of those who show mercy. You are all set free", replied the Prophet. A miracle took place later when the prophet started to point to the idols. Whenever he pointed to one it fell and broke into pieces. This was to remind us that Prophet Muhammad was not only a brilliant politician or military commander but he was a prophet before all.

Later on, Abu-Sufyan was sitting alone thinking of a way to gather soldiers and fight the Prophet. "If you did, Allah would disgrace you forever", a voice came from behind him which turned out to be the Prophet's voice. I wholly believe that you are the Messenger of Allah" he said. This was another miracle.

Later, while Abu-Sufyan was sitting with Ibn Al-Hareth, the latter said: "I am glad that my father died before he heard the barking of Bilal from above the Ka'ba." Abu-Sufyan was afraid to comment lest the prophet knew through revelation. The two were amazed when the prophet passed and said "O Ibn Al-Hareth, its great that your father died before he heard Bilal's pleasurable sound from above the Ka'ba; and you Abu-Sufyan, if you had uttered a word, it would have been revealed to me at once." "I swear you are the Messenger of Allah", cried Abu-Sufyan and from that moment his faith was firmly established within himself and he became a soldier who lost his both eyes for the sake of Allah.

The Prophet also met Al-Sa'eb Ibn Abu-Al-Sa'eb, who used to be his ex-colleague in the days of Khadijah. He praised his good manners as a merchant and asked him to stick to these good manners after embracing Islam. The prophet appreciated the good manners even if they were not of a Muslim. What remains is the story of Fudalah, one of the men of Quraysh. This man hid a knife under his clothes and started to move behind the Prophet while circumambulating the Ka'ba. The Prophet suddenly turned to him and said: "What are you thinking about, Fudala?" "I am just supplicating Allah", he answered. The prophet raised his hands, not to hit Fudala as he thought, but to place it on Fudala's chest. He went on rubbing his chest and saying "Ask Allah to forgive you, Fudala". Fudala said: "Before he placed his hand on my chest, he was the most hated by my heart, and after he removed it, he was the dearest person to me." Going back home, Fudala met a woman whom he used to have an illegal relation with before. Calling him, Fudala refused and told her Islam is so precious he could never let it aside. I forgot to tell you that, while entering Makkah, Saad Ibn Ubadah said: "Today is the day

of epic victory. Today, Allah will humiliate Quraysh." The Prophet was so angry and said "No Saad. Today is the day of mercy. Today, Allah will privilege Quraysh. "Then he took the flag from Saad and gave it to his son Qays to teach him the lesson and at the same time give his family the privilege of conquering Makkah. See how wise the prophet was! He wanted to teach Saad to be more forgiving when dealing with others.

Lecture Notes Provided By: Imam Ghulam Moyhuddin

Seerah: Ibn Ishaq, Ibn Hisam, Ibn Kathir and Diya al-Nabi were used in the compilation of these lecture notes as well as various books of Hadith.

The selective topics and format is from Amr Khaled's Arabic lecture on Seerah of the Prophet ﷺ with renditions from the "dar al tarjma" convoy.

<http://www.youtube.com/watch?v=3oDLD8B-has>

I have included modifications for the sake of readability and clarity.