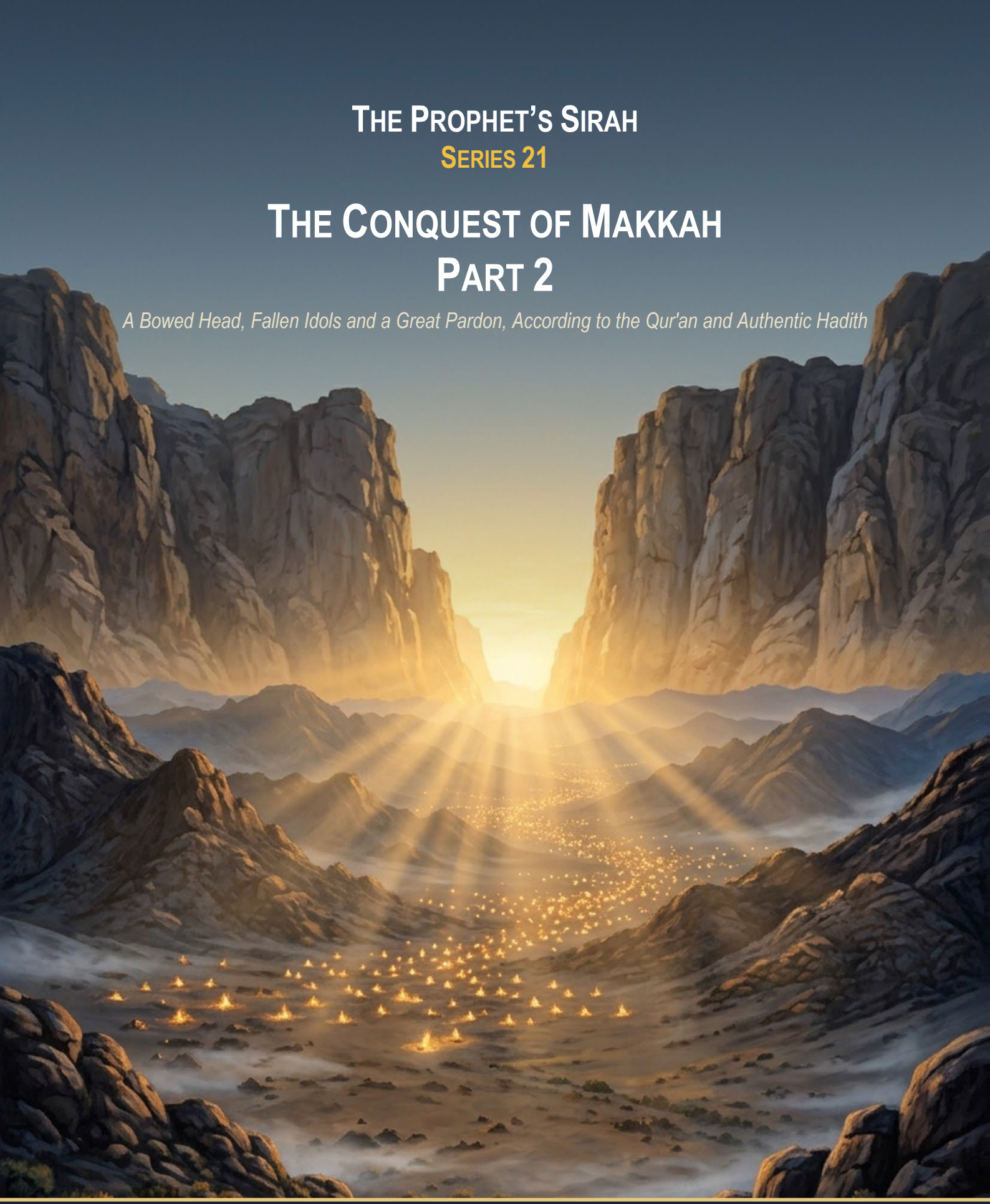
THE PROPHET'S SIRAH

SERIES 21

THE CONQUEST OF MAKKAH
PART 2

A Bowed Head, Fallen Idols and a Great Pardon, According to the Qur'an and Authentic Hadith



HJ CHE ALIM HJ CHE HARON
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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

THE PROPHET'S SIRAH

SERIES 21

THE CONQUEST OF MAKKAH (PART 2)

A Bowed Head, Fallen Idols and a Great Pardon, According to the Qur'an and Authentic Hadith

وَقُلْ جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ ۚ إِنَّ ٱلْبَٰطِلَ كَانَ زَهُوقًا

"And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart."."

SURAH AL-ISRA' 17:81

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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 twenty-first book of The Prophet's Sirah is the second part of the story of the Conquest of Makkah: the Messenger of Allah ﷺ entering Makkah with his head bowed, the proclamation of safety, the idols falling around the Ka'bah, Bilal's call to prayer, and the great pardon granted to the people of Makkah. 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 rocky mountain pass in the morning**, with **golden sunlight** pouring down through the pass into **a wide valley** below, where **small lights** still glimmer through the morning mist. The sky is clear and calm, as if welcoming a new day.

The pass recalls **Kada'**, the route in the upper part of Makkah through which the Messenger of Allah ﷺ entered the city on the day of the opening (Sahih al-Bukhari 4289). The morning light filling the valley recalls Allah's words: "Truth has come, and falsehood has departed" (Al-Isra' 17:81) — the darkness of idolatry passing, and the light of tawhid returning to the Sanctuary. The small lights in the valley recall the Muslim campfires at Marr az-Zahran on the night before (Book 20).

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 2)

Book 20 ended on a night at ***Marr az-Zahran***: thousands of Muslim campfires blazed, Abu Sufyan embraced Islam, and battalion after battalion passed before him. The Messenger of Allah ﷺ ordered his banner planted at al-Hajun. The next day, Makkah would be opened.

This Book 21 is ***Part 2*** of the story of the Conquest of Makkah: how the Messenger of Allah ﷺ entered the city of his birth with ***his head bowed***, how safety was proclaimed to its people, how ***360 idols fell*** around the Ka'bah, and how old enemies received ***a great pardon***. It is also the story of a Sanctuary whose sanctity was restored until the Day of Resurrection.

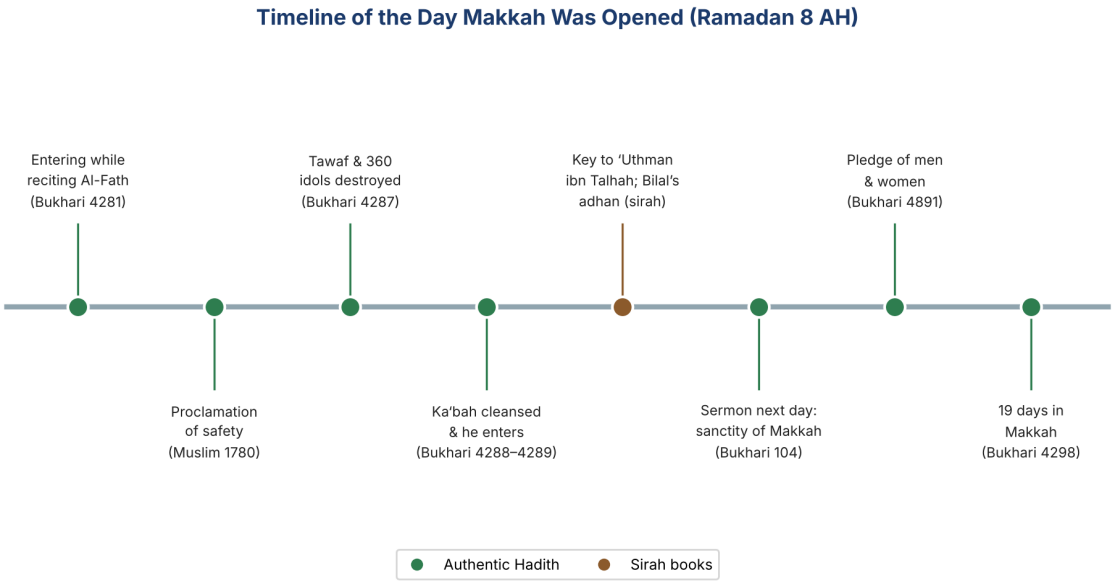


Figure 1: Timeline of the day Makkah was opened.

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 Bilal's call to prayer atop the Ka'bah, the story of the Ka'bah's key, and the words "go, you are free" — is placed in brown "Sirah Note" boxes, since most of it is narrated without a connected chain or with a debated one.

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THE DAWN OF THE OPENING

That morning, the Muslim army moved from Marr az-Zahran towards Makkah. A Companion, ***'Abdullah ibn Mughaffal*** رضى الله عنه, watched the Messenger of Allah ﷺ on his camel and recorded what he did at that historic moment:

HADITH — SAHIH AL-BUKHARI, NO. 4281

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُغَفَّلٍ، يَقُولُ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَوْمَ فَتْحِ مَكَّةَ عَلَى نَاقَتِهِ، وَهْوَ يَقْرَأُ سُورَةَ الْفَتْحِ يُرَجِّعُ، وَقَالَ لَوْلاَ أَنْ يَجْتَمِعَ النَّاسُ حَوْلِي لَرَجَّعْتُ كَمَا رَجَّعَ.

TRANSLATION:

Mu'awiyah ibn Qurrah said: I heard 'Abdullah ibn Mughaffal رضى الله عنه say: ***I saw the Messenger of Allah ﷺ on the day of the Conquest of Makkah on his she-camel, reciting Surat al-Fath in a melodious, rhythmic voice (tarji').*** (Mu'awiyah said:) Were it not that people would gather around me, I would recite with that rhythm as he did.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu al-Walid at-Tayalisi, from Shu'bah ibn al-Hajjaj, from Mu'awiyah ibn Qurrah, from 'Abdullah ibn Mughaffal رضى الله عنه.

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. 4281; also Muslim No. 794.

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:4281

LESSONS FROM THIS HADITH

At the moment of the greatest victory of his life, the Messenger of Allah ﷺ did not boast, did not cheer, and spoke no words of revenge. He ***recited the Qur'an*** — specifically ***Surat al-Fath***, the surah revealed after Hudaybiyah two years earlier, which opens with Allah's words:

"Indeed, We have given you, [O Muhammad], a clear conquest" (Al-Fath 48:1) — Tafsir Ibn Kathir 48:1.

