

## ❖ *Hijrah*

- **Definition**

Literally, *Hijrah* means to abandon something.

In Islamic term, it means to abandon what Allah has forbidden and to live like a noble and virtuous person.

In historical term, it means the migration of the prophets from place to place to propagate the religion of Allah and to protect their own faith and ideology.

For example, the *Hijrah* of Prophet Ibrahim (A), Lut (A), Musa (A) etc.

Hence, *Hijrah* of the Prophet (SAAS) refers to: the migration of the Prophet Muhammad (SAAS) from *Makkah* to *Madina* on 13<sup>th</sup> September of 622 A.D.

- **Chart of Prophetic migration**

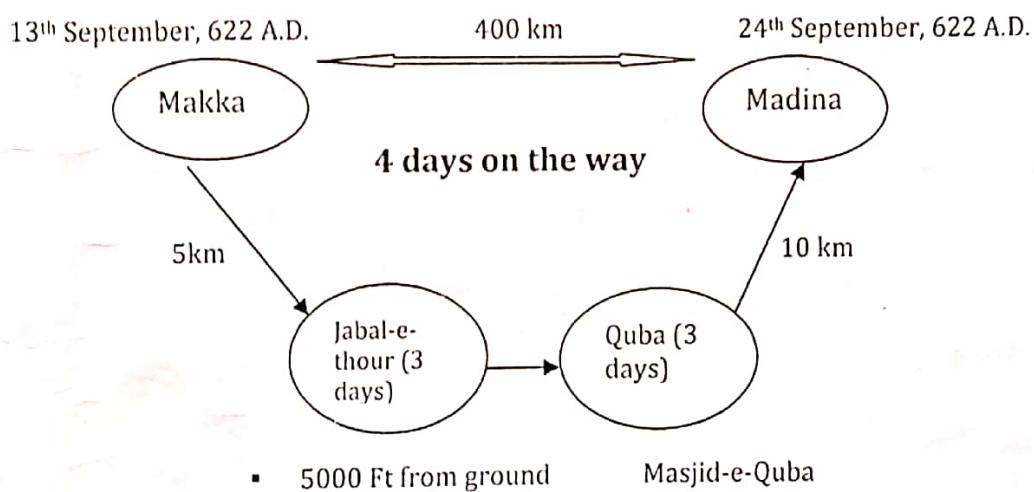


Fig: Flow chart of prophetic migration from *Makkah* to *Madina*

- **Significance of *Hijrah***

About the significance of *Hijrah*, in the Glorious Qur'an, Allah, Most High, says,

Those who believe, and migrate and strive in Allah's cause, with their goods and their persons, have the highest rank in the sight of Allah: they are indeed the successful people. Their Lord does give them glad tidings of a Mercy from Himself, of His good pleasure, and of Gardens for them, wherein are delights that endure: They will dwell therein forever. Verily in Allah's presence is a reward, the greatest (of all) (Al-Tawbah 9:20-22).

The *Hijrah* not only reshaped- socially and politically the Arab Peninsula, but also had its impact on worldwide civilizations.

Throughout the history of Islam, the migration was a transition line between the two major eras. In its essence, this signified a transition from one phase to another phase, as follows:

1. Transition from the position of weakness to the position of strength.
2. Transition from spreading Islam through individual *Da'wah* to institutional *Da'wah*, initiated by state.
3. Transition from being minority people to the position of a regional power with a strong central leadership.
4. Transition of *Da'wah* from regionalism to the phase of universalism.
5. Transition from being a simple Islamic group of believers, to being the Islamic Ummah.
6. Transition, to the phase in which Islam was not only the act of worship, but a way of life.

This contrast between the two periods is clearly noticeable in the Qur'anic discourse. There is no doubt whatsoever that, the migration of Prophet Muhammad (SAAS) to Madinah was the crucial event, which established the Islamic civilization. This was a civilization that thrived for many centuries.

- *Hijrah* as a turning point in the history of Islam

The Emigration to Madinah (*Hijrah*) was a turning point in Muslim history that has many inspiring lessons, especially for Muslim minorities. In physical terms, *Hijrah* was a journey between two cities about 200 miles apart, but in its grand significance it marked the beginning of an era, a civilization, a culture and a history for the whole mankind.

