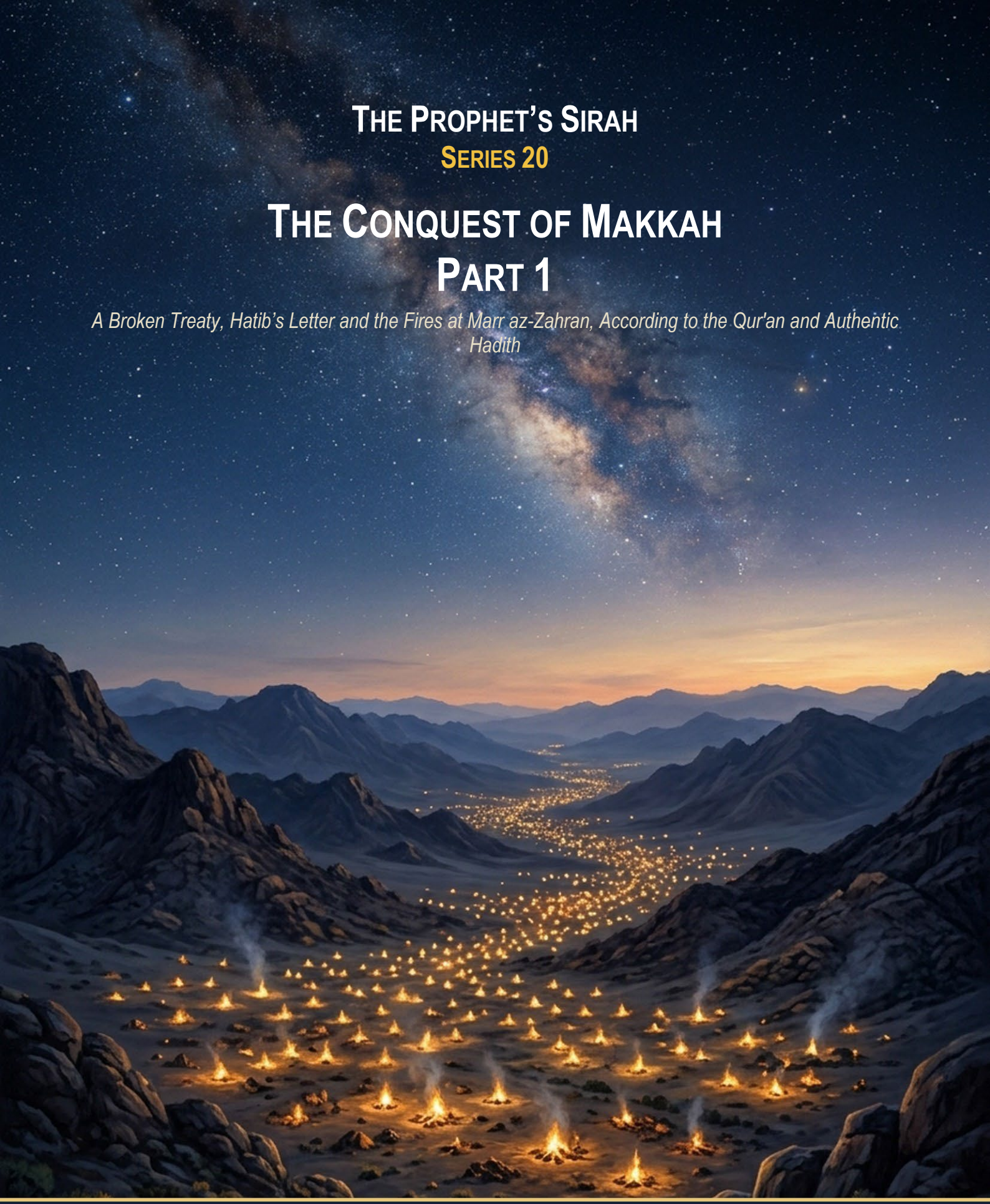


The Prophet's Sirah

Series 20

The Conquest of Makkah
Part 1

A Broken Treaty, Hatib's Letter and the Fires at Marr az-Zahran, According to the Qur'an and Authentic Hadith

Hj Che Alim Hj Che Haron
AK (Kelantan)
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE PROPHET'S SIRAH

SERIES 20

THE CONQUEST OF MAKKAH (PART 1)

A Broken Treaty, Hatib's Letter and the Fires at Marr az-Zahran, According to the Qur'an and Authentic Hadith

إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ

"When the victory of Allah has come and the conquest?."

SURAH AN-NASR 110:1

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ACKNOWLEDGEMENT

All praise is due to Allah, who keeps His promise, helps His servant, and opened Makkah without great bloodshed. Blessings and peace be upon our master, the Prophet Muhammad ﷺ, who entered the city of his birth with his head bowed in humility, and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

This twentieth book of The Prophet's Sirah is the first part of the story of the Conquest of Makkah: the treaty broken by Quraysh's allies, the letter of Hatib ibn Abi Balta'ah, ten thousand men setting out in Ramadan, and the fires at Marr az-Zahran. May this knowledge be 'ilmun yuntafa'u bih, knowledge that brings benefit.

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ABOUT THE COVER OF THIS EBOOK

This eBook's cover does not depict any human being or animal. It shows **a vast desert valley at night**, surrounded by **dark granite hills**. Across the whole valley floor are scattered **thousands of small campfires** glowing orange, under **a starry sky** that is beginning to take on **the light of dawn** on the eastern horizon.

The valley recalls Marr az-Zahran, a few miles from Makkah, where ten thousand Muslims camped on the night before the opening of Makkah. Abu Sufyan, who had come out seeking news, was astonished by the fires and said: "It looks like the fires of 'Arafah" (Sahih al-Bukhari 4280). The dawn light on the horizon recalls the new day about to break — the day on which Allah would honour the Ka'bah.

The **dark blue band** at the bottom, framed by **fine gold lines**, is where the author's name appears.

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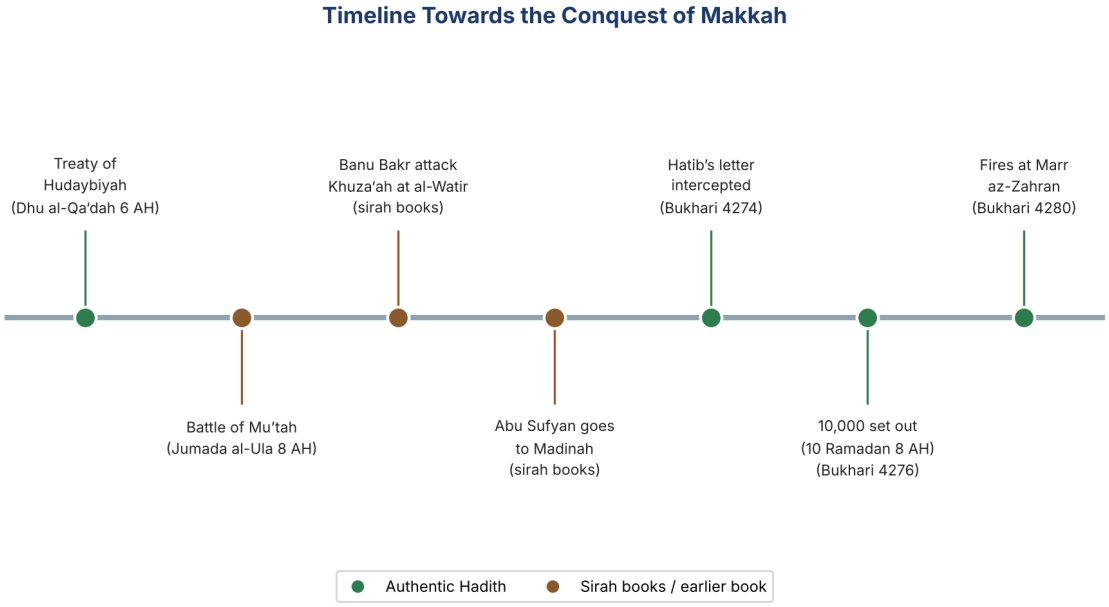
Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = sirah note (report from the books of sirah); blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

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THE CONQUEST OF MAKKAH (PART 1)

The fifteenth book of The Prophet's Sirah told of ***the Treaty of Hudaybiyah*** — a ten-year truce between the Muslims and Quraysh. Allah called it ***"a clear conquest"*** (Al-Fath 48:1). Two years later, the wisdom of that name became plain: the treaty was broken by Quraysh's own side, and the gate of Makkah was flung wide open.

The story of ***the Conquest of Makkah*** — the opening of the city — is too great for one book. This Book 20 is ***Part 1***: how the treaty was broken, how the Messenger of Allah ﷺ prepared his army in secret, the story of Hatib ibn Abi Balta'ah's letter, the march of ten thousand in Ramadan, and the night at Marr az-Zahran when Abu Sufyan embraced Islam. ***Part 2*** (Book 21) will tell of the day of the opening itself.



The departure date (10 Ramadan) is per the sirah books; the month of Ramadan is authentic in Sahih al-Bukhari 4275–4276.

Figure 1: Timeline towards the Conquest of Makkah.

Note: The Qur'anic translation in this eBook is Sahih International. The grade of every Hadith is stated in its box. Information from the books of sirah — such as details of the attack at al-Watir, 'Amr ibn Salim's verses and Abu Sufyan's conversations in Madinah — is placed in brown "Sirah Note" boxes, since most of it is narrated without a connected chain.

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TWO YEARS AFTER HUDAYBIYAH

The Treaty of Hudaybiyah had several terms. One of the most important — though it seemed small at the time — was the freedom of the Arab tribes ***to choose an alliance*** with either side. A tribe allied with one side was counted as part of that side under the treaty.

SIRAH NOTE: THE ALLIANCE CLAUSE OF THE HUDAYBIYAH TREATY

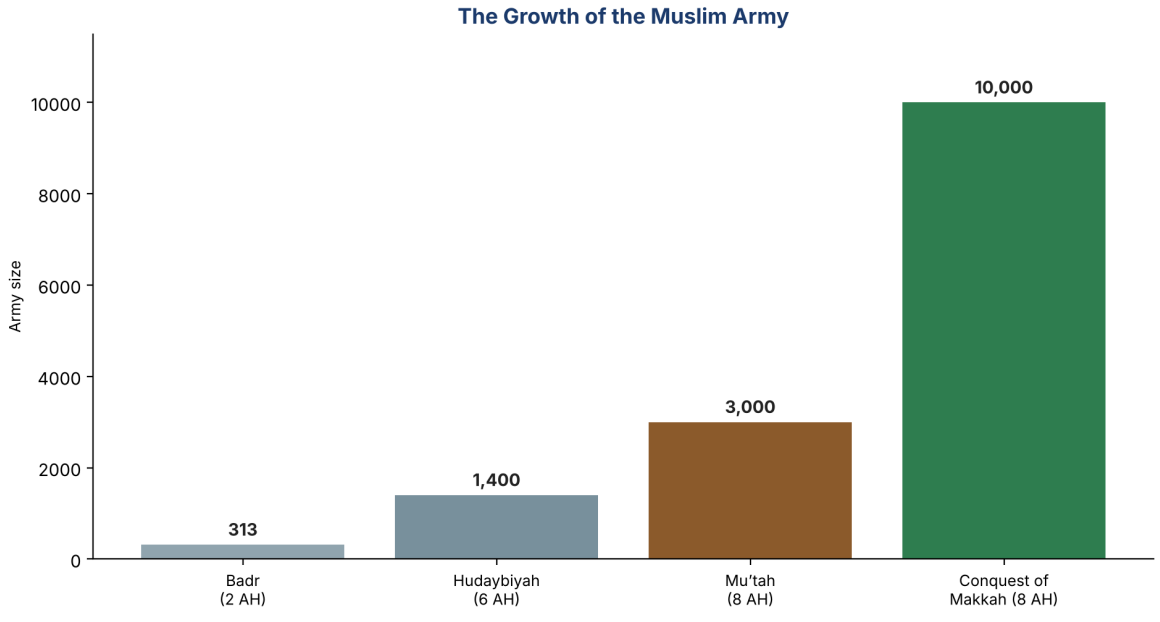
Ibn Ishaq relates that among the treaty's contents was: ***"Whoever wishes to enter into the bond and covenant of Muhammad may do so; and whoever wishes to enter into the bond and covenant of Quraysh may do so."*** The tribe of ***Khuza'ah*** declared its alliance with the Messenger of Allah ﷺ, while ***Banu Bakr*** allied themselves with Quraysh.

The wording of this clause is ***a sirah report***; the authentic Hadith on Hudaybiyah (among them Sahih al-Bukhari 2731) detail other terms, such as the truce and the return of those who came from Makkah.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.

For almost two years, the treaty brought ***a peace*** never felt before. People could travel back and forth, talk and listen to the Qur'an without fear. Imam az-Zuhri said that there was no victory in Islam before Hudaybiyah greater than it, for in those two years as many people embraced Islam as before, or more. The proof: 1,400 at Hudaybiyah, ***10,000*** at the Conquest of Makkah.



Badr: Bukhari 3957–3959; Hudaybiyah: Bukhari 4154 (1,400); Mu'tah: sirah books; Conquest: Bukhari 4276.

