

to kill them. Allow `Ali bin Abi Talib to kill `Aqeel and allow me a member of my family, for these people are the leaders of the unbelief.” Abu Bakr, on the other hand, said: **“These are our uncles and families. I think it would be better to take ransom from them to strengthen ourselves with funds, perhaps Allah will guide them into Islam.”**

The Messenger took ransom from them. Most of them gave between four to a 100 dirham. Some provided services by teaching the Muslim children of Madinah the basics of reading and writing, others by freeing a Muslim bonds man or woman in Makkah. Some were killed because of their crimes against Muslims, while others were let go.

The lessons of this battle are very obvious. An army outnumbered three to one was victorious because it was fighting in the path of Allah, because it stood firm to raise the banner of Allah and to defend Allah's religion, so Allah helped them. Anyone who stood on the same principle, the result would be the same. Indeed, Ramadan is not a period to slacken, it is a serious time in which serious decisions are taken and higher goals are achieved.

Conquest of Makkah

As in the Battle of Badr, the month of Ramadan was the time in which Allah chose to grant the believers their biggest victory ever. In the eighth year of Hijrah in the Islamic calendar, Allah (SWT) delivered the sacred city of Makkah to the Muslims, virtually without any resistance or bloodshed. With this victory Allah rescued this great city from the yoke of *shirk* (polytheism); it became an Islamic city forever, the city in which *tawheed* replaced *shirk* and belief replaced disbelief, and Islam and submission to Allah unseated obstinacy and haughtiness. The worship of Allah was finally declared and the idols were smashed. During 6th year of Hijrah, the Messenger of Allah and the Quraysh signed the famous treaty of Hdaybiyah, which included the clause that any tribe that desired to join either party, the Quraysh or Muslims might do so. The Khuza`ah tribesmen decided to join the Messenger of Allah, and Banu Bakar decided to join the Quraysh.

There was bad blood between the two tribes, a pre-Islamic blood grudge. Banu Bakar seized on this opportunity and attacked the Khuza`ah without any provocation, while Quraysh, in violation of the treaty, secretly gave their allies all the help they asked for, men and supplies.

Khuza`ah had no choice but to inform the Messenger, their ally, that Banu Bakar and their allies Quraysh had unilaterally broken the treaty of Hdaybiyah by attacking them. The Messenger promised them,

“I will prevent from you what I will prevent from myself.” (Ibn Hishaam)

The Quraish realized they had broken the treaty with the Messenger by attacking the Muslims' allies. Realizing the gravity of the situation, they dispatched Abu Sufyan to Madinah on a

mission of fence - mending and to beg for mercy and apologize for their misdeed. Upon his arrival, Abu Sufyan went to his daughter Umm Habeebah (raa), the Prophets's wife, and when he wanted to sit on the Messenger's carpet she folded it up so that he could not sit on it.

“My dear daughter,” he asked, “I hardly know if you think that the carpet is too good for me or that I am too good for the carpet!” She responded, “This is the Messenger's carpet and you are a dirty polytheist. I do not want you to sit on the Messenger's carpet.”

Abu Sufyan knew then that this mission was impossible. He then went to meet the Messenger to apologize, review and extend the treaty. He spoke to the Messenger (saas) but he was disappointed because he got no response.

His request was met with total rejection as he attempted to enlist the help of Abu Bakr, `Umar and `Ali respectively. As the gates closed in his face, he returned to `Ali for advice. `Ali said he knew no measure that would correct the explosive situation.

Finally, Abu Sufyan returned to Makkah totally disheartened because he knew the future was bleak. When he arrived in Makkah, the Quraysh gathered around to find out the result of his mission. “Totally unsuccessful,” he told them. He narrated how his efforts with the Messenger, Abu Bakr and `Umar and `Ali were met with total rejection.

`Ali was the most polite of all. Therefore, he again went to `Ali before he headed home and asked for advice. `Ali told him since he was the chief of Banu Kinanah, he could invoke on behalf of his tribe willingness to make peace with Muhammad. Abu Sufyan asked `Ali whether that would be of any use, and `Ali replied that he was not sure, but he could have nothing to tell him until after the Messenger had decided what to do. Abu Sufyan's listeners asked whether the idea to go in front of the

people was approved by Muhammad, and he replied no. They told him `Ali had played with his mind.

The Messenger, on the other hand, had called his companions to prepare for war. Unlike other battles, where he concealed his destination, this time he told them exactly where they would be heading. Prophet Muhammad (saas) asked the tribes around the Islamic state to enlist in the battle. He demanded that the battle plans be kept secret from the enemy until they reached Makkah because he wanted to surprise them.