When the Prophet (peace and blessings be upon him) made the *Hijrah* from Makkah to Madinah, he did not just transfer his residence or took shelter in another city, but as soon as he arrived in Madinah he began the transformation of that city in every aspect.

It is important for us to study and reflect on the things that he did in Madinah. There are many lessons for us in that history and we can learn many things for our life.

**1. Masjid (Mosque):** The Prophet (peace and blessings be upon him) first established a *Masjid* for the worship of Allah. He himself worked in carrying the stones and building that small, humble but most powerful structure. This was the beginning, but soon other *Masajid* (mosques) were established in Madinah.

**2. Madrasah (Islamic school and educational institution for the community):**

The first school under the supervision of the Prophet (peace and blessings be upon him) was the school of Suffah. Later many other schools were opened. According to Maulana Shibli Numani, there were nine schools opened in Madinah alone in the time of the Prophet (peace and blessings be upon him).

#### Establishment of brotherhood:

3. **Mu'akhah:** He established brotherly relations between the *Muhajirun* (Muslims who migrated from Makkah) and the *Ansar* (residents of Madinah who helped the Prophet and his Companions). *Masjid* and *Madrasah* were not enough; what was also important was to have good relations between Muslims. They should have their brotherhood on the basis of faith, not on the basis of tribes as they used to have prior to Islam.

4. **Intercommunity and Interfaith Relations:** Prophet (peace and blessings be upon him) also established good relations with other communities living in Madinah. There was a large Jewish community as well as some other Arab tribes who had not accepted Islam. The Prophet (peace and blessings be upon him) prepared a Mithaq (a covenant or a constitution) for relations between these communities.

5. **Cleaning the City:** Yathrib (previous name of Madinah) was a dirty city. When the *Sahabah* (Prophet's Companions) came from Makkah to Madinah, many of them got sick and did not like that city. The Prophet (peace and blessings be upon him) asked them to clean the city and remove its dirt and filth. Aishah, may Allah be pleased with her, said: "We came to Madinah and it was the most polluted land of Allah. The water there was most stinking. (Al-Bukhari, 1756)

6. **Water System in the City:** The Prophet (peace and blessings be upon him) asked the *Sahabah* to dig wells in different parts of the city. It is mentioned that more than 50 wells were opened in the city of Madinah and there was enough clean water for everyone.

7. **Agriculture and Gardening:** The Prophet (peace and blessings be upon him) encouraged the *Sahabah* to cultivate the land and make gardens. He told them that anyone who would cultivate any dead land, would own it. Many people started working and cultivating and soon there was enough food for everyone.

8. **Poverty Eradication:** In a short period of time it happened that there were no poor people in Madinah. Everyone had enough and the Prophet (peace and blessings be upon him) used to give gifts to coming delegations.

9. **Safety, Security, Law and Order:** Madinah became the safest city in the world. There were very few incidents of theft, rape, drunkenness or murder and they were immediately taken care of.

In short, Hijrah teaches us that wherever Muslims go, they should bring goodness to that land. Muslims should work for both moral and material goodness of the society.

## ❖ The constitution of *Madina*

(Arabic: دستور المدينة, Dastur al-Madīnah), also known as the **Charter of Medina**, was drafted by the prophet Muhammad (PBUH) in 622 A.D. It constituted a formal agreement between Muhammad and all of the significant tribes and families of Yathrib (later known as Medina), including Muslims, Jews, Christians and pagans.

Charter of *Madina* was the first written constitution in the world.

This charter contains 47 clauses, which laid the foundations of a sovereign nation-state comprising of Muslims, Jews and Pagans, having equal rights and responsibilities under a common citizenship.