Figure 2: The growth of the Muslim army from Badr to the Conquest of Makkah.

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ABU SUFYAN BEFORE HERACLIUS

During the Hudaybiyah truce, Abu Sufyan ibn Harb travelled to Syria to trade with a caravan of Quraysh. There an event took place that Imam al-Bukhari recorded among the first Hadith of his Sahih: Abu Sufyan was summoned before ***Heraclius***, the Roman Emperor, at Iliya' (Jerusalem), to be questioned about the Prophet who had appeared in Arabia (Sahih al-Bukhari 7). The story of the Prophet's ﷺ letter to Heraclius was told in Book 17.

Heraclius asked several questions: about his lineage, his followers, whether they were increasing or decreasing, and whether he had ever lied. Then he asked: ***"Does he betray his covenants?"*** Abu Sufyan replied: ***"No. And we are now in a period (of truce) with him; we do not know what he will do in it."*** Abu Sufyan admitted that this was the only opening he found to slip in something against him.

See the irony of history. Abu Sufyan tried to sow doubt that the Messenger of Allah ﷺ ***might*** betray the treaty. But the one who finally betrayed it was not the Messenger of Allah ﷺ — it was ***Quraysh's own allies***, with the help of Quraysh's nobles. Heraclius concluded: ***"Such are the messengers: they do not betray."***

Heraclius also said: ***"If what you say is true, he will soon possess the place where these two feet of mine stand."*** Abu Sufyan left the palace saying that Muhammad's affair had grown so great that even the king of Rome feared him. In the same narration he said: ***"I remained certain that he would prevail, until Allah brought Islam into my heart."***

Those last words are ***an early sign*** of the event this book will tell. A seed of conviction was planted in Abu Sufyan's heart in Heraclius's palace; it sprouted one night at Marr az-Zahran, when he saw the thousands of Muslim campfires. The lesson: ***truth heard today*** may bear fruit years later. Our duty is to convey it honestly.

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KHUZA'AH: OLD ALLIES OF BANU HASHIM

Why did Khuza'ah choose the Messenger of Allah ﷺ? Their bond with Banu Hashim was far older than Islam. Khuza'ah had ruled Makkah before Quraysh, and had an alliance with the Prophet's ﷺ grandfather, ***'Abd al-Muttalib***.

SIRAH NOTE: THE OLD ALLIANCE OF KHUZA'AH AND 'ABD AL-MUTTALIB

Historians mention that 'Abd al-Muttalib once sought Khuza'ah's help in a dispute with his uncles, and an alliance was sealed between them. Some of Khuza'ah had also embraced Islam early, and the tribe was known as ***the keepers of the Prophet's ﷺ confidence*** in Tihamah — Muslims and non-Muslims among them inclined towards him.

This information is ***from the sirah books***. In authentic Hadith, Budayl ibn Warqa' al-Khuza'i appears at Hudaybiyah conveying Quraysh's news to the Messenger of Allah ﷺ (Sahih al-Bukhari 2731), showing Khuza'ah's good relations with him.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.
Ibn Sa'd, at-Tabaqat al-Kubra.

By contrast, ***Banu Bakr*** — especially the clan of Banu ad-Dil — had an old enmity with Khuza'ah, with unavenged blood feuds dating from the Jahiliyyah. The Hudaybiyah truce held that grudge back for a while; but embers that are not extinguished can flare up at any time.

The lesson: ***old loyalty and kindness are never wasted***. The good relations built by 'Abd al-Muttalib bore fruit decades later as loyal allies of his grandson.

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THE NIGHT ATTACK AT AL-WATIR

In Sha'ban 8 AH, the event that changed everything took place at a watering place belonging to Khuza'ah near Makkah, known as ***al-Watir***.

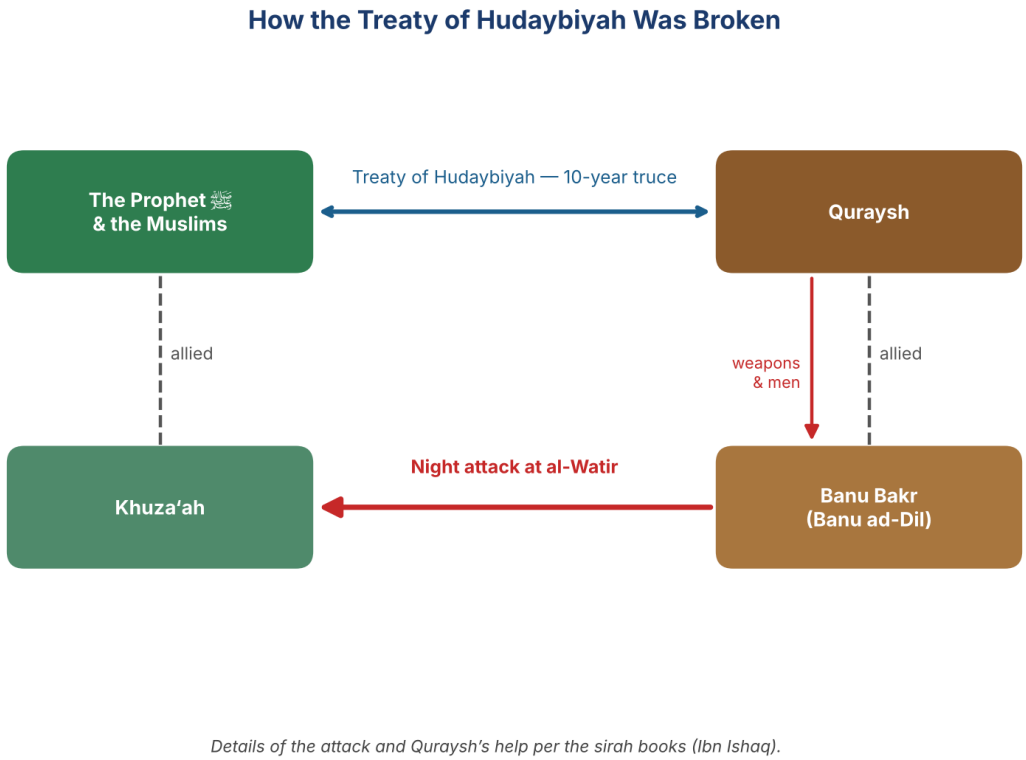
SIRAH NOTE: THE ATTACK AT AL-WATIR

Ibn Ishaq relates that ***Nawfal ibn Mu'awiyah ad-Dili***, with a band of Banu Bakr, attacked Khuza'ah at night at al-Watir and killed some of them. ***Quraysh helped Banu Bakr with weapons***, and some Qurashi nobles even fought secretly under cover of darkness. Khuza'ah retreated into the Sanctuary; some of Banu Bakr said, "We have entered the Sanctuary!" Nawfal replied with words that insulted the sanctity of the Haram.

These details are ***sirah reports***. What historians agree on is that Quraysh's allies attacked the Prophet's ﷺ allies with Quraysh's help, and so the Treaty of Hudaybiyah was ***broken from Quraysh's side***.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.
al-Waqidi, al-Maghazi.



Details of the attack and Quraysh's help per the sirah books (Ibn Ishaq).

Figure 3: How the Treaty of Hudaybiyah was broken.

It is worth pausing on the gravity of this act. Al-Watir lay near the Sanctuary, and the attack continued even after Khuza'ah had fled into the Haram, a place where even in the Jahiliyyah the Arabs refrained from bloodshed. Quraysh, the self-proclaimed custodians of the Ka'bah, had now armed an assault that violated both a written treaty and the sanctity of the House they claimed to serve.

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Note that the betrayal was started by ***Quraysh***, not the Muslims. For nearly two years the Messenger of Allah ﷺ kept every term — including bitter ones, such as returning Abu Jandal and Abu Basir (Book 15).

Now the treaty was torn by Quraysh's own hands.

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A TREATY BROKEN

The Qur'an states the ruling on a people who break their treaties: ***"And if they break their oaths after their treaty"*** (At-Tawbah 9:12) — Tafsir Ibn Kathir 9:12.

And the next verse seems to describe Quraysh precisely: ***"Would you not fight a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time"*** (At-Tawbah 9:13) — Tafsir Ibn Kathir 9:13.

Ibn Kathir mentions that some scholars link this verse with Quraysh's breach of the treaty when they helped Banu Bakr against Khuza'ah, the Prophet's ﷺ allies. Three traits are named: breaking oaths, resolving to expel the Messenger, and starting hostilities — all three found in Quraysh.

In Islam, betraying a covenant is ***a grave sin***, and its perpetrator will be disgraced before all mankind on the Day of Resurrection:

HADITH — SAHIH AL-BUKHARI, NO. 3188

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ لِكُلِّ غَادِرٍ لِوَاءٌ يُنْصَبُ لِغَدْرَتِهِ.

TRANSLATION:

Ibn 'Umar رضى الله عنهما narrated that the Prophet ﷺ said: **"Every betrayer will have a banner set up for him on the Day of Resurrection because of his betrayal."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Sulayman ibn Harb, from Hammad ibn Zayd, from Ayyub as-Sakhtiyani, from Nafi', from 'Abdullah ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Jizyah and Truces, Chapter: The Sin of the Betrayer, Hadith No. 3188; also Muslim No. 1735.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3188

LESSONS FROM THIS HADITH

In Arab times, banners were set up in the marketplace to announce things. This Hadith depicts the betrayer whose wrong is announced ***before all creation***. Scholars explain that this prohibition of treachery covers covenants with non-Muslims too — which is why the Messenger of Allah ﷺ never initiated betrayal against Quraysh, though they were enemies.

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THE PLEA OF 'AMR IBN SALIM

News of the attack quickly reached Madinah. Khuza'ah did not wait long to seek help from their ally.

SIRAH NOTE: "O MY LORD, I CALL UPON MUHAMMAD…"

Ibn Ishaq relates that ***'Amr ibn Salim al-Khuza'i*** rode to Madinah and stood before the Messenger of Allah ﷺ, who was sitting in the mosque, and recited a long poem. The meaning of its opening verses: ***"O my Lord, I call upon Muhammad — (reminding him of) our alliance and his father's alliance of old… Quraysh have broken their promise to you, and violated your firm covenant… They attacked us at al-Watir while we slept, and killed us while we bowed and prostrated."***

The Messenger of Allah ﷺ said: ***"You shall be helped, O 'Amr ibn Salim."*** Then a cloud appeared in the sky, and he said: "This cloud brings help for Banu Ka'b (Khuza'ah)."

This report is ***well known in the sirah books***, and Hadith scholars discuss its chain; some routes have been graded hasan by certain scholars with the support of other narrations.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.
al-Bayhaqi, Dala'il an-Nubuwwah.

The phrase ***"while we bowed and prostrated"*** shows that some of the victims were ***Muslims***. So the attack was not merely a breach of treaty, but an assault on Muslim blood.

After 'Amr came ***Budayl ibn Warqa'*** with some men of Khuza'ah, recounting what had befallen them and how Quraysh had helped Banu Bakr. The Messenger of Allah ﷺ listened carefully — and from that moment, the decision was made.

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ABU SUFYAN IN MADINAH

Quraysh soon realised their mistake. They sent their leader, ***Abu Sufyan ibn Harb***, to Madinah to ***renew and extend*** the treaty before the Messenger of Allah ﷺ could act.

SIRAH NOTE: THE FOLDED MATTRESS

Ibn Ishaq relates that Abu Sufyan first entered the house of his own daughter, ***Umm Habibah*** رضى الله عنها, the wife of the Messenger of Allah ﷺ. When he was about to sit on the Prophet's ﷺ mattress, Umm Habibah quickly folded it up. Abu Sufyan asked: "My daughter, do you think this mattress too good for me, or me too good for it?" She replied: ***"This is the mattress of the Messenger of Allah ﷺ, and you are an idolater."***

Then Abu Sufyan went to the Messenger of Allah ﷺ, but he gave no reply. He went to Abu Bakr, 'Umar, 'Ali and Fatimah رضي الله عنهم asking them to intercede — all refused. 'Umar said: "By Allah, if I had nothing but ants, I would fight you with them." Finally Abu Sufyan stood in the mosque and unilaterally declared protection among the people, then returned to Makkah empty-handed.

This story is ***a sirah report*** without a connected chain, but it is very well known among historians.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.

The story of Umm Habibah teaches ***loyalty of faith*** that rises above blood ties. She remained a daughter who respected her father, but ***did not sacrifice*** the honour of the Messenger of Allah ﷺ for his sake. A few days later, her father himself embraced Islam at Marr az-Zahran.

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UMM HABIBAH: A BRIDE FROM ABYSSINIA

The story of the folded mattress introduces us to a remarkable woman: ***Umm Habibah Ramlah bint Abi Sufyan*** رضى الله عنها, Mother of the Believers. She was the daughter of the leader of Islam's enemies, yet she was among ***the earliest*** to embrace Islam in Makkah.

SIRAH NOTE: A BRIDE FROM ABYSSINIA

Umm Habibah emigrated to ***Abyssinia*** with her husband, 'Ubaydullah ibn Jahsh. There her husband left Islam and became a Christian, then died, leaving Umm Habibah alone with her daughter Habibah in a foreign land. She remained firm upon Islam.