While the Messenger and the believers were preparing for the campaign, an insidious incident was taking place. It was reported that Hatib Abu Balta'a betrayed the Messenger by writing a letter to Quraysh, telling them that the Messenger intended to invade them. He gave the letter to a woman to deliver and paid her for her services. She put the letter on her head and then plaited her hair over it and started off. The Messenger, through revelation, was informed of Hatib's action, and he sent `Ali (*karamallahu wajhahu*) and Az-Zubair bin Al-`Awwam (raa) with instructions to go after her.

When they overtook her they dismounted and searched her bags but found nothing. `Ali swore by Allah that the Messenger could not be mistaken nor could they, and warned the lady that if she did not produce the letter they would strip her. When she realized that he was earnest, she told him to turn aside, and then she let down her braids and drew out the letter, and gave it to him and he took it to the Messenger of Allah.

The Messenger summoned Hatib and asked him what induced him to act the way he did. He replied that he believed in Allah and his Messenger and had never ceased to do so, but that he was not a man of standing among the Quraysh and that he had a son and family there and that he had to deal prudently with them for their sakes. `Umar (raa) wanted to cut off his head for his hypocritical act, but the Messenger asked him

“How do you know, `Umar? Perhaps Allah looked favorably on those who were at Badr, and said: ‘Do as you please, for I have forgiven you.’ ”

Upon this serious incident Allah revealed:

“O ye who believe, take not My enemies and yours as friends (or protectors), offering them your love even though they have...”

(Al-Qur`an, 60: 1-4)

Meanwhile, the Messenger (saas) marched out of Madinah with about 10,000 men, leaving `Abdullah bin Umm Maktum (raa) in charge of Madinah. When he reached Juhfah, he met his uncle Al-`Abbas with his entire family, migrating to Madinah to embrace Islam. At Al-Abwaa he met his uncles Abu Sufyan and Abdullah bin Abi Umayyah, both of whom were passionate enemies of Islam and the Messenger. They announced their belief in Islam, and it was accepted from them. About Abu Sufyan, the Messenger said: **“I hope he will succeed Hamzah,”** who had been killed during the Battle of Uhud.

The news of the Muslims' movement was so tightly controlled that no Makkan knew of their approach until they were close to Makkah. The Messenger of Allah stopped there and ordered the army to set 10,000 bonfires. `Umar was guiding the Messenger. Because his movement was so unknown, he needed to tell the Quraysh himself that he was at their door-steps. Thus, he sent `Al`Abbas to inform any person he could find about the Muslims' arrival, so that they could come to him and seek some kind of peace resolution in order to prevent any bloodshed in the Sacred City.

While Al-`Abbas was on his lookout, he heard Abu Sufyan saying to his comrade, Badeel bin Zurqaa: “I have never seen a fire this big in my life.” Badeel replied this might be the Khuza`ah army. Abu Sufyan said the Khuza`ah was smaller

than this. Al-Abbas recognized his voice and called to him. Abu Sufyan answered and asked, "What do you want, Abal Fadl?" Al-`Abbas replied, "I am the messenger of the Messenger of Allah and his army of believers is heading this way." Abu Sufyan, shocked and terrified, asked, "What should I do?" Al-`Abbas said, "Ride with me to the Messenger and I will protect you."

When Abu-Sufyan was in front of him, the Messenger (saas) demanded:

"Woe to you Abu Sufyan. Is it not time for you to know that there is no deity but Allah." He replied: **"By my father and mother, you know that if there were any deity beside Allah it would have helped me."** The Messenger continued: **"Is it not time for you to know that I am the Messenger of Allah."** Abu Sufyan hesitated for a while, so Al-`Abbas encouraged him: **"Woe to you. Announce your Islam."**

Abu Sufyan then declared the *Shahadah*, the declaration of faith.

The Messenger told Al-`Abbas to take Abu Sufyan to the foot of the valley and let him see the Muslim soldiers marching. The army paraded past Abu Sufyan, squadron after squadron. No squadron would pass but Abu Sufyan asked, "Who are those?" While they were watching, a squadron commanded by Sa`ad bin `Ubadah (raa) passed. When they were passing, Abu Sufyan overheard Sa`ad saying: "Today is the day of battle, the day of great war, the day when all taboos will be lifted."

Hearing this, Abu Sufyan was alarmed, so when the Messenger passed by him Abu Sufyan told him what Sa`ad had just said. The Messenger said: **"Sa`ad lied to you. This is the day in which the Ka`abah will be glorified, the day in which the Ka`abah will be adorned."**

Then the Messenger commanded that Sa`ad be relieved of his duty as commander and that his post be given to his son Qais, so he would not be too much offended because it would remain in his family. Had Sa`ad been permitted to proceed, this would have violated the Messenger's commandment that no blood should be shed in Makkah.

The Messenger proceeded to Makkah, commanding his flags to be concentrated in the area of Al-Hujun. He entered Makkah, a victorious conqueror bowing down his head as a sign of humbleness to Allah (SWT). He bowed until his head could be seen touching his horse`s neck. Meanwhile, he was reciting:

“Verily We have granted thee a manifest victory.”