That promise was now being fulfilled before their eyes. His melodious recitation (tarji') shows ***the joy of a servant*** at his Lord's blessing — joy expressed through remembrance, not arrogance. This is the believer's manner when receiving a blessing: to turn back to Allah.

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A BOWED HEAD

Ibn 'Umar رضى الله عنهما narrated that the Messenger of Allah ﷺ entered from the upper part of Makkah ***with Usamah ibn Zayd riding behind him*** (Sahih al-Bukhari 4289, presented in the chapter "Inside the House of Allah"). Usamah was the son of Zayd ibn Harithah, a freed slave. On the day of victory, the one riding behind him was not a Qurashi noble, but ***the son of a former slave***.

> **SIRAH NOTE: A BEARD ALMOST TOUCHING THE SADDLE**
>
> Ibn Ishaq relates that when the Messenger of Allah ﷺ reached Dhu Tuwa and saw Makkah open before him, he ***bowed his head*** in humility to Allah, until his beard almost touched his saddle.
>
> This detail is ***a sirah report***. What is authentic is that he entered reciting Surat al-Fath (Sahih al-Bukhari 4281) — and both portray the same spirit: submission to Allah at the moment of victory.
>
> **REFERENCES:**
> Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.

Compare this with the kings of the world. When they conquer a city, they enter in triumphal procession, killing, plundering and taking revenge. The Messenger of Allah ﷺ entered the city that ***had expelled him, tortured his Companions and tried to kill him*** — with his head bowed and the Qur'an on his lips.

The lesson: ***true victory is victory over oneself***. The one with the most right to be proud that day was the most humble. Success in our own lives — in study, career or family — should make us bow lower before Allah, not stand higher than people.

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FOUR COLUMNS, ONE DIRECTION

The Messenger of Allah ﷺ arranged his army carefully so that Makkah would be entered from several directions at once. The aim was not to fight, but ***to prevent fighting*** — when Quraysh saw themselves surrounded on every side, they would not resist. Abu Hurairah رضى الله عنه recounts:

HADITH — SAHIH MUSLIM, NO. 1780

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ وَفَدَتْ وُفُودٌ إِلَى مُعَاوِيَةَ وَذَلِكَ فِي رَمَضَانَ فَكَانَ يَصْنَعُ بَعْضُنَا لِبَعْضٍ الطَّعَامَ فَكَانَ أَبُو هُرَيْرَةَ مِمَّا يُكْثِرُ أَنْ يَدْعُونَا إِلَى رَحْلِهِ فَقُلْتُ أَلاَ أَصْنَعُ طَعَامًا فَأَدْعُوهُمْ إِلَى رَحْلِي فَأَمَرْتُ بِطَعَامٍ يُصْنَعُ ثُمَّ لَقِيتُ أَبَا هُرَيْرَةَ مِنَ الْعَشِيِّ فَقُلْتُ الدَّعْوَةَ عِنْدِي اللَّيْلَةَ فَقَالَ سَبَقْتَنِي. قُلْتُ نَعَمْ. فَدَعَوْتُهُمْ فَقَالَ أَبُو هُرَيْرَةَ أَلاَ أُعْلِمُكُمْ بِحَدِيثٍ مِنْ حَدِيثِكُمْ يَا مَعْشَرَ الأَنْصَارِ ثُمَّ ذَكَرَ فَتْحَ مَكَّةَ فَقَالَ أَقْبَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى قَدِمَ مَكَّةَ فَبَعَثَ الزُّبَيْرَ عَلَى إِحْدَى الْمُجَنِّبَتَيْنِ وَبَعَثَ خَالِدًا عَلَى الْمُجَنِّبَةِ الأُخْرَى وَبَعَثَ أَبَا عُبَيْدَةَ عَلَى الْحُسَّرِ فَأَخَذُوا بَطْنَ الْوَادِي وَرَسُولُ اللَّهِ صلى الله عليه وسلم فِي كَتِيبَةٍ - قَالَ - فَنَظَرَ فَرَآنِي فَقَالَ «أَبُو هُرَيْرَةَ». قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ. فَقَالَ «لاَ يَأْتِينِي إِلاَّ أَنْصَارِيٌّ». زَادَ غَيْرُ شَيْبَانَ فَقَالَ «اهْتِفْ لِي بِالأَنْصَارِ». قَالَ فَأَطَافُوا بِهِ وَوَبَّشَتْ قُرَيْشٌ أَوْبَاشًا لَهَا وَأَتْبَاعًا. فَقَالُوا نُقَدِّمُ هَؤُلاَءِ فَإِنْ كَانَ لَهُمْ شَىْءٌ كُنَّا مَعَهُمْ. وَإِنْ أُصِيبُوا أَعْطَيْنَا الَّذِي سُئِلْنَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «تَرَوْنَ إِلَى أَوْبَاشِ قُرَيْشٍ وَأَتْبَاعِهِمْ». ثُمَّ قَالَ بِيَدَيْهِ إِحْدَاهُمَا عَلَى الأُخْرَى ثُمَّ قَالَ «حَتَّى تُوَافُونِي بِالصَّفَا». قَالَ فَانْطَلَقْنَا فَمَا شَاءَ أَحَدٌ مِنَّا أَنْ يَقْتُلَ أَحَدًا إِلاَّ قَتَلَهُ وَمَا أَحَدٌ مِنْهُمْ يُوَجِّهُ إِلَيْنَا شَيْئًا - قَالَ - فَجَاءَ أَبُو سُفْيَانَ فَقَالَ يَا رَسُولَ اللَّهِ أُبِيحَتْ خَضْرَاءُ قُرَيْشٍ لاَ قُرَيْشَ بَعْدَ الْيَوْمِ. ثُمَّ قَالَ «مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ». فَقَالَتِ الأَنْصَارُ بَعْضُهُمْ لِبَعْضٍ أَمَّا الرَّجُلُ فَأَدْرَكَتْهُ رَغْبَةٌ فِي قَرْيَتِهِ وَرَأْفَةٌ بِعَشِيرَتِهِ. قَالَ أَبُو هُرَيْرَةَ وَجَاءَ الْوَحْىُ وَكَانَ إِذَا جَاءَ الْوَحْىُ لاَ يَخْفَى عَلَيْنَا فَإِذَا جَاءَ فَلَيْسَ أَحَدٌ يَرْفَعُ طَرْفَهُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم حَتَّى يَنْقَضِيَ الْوَحْىُ فَلَمَّا انْقَضَى الْوَحْىُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «يَا مَعْشَرَ الأَنْصَارِ». قَالُوا

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لَبَّيْكَ يَا رَسُولَ اللَّهِ قَالَ «قُلْتُمْ أَمَّا الرَّجُلُ فَأَدْرَكَتْهُ رَغْبَةٌ فِي قَرْيَتِهِ». قَالُوا قَدْ كَانَ ذَاكَ. قَالَ «كَلاَّ إِنِّي عَبْدُ اللَّهِ وَرَسُولُهُ هَاجَرْتُ إِلَى اللَّهِ وَإِلَيْكُمْ وَالْمَحْيَا مَحْيَاكُمْ وَالْمَمَاتُ مَمَاتُكُمْ». فَأَقْبَلُوا إِلَيْهِ يَبْكُونَ وَيَقُولُونَ وَاللَّهِ مَا قُلْنَا الَّذِي قُلْنَا إِلاَّ الضِّنَّ بِاللَّهِ وَبِرَسُولِهِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «إِنَّ اللَّهَ وَرَسُولَهُ يُصَدِّقَانِكُمْ وَيَعْذِرَانِكُمْ». قَالَ فَأَقْبَلَ النَّاسُ إِلَى دَارِ أَبِي سُفْيَانَ وَأَغْلَقَ النَّاسُ أَبْوَابَهُمْ - قَالَ - وَأَقْبَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى أَقْبَلَ إِلَى الْحَجَرِ فَاسْتَلَمَهُ ثُمَّ طَافَ بِالْبَيْتِ - قَالَ - فَأَتَى عَلَى صَنَمٍ إِلَى جَنْبِ الْبَيْتِ كَانُوا يَعْبُدُونَهُ - قَالَ - وَفِي يَدِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَوْسٌ وَهُوَ آخِذٌ بِسِيَةِ الْقَوْسِ فَلَمَّا أَتَى عَلَى الصَّنَمِ جَعَلَ يَطْعُنُهُ فِي عَيْنِهِ وَيَقُولُ «جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ». فَلَمَّا فَرَغَ مِنْ طَوَافِهِ أَتَى الصَّفَا فَعَلاَ عَلَيْهِ حَتَّى نَظَرَ إِلَى الْبَيْتِ وَرَفَعَ يَدَيْهِ فَجَعَلَ يَحْمَدُ اللَّهَ وَيَدْعُو بِمَا شَاءَ أَنْ يَدْعُوَهُ.