The Messenger of Allah ﷺ then proposed to her from Madinah. ***King an-Najashi*** married her to him on his behalf and paid her dowry of four thousand dirhams, then sent her to the Messenger of Allah ﷺ with Shurahbil ibn Hasanah. This marriage and the Negus's dowry are narrated in Sunan Abi Dawud 2107 (graded sahih by al-Albani); the details about her husband are ***sirah reports***.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.
Ibn Hajar, al-Isabah — biography of Umm Habibah bint Abi Sufyan.

Umm Habibah was also ***a narrator of Hadith***. Among the Hadith she narrated is one about the regular sunnah prayers: ***"Whoever prays twelve rak'ahs in a day and night, a house will be built for him in Paradise."*** Then she said: ***"I have never abandoned them since I heard it from the Messenger of Allah ﷺ."*** (Sahih Muslim 728)

When her father, Abu Sufyan, died years later — as a Muslim — Umm Habibah applied perfume on the third day and said she had heard the Messenger of Allah ﷺ say that a believing woman may not mourn more than three days except for her husband (Sahih al-Bukhari 1280). Love for her father remained, but ***the Shari'ah came first***.

The lesson: ***a person's faith is not determined by their family***. Umm Habibah was the daughter of the idolaters' leader, the wife of a man who apostatised, and alone in a foreign land — yet Allah honoured her as ***a Mother of the Believers***. And her hope for her father was finally fulfilled: Abu Sufyan embraced Islam in the year of the Conquest.

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KEEPING FAITH, ANSWERING BETRAYAL

Before going to the field, it is important to understand ***Islam's principles*** in dealing with treaties. Islam does not permit Muslims to break a treaty at will, even with an enemy.

Allah says: ***"do not break oaths after their confirmation"*** (An-Nahl 16:91) — Tafsir Ibn Kathir 16:91.

And when betrayal is feared from the other side, Islam teaches transparency: ***"throw [their treaty] back to them, [putting you] on equal terms"*** (Al-Anfal 8:58) — Tafsir Ibn Kathir 8:58.

In the case of the Conquest of Makkah, the situation was different: Quraysh ***themselves had broken*** the treaty by helping an attack on the Prophet's ﷺ allies. So the treaty was void from their side, and the Messenger of Allah ﷺ was no longer bound by it. Ibn al-Qayyim explains in Zad al-Ma'ad that when a party breaks a treaty, or helps those who fight our allies, the treaty becomes void without needing to be formally repudiated.

The lesson: Islam is a religion that ***honours its word***. The victory of the Conquest of Makkah was not built on betrayal, but on ***justice*** — Quraysh reaped what they themselves had sown.

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PREPARING IN SECRET

The Messenger of Allah ﷺ began preparing to set out, but ***without announcing his destination*** to the people. He wanted to reach Makkah before Quraysh could prepare, so that bloodshed could be avoided as far as possible. He said:

HADITH — SAHIH AL-BUKHARI, NO. 3030

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم الْحَرْبُ خُدْعَةٌ.

TRANSLATION:

Jabir ibn 'Abdillah رضى الله عنهما said: The Prophet ﷺ said: **"War is deception (strategy)."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Sadaqah ibn al-Fadl, from Sufyan ibn 'Uyaynah, from 'Amr ibn Dinar, from Jabir ibn 'Abdillah رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Jihad and Expeditions, Chapter: War Is Deception, Hadith No. 3030; also Muslim No. 1739.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3030

LESSONS FROM THIS HADITH

"War is deception" means that strategy, secrecy and stratagem in war are permitted — not the breaking of covenants. Scholars distinguish between ***khud'ah*** (a lawful wartime ruse) and ***ghadr*** (breaking one's word), which is forbidden. Whenever the Messenger of Allah ﷺ intended a campaign, he would usually ***conceal his destination*** by alluding to another (Sahih al-Bukhari 2947).

SIRAH NOTE: A PRAYER FOR SECRECY

Ibn Ishaq relates that the Messenger of Allah ﷺ prayed: ***"O Allah, keep spies and news from Quraysh, until we take them by surprise in their land."*** The sirah books also mention that he sent a small force under ***Abu Qatadah*** to Batn Idam, in another direction, so that people would think his aim was not Makkah.

Both are ***sirah reports***. The authentic Hadith supporting the general principle are "war is deception" and his practice of concealing his destination.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.

Ibn Sa'd, at-Tabaqat al-Kubra (the expedition of Abu Qatadah to Batn Idam).

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The lesson for us: secrecy in a just cause is not deceit, but wisdom. Plans that are announced too early are often defeated before they begin. The Messenger of Allah ﷺ combined careful planning, discretion and prayer, then placed his trust in Allah. Planning and tawakkul are not opposites; together they are the way of the Prophets.

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THE PROPHET'S ﷺ ETHICS OF WAR

The Messenger of Allah ﷺ was preparing the largest army in Arab history up to that time. But this was not an army free to do as it pleased. It was bound by ***the ethics of war*** taught by Allah and His Messenger. Allah says:

"Fight in the way of Allah those who fight you but do not transgress" (Al-Baqarah 2:190) — Tafsir Ibn Kathir 2:190.

Buraydah رضى الله عنه narrated that whenever the Messenger of Allah ﷺ appointed a commander over an army, he would advise him to fear Allah and to treat the men under him well, then say: ***"Fight in the name of Allah, in the way of Allah… Fight, but do not steal from the spoils, do not betray, do not mutilate, and do not kill a child."*** (Sahih Muslim 1731)

Ibn 'Umar رضى الله عنهما narrated that a woman was found killed in one of the battles, and the Messenger of Allah ﷺ ***forbade the killing of women and children*** (Sahih al-Bukhari 3015). Islam established the protection of civilians in war fourteen centuries before the modern conventions.

Even hatred of an enemy may not stand in the way of justice: ***"do not let the hatred of a people prevent you from being just"*** (Al-Ma'idah 5:8) — Tafsir Ibn Kathir 5:8.

These principles explain why the Conquest of Makkah became the opening of a city ***almost without bloodshed***. The Prophet's ﷺ aim was not revenge against the city that had expelled him, but ***opening the hearts*** of its people to Islam. The secrecy, the campfires at Marr az-Zahran and the offer of safety were all meant to avoid fighting, not to seek it.

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THE LETTER IN THE BRAID

The secret was nearly revealed — not by an enemy, but by ***a Companion of Badr***. Hatib ibn Abi Balta'ah wrote a letter to Quraysh telling them of the Prophet's ﷺ preparations, and gave it to a woman to carry to Makkah. But Allah informed His Messenger:

HADITH — SAHIH AL-BUKHARI, NO. 4274

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، قَالَ أَخْبَرَنِي الْحَسَنُ بْنُ مُحَمَّدٍ، أَنَّهُ سَمِعَ عُبَيْدَ اللَّهِ بْنَ أَبِي رَافِعٍ، يَقُولُ سَمِعْتُ عَلِيًّا ـ رضى الله عنه ـ يَقُولُ بَعَثَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم أَنَا وَالزُّبَيْرَ وَالْمِقْدَادَ فَقَالَ انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخٍ، فَإِنَّ بِهَا ظَعِينَةً مَعَهَا كِتَابٌ، فَخُذُوا مِنْهَا. قَالَ فَانْطَلَقْنَا تَعَادَى بِنَا خَيْلُنَا حَتَّى أَتَيْنَا الرَّوْضَةَ، فَإِذَا نَحْنُ بِالظَّعِينَةِ قُلْنَا لَهَا أَخْرِجِي الْكِتَابَ. قَالَتْ مَا مَعِي كِتَابٌ. فَقُلْنَا لَتُخْرِجِنَّ الْكِتَابَ أَوْ لَنُلْقِيَنَّ الثِّيَابَ، قَالَ فَأَخْرَجَتْهُ مِنْ عِقَاصِهَا، فَأَتَيْنَا بِهِ رَسُولَ اللَّهِ صلى الله عليه وسلم فَإِذَا فِيهِ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى نَاسٍ بِمَكَّةَ مِنَ الْمُشْرِكِينَ، يُخْبِرُهُمْ بِبَعْضِ أَمْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَا حَاطِبُ مَا هَذَا. قَالَ يَا رَسُولَ اللَّهِ لاَ تَعْجَلْ عَلَىَّ، إِنِّي كُنْتُ امْرَأً مُلْصَقًا فِي قُرَيْشٍ ـ يَقُولُ كُنْتُ حَلِيفًا وَلَمْ أَكُنْ مِنْ أَنْفُسِهَا ـ وَكَانَ مَنْ مَعَكَ مِنَ الْمُهَاجِرِينَ مَنْ لَهُمْ قَرَابَاتٌ، يَحْمُونَ أَهْلِيهِمْ وَأَمْوَالَهُمْ، فَأَحْبَبْتُ إِذْ فَاتَنِي ذَلِكَ مِنَ النَّسَبِ فِيهِمْ أَنْ أَتَّخِذَ عِنْدَهُمْ يَدًا يَحْمُونَ قَرَابَتِي، وَلَمْ أَفْعَلْهُ ارْتِدَادًا عَنْ دِينِي، وَلاَ رِضًا بِالْكُفْرِ بَعْدَ الإِسْلاَمِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَمَا إِنَّهُ قَدْ صَدَقَكُمْ. فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ دَعْنِي أَضْرِبْ عُنُقَ هَذَا الْمُنَافِقِ. فَقَالَ إِنَّهُ قَدْ شَهِدَ بَدْرًا، وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ اطَّلَعَ عَلَى مَنْ شَهِدَ بَدْرًا قَالَ اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ. فَأَنْزَلَ اللَّهُ السُّورَةَ {يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِمْ بِالْمَوَدَّةِ} إِلَى قَوْلِهِ {فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ}.

TRANSLATION:

'Ali رضى الله عنه said: The Messenger of Allah ﷺ sent me, az-Zubayr and al-Miqdad, and said: **"Go until you reach Rawdat Khakh, for there is a woman in a howdah carrying a letter. Take it from her."** So we set off, our horses racing, until we reached the Rawdah, and there was the woman. We said: "Bring out the letter!" She said: "I have no letter." We said: "Bring out the letter, or we will remove your clothes." So she took it out

of her braid, and we brought it to the Messenger of Allah ﷺ. It was from ***Hatib ibn Abi Balta'ah*** to some of the idolaters of Makkah, informing them of some of the affairs of the Messenger of Allah ﷺ. The Messenger of Allah ﷺ said: **"O Hatib, what is this?"** He said: "O Messenger of Allah, do not be hasty with me. I was a man attached to Quraysh as an ally, not one of their own. The Emigrants with you have relatives in Makkah who protect their families and property. Since I have no blood ties with them, I wished to do them a favour so that they would protect my relatives. ***I did not do it out of disbelief, nor apostasy from my religion, nor contentment with disbelief after Islam.***" The Messenger of Allah ﷺ said: **"He has told you the truth."**

'Umar said: "O Messenger of Allah, let me strike the neck of this hypocrite." He said: **"He took part in Badr. And what tells you? Perhaps Allah looked at the people of Badr and said: Do whatever you wish, for I have forgiven you."** Then Allah revealed the surah: *"O you who have believed, do not take My enemies and your enemies as allies…"* up to His words *"…has certainly strayed from the soundness of the way."*

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Qutaybah ibn Sa'id, from Sufyan ibn 'Uyaynah, from 'Amr ibn Dinar, from al-Hasan ibn Muhammad ibn al-Hanafiyyah, from 'Ubaydullah ibn Abi Rafi', from 'Ali ibn Abi Talib رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Conquest, Hadith No. 4274; also Nos. 3007, 3983 and 4890; and Muslim No. 2494.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4274

LESSONS FROM THIS HADITH

This Hadith contains ***a miracle***: the Messenger of Allah ﷺ knew where the woman was, her mount and the letter she carried, without any spy. In another narration 'Ali said: ***"The Messenger of Allah ﷺ did not lie to us"*** (Sahih al-Bukhari 3983) — complete certainty in his words.

Note also ***the justice of the Messenger of Allah ﷺ***. He did not punish Hatib at once, but first asked: ***"O Hatib, what is this?"*** He heard his reason, accepted his truthfulness, and declined 'Umar's suggestion. A leader does not punish before understanding.

Notice too the role of 'Ali, az-Zubayr and al-Miqdad رضي الله عنهم. They were sent at once, rode hard, and did not give up when the woman denied having a letter, for they trusted the word of the Messenger of Allah ﷺ more than her denial. Their firmness saved the secrecy of the whole campaign, and with it many lives on both sides.

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WHO WAS HATIB IBN ABI BALTA'AH?

Who was Hatib ibn Abi Balta'ah رضى الله عنه? He was not a hypocrite, but a Companion with ***great service*** to Islam.

SIRAH NOTE: HATIB'S LIFE

Hatib came from the tribe of Lakhm and was ***an ally of Banu Asad ibn 'Abd al-'Uzza*** in Makkah. He was among the early Muslims, emigrated to Madinah, and ***took part in Badr*** and Hudaybiyah. He was also ***the Prophet's ﷺ envoy to al-Muqawqis***, ruler of Egypt (Book 17), who brought back gifts including Mariyah al-Qibtiyyah.