**The most important provisions of the treaty are the following:**

- ✓ 1. The Jews of Bani 'Awf are one community with the believers. The Jews will profess their religion, and the Muslims theirs.
- ✓ 2. The Jews shall be responsible for their expenditure, and the Muslims for theirs.
- ✓ 3. If attacked by a third party, each shall come to the assistance of the other.
- ✓ 4. Each party shall hold counsel with the other. Mutual relation shall be founded on righteousness; sin is totally excluded.
5. Neither shall commit sins to the prejudice of the other.
- ✓ 6. The wronged party shall be aided.
7. The Jews shall contribute to the cost of war so long as they are fighting alongside the believers.
- ✓ 8. Madinah shall remain sacred and inviolable for all that join this treaty.
- ✓ 9. Should any disagreement arise between the signatories to this treaty, then Allâh, the All-High and His Messenger shall settle the dispute.
- ✓ 10. The signatories to this treaty shall boycott Quraish commercially; they shall also abstain from extending any support to them.
- ✓ 11. Each shall contribute to defending Madinah, in case of a foreign attack, in its respective area.
- ✓ 12. This treaty shall not hinder either party from seeking lawful revenge.

- **Significance of the Charter of Madinah**

- ✓ It is a landmark document, not only in Muslim history but also in the constitutional history of the world.
- ✓ This charter transformed all aspects of life in Madinah including political, religious and social life.
- ✓ Its biggest achievement was bringing belligerent tribes together to form a polity and establishing long term peace among them.
- ✓ It put an end to the prevailing anarchy and protected the life, liberty, property and religious freedom of all people included in the accord.

- ✓ It created a state where equal rights and responsibilities were truly provided for all citizens.
- ✓ The charter of Madinah replaced the traditional tribal kinship with a new social order and created a nation state with a new social fabric.

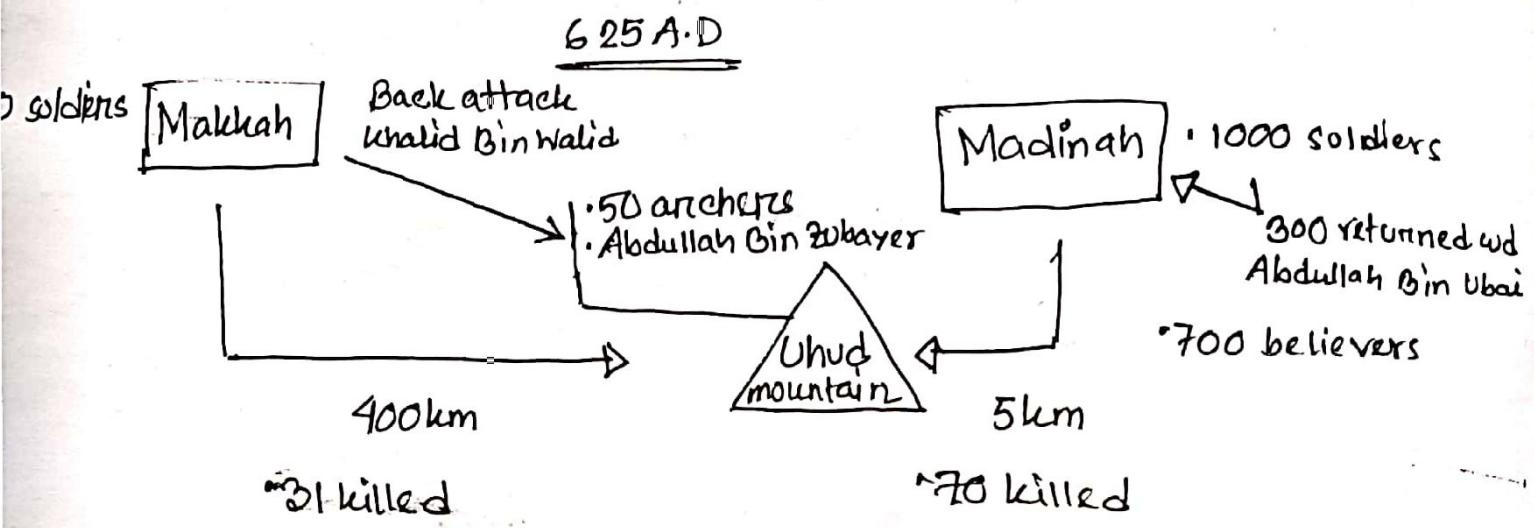
## ❖ The battle of Badr

In 624 A.D., after the formation of constitution of Madinah, the overall condition of Madinah changed dramatically. It became a peaceful state without any trace of discrimination amongst its inhabitants. This situation shattered the Makkah people. Hence, they decided to charge the Muslims & break their ranks. With this view in mind, they marched towards Badr with 1000 soldiers. Badr is the name of a well, which is 300 mile away from Makka and 100 mile far from Madinah.