TRANSLATION:

'Abdullah ibn Rabah said: Delegations came to Mu'awiyah in Ramadan, and we used to prepare food for one another. Abu Hurairah often invited us to his lodging. I said: "Should I not prepare food and invite them to my lodging?" So I ordered food to be prepared, then met Abu Hurairah in the evening and said: "The invitation is with me tonight." He said: "You have beaten me to it." I said: "Yes." So I invited them, and Abu Hurairah said: "Shall I not tell you a Hadith about yourselves, O Ansar?" Then he mentioned the Conquest of Makkah and said: ***The Messenger of Allah ﷺ advanced until he reached Makkah. He sent az-Zubayr over one wing, Khalid over the other wing, and Abu 'Ubaydah over the men without armour.*** They took the floor of the valley, while the Messenger of Allah ﷺ was in a battalion. He looked and saw me and said: **"Abu Hurairah!"** I said: "At your service, O Messenger of Allah." He said: **"Let none come to me but an Ansari."** (Another narrator added: **"Call the Ansar for me."**) So they gathered around him. Quraysh had gathered their rabble and followers and said: "We will send these forward; if they win, we will be with them, and if they are struck, we will give what is asked of us." The Messenger of Allah ﷺ said: **"Do you see the rabble of Quraysh and their followers?"** Then he gestured with his hands, one over the other (meaning: overpower them), and said: **"Until you meet me at as-Safa."** So we set off, and none of them could put up any resistance against us. Then Abu Sufyan came and said: "O Messenger of Allah, the multitude of Quraysh has been destroyed; there will be no Quraysh after today." ***He said: "Whoever enters the house of Abu Sufyan is safe."*** The Ansar said to one another: "As for the man, he has been overcome by longing for his town and tenderness for his kinsfolk." Abu Hurairah said: Then revelation came — and when revelation came it was not hidden from us, and no one would raise his gaze to the Messenger of Allah ﷺ until it ended. When it ended, the Messenger of Allah ﷺ said: **"O Ansar!"** They said: "At your service, O Messenger of Allah." He said: **"You said: As for the man, he has been overcome by longing for his town."** They said: "That was so." He said: ***"Never! I***

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am the servant of Allah and His Messenger. I emigrated to Allah and to you. My life is your life, and my death is your death." They came to him weeping and saying: "By Allah, we said what we said only out of jealous love for Allah and His Messenger." The Messenger of Allah ﷺ said: **"Allah and His Messenger believe you and accept your excuse."** Then the people went to the house of Abu Sufyan, and people shut their doors. The Messenger of Allah ﷺ advanced until he came to the Black Stone and touched it, then circled the House. He came to an idol beside the House which they used to worship; in his hand was a bow, which he held by its end. ***When he reached the idol, he began to poke it in its eye, saying: "Truth has come and falsehood has vanished."*** When he finished his circuits, he went to as-Safa and climbed it until he could see the House, then raised his hands and began to praise Allah and supplicate with whatever he wished.

CHAIN OF NARRATION: Narrated by Imam Muslim: from Shayban ibn Farrukh, from Sulayman ibn al-Mughirah, from Thabit al-Bunani, from 'Abdullah ibn Rabah, from Abu Hurairah رضى الله عنه.

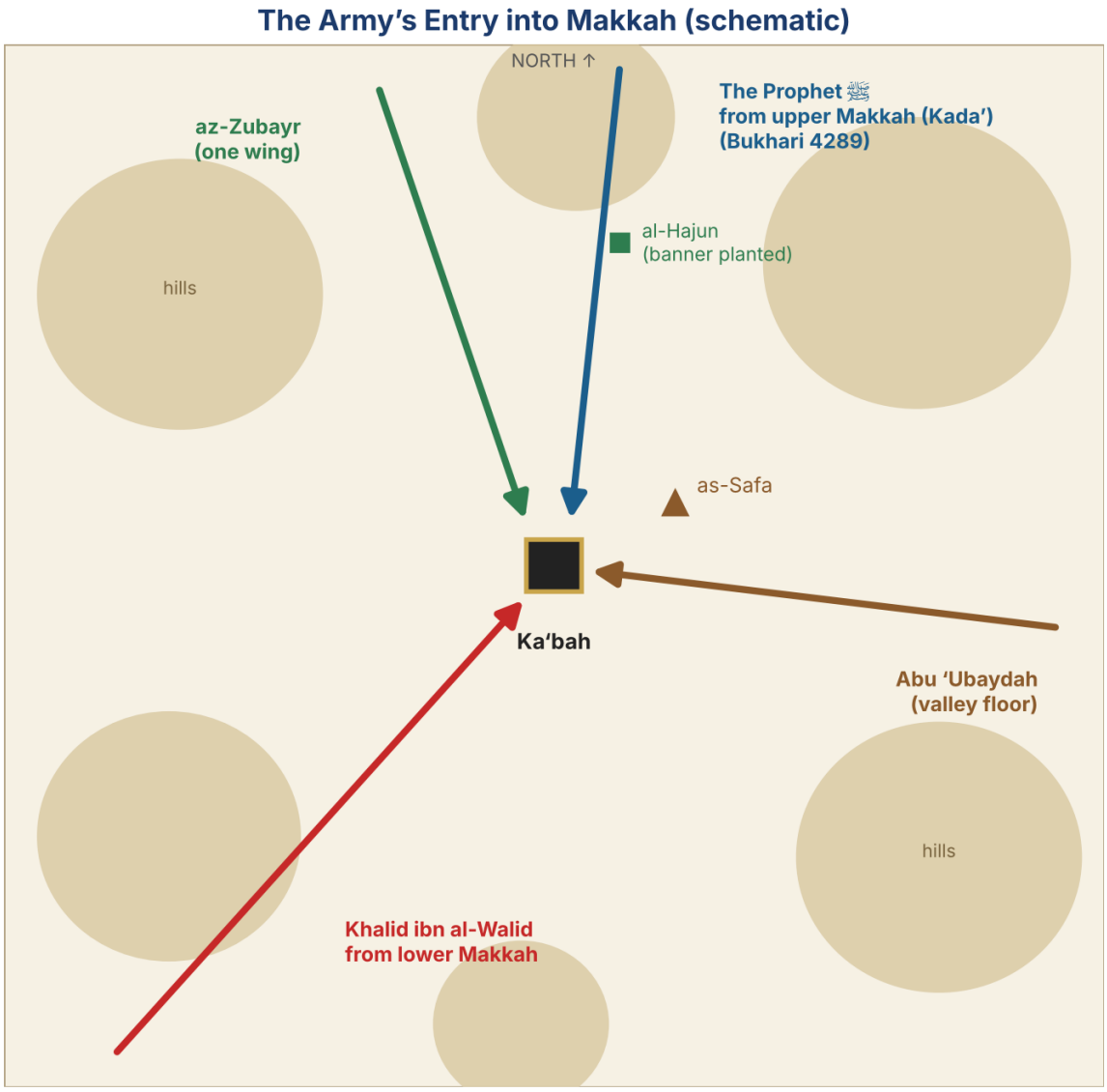
REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Jihad and Expeditions, Chapter: The Conquest of Makkah, Hadith No. 1780.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1780a

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LESSONS FROM THIS HADITH



Based on Sahih Muslim 1780 and Sahih al-Bukhari 4280, 4289; directions and positions are a sketch, not an exact map.

Figure 2: The Muslim army's entry into Makkah (schematic).

This Hadith names three leaders: ***az-Zubayr ibn al-'Awwam*** on one wing, ***Khalid ibn al-Walid*** on the other, and ***Abu 'Ubaydah ibn al-Jarrah*** leading the unarmoured foot soldiers. The Messenger of Allah ﷺ himself was in a battalion surrounded by the Ansar. Sahih al-Bukhari 4280 (Book 20) mentions that Khalid was ordered to enter from another direction, and that the Prophet's ﷺ banner was planted at al-Hajun.

Notice too that Khalid ibn al-Walid — who had led Quraysh's cavalry against the Muslims at Uhud — now led ***a wing of the Muslim army*** into Makkah. Allah transforms hearts: yesterday's enemy becomes today's defender.

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The leader of the third column, ***Abu 'Ubaydah ibn al-Jarrah*** رضى الله عنه, also held a special rank. The Messenger of Allah ﷺ said: ***"Every nation has a trustworthy one, and the trustworthy one of this nation is Abu 'Ubaydah ibn al-Jarrah"*** (Sahih al-Bukhari 3744). On the day of the opening, he entrusted the foot soldiers to his most trustworthy Companion — for their task was to enter the valley floor, the place closest to the people.

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"MY LIFE IS YOUR LIFE"

Abu Hurairah's Hadith contains a deeply moving moment. When the Messenger of Allah ﷺ announced safety for whoever entered Abu Sufyan's house, some of ***the Ansar*** whispered among themselves: "The man has been overcome by longing for his town and tenderness for his kinsfolk."

Their worry is understandable. For eight years the Ansar had given everything — homes, wealth and lives — for the Messenger of Allah ﷺ. Now his native city had been opened. Would he return to live in Makkah and leave Madinah behind?

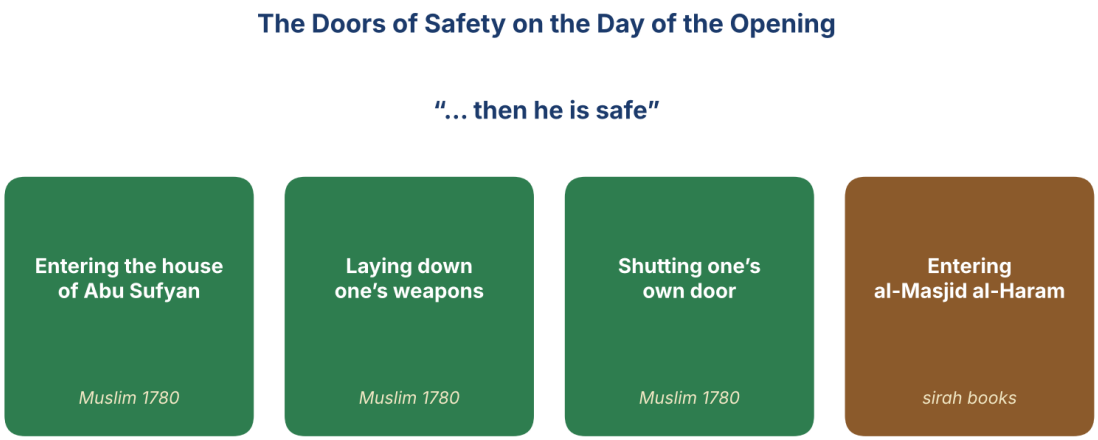
Allah sent revelation informing His Messenger of the whisper. He called them and said: ***"Never! I am the servant of Allah and His Messenger. I emigrated to Allah and to you. My life is your life, and my death is your death."*** The Ansar wept. The promise was kept: the Messenger of Allah ﷺ returned to Madinah, passed away in Madinah and was buried in Madinah.