His wife and children were still in Makkah with no kinsmen to protect them. This is what drove him to write the letter — ***fear for his family***, not doubt in his religion. He died in Madinah in 30 AH.

REFERENCES:

Ibn Hajar, al-Isabah fi Tamyiz as-Sahabah — biography of Hatib ibn Abi Balta'ah.
Wikipedia, "Hatib ibn Abi Balta'a". https://en.wikipedia.org/wiki/Hatib_ibn_Abi_Balta%27a

Hatib's story shows that ***good people can also err***, especially when love for family overrides judgement. Islam does not deny that love, but places it beneath love for Allah and His Messenger.

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SURAT AL-MUMTAHANAH

The Hatib incident was the occasion for the revelation of the opening of ***Surat al-Mumtahanah***, as stated in 'Ali's Hadith above. Its first verse begins:

"O you who have believed, do not take My enemies and your enemies as allies" (Al-Mumtahanah 60:1) — Tafsir Ibn Kathir 60:1.

Ibn Kathir explains that this verse was revealed concerning Hatib, and that Allah still addressed him as ***"you who have believed"*** — a sign that his act did not take him out of faith, though it was a grave mistake. The verse also reminds us that enemies who expelled the Messenger and the believers are not fit to receive affection and secrets.

Yet the same surah affirms justice towards non-Muslims who are not hostile: ***"Allah does not forbid you from those who do not fight you because of religion"*** (Al-Mumtahanah 60:8) — Tafsir Ibn Kathir 60:8.

These two verses give ***balance***: loyalty to the community and not leaking its secrets to enemies at war with it, while still being ***good and just*** to anyone who is not hostile to Islam.

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THE PEOPLE OF BADR AND THE DOOR OF FORGIVENESS

'Umar رضى الله عنه saw Hatib's act as treachery deserving death. But the Messenger of Allah ﷺ looked at Hatib's ***whole life***, not a single mistake. Jabir رضى الله عنه narrates another incident that confirms Hatib's standing:

HADITH — SAHIH MUSLIM, NO. 2495

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ عَبْدًا، لِحَاطِبٍ جَاءَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَشْكُو حَاطِبًا فَقَالَ يَا رَسُولَ اللَّهِ لَيَدْخُلَنَّ حَاطِبٌ النَّارَ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم كَذَبْتَ لاَ يَدْخُلُهَا فَإِنَّهُ شَهِدَ بَدْرًا وَالْحُدَيْبِيَةَ.

TRANSLATION:

Jabir رضى الله عنه narrated that a slave of Hatib came to the Messenger of Allah ﷺ complaining about Hatib, and said: "O Messenger of Allah, Hatib will surely enter the Fire." The Messenger of Allah ﷺ said: **"You have lied. He will not enter it,** *for he took part in Badr and al-Hudaybiyah.*"

CHAIN OF NARRATION: Narrated by Imam Muslim: from Qutaybah ibn Sa'id, from al-Layth ibn Sa'd; and from Muhammad ibn Rumh, from al-Layth ibn Sa'd, from Abu az-Zubayr, from Jabir ibn 'Abdillah رضى الله عنهما.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of the Virtues of the Companions, Chapter on the Virtues of Hatib ibn Abi Balta'ah and the People of Badr, Hadith No. 2495.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2495

LESSONS FROM THIS HADITH

Scholars explain that the words ***"Do whatever you wish, for I have forgiven you"*** are not permission to sin, but ***glad tidings*** that the people of Badr will be granted repentance and forgiveness. In the narration of Sahih al-Bukhari 3983, when 'Umar heard these words, ***his tears flowed*** and he said: "Allah and His Messenger know best."

A great lesson from this story: ***great good can cover a mistake***. Allah says that good deeds erase bad deeds (Hud 11:114). We too should judge our brothers by looking at ***their record of good***, not condemn them for a single mistake.

This is also why the scholars of Ahl as-Sunnah speak of the Companions with respect and restraint. Each of them was human and could err, as Hatib did, but Allah and His Messenger ﷺ honoured them for their

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sacrifices, and the Qur'an declares that Allah is pleased with them. We learn from their mistakes with humility, and we remember their virtues with gratitude.

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TEN THOUSAND IN RAMADAN

In ***Ramadan 8 AH***, the Messenger of Allah ﷺ left Madinah with the largest army Arabia had yet seen:

HADITH — SAHIH AL-BUKHARI, NO. 4276

حَدَّثَنِي مَحْمُودٌ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنِي مَعْمَرٌ، قَالَ أَخْبَرَنِي الزُّهْرِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم خَرَجَ فِي رَمَضَانَ مِنَ الْمَدِينَةِ، ومعه عَشَرَةُ آلاَفٍ، وَذَلِكَ عَلَى رَأْسِ ثَمَانِ سِنِينَ وَنِصْفٍ مِنْ مَقْدَمِهِ الْمَدِينَةَ، فَسَارَ هُوَ وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ إِلَى مَكَّةَ، يَصُومُ وَيَصُومُونَ حَتَّى بَلَغَ الْكَدِيدَ ـ وَهْوَ مَاءٌ بَيْنَ عُسْفَانَ وَقُدَيْدٍ ـ أَفْطَرَ وَأَفْطَرُوا. قَالَ الزُّهْرِيُّ وَإِنَّمَا يُؤْخَذُ مِنْ أَمْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم الآخِرُ فَالآخِرُ.

TRANSLATION:

Ibn 'Abbas رضى الله عنهما narrated that the Prophet ﷺ set out from Madinah in Ramadan ***with ten thousand men***, eight and a half years after he had come to Madinah. He and the Muslims with him travelled towards Makkah. He was fasting and they were fasting, until when they reached ***al-Kadid*** — a watering place between 'Usfan and Qudayd — he broke his fast and they broke theirs. (Az-Zuhri said:) What is taken (as the ruling) is the last action of the Messenger of Allah ﷺ.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Mahmud ibn Ghaylan, from 'Abd ar-Razzaq, from Ma'mar ibn Rashid, from az-Zuhri, from 'Ubaydullah ibn 'Abdillah ibn 'Utbah, from 'Abdullah ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter: The Conquest in Ramadan, Hadith No. 4276; also Nos. 4275 and 1944.

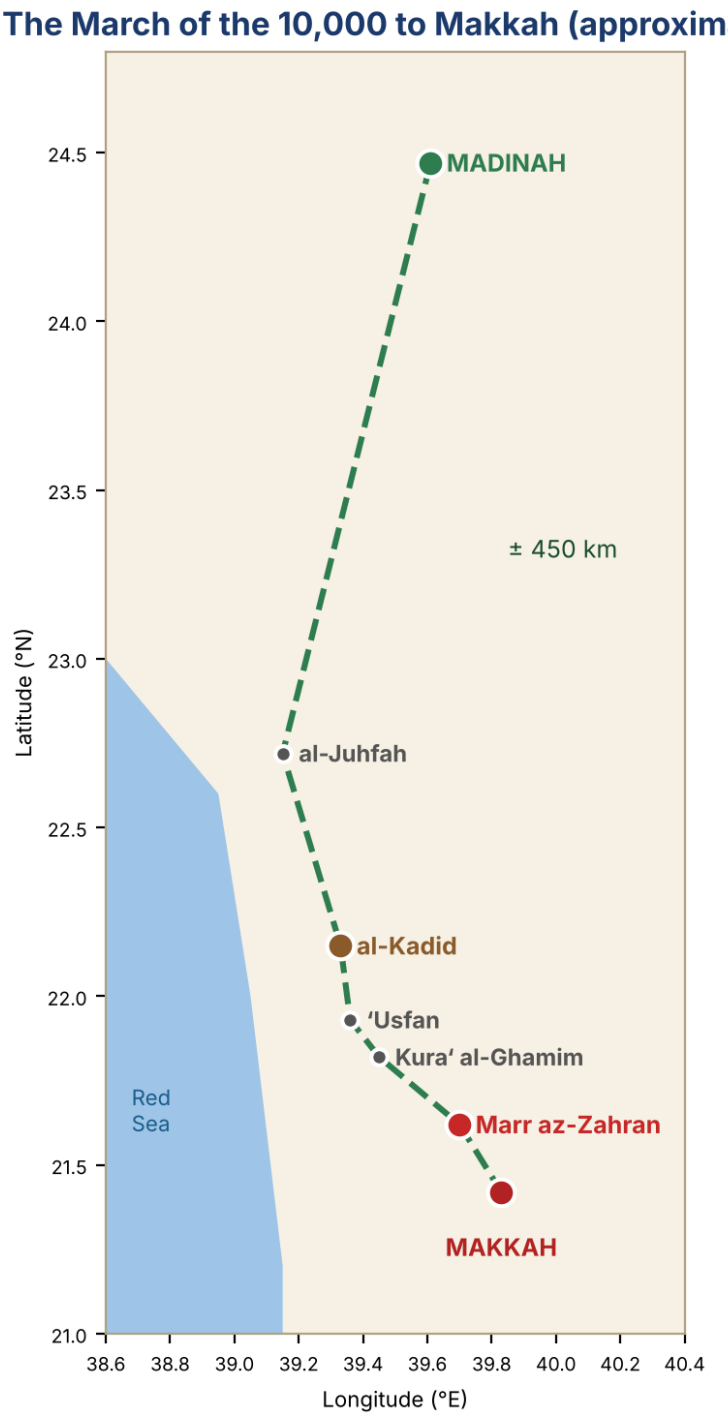
GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4276

LESSONS FROM THIS HADITH

Ten thousand men — more than seven times the number at Hudaybiyah two years earlier. Besides the Muhajirun and Ansar came tribes such as ***Muzaynah, Juhaynah, Aslam, Ghifar, Sulaym and Khuza'ah***. The sirah books state that he set out on ***10 Ramadan***, and appointed ***Abu Ruhm Kulthum ibn Husayn al-Ghifari*** as his deputy in Madinah.

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al-Kadid, 'Usfan, Kura' al-Ghamim and Marr az-Zahran are named in authentic Hadith; positions are approximate.

Figure 4: The march of the ten thousand to Makkah (approximate).

The distance from Madinah to Makkah is about ***450 km***. The army moved through al-Juhfah, Qudayd, al-Kadid and 'Usfan, as far as ***Marr az-Zahran*** — a broad valley about 20 km north of Makkah, known today as Wadi Fatimah and the al-Jumum area.

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FASTING ON A JOURNEY

The journey took place in ***Ramadan***. The Messenger of Allah ﷺ and the Companions fasted at first. Jabir ibn 'Abdillah رضى الله عنهما recounts what happened at Kura' al-Ghamim:

HADITH — SAHIH MUSLIM, NO. 1114

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، - يَعْنِي ابْنَ عَبْدِ الْمَجِيدِ - حَدَّثَنَا جَعْفَرٌ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، - رضى الله عنهما - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ عَامَ الْفَتْحِ إِلَى مَكَّةَ فِي رَمَضَانَ فَصَامَ حَتَّى بَلَغَ كُرَاعَ الْغَمِيمِ فَصَامَ النَّاسُ ثُمَّ دَعَا بِقَدَحٍ مِنْ مَاءٍ فَرَفَعَهُ حَتَّى نَظَرَ النَّاسُ إِلَيْهِ ثُمَّ شَرِبَ فَقِيلَ لَهُ بَعْدَ ذَلِكَ إِنَّ بَعْضَ النَّاسِ قَدْ صَامَ فَقَالَ أُولَئِكَ الْعُصَاةُ أُولَئِكَ الْعُصَاةُ.

TRANSLATION:

Jabir ibn 'Abdillah رضى الله عنهما narrated that the Messenger of Allah ﷺ set out for Makkah in the year of the Conquest in Ramadan. He fasted until he reached ***Kura' al-Ghamim***, and the people fasted too. Then he called for a cup of water and raised it until the people saw it, and then he drank. Afterwards he was told: "Some people are still fasting." He said: **"Those are the disobedient ones, those are the disobedient ones."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Muhammad ibn al-Muthanna, from 'Abd al-Wahhab ibn 'Abd al-Majid ath-Thaqafi, from Ja'far as-Sadiq ibn Muhammad, from his father Muhammad al-Baqir, from Jabir ibn 'Abdillah رضى الله عنهما.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Fasting, Chapter: Fasting or Not Fasting in Ramadan Is Permissible for the Traveller, Hadith No. 1114a.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1114a

LESSONS FROM THIS HADITH

Why did he call those who kept fasting ***"the disobedient ones"***? Imam an-Nawawi explains: because he had ***ordered*** them to break the fast to strengthen themselves for the enemy, yet they kept fasting. Normally, a traveller may choose; but when the leader orders breaking the fast for the needs of war, ***obedience comes first***.

This concession rests on Allah's words: ***"Allah intends for you ease and does not intend for you hardship"*** (Al-Baqarah 2:185) — Tafsir Ibn Kathir 2:185.