(Al-Qur'an, 48: 1)

He repeated it several times.

He put Khalid bin Waleed and Az-Zubair bin `Awwam on each side of the Muslim army. The Messenger declared: **“Whoever enters into the Masjid he is safe, whoever enters into the house of Abu Sufyan he is safe, whoever enters his own house and closes the door he is safe.”** The Messenger entered the Masjid Al-Haram and made circumambulation on his horse. There were about 360 idols around the Ka`abah. He pulled them down with his sword while reciting:

“And say: ‘Truth has arrived and falsehood has perished for falsehood is by its nature bound to perish.’”

(Al-Qur`an, 17: 81)

Also

“Say: ‘Truth has arrived and falsehood neither creates anything new nor restores anything.’ ”

(Al-Qur`an, 34: 49)

The idols tumbled on their faces.

The Messenger entered the Ka`abah and ordered all the pictures to be destroyed. He prayed inside, and afterward he walked round saying *Allahu Akbar* (Allah is the Greatest), in every corner declaring the oneness of Allah (SWT). When he came out of the Ka`abah, he stood in the door and said:

“There is no deity but Allah alone; He has no associates. He has made good His promise and helped His servant. He has put to flight the confederates. Every claim of privilege, of blood or property is abolished by me except the custody of the House of Allah and water for the pilgrims. The unintentional slaying in a quasi-intentional way by club or whip, for him the blood wit is most severe: a hundred camels, forty of them to be pregnant. O Quraysh, Allah has taken from you the haughtiness of paganism and its veneration of ancestors. Man springs from Adam and Adam springs from dust.”

Then he recited to them this verse.

“O Mankind, We created you from male and female and made you into peoples and tribes that you may know one another: of a truth the most noblest of you in Allah's sight is the most pious. “

(Al-Qur`an, 49: 13)

He continued: **“O Quraysh, what do you think that I am about to do with you?”** They replied **“Good. You are a noble, son of a noble brother.”** **“Well, I would say to you what Prophet Yusuf said to his brothers:**

“This day let no reproach be cast on you: Allah will forgive you and He is the most Merciful of those who show mercy.”

(Al-Qur`an, 12: 92)

He said:

“Go your way for you are freed ones.”

On the second day of the campaign the Messenger (saas) addressed all of Makkah. He said:

“Allah made Makkah holy the day He created heavens and earth, and it will be holy until the Day of Resurrection. It is not lawful for anyone who believes in Allah and the last day to shed blood therein, nor to cut down trees therein. It was not lawful to any one before me and it will not be lawful to anyone after me. Indeed, it is not lawful for me except at this time because of Allah's anger against its people. Now it has regained its former holiness. Let those here now tell those that are not here. If anyone should say, the Messenger killed men in Makkah, say Allah permitted His Messenger to do so but he does not permit you.”

The hour that Allah permitted the Messenger was from sunrise to late afternoon on the day of campaign.

The Messenger stayed in Makkah 29 days, while shortening his prayers. He stayed to educate the newly converted Makkans in the basic teachings of Islam, *tawheed*, to reinforce their *iman*, and take allegiance from the people. In Bukhari, Mujashi'e (raa) said:

“I brought my brother to the Messenger of Allah (saas) to give *bay`ah* (allegiance) to the Messenger on Hijrah (migration). The Messenger replied: ‘The people of Hijrah have taken the reward of Hijrah, but I will accept your allegiance on Islam, *iman* and *jihad*.’ With this great victory, people entered into the fold of Islam in droves.” (Jama'ah)

The Elements of Victory

Allah (SWT) granted the believers victory after victory in different campaigns, in Badr, Makkah, Hunayn, Quds, in Spain, and many other places. Allah's help to the believers, is the fulfillment of His promise. He never reneges on His words.

“...And it was due from Us to aid those who believe.”

(Al-Qur`an, 30:47)

He helped them because they sought to establish His religion that He proclaimed over all other religions. Whoever holds to it, He will grant them victory. He helped them because they held to the spiritual and material cause of victory. They had the will and discipline that superseded that of their enemies. They acted according to the plan that Allah charted for them, as He said:

“So lose no heart nor fall into despair; for ye must gain mastery if ye are true in faith. If a wound has touched you, be sure a similar wound has touched the others. Such days (of varying fortunes) We give to men and men by turns, that Allah may know those that believe, and that He may take to Himself from your ranks martyr-witnesses to truth. And Allah loves not those that do wrong.”

(Al-Qur`an, 3:139-140)

With these directives, the Muslims acted with strength, determination and seriousness. They prepared all elements of power, physical and otherwise, as Allah (SWT) states:

“Against them make ready your strength to the utmost of your power...”