The lesson: ***loyalty is repaid with loyalty***. The Messenger of Allah ﷺ did not forget those who helped him in hardship, even at the moment of victory. And he answered their suspicion with great love — not scolding, but reassuring: ***"Allah and His Messenger believe you and accept your excuse."***

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THE DOORS OF SAFETY

Abu Sufyan came to the Messenger of Allah ﷺ and said: "The multitude of Quraysh has been destroyed; there will be no Quraysh after today." The Messenger of Allah ﷺ answered with the proclamation that became the foundation of a bloodless opening: ***"Whoever enters the house of Abu Sufyan is safe."*** In another narration of Sahih Muslim 1780 he added: ***"Whoever lays down his weapons is safe, and whoever shuts his door is safe."***



The first three are in the narrations of Sahih Muslim 1780; the Sacred Mosque is mentioned in the sirah books.

Figure 3: The doors of safety on the day of the opening.

See how ***easy*** the conditions of safety were. No ransom to pay, no surrender to make, no need to embrace Islam on the spot. It was enough simply to shut one's own door. The Prophet's ﷺ aim was ***to save as many lives as possible***.

The honour given to Abu Sufyan's house also held a subtle wisdom. Abu Sufyan had only just embraced Islam, and he was a man who ***loved honour***. By making his house a place of refuge, the Messenger of Allah ﷺ honoured him before his people, strengthened his Islam, and made him ***a partner in establishing peace*** — not a defeated and humiliated enemy.

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THE SKIRMISH AT AL-KHANDAMAH

Almost all of Makkah accepted that safety. But not everyone. Sahih al-Bukhari 4280 mentions that ***two men of Khalid's cavalry were killed*** that day: Hubaysh ibn al-Ash'ar and Kurz ibn Jabir al-Fihri. So there was some fighting in one corner of Makkah.

SIRAH NOTE: THE SKIRMISH AT AL-KHANDAMAH

Ibn Ishaq relates that a band of Quraysh under ***Safwan ibn Umayyah, 'Ikrimah ibn Abi Jahl and Suhayl ibn 'Amr*** gathered at ***al-Khandamah*** to resist. Khalid's column clashed with them from the lower side of Makkah, and some twelve or thirteen idolaters were killed before the rest fled.

These numbers are ***sirah reports***. The authentic Hadith (Sahih Muslim 1780) states that none of them could put up any effective resistance.

REFERENCES:

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

See where fate took the three men who led that last resistance. ***Safwan, 'Ikrimah and Suhayl*** — all three later embraced Islam, and their stories will be told in later chapters. The door of repentance was not closed even to those who took up arms on the very last day.

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THE HELMET AND THOSE EXCEPTED

The Messenger of Allah ﷺ entered Makkah prepared, for he could not fully know how Quraysh would act. Anas ibn Malik رضى الله عنه narrates:

HADITH — SAHIH AL-BUKHARI, NO. 1846

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَخَلَ عَامَ الْفَتْحِ، وَعَلَى رَأْسِهِ الْمِغْفَرُ، فَلَمَّا نَزَعَهُ جَاءَ رَجُلٌ، فَقَالَ إِنَّ ابْنَ خَطَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ. فَقَالَ «اقْتُلُوهُ».

TRANSLATION:

Anas ibn Malik رضى الله عنه narrated that the Messenger of Allah ﷺ entered (Makkah) in the year of the Conquest ***wearing a helmet on his head***. When he took it off, a man came and said: "Ibn Khatal is clinging to the curtains of the Ka'bah." He said: **"Kill him."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yusuf at-Tinnisi, from Malik ibn Anas, from Ibn Shihab az-Zuhri, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Penalties for Hunting, Chapter: Entering the Sanctuary and Makkah Without Ihram, Hadith No. 1846; also Muslim No. 1357.

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:1846

LESSONS FROM THIS HADITH

The helmet (mighfar) shows that ***being prepared does not contradict trust in Allah***. This Hadith also shows that the general amnesty had ***a few exceptions***. Ibn Khatal was a man who had once embraced Islam, then killed a Muslim who served him, apostatised and fled to Makkah, and hired singers to insult the Messenger of Allah ﷺ in verse.

SIRAH NOTE: THOSE WHO WERE EXCEPTED

Sa'd ibn Abi Waqqas رضى الله عنه narrated that on the day of the opening, the Messenger of Allah ﷺ granted safety to all except ***four men and two women*** — those guilty of grave crimes such as murder and apostasy. One of them, ***'Abdullah ibn Sa'd ibn Abi Sarh***, hid in the house of 'Uthman ibn 'Affan, who later brought him to the Messenger of Allah ﷺ. After being asked three times, he accepted his pledge (Sunan Abi Dawud 2683, graded sahih by al-Albani).

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The sirah authors mention that some of those excepted were eventually ***pardoned*** when they came in repentance; only a handful were punished.

REFERENCES:

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

The lesson: Islam's pardon is not weakness, and Islam's justice is not revenge. Those excepted were not punished merely for disbelief, but for ***grave crimes*** they had committed. Even then, the door of repentance remained open to whoever came to surrender — like 'Abdullah ibn Abi Sarh, who later became governor of Egypt under 'Uthman.

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"TRUTH HAS COME"

The Messenger of Allah ﷺ went straight to ***al-Masjid al-Haram***. He touched the Black Stone and circled the Ka'bah. But the Ka'bah built by the Prophet Ibrahim عَلَيْهِ السَّلَامُ for the worship of the One God was now surrounded by idols. 'Abdullah ibn Mas'ud رضى الله عنه witnessed what happened:

HADITH — SAHIH AL-BUKHARI, NO. 4287

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ دَخَلَ النَّبِيُّ صلى الله عليه وسلم مَكَّةَ يَوْمَ الْفَتْحِ وَحَوْلَ الْبَيْتِ سِتُّونَ وَثَلاَثُمِائَةِ نُصُبٍ، فَجَعَلَ يَطْعَنُهَا بِعُودٍ فِي يَدِهِ وَيَقُولُ «جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ، جَاءَ الْحَقُّ، وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ».

TRANSLATION:

'Abdullah (ibn Mas'ud) رضى الله عنه said: ***The Prophet ﷺ entered Makkah on the day of the Conquest, and around the House there were three hundred and sixty idols.*** He began striking them with a stick in his hand, saying: **"Truth has come and falsehood has vanished. Truth has come, and falsehood can neither originate nor restore anything."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Sadaqah ibn al-Fadl, from Sufyan ibn 'Uyaynah, from Ibn Abi Najih, from Mujahid ibn Jabr, from Abu Ma'mar 'Abdullah ibn Sakhbarah, from 'Abdullah ibn Mas'ud رضى الله عنه.

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. 4287; also No. 2478 and Muslim No. 1781.

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:4287

LESSONS FROM THIS HADITH

The words he spoke were Allah's words in Surat al-Isra', revealed in Makkah years earlier when the Muslims were still weak: ***"Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart"*** (Al-Isra' 17:81) — Tafsir Ibn Kathir 17:81.

Imagine the feelings of the Companions who had been tortured around the Ka'bah for rejecting those idols. Bilal had been crushed under rocks in the Makkan desert; the family of Yasir had been tortured to martyrdom. Now ***the idols they had rejected fell one after another*** before their eyes — and not one worshipper could defend them.

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Those idols could not defend themselves, let alone their worshippers. This is the clearest argument for tawhid: ***falsehood is bound to vanish***, however long it seems firm. Whether idols of stone, or modern "idols" — wealth, status and desire — all will fall before the truth.

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THE IMAGES INSIDE THE KA'BAH

The Messenger of Allah ﷺ would not enter the Ka'bah while there were idols and images inside it. Ibn 'Abbas رضى الله عنهما relates:

HADITH — SAHIH AL-BUKHARI, NO. 4288

حَدَّثَنِي إِسْحَاقُ، حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالَ حَدَّثَنِي أَبِي، حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا قَدِمَ مَكَّةَ أَبَى أَنْ يَدْخُلَ الْبَيْتَ وَفِيهِ الآلِهَةُ، فَأَمَرَ بِهَا فَأُخْرِجَتْ، فَأُخْرِجَ صُورَةُ إِبْرَاهِيمَ، وَإِسْمَاعِيلَ فِي أَيْدِيهِمَا مِنَ الأَزْلاَمِ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم «قَاتَلَهُمُ اللَّهُ لَقَدْ عَلِمُوا مَا اسْتَقْسَمَا بِهَا قَطُّ». ثُمَّ دَخَلَ الْبَيْتَ، فَكَبَّرَ فِي نَوَاحِي الْبَيْتِ، وَخَرَجَ وَلَمْ يُصَلِّ فِيهِ. تَابَعَهُ مَعْمَرٌ عَنْ أَيُّوبَ. وَقَالَ وُهَيْبٌ حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم.

TRANSLATION:

Ibn 'Abbas رضى الله عنهما narrated that when the Messenger of Allah ﷺ arrived in Makkah, ***he refused to enter the House while the idols were inside it***. He ordered them to be taken out, and images of Ibrahim and Isma'il were brought out, holding divining arrows (azlam) in their hands. The Prophet ﷺ said: **"May Allah destroy them! They knew well that the two never sought omens with them."** Then he entered the House, ***proclaimed Allah's greatness (takbir) in its corners***, and came out without praying in it.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ishaq, from 'Abd as-Samad ibn 'Abd al-Warith, from his father 'Abd al-Warith ibn Sa'id, from Ayyub as-Sakhtiyani, from 'Ikrimah, from 'Abdullah ibn 'Abbas رضى الله عنهما.

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. 4288; also Nos. 1601 and 3352.

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:4288

LESSONS FROM THIS HADITH

Quraysh had painted images of ***the Prophets Ibrahim*** عَلَيْهِ السَّلَامُ ***and Isma'il*** عَلَيْهِ السَّلَامُ holding divining arrows (azlam) — tools the pre-Islamic Arabs used to seek omens before making decisions. This was ***a***

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lie against the two prophets who built the Ka'bah for tawhid. The Messenger of Allah ﷺ declared: "They knew well that the two never sought omens with them."

The Qur'an forbids this practice of seeking omens with arrows: ***"that you seek decision through divining arrows. That is grave disobedience"*** (Al-Ma'idah 5:3) — Tafsir Ibn Kathir 5:3.

After the Ka'bah was cleansed, the Messenger of Allah ﷺ entered and ***proclaimed Allah's greatness in each of its corners***. Takbir — "Allah is Greatest" — is a declaration that nothing is greater than Allah: not idols, not fate, not people. The Ka'bah returned to its original purpose. Today, modern forms of fortune-telling — horoscopes, palm reading and the like — fall under the same prohibition.