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"WHOEVER WISHES MAY FAST"

Ibn 'Abbas رضى الله عنهما recounts the same event from another angle, and draws out its ruling:

HADITH — SAHIH AL-BUKHARI, NO. 4279

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ سَافَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي رَمَضَانَ، فَصَامَ حَتَّى بَلَغَ عُسْفَانَ، ثُمَّ دَعَا بِإِنَاءٍ مِنْ مَاءٍ فَشَرِبَ نَهَارًا، لِيُرِيَهُ النَّاسَ، فَأَفْطَرَ حَتَّى قَدِمَ مَكَّةَ. قَالَ وَكَانَ ابْنُ عَبَّاسٍ يَقُولُ صَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي السَّفَرِ وَأَفْطَرَ، فَمَنْ شَاءَ صَامَ، وَمَنْ شَاءَ أَفْطَرَ.

TRANSLATION:

Tawus narrated that Ibn 'Abbas رضى الله عنهما said: The Messenger of Allah ﷺ travelled in Ramadan and fasted until he reached 'Usfan. Then he called for a vessel of water and drank it in the daytime ***so that the people could see him***, and he did not fast until he reached Makkah. Ibn 'Abbas said: **"The Messenger of Allah ﷺ fasted (on journeys) and also broke his fast; so whoever wishes may fast, and whoever wishes may break the fast."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Ali ibn 'Abdillah al-Madini, from Jarir ibn 'Abd al-Hamid, from Mansur ibn al-Mu'tamir, from Mujahid ibn Jabr, from Tawus ibn Kaysan, from 'Abdullah ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter: The Conquest in Ramadan, Hadith No. 4279.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4279

LESSONS FROM THIS HADITH

The Messenger of Allah ﷺ drank ***in front of the people*** in the daytime so they would feel free to follow him. This is leadership by ***example***: a leader does not merely permit a concession, but shows it himself so that followers do not feel guilty taking it.

Ibn 'Abbas's conclusion — ***"whoever wishes may fast, and whoever wishes may break the fast"*** — became the basis of the fiqh ruling: a traveller may break the Ramadan fast and make it up on other days. If fasting is not burdensome, it may be continued; if it is burdensome or weakens one for an important task, breaking it is better.

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RAMADAN: THE MONTH OF VICTORY

It is no coincidence that the two greatest victories of the sirah took place in ***Ramadan***: ***the Battle of Badr*** on 17 Ramadan 2 AH, and ***the Conquest of Makkah*** in Ramadan 8 AH. The month in which the Qur'an was revealed is the month in which Allah pours out His help.

MATTER	BADR AND THE CONQUEST
Month	Both in Ramadan
Army size	313 → 10,000
Situation	Weak and few → strong and many
Outcome	"The Day of Criterion" → Makkah opened
The Prophet's ﷺ attitude	Earnest prayer → humility and forgiveness

Ramadan teaches ***patience, piety and discipline***. An army that fasts, marches under the burning sun, and obeys when told to break the fast — that is an army shaped by Ramadan. For us today, Ramadan is a chance to "open" our own hearts from the idols of desire.

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RETURNING TO THE PLACE OF RETURN

Eight years earlier, the Messenger of Allah ﷺ had left Makkah by night as ***a hunted man***, hiding in the Cave of Thawr with Abu Bakr رضى الله عنه (Book 7). Now he was returning as the leader of ten thousand. Allah had promised this return from the start:

"Indeed, [O Muhammad], He who imposed upon you the Qur'an will take you back to a place of return" (Al-Qasas 28:85) — Tafsir Ibn Kathir 28:85.

Ibn 'Abbas رضى الله عنهما interpreted ***"a place of return"*** (ma'ad) in this verse as ***Makkah*** (Sahih al-Bukhari 4773). Ibn Kathir mentions that some scholars held this verse was revealed during the Hijrah journey, when the Prophet ﷺ longed for Makkah. The promise was fulfilled eight years later, in Ramadan 8 AH.

The Prophet's ﷺ love for Makkah is captured in his words as he stood at al-Hazwarah, a market in Makkah: ***"By Allah, you are the best of Allah's land and the most beloved of Allah's land to Allah. Had I not been driven out of you, I would never have left."*** (Jami' at-Tirmidhi 3925, graded hasan sahih by at-Tirmidhi.)

The lesson: ***Allah's promise is always kept***, even when its time seems far off. One driven out for upholding the truth loses nothing; Allah will return to him what he loves, in a nobler way. And when Allah returned him, he did not come back with vengeance, but with ***forgiveness***.

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IBRAHIM'S PRAYER FOR THE SANCTUARY

Makkah is no ordinary city. It is a city built upon ***the prayer of the Prophet Ibrahim***, peace be upon him, and within it stands the first house of worship established for mankind:

"Indeed, the first House [of worship] established for mankind was that at Makkah" (Al 'Imran 3:96) — Tafsir Ibn Kathir 3:96.

When he left his wife and his son Isma'il in that barren valley, the Prophet Ibrahim prayed: ***"My Lord, make this city [Makkah] secure and keep me and my sons away from worshipping idols"*** (Ibrahim 14:35) — Tafsir Ibn Kathir 14:35.

See the irony of history. Ibrahim prayed that Makkah be ***secure*** and his descendants ***kept from idols***. Yet centuries later, the Ka'bah he built was surrounded by ***360 idols***, and his own descendants — Quraysh — became their custodians. Even the land meant to be secure had been defiled by the attack on Khuza'ah inside the Sanctuary.

Ibrahim also prayed that the Ka'bah be a centre of worship: ***"our Lord, that they may establish prayer"*** (Ibrahim 14:37) — Tafsir Ibn Kathir 14:37.

The Messenger of Allah ﷺ is ***the answer to Ibrahim's prayer*** — he himself said that he was the prayer of his father Ibrahim (narrated by Ahmad). The Conquest of Makkah was the moment that prayer was fully answered: the Ka'bah cleansed of idols, the Sanctuary made secure again, and prayer established around the House of Allah. That story will be told in Book 21.

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AL-'ABBAS EMIGRATES

On the way, several moving meetings took place. The first was with the Prophet's ﷺ own uncle, ***al-'Abbas ibn 'Abd al-Muttalib*** رضى الله عنه.

SIRAH NOTE: THE MEETING AT AL-JUHFAH

The sirah authors mention that al-'Abbas left Makkah with his family to ***emigrate*** to Madinah, and met the Messenger of Allah ﷺ at ***al-Juhfah*** (some reports say Dhu al-Hulayfah). The Prophet ﷺ had his family sent on to Madinah, while al-'Abbas himself joined the army heading for Makkah. He was thus ***the last emigrant*** before the opening of Makkah.

Some scholars hold that al-'Abbas had long been a secret Muslim, remaining in Makkah to send news to the Messenger of Allah ﷺ. This is ***a historians' view*** under discussion; what is certain is that he declared his Islam before the Conquest.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.
Ibn Hajar, al-Isabah — biography of al-'Abbas ibn 'Abd al-Muttalib.

Al-'Abbas's presence mattered greatly, for he had ***high standing*** among Quraysh and was an old friend of Abu Sufyan. Soon he would become the bridge between Abu Sufyan and the Messenger of Allah ﷺ at Marr az-Zahran. Allah sets every piece of the story in its place.

The lesson: ***the door of emigration and repentance*** stays open until the last moment. Al-'Abbas came at the final hour, yet he was welcomed and honoured. The Messenger of Allah ﷺ greatly respected him, and said that a man's uncle is like his father (Sahih Muslim 983).

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TWO RELATIVES WHO ONCE CAUSED HARM

The second meeting was more touching still. Two Qurashi men who had once been ***among the fiercest in hurting*** the Messenger of Allah ﷺ came to embrace Islam: his cousin ***Abu Sufyan ibn al-Harith*** ibn ‘Abd al-Muttalib, and ***‘Abdullah ibn Abi Umayyah***, the brother of Umm Salamah رضى الله عنها.

SIRAH NOTE: AT NIQ AL-‘UQAB

Ibn Ishaq relates that the two met the Messenger of Allah ﷺ at ***Niq al-‘Uqab***, between Makkah and Madinah, but he at first declined to receive them because of the severity of their past harm — Abu Sufyan ibn al-Harith had mocked him in verse for years. Umm Salamah pleaded: “O Messenger of Allah, your cousin and your brother-in-law!”

It is reported that ‘Ali ibn Abi Talib رضى الله عنه advised Abu Sufyan ibn al-Harith: “Go to the Messenger of Allah ﷺ from the front, and say to him what Yusuf’s brothers said to Yusuf, for he does not like anyone to speak better than he does.” He did so, and the Messenger of Allah ﷺ answered with Yusuf’s answer, peace be upon him. Both embraced Islam, and Abu Sufyan ibn al-Harith later ***stood firm beside the Messenger of Allah ﷺ at Hunayn***.

This story is ***a sirah report***; Abu Sufyan ibn al-Harith’s steadfastness at Hunayn is authentic in Sahih Muslim 1775.

REFERENCES:
Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.

The words of Yusuf’s brothers: ***“By Allah, certainly has Allah preferred you over us”*** (Yusuf 12:91) — Tafsir Ibn Kathir 12:91.

And Yusuf’s reply — repeated by the Messenger of Allah ﷺ: ***“No blame will there be upon you today”*** (Yusuf 12:92) — Tafsir Ibn Kathir 12:92.

The same words — ***“no blame will there be upon you today”*** — would, according to sirah reports, be repeated by the Messenger of Allah ﷺ to all the people of Makkah on the day of the opening (Book 21).

His forgiveness began with his own kin.

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THE FIRES AT MARR AZ-ZAHRAN

The Muslim army camped at ***Marr az-Zahran***, about a day's journey from Makkah, and Quraysh still knew nothing of it. The Messenger of Allah ﷺ ordered every group to light a fire, until the valley was filled with ***thousands of campfires***. 'Urwah ibn az-Zubayr relates what happened:

HADITH — SAHIH AL-BUKHARI, NO. 4280

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ لَمَّا سَارَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَامَ الْفَتْحِ فَبَلَغَ ذَلِكَ قُرَيْشًا، خَرَجَ أَبُو سُفْيَانَ بْنُ حَرْبٍ وَحَكِيمُ بْنُ حِزَامٍ وَبُدَيْلُ بْنُ وَرْقَاءَ يَلْتَمِسُونَ الْخَبَرَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَقْبَلُوا يَسِيرُونَ حَتَّى أَتَوْا مَرَّ الظَّهْرَانِ، فَإِذَا هُمْ بِنِيرَانٍ كَأَنَّهَا نِيرَانُ عَرَفَةَ، فَقَالَ أَبُو سُفْيَانَ مَا هَذِهِ لَكَأَنَّهَا نِيرَانُ عَرَفَةَ. فَقَالَ بُدَيْلُ بْنُ وَرْقَاءَ نِيرَانُ بَنِي عَمْرٍو. فَقَالَ أَبُو سُفْيَانَ عَمْرٌو أَقَلُّ مِنْ ذَلِكَ. فَرَآهُمْ نَاسٌ مِنْ حَرَسِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَدْرَكُوهُمْ فَأَخَذُوهُمْ، فَأَتَوْا بِهِمْ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَسْلَمَ أَبُو سُفْيَانَ، فَلَمَّا سَارَ قَالَ لِلْعَبَّاسِ احْبِسْ أَبَا سُفْيَانَ عِنْدَ حَطْمِ الْخَيْلِ حَتَّى يَنْظُرَ إِلَى الْمُسْلِمِينَ. فَحَبَسَهُ الْعَبَّاسُ، فَجَعَلَتِ الْقَبَائِلُ تَمُرُّ مَعَ النَّبِيِّ صلى الله عليه وسلم تَمُرُّ كَتِيبَةً كَتِيبَةً عَلَى أَبِي سُفْيَانَ، فَمَرَّتْ كَتِيبَةٌ قَالَ يَا عَبَّاسُ مَنْ هَذِهِ قَالَ هَذِهِ غِفَارُ. قَالَ مَا لِي وَلِغِفَارَ ثُمَّ مَرَّتْ جُهَيْنَةُ، قَالَ مِثْلَ ذَلِكَ، ثُمَّ مَرَّتْ سَعْدُ بْنُ هُذَيْمٍ، فَقَالَ مِثْلَ ذَلِكَ، وَمَرَّتْ سُلَيْمٌ، فَقَالَ مِثْلَ ذَلِكَ، حَتَّى أَقْبَلَتْ كَتِيبَةٌ لَمْ يَرَ مِثْلَهَا، قَالَ مَنْ هَذِهِ قَالَ هَؤُلاَءِ الأَنْصَارُ عَلَيْهِمْ سَعْدُ بْنُ عُبَادَةَ مَعَهُ الرَّايَةُ. فَقَالَ سَعْدُ بْنُ عُبَادَةَ يَا أَبَا سُفْيَانَ الْيَوْمَ يَوْمُ الْمَلْحَمَةِ، الْيَوْمَ تُسْتَحَلُّ الْكَعْبَةُ. فَقَالَ أَبُو سُفْيَانَ يَا عَبَّاسُ حَبَّذَا يَوْمُ الذِّمَارِ. ثُمَّ جَاءَتْ كَتِيبَةٌ، وَهْىَ أَقَلُّ الْكَتَائِبِ، فِيهِمْ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَصْحَابُهُ، وَرَايَةُ النَّبِيِّ صلى الله عليه وسلم مَعَ الزُّبَيْرِ بْنِ الْعَوَّامِ، فَلَمَّا مَرَّ رَسُولُ اللَّهِ صلى الله عليه وسلم بِأَبِي سُفْيَانَ قَالَ أَلَمْ تَعْلَمْ مَا قَالَ سَعْدُ بْنُ عُبَادَةَ قَالَ مَا قَالَ. قَالَ كَذَا وَكَذَا. فَقَالَ كَذَبَ سَعْدٌ، وَلَكِنْ هَذَا يَوْمٌ يُعَظِّمُ اللَّهُ فِيهِ الْكَعْبَةَ، وَيَوْمٌ تُكْسَى فِيهِ الْكَعْبَةُ. قَالَ وَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ تُرْكَزَ رَايَتُهُ بِالْحَجُونِ. قَالَ عُرْوَةُ وَأَخْبَرَنِي نَافِعُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ سَمِعْتُ الْعَبَّاسَ يَقُولُ لِلزُّبَيْرِ

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بْنِ الْعَوَّامِ يَا أَبَا عَبْدِ اللَّهِ، هَا هُنَا أَمَرَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ تَرْكُزَ الرَّايَةَ، قَالَ وَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَئِذٍ خَالِدَ بْنَ الْوَلِيدِ أَنْ يَدْخُلَ مِنْ أَعْلَى مَكَّةَ مِنْ كَدَاءٍ، وَدَخَلَ النَّبِيُّ صلى الله عليه وسلم مِنْ كُدَا، فَقُتِلَ مِنْ خَيْلِ خَالِدٍ يَوْمَئِذٍ رَجُلاَنِ حُبَيْشُ بْنُ الأَشْعَرِ وَكُرْزُ بْنُ جَابِرٍ الْفِهْرِيُّ.