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INSIDE THE HOUSE OF ALLAH

'Abdullah ibn 'Umar رضى الله عنهما narrates what happened when the Messenger of Allah ﷺ entered the Ka'bah. Notice whom he chose to accompany him:

HADITH — SAHIH AL-BUKHARI, NO. 4289

وَقَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ، قَالَ أَخْبَرَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَقْبَلَ يَوْمَ الْفَتْحِ مِنْ أَعْلَى مَكَّةَ عَلَى رَاحِلَتِهِ، مُرْدِفًا أُسَامَةَ بْنَ زَيْدٍ وَمَعَهُ بِلاَلٌ وَمَعَهُ عُثْمَانُ بْنُ طَلْحَةَ، مِنَ الْحَجَبَةِ حَتَّى أَنَاخَ فِي الْمَسْجِدِ، فَأَمَرَهُ أَنْ يَأْتِيَ بِمِفْتَاحِ الْبَيْتِ، فَدَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَمَعَهُ أُسَامَةُ بْنُ زَيْدٍ وَبِلاَلٌ وَعُثْمَانُ بْنُ طَلْحَةَ، فَمَكَثَ فِيهِ نَهَارًا طَوِيلاً ثُمَّ خَرَجَ، فَاسْتَبَقَ النَّاسُ، فَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ أَوَّلَ مَنْ دَخَلَ، فَوَجَدَ بِلاَلاً وَرَاءَ الْبَابِ قَائِمًا، فَسَأَلَهُ أَيْنَ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَشَارَ لَهُ إِلَى الْمَكَانِ الَّذِي صَلَّى فِيهِ. قَالَ عَبْدُ اللَّهِ فَنَسِيتُ أَنْ أَسْأَلَهُ كَمْ صَلَّى مِنْ سَجْدَةٍ

TRANSLATION:

'Abdullah ibn 'Umar رضى الله عنهما narrated that the Messenger of Allah ﷺ came on the day of the Conquest from the upper part of Makkah on his mount, ***with Usamah ibn Zayd riding behind him***, accompanied by Bilal and 'Uthman ibn Talhah, one of the keepers of the Ka'bah, until he made his camel kneel in the Mosque. He ordered 'Uthman to bring ***the key of the House***. The Messenger of Allah ﷺ entered with Usamah ibn Zayd, Bilal and 'Uthman ibn Talhah, and stayed inside for a long part of the day, then came out. People raced (to enter), and 'Abdullah ibn 'Umar was the first to go in. He found Bilal standing behind the door and asked him: "Where did the Messenger of Allah ﷺ pray?" He pointed to the place where he had prayed. 'Abdullah said: "I forgot to ask him how many rak'ahs he prayed."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari as a ta'liq: al-Layth said: al-Layth ibn Sa'd, from Yunus ibn Yazid al-Ayli, from Nafi', from 'Abdullah ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Hadith No. 4289 (as a ta'liq in definite form, with connected chains at Nos. 1598, 2988 and 4400); also Muslim No. 1329.

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:4289

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LESSONS FROM THIS HADITH

Three people entered the House of Allah with the Messenger of Allah ﷺ: ***Usamah ibn Zayd***, son of a former slave; ***Bilal ibn Rabah***, a former Abyssinian slave once tortured in Makkah; and ***'Uthman ibn Talhah***, the Ka'bah's keeper from Banu 'Abd ad-Dar, newly Muslim. Not the nobles of Quraysh — but those honoured by piety and trust.

This Hadith also shows ***the Companions' eagerness for knowledge***. Ibn 'Umar raced to be the first to enter, simply to ask where the Messenger of Allah ﷺ had prayed, so that he could follow him. And he honestly admitted: "I forgot to ask how many rak'ahs." Honesty in narration — stating what one knows and admitting what one does not — is the foundation of the science of Hadith.

As for the difference between Ibn 'Abbas's Hadith ("he did not pray") and Ibn 'Umar's Hadith ("Bilal showed where he prayed"), the scholars explain that ***an affirmation takes precedence over a negation***: Bilal was inside and witnessed it, while Ibn 'Abbas was not present and narrated from others.

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THE KEY OF THE KA'BAH AND THE TRUST

After coming out of the Ka'bah, the Messenger of Allah ﷺ held ***the key of the House of Allah*** — a key held for centuries by Banu Shaybah of the line of 'Abd ad-Dar, as keepers (hijabah) of the Ka'bah. To whom would it now be given?

SIRAH NOTE: "TAKE IT FOREVER"

The sirah authors relate that 'Ali ibn Abi Talib رضى الله عنه (in another report, al-'Abbas) asked that the key be given to Banu Hashim, alongside the duty of giving water to the pilgrims (siqayah) which they already held. But the Messenger of Allah ﷺ called ***'Uthman ibn Talhah*** and handed him the key, saying: ***"Take it, O sons of Abu Talhah, forever. None will take it from you except a wrongdoer."***

It is also related that years before the Hijrah, 'Uthman ibn Talhah had refused to open the Ka'bah's door for the Messenger of Allah ﷺ, and he said that one day the key would be in his hand to place wherever he wished.

This story is ***a sirah report*** (among others from Ibn Sa'd and at-Tabarani) with a debated chain. To this day, the key of the Ka'bah is still held by the family of Banu Shaybah.

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 — biography of 'Uthman ibn Talhah.

Some exegetes link this event with Allah's words: ***"Indeed, Allah commands you to render trusts to whom they are due"*** (An-Nisa' 4:58) — Tafsir Ibn Kathir 4:58.

Ibn Kathir mentions reports that this verse was revealed concerning the key of the Ka'bah, but he stresses that ***its ruling is general***: every trust — office, wealth, secrets and responsibility — must be given to those entitled and qualified. The Messenger of Allah ﷺ could easily have given the key to his own family, but he chose ***justice over family interest***.

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THE CALL TO PRAYER ATOP THE KA'BAH

At the time of Zuhr that day, a voice rang out across the sky of Makkah from the highest place in the city — ***the roof of the Ka'bah***.

SIRAH NOTE: BILAL ATOP THE KA'BAH

Ibn Ishaq and other sirah authors relate that the Messenger of Allah ﷺ ordered ***Bilal ibn Rabah*** رضى الله عنه to climb onto the Ka'bah and give the call to prayer. Some Qurashi nobles sitting nearby expressed resentment that a former slave stood on the Ka'bah; some of them spoke mockingly, and Allah informed His Messenger of what they said.

This story is ***a well-known sirah report***. Exegetes such as al-Baghawi mention it as one occasion for the revelation of Al-Hujurat 49:13, though its chain is not strong.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.
al-Baghawi, Ma'alim at-Tanzil (Al-Hujurat 49:13).

Imagine Bilal's life journey. In Makkah he had been laid on burning sand with a great rock on his chest, while he kept saying: ***"One, One"*** — Allah the One. Eight years later, in the same city, he stood in the most honoured place and proclaimed the same words of tawhid — this time in a ringing voice heard by all of Makkah.

Allah says: ***"Indeed, the most noble of you in the sight of Allah is the most righteous of you"*** (Al-Hujurat 49:13) — Tafsir Ibn Kathir 49:13.

Bilal's call to prayer atop the Ka'bah was ***a revolution of values*** brought by Islam. The measure of honour was no longer lineage, skin colour or wealth, but ***piety***. This lesson remains relevant today, when people are still judged by race, appearance and wealth.

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"NO BLAME UPON YOU"

Now the people of Makkah gathered, awaiting the verdict. Before them stood the man they had mocked, expelled, boycotted for three years, and tried to kill. What would he do?

SIRAH NOTE: "GO, YOU ARE FREE"

Ibn Ishaq relates that the Messenger of Allah ﷺ stood at the door of the Ka'bah and asked: ***"O people of Quraysh, what do you think I will do with you?"*** They said: "Good. You are a noble brother and the son of a noble brother." He said: ***"I say to you what Yusuf said to his brothers: No blame upon you today. Go, for you are free (at-tulaqa')."***

This wording is ***a very well-known sirah report***, but its chain ***is graded weak*** by Hadith scholars because it is broken. Yet ***its meaning is established***: authentic Hadith show that the Messenger of Allah ﷺ pardoned the people of Makkah in general, and they were later known as "at-tulaqa'" — the freed ones.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.
al-Albani, Silsilat al-Ahadith ad-Da'ifah — discussion of the report "antum at-tulaqa'".

The verse referred to is the Prophet Yusuf's عَلَيْهِ السَّلَامُ reply to the brothers who once threw him into a well: ***"No blame will there be upon you today"*** (Yusuf 12:92) — Tafsir Ibn Kathir 12:92.

The parallel between the two stories is profound. Yusuf was cast out by his brothers, then Allah raised him until they came to him in need. The Messenger of Allah ﷺ was driven out by his people, then Allah returned him as victor. Both chose the same path: ***forgiving without reproach***.

The lesson: the greatest pardon is the pardon given ***when one has the power to retaliate***. Forgiving when weak may be out of necessity; forgiving when strong is the character of the prophets.

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THE SERMON ON THE NEXT DAY

The next day, the Messenger of Allah ﷺ stood and addressed the people. A Companion from the tribe of Khuza'ah, ***Abu Shurayh*** رضى الله عنه, heard it with his ears, understood it with his heart and saw it with his eyes — and years later, he dared to convey it to an unjust governor:

HADITH — SAHIH AL-BUKHARI, NO. 104

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ حَدَّثَنِي اللَّيْثُ، قَالَ حَدَّثَنِي سَعِيدٌ، عَنْ أَبِي شُرَيْحٍ، أَنَّهُ قَالَ لِعَمْرِو بْنِ سَعِيدٍ وَهْوَ يَبْعَثُ الْبُعُوثَ إِلَى مَكَّةَ ائْذَنْ لِي أَيُّهَا الأَمِيرُ أُحَدِّثْكَ قَوْلاً قَامَ بِهِ النَّبِيُّ صلى الله عليه وسلم الْغَدَ مِنْ يَوْمِ الْفَتْحِ، سَمِعَتْهُ أُذُنَاىَ وَوَعَاهُ قَلْبِي، وَأَبْصَرَتْهُ عَيْنَاىَ، حِينَ تَكَلَّمَ بِهِ، حَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ «إِنَّ مَكَّةَ حَرَّمَهَا اللَّهُ، وَلَمْ يُحَرِّمْهَا النَّاسُ، فَلاَ يَحِلُّ لاِمْرِئٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا، وَلاَ يَعْضِدَ بِهَا شَجَرَةً، فَإِنْ أَحَدٌ تَرَخَّصَ لِقِتَالِ رَسُولِ اللَّهِ صلى الله عليه وسلم فِيهَا فَقُولُوا إِنَّ اللَّهَ قَدْ أَذِنَ لِرَسُولِهِ، وَلَمْ يَأْذَنْ لَكُمْ. وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَةً مِنْ نَهَارٍ، ثُمَّ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالأَمْسِ، وَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ». فَقِيلَ لأَبِي شُرَيْحٍ مَا قَالَ عَمْرٌو قَالَ أَنَا أَعْلَمُ مِنْكَ يَا أَبَا شُرَيْحٍ، لاَ يُعِيذُ عَاصِيًا، وَلاَ فَارًّا بِدَمٍ، وَلاَ فَارًّا بِخَرْبَةٍ.

TRANSLATION:

Abu Shurayh al-Khuza'i رضى الله عنه said to 'Amr ibn Sa'id while he was sending troops to Makkah: "Permit me, O commander, to tell you a speech which the Prophet ﷺ delivered ***on the day after the Conquest***. My ears heard it, my heart retained it, and my eyes saw him when he spoke it. He praised Allah and extolled Him, then said: **"Makkah was made sacred by Allah, not by people. So it is not lawful for anyone who believes in Allah and the Last Day to shed blood in it or to cut down its trees. If anyone seeks a concession on the grounds that the Messenger of Allah ﷺ fought in it, say: Allah permitted His Messenger, and He did not permit you. It was permitted to me only for an hour of a day, and today its sanctity has returned as it was yesterday. Let the one present convey it to the one absent."**" Abu Shurayh was asked: "What did 'Amr say?" He said: "(He said:) I know that better than you, O Abu Shurayh. The Sanctuary does not protect a rebel, nor one fleeing after shedding blood, nor one fleeing after causing ruin."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yusuf at-Tinnisi, from al-Layth ibn Sa'd, from Sa'id ibn Abi Sa'id al-Maqburi, from Abu Shurayh al-Khuza'i رضى الله عنه.

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REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Knowledge, Chapter: Let the One Present Convey Knowledge to the One Absent, Hadith No. 104; also Nos. 1832 and 4295, and Muslim No. 1354.

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:104

LESSONS FROM THIS HADITH

This sermon makes one important point clear: permission to fight in Makkah on the day of the opening was ***a special exception*** for the Messenger of Allah ﷺ, ***"for an hour of a day"***, and no one after him may use it as an excuse. Makkah may never again be made a field of bloodshed.

Abu Shurayh conveyed this Hadith to 'Amr ibn Sa'id, governor of Madinah, who was sending troops to fight 'Abdullah ibn az-Zubayr in Makkah. 'Amr dismissed the advice with a contrived argument. Abu Shurayh had fulfilled his trust: ***"Let the one present convey it to the one absent."*** Our duty is to convey the truth; guidance is in Allah's hands.

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A SANCTUARY UNTIL THE LAST DAY

Ibn 'Abbas رضى الله عنهما narrates the Prophet's ﷺ sermon on the day of the opening, which explains ***the sanctity of Makkah*** in more detail:

HADITH — SAHIH AL-BUKHARI, NO. 1834

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم يَوْمَ افْتَتَحَ مَكَّةَ «لاَ هِجْرَةَ وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا، فَإِنَّ هَذَا بَلَدٌ حَرَّمَ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالأَرْضَ، وَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لأَحَدٍ قَبْلِي، وَلَمْ يَحِلَّ لِي إِلاَّ سَاعَةً مِنْ نَهَارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، لاَ يُعْضَدُ شَوْكُهُ، وَلاَ يُنَفَّرُ صَيْدُهُ، وَلاَ يَلْتَقِطُ لُقَطَتَهُ إِلاَّ مَنْ عَرَّفَهَا، وَلاَ يُخْتَلَى خَلاَهَا». قَالَ الْعَبَّاسُ يَا رَسُولَ اللَّهِ، إِلاَّ الإِذْخِرَ، فَإِنَّهُ لِقَيْنِهِمْ وَلِبُيُوتِهِمْ. قَالَ قَالَ «إِلاَّ الإِذْخِرَ».

TRANSLATION:

Ibn 'Abbas رضى الله عنهما said: The Prophet ﷺ said on the day he conquered Makkah: **"There is no more emigration (hijrah), but jihad and intention. When you are called to go forth, go forth. This city was made sacred by Allah on the day He created the heavens and the earth, and it is sacred by Allah's sanctity until the Day of Resurrection. Fighting in it was not lawful for anyone before me, and it was lawful for me only for an hour of a day. So it is sacred by Allah's sanctity until the Day of Resurrection: its thorns are not to be cut, its game is not to be chased, its lost property is not to be picked up except by one who will announce it, and its grass is not to be uprooted."** Al-'Abbas said: "O Messenger of Allah, except idhkhir (a fragrant grass), for it is used by their smiths and for their houses." He said: **"Except idhkhir."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Uthman ibn Abi Shaybah, 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 Penalties for Hunting, Chapter: Fighting Is Not Lawful in Makkah, Hadith No. 1834; also Nos. 2783, 3077 and Muslim No. 1353.

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:1834

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LESSONS FROM THIS HADITH

The sanctity of Makkah covers not only people, but also ***plants and animals***: even thorn bushes may not be cut, game may not be chased, and lost property may not be taken except to announce it. Islam established ***a protected natural sanctuary*** fourteen centuries ago.

The Qur'an mentions this distinction: ***"And whoever enters it shall be safe"*** (Al 'Imran 3:97) — Tafsir Ibn Kathir 3:97.

Note too ***al-'Abbas's*** request that idhkhir grass be excepted because smiths and houses needed it, and the Messenger of Allah ﷺ accepted it. This shows that ***Islamic law accommodates human needs***, and that the Messenger of Allah ﷺ was open to reasonable suggestions from his Companions.

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"NO HIJRAH AFTER THE CONQUEST"

The same sermon opened with words that changed the course of the community: ***"There is no more emigration, but jihad and intention."*** What does it mean?

Before the Conquest of Makkah, ***emigrating to Madinah*** was obligatory for Muslims who were able, for Makkah was a land hostile to Islam where believers could not freely practise their religion. After Makkah was opened and became a Muslim land, that specific obligation ***ended***. The great reward of emigrating before the Conquest could no longer be attained in the same way.

Yet the door of good was not closed: ***jihad*** (striving in Allah's way) and sincere ***intention*** remain open. The scholars also explain that the general meaning of hijrah remains — leaving what Allah has forbidden. The Messenger of Allah ﷺ said: ***"The emigrant is the one who abandons what Allah has forbidden"*** (Sahih al-Bukhari 10).

The lesson: every age has its own opportunities for good. Those who missed the emigration to Madinah could still earn reward through ***true intention*** and ***earnest striving***. We too can "emigrate" every day — from disobedience to obedience.

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HIND BINT 'UTBAH

Among those who came to the Messenger of Allah ﷺ in Makkah was a woman whose name was synonymous with hostility to Islam: ***Hind bint 'Utbah***, wife of Abu Sufyan. She had lost her father, uncle and brother at Badr, and the sirah books describe her as a driving force of vengeance at Uhud. But Allah opened her heart:

HADITH — SAHIH AL-BUKHARI, NO. 3825

وَقَالَ عَبْدَانُ أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي عُرْوَةُ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ جَاءَتْ هِنْدُ بِنْتُ عُتْبَةَ قَالَتْ يَا رَسُولَ اللَّهِ، مَا كَانَ عَلَى ظَهْرِ الأَرْضِ مِنْ أَهْلِ خِبَاءٍ أَحَبَّ إِلَىَّ أَنْ يَذِلُّوا مِنْ أَهْلِ خِبَائِكَ، ثُمَّ مَا أَصْبَحَ الْيَوْمَ عَلَى ظَهْرِ الأَرْضِ أَهْلُ خِبَاءٍ أَحَبَّ إِلَىَّ أَنْ يَعِزُّوا مِنْ أَهْلِ خِبَائِكَ. قَالَ وَأَيْضًا وَالَّذِي نَفْسِي بِيَدِهِ، قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ أَبَا سُفْيَانَ رَجُلٌ مِسِّيكٌ، فَهَلْ عَلَىَّ حَرَجٌ أَنْ أُطْعِمَ مِنَ الَّذِي لَهُ عِيَالَنَا قَالَ «لاَ أُرَاهُ إِلاَّ بِالْمَعْرُوفِ».

TRANSLATION:

'A'ishah رضى الله عنها said: Hind bint 'Utbah came and said: ***"O Messenger of Allah, there was no household on the face of the earth that I wished more to see humiliated than yours. Today there is no household on the face of the earth that I wish more to see honoured than yours."*** He said: **"And so too (will it grow), by the One in whose hand is my soul."** She said: "O Messenger of Allah, Abu Sufyan is a tight-fisted man. Is there any sin on me if I feed our children from his wealth?" He said: **"I see none, so long as it is in a reasonable manner."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari as a ta'liq: 'Abdan ('Abdullah ibn 'Uthman) said: from 'Abdullah ibn al-Mubarak, from Yunus ibn Yazid al-Ayli, from Ibn Shihab az-Zuhri, from 'Urwah ibn az-Zubayr, from 'A'ishah رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, Chapter: Hind bint 'Utbah, Hadith No. 3825 (as a ta'liq, with a connected chain at No. 7161); also Muslim No. 1714.

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:3825

LESSONS FROM THIS HADITH

Hind's words are ***the most honest confession*** of a changed heart. She did not pretend; she admitted her former hatred openly, then declared her present love with equal force. The Messenger of Allah ﷺ did not bring up her past, but answered warmly.