TRANSLATION:

Hisham narrated from his father ('Urwah): When the Messenger of Allah ﷺ set out in the year of the Conquest and the news reached Quraysh, ***Abu Sufyan ibn Harb, Hakim ibn Hizam and Budayl ibn Warqa'*** went out seeking news of the Messenger of Allah ﷺ. They travelled until they came to ***Marr az-Zahran***, and there they saw ***fires like the fires of 'Arafah***. Abu Sufyan said: "What is this? It looks like the fires of 'Arafah." Budayl ibn Warqa' said: "These are the fires of Banu 'Amr (Khuza'ah)." Abu Sufyan said: "Banu 'Amr are fewer than that." Some of the guards of the Messenger of Allah ﷺ saw them, caught up with them, seized them and brought them to the Messenger of Allah ﷺ. ***Then Abu Sufyan embraced Islam.*** When he moved on, he said to al-'Abbas: **"Hold Abu Sufyan at the narrow pass where the horses crowd, so that he may see the Muslims."** So al-'Abbas held him, and the tribes with the Prophet ﷺ passed before Abu Sufyan, battalion after battalion. A battalion passed and he asked: "O 'Abbas, who are these?" He said: "Ghifar." He said: "What have I to do with Ghifar?" Then Juhaynah passed, and he said the same; then Sa'd ibn Hudhaym, and he said the same; and Sulaym, and he said the same. Then came a battalion the like of which he had never seen. He asked: "Who are these?" He said: "These are the Ansar, led by Sa'd ibn 'Ubadah, who holds the banner." Sa'd ibn 'Ubadah said: "O Abu Sufyan, ***today is the day of slaughter; today the Ka'bah is made lawful.***" Abu Sufyan said: "O 'Abbas, what a fine day of protection!" Then came a battalion — the smallest of them — in which were the Messenger of Allah ﷺ and his Companions, and the banner of the Prophet ﷺ was with az-Zubayr ibn al-'Awwam. When the Messenger of Allah ﷺ passed Abu Sufyan, he said: "Do you not know what Sa'd ibn 'Ubadah said?" He asked: "What did he say?" He said: "He said such-and-such." He said: **"Sa'd was mistaken.** *Rather, this is a day on which Allah will honour the Ka'bah, and a day on which the Ka'bah will be clothed.*" The Messenger of Allah ﷺ ordered that his banner be planted at al-Hajun. 'Urwah said: Nafi' ibn Jubayr ibn Mut'im told me: I heard al-'Abbas say to az-Zubayr: "O Abu 'Abdillah, here is where the Messenger of Allah ﷺ ordered you to plant the banner." That day the Messenger of Allah ﷺ ordered Khalid ibn al-Walid to enter from the upper part of Makkah through Kada', while the Prophet ﷺ entered through Kuda. Two men of Khalid's cavalry were killed that day: Hubaysh ibn al-Ash'ar and Kurz ibn Jabir al-Fihri.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Ubayd ibn Isma'il, from Abu Usamah Hammad ibn Usamah, from Hisham ibn 'Urwah, from his father 'Urwah ibn az-Zubayr (mursal); and 'Urwah said: Nafi' ibn Jubayr ibn Mut'im told me, from al-'Abbas ibn 'Abd al-Muttalib رضى الله عنه.

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REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter: Where the Prophet ﷺ Planted the Banner on the Day of the Conquest, Hadith No. 4280.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars. Its opening part is a mursal report of 'Urwah, accepted by al-Bukhari because it is supported by other narrations.

Source: https://sunnah.com/bukhari:4280

LESSONS FROM THIS HADITH

Abu Sufyan compared the fires to ***the fires of 'Arafah*** — the fires of pilgrims filling the valley of 'Arafah in the Hajj season. That was the only comparison he could imagine for such a sea of fire. This strategy aimed to ***overawe*** Quraysh into surrendering without a fight — and so save lives on both sides.

Note also Budayl ibn Warqa's words: "These are the fires of Banu 'Amr (Khuza'ah)." He was himself a Khuza'i — yet he did not know that his people were now part of an army of ten thousand. The Prophet's ﷺ secrecy had truly succeeded.

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ABU SUFYAN EMBRACES ISLAM

Al-Bukhari's Hadith says briefly: ***"then Abu Sufyan embraced Islam."*** The books of sirah detail that decisive night.

> **SIRAH NOTE: THE NIGHT IN THE PROPHET'S ﷺ TENT**
>
> Ibn Ishaq relates that al-'Abbas rode the Prophet's ﷺ ***white mule*** towards Makkah, hoping to find someone who could tell Quraysh to come and seek safety. He heard Abu Sufyan's voice, and took him on the back of his mount to the Prophet's ﷺ tent. As they passed 'Umar's tent, 'Umar recognised Abu Sufyan and hurried to ask permission to kill him; al-'Abbas in turn asked protection for him.
>
> The Messenger of Allah ﷺ said to al-'Abbas: "Take him to your tent, and bring him to me in the morning." In the morning he asked: ***"Woe to you, O Abu Sufyan, has the time not come for you to know that there is no god but Allah?"*** Abu Sufyan replied: "If there were another god with Allah, he would have helped me." Then he asked him about his prophethood; Abu Sufyan said that something still remained in his heart. Finally, at al-'Abbas's urging, he pronounced ***the testimony of faith***.
>
> The details of this dialogue are ***sirah reports***; Abu Sufyan's Islam at Marr az-Zahran is authentic in al-Bukhari's Hadith above.
>
> **REFERENCES:**
> Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.

See the nobility of the Prophet's ﷺ character. The man before him was ***the enemy leader*** who had led Quraysh at Uhud and al-Khandaq for years. Yet he took no revenge, but ***invited him to salvation***. The sirah books also mention that he gave Abu Sufyan an honour: whoever entered his house would be safe — this is authentic in Sahih Muslim 1780, and will be discussed in Book 21.

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HAKIM IBN HIZAM: GOOD NEVER WASTED

In al-Bukhari's Hadith about Marr az-Zahran, Abu Sufyan did not go out alone. With him was ***Hakim ibn Hizam*** — the nephew of the Mother of the Believers Khadijah رضى الله عنها, and one of the most respected nobles of Quraysh. He too embraced Islam in the year of the Conquest.

SIRAH NOTE: BORN INSIDE THE KA'BAH

Imam Muslim mentions in his Sahih that Hakim ibn Hizam ***was born inside the Ka'bah***, and lived sixty years in the Jahiliyyah and sixty in Islam. He was a close friend of the Messenger of Allah ﷺ before prophethood, and gave a slave named Zayd ibn Harithah to his aunt Khadijah.

The statement about his birth inside the Ka'bah is ***Imam Muslim's and the historians' remark***, not a saying of the Prophet ﷺ; the story of Zayd is a sirah report.

REFERENCES:

Sahih Muslim, Book of Transactions, after Hadith No. 1532.
Ibn Hajar, al-Isabah — biography of Hakim ibn Hizam.

After embracing Islam, Hakim asked the Messenger of Allah ﷺ about the good deeds he had done in the Jahiliyyah — giving charity, freeing slaves and keeping family ties: would he be rewarded? He replied: ***"You embraced Islam along with the good you had done before."*** (Sahih al-Bukhari 1436). In the Jahiliyyah he had freed a hundred slaves and given a hundred camels in charity; after Islam he did the same (Sahih al-Bukhari 2538).

Hakim also learned a great lesson about ***self-respect***. He asked the Messenger of Allah ﷺ for wealth and was given; he asked again and was given again. Then the Prophet ﷺ said: ***"This wealth is green and sweet… The upper hand is better than the lower hand."*** From then on Hakim swore never to take anything from anyone after the Messenger of Allah ﷺ — he even refused the gifts of Abu Bakr and 'Umar رضى الله عنهما (Sahih al-Bukhari 1472).

The lesson: ***good is never wasted***. Hakim's noble character in the Jahiliyyah became the bridge that brought him to Islam, and Islam perfected it. How many good people around us are only waiting for their own "night at Marr az-Zahran" for their hearts to open.

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BATTALION AFTER BATTALION

Before moving on to Makkah, the Messenger of Allah ﷺ had al-'Abbas hold Abu Sufyan at ***the narrow pass*** where the horses crowded, so he would witness the strength of the Muslim army. Battalion after battalion passed before him: ***Ghifar, Juhaynah, Sa'd ibn Hudhaym, Sulaym*** — and each time Abu Sufyan said, "What have I to do with them?"

Those words carry deep meaning. These tribes had once ***had nothing to do*** with Quraysh and had never fought them. Now they all came under one banner — the banner of ***Lā ilāha illallāh***. Islam had united tribes that had once been divided.

BATTALION	DESCRIPTION
Ghifar	The people of Abu Dharr al-Ghifari
Juhaynah	A tribe on the coast west of Madinah
Sa'd ibn Hudhaym	A Quda'ah tribe from the north
Sulaym	A tribe once hostile to Islam
The Ansar	Led by Sa'd ibn 'Ubadah
The Prophet's ﷺ battalion	The smallest; banner held by az-Zubayr

It is worth noting: the Prophet's ﷺ battalion was ***the smallest*** (aqalluha). A great leader needs no largest guard around him; his strength lies in the ***trust*** and obedience of the whole army.

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"A DAY ALLAH WILL HONOUR THE KA'BAH"

When the Ansar passed, their leader ***Sa'd ibn 'Ubadah*** رضى الله عنه called out to Abu Sufyan: ***"Today is the day of slaughter; today the Ka'bah is made lawful!"*** Those words came from the zeal of a warrior recalling years of suffering at Quraysh's hands.

But the Messenger of Allah ﷺ at once corrected him: ***"Sa'd was mistaken. Rather, this is a day on which Allah will honour the Ka'bah, and a day on which the Ka'bah will be clothed."*** This is the message of the Conquest of Makkah: not revenge, but ***the restoration of the honour*** of Allah's House — cleansing it of idols and returning it to the monotheism of Ibrahim, peace be upon him.

SIRAH NOTE: "TODAY IS THE DAY OF MERCY"

Some sirah books relate that the Messenger of Allah ﷺ said: ***"Today is the day of mercy (al-yawm yawm al-marhamah)"***, and that he took the banner from Sa'd and gave it to his son, ***Qays ibn Sa'd***, so that the banner would not leave his family and Sa'd would not feel slighted.

The phrase "day of mercy" ***is not in Sahih al-Bukhari***; it is a sirah report whose chain is debated, and some scholars grade it weak. The authentic wording is "a day on which Allah will honour the Ka'bah". Yet its meaning agrees with the whole event of the Conquest.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.
Ibn Hajar, Fath al-Bari — commentary on Hadith No. 4280.

The lesson: the Messenger of Allah ﷺ corrected mistakes ***with wisdom*** — without shaming Sa'd, without neglecting the Ansar's service, yet firm in principle. And he ordered his banner planted at ***al-Hajun***, in the upper part of Makkah. Tomorrow, Makkah would be opened.

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SA'D IBN 'UBADAH: LEADER OF THE ANSAR

Who was ***Sa'd ibn 'Ubadah*** رضى الله عنه, the Ansar's standard-bearer whom the Messenger of Allah ﷺ corrected? His words at Marr az-Zahran cannot be the measure of the whole man. He was one of the greatest figures of the Ansar.