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Hind's question about maintenance also became ***a basis of fiqh***: a wife may take from her stingy husband's wealth ***what suffices in a reasonable manner*** for her and her children's needs. A woman newly Muslim immediately learned and asked about the religion — and her question benefits the community to this day.

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THE WOMEN'S PLEDGE

The people of Makkah, men and women, came to pledge allegiance to the Messenger of Allah ﷺ and embrace Islam. For the women, Allah revealed specific terms of the pledge:

"O Prophet, when the believing women come to you pledging to you that they will not associate anything with Allah, nor will they steal" (Al-Mumtahanah 60:12) — Tafsir Ibn Kathir 60:12.

'A'ishah رضى الله عنها explains how the pledge was taken:

HADITH — SAHIH AL-BUKHARI, NO. 4891

حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ، أَخْبَرَنِي عُرْوَةُ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَمْتَحِنُ مَنْ هَاجَرَ إِلَيْهِ مِنَ الْمُؤْمِنَاتِ بِهَذِهِ الآيَةِ، بِقَوْلِ اللَّهِ {يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ} إِلَى قَوْلِهِ {غَفُورٌ رَحِيمٌ}. قَالَ عُرْوَةُ قَالَتْ عَائِشَةُ فَمَنْ أَقَرَّ بِهَذَا الشَّرْطِ مِنَ الْمُؤْمِنَاتِ قَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم «قَدْ بَايَعْتُكِ». كَلاَمًا وَلاَ وَاللَّهِ مَا مَسَّتْ يَدُهُ يَدَ امْرَأَةٍ قَطُّ فِي الْمُبَايَعَةِ، مَا يُبَايِعُهُنَّ إِلاَّ بِقَوْلِهِ «قَدْ بَايَعْتُكِ عَلَى ذَلِكَ». تَابَعَهُ يُونُسُ وَمَعْمَرٌ وَعَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ. وَقَالَ إِسْحَاقُ بْنُ رَاشِدٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ وَعَمْرَةَ.

TRANSLATION:

'Urwah narrated that 'A'ishah رضى الله عنها, wife of the Prophet ﷺ, told him that the Messenger of Allah ﷺ ***used to test the believing women who emigrated to him with this verse***, the words of Allah: *"O Prophet, when the believing women come to you pledging to you…"* up to His words *"…Forgiving and Merciful."* 'A'ishah said: Whichever of the believing women accepted this condition, the Messenger of Allah ﷺ would say to her:

"I have accepted your pledge" — by speech alone. ***By Allah, his hand never touched the hand of any woman in the pledge.*** He took their pledge only by saying: **"I have accepted your pledge on that."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ishaq, from Ya'qub ibn Ibrahim ibn Sa'd, from the nephew of Ibn Shihab (Muhammad ibn 'Abdullah), from his uncle Ibn Shihab az-Zuhri, from 'Urwah ibn az-Zubayr, from 'A'ishah رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Tafsir, Surat al-Mumtahanah, Chapter: When the Believing Women Come to You to Pledge, Hadith No. 4891; also Muslim No. 1866.

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:4891

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LESSONS FROM THIS HADITH

This Hadith shows that Islam ***honours women as responsible individuals***: they pledged for themselves, directly to the Messenger of Allah ﷺ, not through husbands or fathers. Its terms — no idolatry, no theft, no adultery, no killing of children, no slander and no disobedience in what is right — are ***the moral foundation*** of a new society.

The condition ***"nor will they kill their children"*** was deeply meaningful in a pre-Islamic Arab society that had buried infant girls alive. This pledge ended that practice in Makkah forever. And 'A'ishah's oath that the Prophet's ﷺ hand never touched an unrelated woman's hand in the pledge shows his ***propriety and purity***.

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'IKRIMAH IBN ABI JAHL

'Ikrimah ibn Abi Jahl was the son of Islam's fiercest enemy, Abu Jahl, killed at Badr. 'Ikrimah himself fought the Muslims at Uhud and al-Khandaq, and led the last resistance at al-Khandamah. When Makkah was opened, he fled towards Yemen.

SIRAH NOTE: A WIFE WHO BROUGHT HER HUSBAND BACK

The sirah authors relate that 'Ikrimah's wife, ***Umm Hakim bint al-Harith***, embraced Islam on the day of the opening and asked safety for her husband. The Messenger of Allah ﷺ granted it. Umm Hakim then pursued her husband to the coast, and found him about to board a ship. She said: "I have come from the one who most keeps family ties, the best and most noble of people."

When 'Ikrimah came, the Messenger of Allah ﷺ rose to greet him joyfully. It is also related that he told the Companions ***not to revile his father***, since reviling the dead hurts the living and does not reach the dead. 'Ikrimah later strove earnestly and was martyred at the Battle of Yarmuk.

These details are ***sirah reports*** (among others in al-Muwatta' as a mursal report, and al-Hakim).

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.
Malik, al-Muwatta' — Book of Marriage; Ibn Hajar, al-Isabah — biography of 'Ikrimah.

'Ikrimah's story shows two things. First, ***the role of a believing wife***: Umm Hakim did not give up on her husband, but travelled far to bring him back. Second, ***the wisdom of the Messenger of Allah*** ﷺ in protecting the feelings of new Muslims: he forbade anyone to revile his father in his presence.

The son of Abu Jahl — "the Pharaoh of this nation" — died a martyr defending Islam. No one is too far from Allah's guidance, and ***lineage does not determine*** a person's destiny.

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SAFWAN IBN UMAYYAH

Safwan ibn Umayyah was also the son of a great enemy of Islam — Umayyah ibn Khalaf, the master who had tortured Bilal and was killed at Badr. Safwan too fled when Makkah was opened.

SIRAH NOTE: A RESPITE OF TWO MONTHS

The sirah authors relate that 'Umayr ibn Wahb asked safety for Safwan, and the Messenger of Allah ﷺ gave his turban as a sign of safety. When Safwan returned, he asked for two months to think. The Prophet ﷺ said: ***"You have four months."*** The Messenger of Allah ﷺ did not force him to embrace Islam.

These details are ***sirah reports*** (among others in al-Muwatta' as a mursal report).

REFERENCES:

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

Malik, al-Muwatta' — Book of Marriage.

Safwan accompanied the Messenger of Allah ﷺ at the Battle of Hunayn before embracing Islam (Book 22). After Hunayn, the Prophet ﷺ gave him a hundred camels, then another hundred, then another hundred. Safwan said: ***"By Allah, he gave me what he gave me while he was the most hateful of people to me. He kept giving to me until he became the most beloved of people to me."*** (Sahih Muslim 2313)

The lesson: ***"There is no compulsion in religion"*** is not mere theory. The Messenger of Allah ﷺ gave Safwan time, safety and generosity — and in the end Safwan's own heart opened. Persistent kindness wins hearts more effectively than compulsion.

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ABU QUHAFAH: WHITE HAIR DYED

Among the most touching scenes on the day of the opening was when ***Abu Bakr as-Siddiq*** رضى الله عنه brought his aged, blind father, ***Abu Quhafah***, to the Messenger of Allah ﷺ. Jabir ibn 'Abdillah رضى الله عنهما relates that Abu Quhafah was brought on the day of the Conquest of Makkah, ***his head and beard white like the thaghamah flower***. The Messenger of Allah ﷺ said: ***"Change this with something, and avoid black."*** (Sahih Muslim 2102)

SIRAH NOTE: "WHY DID YOU NOT LEAVE THE OLD MAN AT HOME?"

The sirah authors relate that when Abu Bakr brought his father, the Messenger of Allah ﷺ said: ***"Why did you not leave the old man in his house, so that I could come to him myself?"*** Abu Bakr replied: "O Messenger of Allah, it is more fitting that he walk to you than that you walk to him." He seated him, stroked his chest, and Abu Quhafah embraced Islam.

These details are ***sirah reports*** (among others from Ahmad and Ibn Ishaq), with a debated chain.

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 Prophet's ﷺ respect for the elderly***. On the day he became the supreme leader of Arabia, he still wished to walk himself to the house of a blind old man. And see ***Abu Bakr's joy***: the earliest Companion to embrace Islam finally witnessed his own father embrace Islam after more than twenty years.

This Hadith is also ***the evidence for the sunnah of dyeing grey hair*** with henna and the like, and the prohibition of dyeing it black. This religion attends to small details of a Muslim's appearance, even on a day filled with momentous events.

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THE IDOLS AROUND MAKKAH

Cleansing the Ka'bah was not enough. Around Makkah there were still great ***idol shrines*** worshipped by the Arab tribes. The Messenger of Allah ﷺ sent several small detachments to destroy them.

SIRAH NOTE: AL-'UZZA, SUWA' AND MANAT

The sirah authors relate that ***Khalid ibn al-Walid*** رضى الله عنه was sent to Nakhlah to destroy ***al-'Uzza***, the greatest idol of Quraysh; ***'Amr ibn al-'As*** رضى الله عنه was sent to destroy ***Suwa'***, the idol of Hudhayl; and ***Sa'd ibn Zayd al-Ashhali*** رضى الله عنه was sent to al-Mushallal to destroy ***Manat***, the idol revered by al-Aws and al-Khazraj before Islam.

It is related that the keeper of Suwa' asked 'Amr: "What do you want?" When 'Amr destroyed it and nothing happened, the keeper said: ***"I submit to Allah."*** These details 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 Sa'd, at-Tabaqat al-Kubra — expeditions after the Conquest of Makkah.

The story of Suwa''s keeper holds a deep lesson. All his life he believed the idol had power. When it was destroyed before his eyes and ***nothing happened***, he realised for himself that what he had worshipped had no power at all. Sometimes the best way to open someone's eyes is to let them see for themselves the weakness of what they worship.

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KHALID AND BANU JADHIMAH

Not everything that happened after the Conquest was perfect. The Messenger of Allah ﷺ sent ***Khalid ibn al-Walid*** to the tribe of ***Banu Jadhimah*** to invite them to Islam. 'Abdullah ibn 'Umar رضى الله عنهما relates that they could not say well "Aslamna" (we have embraced Islam), so they said: ***"Saba'na, saba'na"*** (we have left our religion). Khalid misunderstood, killed some of them and took others captive.