SIRAH NOTE: CHIEF OF THE KHAZRAJ

Sa'd ibn 'Ubadah was ***chief of the Khazraj tribe*** and one of the twelve representatives (nuqaba') who pledged allegiance to the Messenger of Allah ﷺ at the Second Pledge of 'Aqabah. He was famed for ***generosity***; the sirah authors mention that his house always served food, and he often took many of the people of the Suffah home to feed them.

After the Prophet's ﷺ passing, he moved to Syria and died in Hawran. These details are ***sirah reports***.

REFERENCES:

Ibn Hajar, al-Isabah — biography of Sa'd ibn 'Ubadah.

Ibn 'Abbas رضى الله عنهما narrated that Sa'd's mother died while he was away from her. Sa'd asked the Messenger of Allah ﷺ whether charity in her name would benefit her. He said yes. Sa'd said: ***"I call you to witness that my garden al-Mikhraf is charity on her behalf."*** (Sahih al-Bukhari 2756). A whole garden given for a mother who had passed — that was Sa'd's spirit.

So Sa'd's cry at Marr az-Zahran must be understood in its context: the zeal of an Ansari warrior who had witnessed twenty years of the Muslims' suffering at Quraysh's hands. The Messenger of Allah ﷺ ***redirected that zeal***, rather than extinguishing it — and according to the sirah reports, the banner stayed in his family through his son Qays.

The lesson: ***a noble person can misspeak***, and a proper correction does not destroy his dignity. We judge people by their whole lives — as the Messenger of Allah ﷺ judged Hatib by his Badr, and Sa'd by his sacrifices.

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SOURCES OF PART ONE

The story of the Conquest of Makkah is narrated through two kinds of sources. Understanding the difference helps us distinguish what is ***certain*** from what is ***reported***.

EVENT	SOURCE AND GRADE
Hatib's letter and Surat al-Mumtahanah	Sahih al-Bukhari 4274
Setting out in Ramadan with 10,000	Sahih al-Bukhari 4276
Breaking the fast at Kura' al-Ghamim	Sahih Muslim 1114
Fires at Marr az-Zahran; Abu Sufyan's Islam	Sahih al-Bukhari 4280
The attack at al-Watir	Sirah books (Ibn Ishaq, al-Waqidi)
'Amr ibn Salim's poem	Sirah books; chain debated
Abu Sufyan in Madinah	Sirah books
"Today is the day of mercy"	Sirah report; graded weak

The main framework of the story — the breach, the secrecy, Hatib's letter, the march in Ramadan, the fires at Marr az-Zahran and Abu Sufyan's Islam — ***is established by authentic Hadith***. Other details bring the story to life, and we convey them honestly as sirah reports.

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BEFORE AND AFTER THE CONQUEST

The Conquest of Makkah is not merely an event of history. The Qur'an makes it a dividing line in weighing people's sacrifice. Some sacrificed when Islam was still weak and its followers few; others sacrificed after Islam had triumphed and everyone was entering it in crowds. Both are good, but their ranks are not equal.

THE QUR'AN: AL-HADID 57:10

Allah says (meaning): "Not equal among you are those who spent and fought before the Conquest (al-Fath). Those are greater in rank than those who spent afterwards and fought. But to all Allah has promised the best reward."

Reference: Al-Hadid 57:10 — Tafsir Ibn Kathir 57:10.

TAFSIR NOTE: WHICH "CONQUEST"?

The commentators differ on what "al-Fath" means in this verse. Ibn Kathir mentions that most scholars hold it to be the Conquest of Makkah, while ash-Sha'bi and some others hold it to be the Treaty of Hudaybiyah — which Allah called "a clear victory" in Al-Fath 48:1.

Both views carry the same meaning: sacrifice in hard times is of higher value than sacrifice in easy times. This view is taken from the books of tafsir, not from a marfu' Hadith.

"DO NOT REVILE MY COMPANIONS"

HADITH: A MOUNTAIN OF GOLD THE SIZE OF UHUD

Abu Sa'id al-Khudri رضى الله عنه narrated that there was a dispute between Khalid ibn al-Walid and 'Abd ar-Rahman ibn 'Awf, and Khalid spoke harshly to 'Abd ar-Rahman. The Messenger of Allah ﷺ said: "Let none of you revile my Companions. Even if one of you were to spend gold the size of Mount Uhud, it would not equal a mudd of one of them, nor even half of it."

Grade: SAHIH — Sahih Muslim 2541; also Sahih al-Bukhari 3673, without mentioning the story of Khalid and 'Abd ar-Rahman.

This Hadith is striking when read together with the Conquest of Makkah. Khalid ibn al-Walid embraced Islam a few months before the Conquest (Book 18), while 'Abd ar-Rahman ibn 'Awf was among the first eight to embrace Islam, emigrated twice and fought at Badr. Khalid is a noble Companion and "a sword of Allah" (Book 19) — yet compared with the earliest generation, his sacrifice came after Islam had grown strong. The Messenger of Allah ﷺ reminded him that there are ranks that cannot be overtaken with wealth.

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This also explains why the Messenger of Allah ﷺ honoured people like Hatib ibn Abi Balta'ah so highly even when he erred (chapters 12–15). Hatib was among those who sacrificed "before the Conquest" — he fought at Badr when the Muslims numbered only about three hundred.

THOSE WHO EMBRACED ISLAM IN THE YEAR OF THE CONQUEST

Many leaders of Quraysh embraced Islam in the year of the Conquest or soon after — Abu Sufyan ibn Harb, Hakim ibn Hizam, Abu Sufyan ibn al-Harith, 'Abdullah ibn Abi Umayyah, and many more in Part 2. They were welcomed warmly and even given positions. Islam does not shut its door on anyone who comes late. But the verse of Al-Hadid teaches us to honour the early generation — the Muhajirun and the Ansar — who carried Islam when it was still a stranger.

LESSONS

Do not wait until a good cause becomes easy and popular before joining it. Sacrifice in hard times — giving when the mosque fund is still short, standing up for the truth before most people accept it — is of greater value with Allah. And whoever comes later should honour those who came first.

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THE PEOPLE OF PART ONE

The story of Part 1 involves many people from many tribes. The table below sums up who they were, their relationship to the Messenger of Allah ﷺ, and the source of the information. Family relationships have been checked carefully, because they are often misstated.

PERSON	TRIBE / RELATIONSHIP	ROLE IN PART 1	SOURCE
Abu Sufyan ibn Harb	Quraysh, Banu ‘Abd Shams (Umayyah); father of Umm Habibah	Went to Madinah to renew the treaty; captured at Marr az-Zahran and embraced Islam	Sahih al-Bukhari 7, 4280; sirah books
Umm Habibah (Ramlah bint Abi Sufyan)	Daughter of Abu Sufyan; Mother of the Believers	Folded away the Prophet's ﷺ bedding from her father	Sunan Abi Dawud 2107; sirah books
‘Amr ibn Salim al-Khuza‘i	Khuza‘ah (Banu Ka‘b)	Came to Madinah with a poem pleading for help after the attack at al-Watir	Sirah books
Budayl ibn Warqa’	Khuza‘ah	Complained to the Messenger of Allah ﷺ; later came out with Abu Sufyan at Marr az-Zahran	Sahih al-Bukhari 2731, 4280
Nawfal ibn Mu‘awiyah ad-Dili	Banu ad-Dil, of Banu Bakr ibn ‘Abd Manat (Kinanah)	Led the attack of Banu Bakr on Khuza‘ah at al-Watir	Sirah books
Hatib ibn Abi Balta‘ah	Originally of Lakhm; ally of Banu Asad ibn ‘Abd al-‘Uzza (Quraysh)	Wrote a letter to Quraysh; forgiven because he was of the people of Badr	Sahih al-Bukhari 3007, 4274
‘Ali ibn Abi Talib	Banu Hashim; cousin of the Messenger of Allah ﷺ	Sent to seize Hatib's letter at Rawdat Khakh	Sahih al-Bukhari 3007
Az-Zubayr ibn al-‘Awwam	Banu Asad ibn ‘Abd al-‘Uzza; son of Safiyyah bint ‘Abd al-Muttalib — cousin of the Messenger of Allah ﷺ	Seized the letter together with ‘Ali; bearer of the Prophet's ﷺ banner	Sahih al-Bukhari 3007, 4280
Al-Miqdad ibn ‘Amr (ibn al-Aswad)	Originally of Bahra’ (Quda‘ah); ally of Banu Zuhrah	Went with ‘Ali and az-Zubayr to Rawdat Khakh	Sahih al-Bukhari 3007
Al-‘Abbas ibn ‘Abd al-Muttalib	Banu Hashim; paternal uncle of the Messenger of Allah ﷺ	Emigrated and met him at al-Juhfah; brought Abu Sufyan to him	Sahih Muslim 983; Sahih al-Bukhari 4280; sirah books
Abu Sufyan ibn al-Harith	Banu Hashim; son of al-Harith ibn ‘Abd al-Muttalib — cousin of the Messenger of Allah ﷺ, and also his foster-brother (nursed by Halimah)	Came in repentance at Niq al-‘Uqab	Sirah books; Sahih Muslim 1775 (at Hunayn)

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PERSON	TRIBE / RELATIONSHIP	ROLE IN PART 1	SOURCE
'Abdullah ibn Abi Umayyah	Banu Makhzum; son of 'Atikah bint 'Abd al-Muttalib — cousin of the Messenger of Allah ﷺ; paternal half-brother of Umm Salamah	Came in repentance with Abu Sufyan ibn al-Harith	Sirah books
Hakim ibn Hizam	Banu Asad ibn 'Abd al-'Uzza; nephew of Khadijah رضى الله عنها (son of her brother Hizam)	Came out with Abu Sufyan and Budayl at Marr az-Zahran	Sahih al-Bukhari 4280, 1436
Sa'd ibn 'Ubadah	Khazraj (Banu Sa'idah); chief of the Khazraj	Bearer of the Ansar's banner; corrected for saying "a day of slaughter"	Sahih al-Bukhari 4280
Abu Ruhm Kulthum ibn Husayn al-Ghifari	Ghifar	Appointed to look after Madinah while the Messenger of Allah ﷺ was away	Sirah books (Ibn Ishaq)

SIRAH NOTE: THE WOMAN WHO CARRIED THE LETTER

In the authentic Hadith, the woman who carried Hatib's letter is not named. Ibn Ishaq names her Sarah, a freedwoman (mawlah) of some of Banu 'Abd al-Muttalib, and says she had come to Madinah asking for help. Al-Waqidi gives another name. These names and details are reports of the sirah books and do not affect the core of the authentic story.

References: Ibn Hisham, as-Sirah an-Nabawiyyah — the Conquest of Makkah; Ibn Hajar, Fath al-Bari, commentary on Hadith No. 3007.

LESSONS

The people of Part 1 came from many backgrounds: allies, enemies, relatives and Companions. Some erred, some came late, some had once caused harm. The Messenger of Allah ﷺ dealt with each according to his situation — firm with treachery, just with mistakes, and forgiving to those who repented.

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PLACES FROM MADINAH TO MARR AZ-ZAHRAN

Chapter 16 briefly described the route of the ten thousand from Madinah to Makkah. This chapter gathers the places named in the story of Part 1 — from al-Watir south of Makkah to al-Hajun on the edge of the city — so that the reader can picture the journey.

HADITH: FASTING UNTIL AL-KADID

Ibn 'Abbas رضى الله عنهما narrated that the Messenger of Allah ﷺ set out for the campaign of the Conquest in Ramadan. He fasted until he reached al-Kadid — a spring between Qudayd and 'Usfan — then he broke his fast, and did not fast again until the month ended.

Grade: SAHIH — Sahih al-Bukhari 4275; also Sahih al-Bukhari 1944.

PLACE	EVENT	TODAY (APPROXIMATE)	SOURCE
Al-Watir	Spring belonging to Khuza'ah where they were attacked by Banu Bakr	South of Makkah; exact location cannot be confirmed	Sirah books; Yaqut, Mu'jam al-Buldan
Rawdat Khakh	Hatib's letter seized from the woman carrying it	Between Makkah and Madinah, near Madinah	Sahih al-Bukhari 3007; Fath al-Bari
Al-Juhfah	Al-'Abbas met the Messenger of Allah ﷺ while emigrating	Miqat of the people of Sham and Egypt, near Rabigh	Sirah books; Saudipedia, "Miqat al-Juhfah"
Niq al-'Uqab	Abu Sufyan ibn al-Harith and 'Abdullah ibn Abi Umayyah came in repentance	A mountain pass between Makkah and Madinah; exact location uncertain	Sirah books
Qudayd	Passed by the army on the way	Between Rabigh and Khulays	Sirah books
Al-Kadid	The Messenger of Allah ﷺ broke his fast	A spring between Qudayd and 'Usfan	Sahih al-Bukhari 4275, 1944
Kura' al-Ghamim	Breaking the fast; rebuke to those who kept fasting	A valley near 'Usfan	Sahih Muslim 1114
'Usfan	The Messenger of Allah ﷺ drank in daylight so that the people could see	A town north of Makkah, on the old road to Madinah	Sahih al-Bukhari 4279
Marr az-Zahran	Ten thousand fires; Abu Sufyan embraced Islam	Wadi Fatimah and the al-Jumum area, north-west of Makkah	Sahih al-Bukhari 4280
Al-Hajun	Where the banner of the Messenger of Allah ﷺ was planted	Upper (northern) Makkah, near the al-Ma'la cemetery	Sahih al-Bukhari 4280

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GEOGRAPHY NOTE

The places named in the authentic Hadith are Rawdat Khakh, al-Kadid, Kura' al-Ghamim, 'Usfan, Marr az-Zahran and al-Hajun. The others are named in the sirah books. Matching them with today's names is approximate, based on classical geography works such as Mu'jam al-Buldan by Yaqut al-Hamawi, and distances may differ by route.

LESSONS

Each place on this road holds a lesson: at Rawdat Khakh, a secret was guarded; at al-Juhfah and Niq al-'Uqab, the door of repentance was opened; at al-Kadid and 'Usfan, religion was made easy; and at Marr az-Zahran, a hard heart was softened. The journey to Makkah was a journey of the heart before it was the march of an army.

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RULINGS FROM PART ONE

The events before the Conquest of Makkah are not only stories but also a source of rulings. Imam al-Bukhari himself placed the Hadith of Hatib's letter in the chapter "al-Jasus" (the spy) in the Book of Jihad, showing that the scholars derived rulings from it.

HADITH: THE CHAPTER ON THE SPY

'Ali رضى الله عنه said: The Messenger of Allah ﷺ sent me, az-Zubayr and al-Miqdad to Rawdat Khakh to take a letter from a woman. When the letter was brought, it turned out to be from Hatib ibn Abi Balta'ah to some of the polytheists of Makkah, telling them about some of the affairs of the Messenger of Allah ﷺ. 'Umar asked permission to strike his neck, but he said: "He fought at Badr. And what do you know? Perhaps Allah looked at the people of Badr and said: Do as you wish, for I have forgiven you."

Grade: SAHIH — Sahih al-Bukhari 3007, Book of Jihad, Chapter on the Spy; also Sahih al-Bukhari 4274 and Sahih Muslim 2494.

QUESTION	RULING / GUIDANCE	EVIDENCE
The other party breaches the treaty	The treaty is void through their treachery; the wronged party is no longer bound	At-Tawbah 9:12–13; sirah books
Fearing treachery before it happens	One must openly announce the end of the treaty, not attack by surprise	Al-Anfal 8:58; Sahih al-Bukhari 3188
Keeping war plans secret	Permissible, even required; stratagem in war is allowed but not breaking one's word	Sahih al-Bukhari 2947, 3030
A Muslim spying for the enemy	Forbidden and a major sin; the penalty is left to the ruler	Sahih al-Bukhari 3007; Al-Mumtahanah 60:1
Investigating before punishing	The accused must be heard	"O Hatib, what is this?" — Sahih al-Bukhari 4274
Searching the belongings of a suspect	Permissible in a security emergency, while guarding modesty and honour	Sahih al-Bukhari 3007
Fasting while travelling	One may fast or break the fast; breaking is better if it is hard or to gain strength against the enemy	Sahih al-Bukhari 4275; Sahih Muslim 1114
Accepting the Islam of a former enemy	Accepted outwardly; what is in the heart is left to Allah	Sahih al-Bukhari 4280; Al-Anfal 8:38

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FIQH NOTE: THE PENALTY FOR A MUSLIM SPY

The scholars agree that spying for the enemy is forbidden. They differ on its penalty. According to the summaries of Ibn Hajar in Fath al-Bari and an-Nawawi in Sharh Muslim, Imam ash-Shafi'i and many scholars hold that a Muslim who spies is not executed but receives a suitable ta'zir punishment. Some scholars of the Maliki school hold that the ruler may impose the death penalty according to his ijtihad.

The story of Hatib shows that the ruler must look at the circumstances of the offender: his intention, his record of good, and the effect of his act. This summary is taken from the commentaries; the details are discussed in the books of fiqh.

LESSONS

Islam combines firmness with justice. Treachery against a treaty is answered, but Islam itself does not begin treachery. State secrets are guarded, yet the accused is still heard. And in worship, this religion gives ease to those who are striving.

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TIMELINE OF PART ONE

This table arranges the events of Part 1 in order. Most of the exact dates come from the sirah books, and some are disputed by historians.

WHEN	EVENT	SOURCE
Dhu al-Qa'dah 6 AH	Treaty of Hudaybiyah; Khuza'ah chose alliance with the Messenger of Allah ﷺ, Banu Bakr with Quraysh	Sahih al-Bukhari 2731; sirah books
During the truce	Abu Sufyan before Heraclius: "Has he ever broken a promise?"	Sahih al-Bukhari 7
Sha'ban 8 AH	Banu Bakr, helped by some of Quraysh, attacked Khuza'ah at al-Watir	Sirah books
After the attack	'Amr ibn Salim and Budayl ibn Warqa' came to Madinah	Sirah books
After that	Abu Sufyan went to Madinah to renew the treaty; returned empty-handed	Sirah books
Late Sha'ban – early Ramadan 8 AH	Preparations in secret; prayer that the news would not reach Quraysh	Sirah books; Sahih al-Bukhari 2947
Before setting out	Hatib's letter seized at Rawdat Khakh; Surat al-Mumtahanah revealed	Sahih al-Bukhari 3007, 4274
10 Ramadan 8 AH (per Ibn Ishaq)	The Messenger of Allah ﷺ set out with ten thousand men	Sahih al-Bukhari 4276; date: sirah books
On the way	Al-'Abbas met him at al-Juhfah	Sirah books
On the way	Abu Sufyan ibn al-Harith and 'Abdullah ibn Abi Umayyah repented at Niq al-'Uqab	Sirah books
At al-Kadid and Kura' al-Ghamim	The Messenger of Allah ﷺ broke his fast	Sahih al-Bukhari 4275; Sahih Muslim 1114
Night at Marr az-Zahran	Ten thousand fires; Abu Sufyan, Hakim and Budayl captured; Abu Sufyan embraced Islam	Sahih al-Bukhari 4280
The next morning	Battalion after battalion passed before Abu Sufyan; Sa'd ibn 'Ubadah corrected	Sahih al-Bukhari 4280
About 17–20 Ramadan 8 AH	The army entered Makkah (Book 21); the exact date is disputed	Sahih al-Bukhari 4280; sirah books

LESSONS

This timeline shows how quickly events moved once the treachery happened — about a month from al-Watir to Makkah. Yet behind that speed lay two years of patiently keeping the treaty. Victory comes at the time Allah decrees, not at the time we want.

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FREQUENTLY ASKED QUESTIONS ABOUT THE CONQUEST OF MAKKAH (PART 1)

1. WHAT DOES "FATH" MEAN?

"Fath" means opening. The sirah scholars call this event Fath Makkah — the opening of Makkah — because the city was opened almost without bloodshed and its gates were opened to Islam. Surat an-Nasr calls it "al-Fath" (An-Nasr 110:1; chapter 31).

2. WHY WAS THE TREATY OF HUDAYBIYAH CONSIDERED VOID?

Because Banu Bakr — allies of Quraysh — attacked Khuza'ah, allies of the Messenger of Allah ﷺ, and some leaders of Quraysh helped them with weapons and men. This broke the treaty's condition that the two sides and their allies would not fight (chapters 4–5; sirah books).

3. DID THE MESSENGER OF ALLAH ﷺ ATTACK BY SURPRISE WITHOUT NOTICE?

The treachery came from Quraysh themselves, and Abu Sufyan came to Madinah because he knew the treaty had been broken (chapter 7). The prohibition of a surprise attack in Al-Anfal 8:58 applies when one merely fears treachery; in this case, treachery had actually taken place (chapters 9 and 34).

4. WHY WAS HATIB NOT PUNISHED?

Because he honestly explained his intention, he had not left Islam, and he was one of the people of Badr. The Messenger of Allah ﷺ accepted his explanation and forbade 'Umar from killing him (Sahih al-Bukhari 3007, 4274; chapters 12–15).

5. WHAT IS THE RULING ON A MUSLIM LEAKING SECRETS TO THE ENEMY?

It is forbidden and a major sin. The penalty is detailed in the books of fiqh and left to the ruler (chapter 34).

6. HOW LARGE WAS THE MUSLIM ARMY?

Ten thousand men, as in Sahih al-Bukhari 4276. Some sirah books mention twelve thousand, counting those who joined afterwards — a figure more often given for the Battle of Hunayn.

7. WHY DID THE MESSENGER OF ALLAH ﷺ BREAK HIS FAST ON THE JOURNEY?

To give strength to the army and to show the people the ease of the religion. He drank in public so that he would be followed (Sahih al-Bukhari 4275, 4279; Sahih Muslim 1114; chapters 17–18).

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8. WHEN DID THE ARMY SET OUT, AND WHEN DID IT ENTER MAKKAH?

Ibn Ishaq says the Messenger of Allah ﷺ set out on 10 Ramadan 8 AH. The date of entering Makkah is disputed — between the 17th and the 20th of Ramadan according to different reports. What is certain is that it happened in Ramadan (Sahih al-Bukhari 4276).

9. WAS ABU SUFYAN'S ISLAM SINCERE?

We accept what is outward and leave the heart to Allah, just as the Messenger of Allah ﷺ accepted his testimony of faith (Sahih al-Bukhari 4280). The sirah books mention that he later took part in Hunayn and at-Ta'if, and lost an eye at at-Ta'if. The scholars of Ahl as-Sunnah honour him as a Companion.

10. WHO LOOKED AFTER MADINAH WHILE THE MESSENGER OF ALLAH ﷺ WAS AWAY?

Ibn Ishaq names Abu Ruhm Kulthum ibn Husayn al-Ghifari. Some other reports name Ibn Umm Maktum. This is information from the sirah books (chapter 32).

11. WHO IS MEANT BY "BEFORE THE CONQUEST" IN AL-HADID 57:10?

Those who sacrificed their wealth and lives before the Conquest — before the Conquest of Makkah according to most commentators, and before Hudaybiyah according to some others. They are higher in rank, although all are promised good (chapter 31).

12. WHAT IS TOLD IN PART 2?

Book 21 tells of the day of the Conquest itself: the entry of the Messenger of Allah ﷺ with his head bowed, the gates of safety, the destruction of the idols around the Ka'bah, the key of the Ka'bah, Bilal's call to prayer, the words "no blame upon you", the pledge of the women, and his nineteen days in Makkah.

LESSONS

These questions remind us to distinguish between the Qur'an, authentic Hadith, the reports of the sirah books and the opinions of scholars. The framework of the Part 1 story is established by authentic Hadith; its details we convey honestly according to their grade.

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LESSONS AND CONCLUSION

The first part of the Conquest of Makkah is a story of ***preparation*** — careful, secret and full of mercy. Great victory does not come suddenly; it is built on two years of patience, faithfulness to one's word, and a leader's wisdom.

LESSON	FROM PART 1
Keeping one's word	Islam never initiates betrayal
Loyalty to allies	Khuza'ah's call was answered
Faith above blood	Umm Habibah folding the mattress
Strategy and secrecy	"War is deception"
Justice before judgement	"O Hatib, what is this?"
Good covers mistakes	The people of Badr forgiven
Ease in religion	Breaking the fast while travelling
Forgiving enemies	"No blame upon you today"

All this was the prelude to Allah's promise in Surat an-Nasr: ***"When the victory of Allah has come and the conquest"*** (An-Nasr 110:1) — Tafsir Ibn Kathir 110:1.

THE CONQUEST OF MAKKAH IN OUR LIVES

Each of us has a "Makkah" within — a heart that must be cleansed of the idols of this world. Part 1 teaches us that its opening requires ***preparation, patience and mercy***: keeping our word, forgiving those who hurt us, and putting obedience to Allah first.

In sha Allah, the series **The Prophet's Sirah** will continue with ***Book 21 — The Conquest of Makkah (Part 2)***: the Prophet's ﷺ entry into Makkah with his head bowed, the proclamation of safety, the destruction of the 360 idols around the Ka'bah, Bilal's call to prayer atop the Ka'bah, and the great amnesty for the people of Makkah. And Allah knows best.

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

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CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

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GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

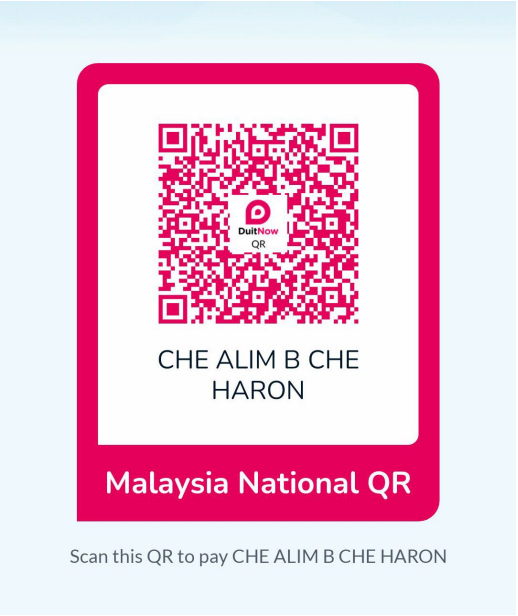
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GRADE: SAHIH — contained in Sahih Muslim.

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