Ibn 'Umar and his companions ***refused to kill their captives***. When the news reached the Messenger of Allah ﷺ, he raised his hands and said twice: ***"O Allah, I declare myself innocent before You of what Khalid has done."*** (Sahih al-Bukhari 4339)

SIRAH NOTE: BLOOD-MONEY FOR BANU JADHIMAH

The sirah authors relate that the Messenger of Allah ﷺ sent ***'Ali ibn Abi Talib*** رضى الله عنه with wealth to pay ***blood-money*** for every life lost and every property damaged, down to replacing a dog's drinking trough. These details 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.

The lesson is great. First, Islam ***does not cover up mistakes***, even by a brilliant commander. Second, the Messenger of Allah ﷺ ***disowned the act, not Khalid***; he did not dismiss him, for the error stemmed from misunderstanding, not malice. Third, justice demands ***compensation*** for the victims. And fourth, Ibn 'Umar teaches us that obedience to a leader ***does not extend*** to what is clearly wrong.

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THE TRIBES WHO WAITED

The Conquest of Makkah was not merely the opening of a city, but ***the turning point of all Arabia***. A young Companion, ***'Amr ibn Salimah*** رضى الله عنه, describes his people's situation before that event:

"The Arabs were delaying their Islam until the Conquest. They said: Leave him (Muhammad) and his people; if he prevails over them, he is a true prophet. When the Conquest came, every people hastened to embrace Islam." (Sahih al-Bukhari 4302)

Why did the Arab tribes wait? Because Quraysh were ***the custodians of the Ka'bah*** and the religious leaders of the Arabs. As long as Quraysh opposed Muhammad ﷺ, many hesitated. When Makkah was opened and the Ka'bah cleansed, the greatest barrier to Islam ***collapsed***. The following year became known as ***'Am al-Wufud*** — the Year of Delegations, when tribes from all over Arabia came to Madinah to embrace Islam (Book 26).

In the same Hadith, 'Amr ibn Salimah relates that he — who had memorised the most Qur'an among his people by constantly asking passing travellers — was appointed ***imam*** of his people at the age of six or seven. Knowledge of the Qur'an raises a person's standing, even when he is still a child.

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SURAT AN-NASR

The surah that best captures the Conquest of Makkah is ***Surat an-Nasr***, according to some scholars the last complete surah to be revealed:

"When the victory of Allah has come and the conquest" (An-Nasr 110:1) — Tafsir Ibn Kathir 110:1.

"And you see the people entering into the religion of Allah in multitudes" (An-Nasr 110:2) — Tafsir Ibn Kathir 110:2.

"Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance" (An-Nasr 110:3) — Tafsir Ibn Kathir 110:3.

This surah names three things: ***Allah's help, the conquest (al-fath), and people entering Islam in multitudes*** — exactly what happened after the Conquest of Makkah. And its command is not to celebrate, but to ***glorify, praise and seek forgiveness***. This is the etiquette of victory in Islam.

'Umar ibn al-Khattab رضى الله عنه once asked the senior Companions about the meaning of this surah. Some said: "We are commanded to praise Allah and seek His forgiveness when granted victory." But Ibn 'Abbas رضى الله عنهما, still young, said: ***"It is the end of the Messenger of Allah's ﷺ life, of which he was informed."*** 'Umar said: "I know nothing of it except what you have said." (Sahih al-Bukhari 4970)

When a task is complete, it is time to return home. The victory of the Conquest of Makkah was ***a sign that the mission was nearly complete*** — and less than three years later, the Messenger of Allah ﷺ passed away. For us too, every success is a reminder that life has an end; so let us greet it with glorification and seeking forgiveness.

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NINETEEN DAYS IN MAKKAH

The Messenger of Allah ﷺ did not leave Makkah immediately after its opening. Ibn 'Abbas رضى الله عنهما said: ***"The Prophet ﷺ stayed in Makkah for nineteen days, praying two rak'ahs (shortening the prayer)."*** (Sahih al-Bukhari 4298)

In that period he ***reorganised the life of Makkah***: receiving its people's pledges, teaching them the religion, sending detachments to destroy the idols around it, and appointing ***'Attab ibn Usayd*** — a young Qurashi newly Muslim — as governor of Makkah, with Mu'adh ibn Jabal to teach them the Qur'an and its rulings (according to the sirah books). The Messenger of Allah ﷺ did not punish Makkah, but ***rebuilt*** it.

This Hadith is also ***evidence in fiqh*** on the traveller's prayer: the Messenger of Allah ﷺ shortened his prayers throughout his stay in Makkah because he did not intend to settle there. Scholars differ on the limit of time in which one may shorten; this Hadith is among the main evidence in that discussion.

Then news came that the tribes of ***Hawazin and Thaqif*** were gathering a great army to attack the Muslims. The victory of Makkah would be tested in the valley of ***Hunayn***. That story will be told in Book 22.

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THE DAY OF EXPULSION, THE DAY OF RETURN

To grasp how great the Conquest of Makkah was, compare the day the Messenger of Allah ﷺ ***left*** Makkah with the day he ***returned***:

THE DAY OF HIJRAH (1 AH)	THE DAY OF THE CONQUEST (8 AH)
Left secretly by night	Entered openly by day
Accompanied by one Companion, Abu Bakr	Accompanied by ten thousand
Hunted with a bounty of a hundred camels	Old enemies came seeking safety
Hid in the Cave of Thawr	Stood at the door of the Ka'bah
Idols ruled the Ka'bah	Idols fell around the Ka'bah
Bilal once tortured in Makkah	Bilal gave the adhan atop the Ka'bah
"Allah is with us" (At-Tawbah 9:40)	"Truth has come" (Al-Isra' 17:81)

Both days share one thing: ***perfect trust in Allah***. In the Cave of Thawr, he said to Abu Bakr: "Do not grieve; indeed Allah is with us." In Makkah, he entered with head bowed, reciting Surat al-Fath. In hardship he did not despair; in victory he did not forget himself.

Only eight years separated those two days. It teaches us that ***circumstances can change quickly*** by Allah's leave. One who is patient in hardship today may witness his own "Conquest of Makkah" in the future.

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SOURCES OF PART TWO

As with Part 1, the story of Part 2 is narrated through authentic Hadith and the books of sirah. The following table helps distinguish between them:

EVENT	SOURCE AND GRADE
Entering while reciting Surat al-Fath	Sahih al-Bukhari 4281
Columns, the Ansar and Abu Sufyan's house	Sahih Muslim 1780
360 idols and images in the Ka'bah	Sahih al-Bukhari 4287, 4288
Entering the Ka'bah with Bilal	Sahih al-Bukhari 4289
Sermon on the sanctity of Makkah	Sahih al-Bukhari 104, 1834
Hind and the women's pledge	Sahih al-Bukhari 3825, 4891
Key given to 'Uthman ibn Talhah	Sirah books; chain debated
Bilal's adhan atop the Ka'bah	Sirah books
"Go, you are free"	Sirah report; graded weak
The stories of 'Ikrimah and Safwan	Sirah books; al-Muwatta' (mursal)

The main framework — the peaceful entry, the proclamation of safety, the destruction of the idols, the cleansing of the Ka'bah, the sermon on Makkah's sanctity and the Islam of its people — ***is established by authentic Hadith***. Other stories we convey honestly as sirah reports, since their meaning agrees with the Prophet's ﷺ character established in authentic Hadith.

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LESSONS AND CONCLUSION

The Conquest of Makkah was the culmination of twenty-one years of struggle. It was not merely a military victory, but ***a victory of character***: of forgiveness over vengeance, tawhid over idolatry, and humility over arrogance.

LESSON	FROM PART 2
Humility in victory	A bowed head, reciting Surat al-Fath
Valuing life	Easy doors of safety
Loyalty to helpers	"My life is your life" to the Ansar
Pure tawhid	360 idols fall; the Ka'bah cleansed
Trusts to whom they are due	The Ka'bah's key to 'Uthman ibn Talhah
Honour through piety	Bilal's adhan atop the Ka'bah
Forgiveness in power	"No blame upon you today"
Impartial justice	Blood-money for Banu Jadhimah
Glorification and seeking forgiveness	Surat an-Nasr

THE CONQUEST OF MAKKAH IN OUR LIVES

Each of us has a "Ka'bah" within — ***the heart***, which should be a house of tawhid, but is sometimes filled with "idols": love of the world, grudges, pride and desire. The Conquest of Makkah invites us to cleanse that heart one idol at a time, saying: ***"Truth has come, and falsehood has vanished."***

And when Allah grants us success, let us not forget the message of Surat an-Nasr: ***glorify, praise and seek forgiveness***. True victory is returning to Allah with a clean heart.

In sha Allah, the series **The Prophet's Sirah** will continue with ***Book 22 — The Battle of Hunayn and the Siege of Ta'if***: how the largest Muslim army yet nearly lost because it was impressed by its own numbers, the steadfastness of the Messenger of Allah ﷺ and a handful of Companions, and the victory that came after the trial. 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."

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 .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

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."

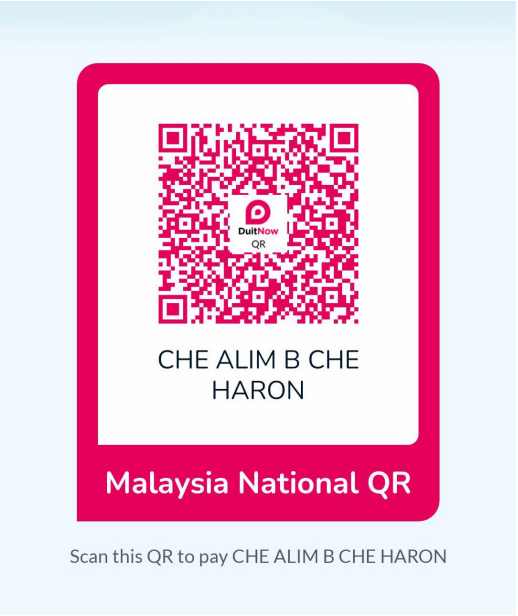
CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Wills (Kitab al-Wasiyyah), chapter on the reward that reaches a person after his death, Hadith No. 1631.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

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