The historically important war that took place between 1000 kafirs & 313 Muslims in badr at 17<sup>th</sup> of Ramadan is known as "the battle of Badr". Muslims inspite of their inefficient arms and amenities won the battle. 70 kafirs died & the same were arrested in this war. On the other hand, only 14 Muslims died in this battle.

### • Lessons from the battle of Badr:

- ✓ The winning of the minority group of Muslim over the majority of Kafirs shows us that, if we try heart and soul keeping our faith upright, then Allah will help us with His enormous mercy.
- ✓ Battle of Badr happened after 13 years of propagation of Islam by the Prophet (SAAS). Before this time the Muslims were severely tortured by the Makkans, but yet they took patience and Rasul (SAAS) never took an offensive attitude to them. Even he freed the captured ones on the condition that- they complete teaching the Muslim children.
- ✓ Battle of Badr proved that, the real strength lies in faith in Allah.
- ✓ The battle destroyed the pride of Quaraish and decided the course of future history of the Muslims.



Pictorial Presentation of Battle of Uhud

soldiers. But in the midway, the hypocrite leader Abdullah Bin Ubai got separated with 300 of his followers.

Hence, the prophet reached Uhud with 700 of his followers and after down put his army into position. He took particular care to place fifty archers under the command of 'Abdullah Bin Zubaver, to protect strategic mountain pass and ordered them not to leave their position under any circumstances.

The two arms faced together and a fierce battle took between them. Muslims army got the upper hand & Makkhan army was forced to retreat. Before the Battle was really over, most of the archers stationed In the mountain pass joined the collection of booty despite the repeated pleas of Abdullah Bin Zubayer. Khalid Bin Walid, one of the Makkhan leaders took this as a opportunity and attacked Muslims from their back. This sudden attack undisciplined the Muslims, surprised them and a great chaos took place. At last, though neither the parties were winner but the Muslims had to encounter great loss due to their:

- ✓ Greediness
- ✓ Disobedience to leader
- ✓ Not having full dependence on Allah.

#### ❖ The Battle of Ahzab

(627AD)

After the battle of Uhud there were no less than eight battles. After this there was a period of relative calm for approximately one year. However, the Jews whose treachery and intrigues had made them taste all kinds of humiliation and disgrace had still not learnt their lesson. After they had been exiled to Khaybar, they remained waiting anxiously for the results of the battles taking place between the Muslims and the Mushrikeen.

Contrary to their hopes, the events of the war were in favour of the Muslims, therefore they started a new stage of conspiracy and prepared themselves to deal a deadly blow against the Muslims, but they were too cowardly to manoeuvre directly against them, so they laid a dreadful plan in order to achieve their objectives.

Twenty chiefs of the Jews with some of the influentials of Banu Nadir went to Makkah to negotiate an unholy alliance with Quraish. They began to goad the people there to attack the Messenger of Allah (Sallallahu Alaihi Wasallam) promising them full support and backing. The people of Quraish, who had been languid and had proved too weak to challenge the Muslims at Badr, seized this opportunity to redeem their stained honour and blemished reputation.

It was the Jews of Banu Nadir who endeavoured to incite the Arabs against the Messenger of Allah (Sallallahu Alaihi Wasallam) in order to exact their revenge for

being expelled from Madinah. A number of them had formed a party against the Messenger of Allah (Sallallahu Alaihi Wasallam), among whom were Huyai ibn Akhtab, Sallam ibn Abi al-Huqayq and Kinanah ibn Abi al-Huqayq, and from Banu Wa'il were Haudhah ibn Qays and Abu 'Ammar, and it was this party which approached Quraish in Makkah.

The Quraish asked Huyai about his people and he said, "I left them between Khaybar and Madinah hesitating and waiting for you to march with them against Muhammad and his companions." They also asked him about Banu Qurayzah and he said, "They remained in Madinah to deceive Muhammad. They are waiting for you to raid Madinah to help you from within." At that stage Quraish were hesitant, not knowing whether to attack Madinah or not. They considered that there was no difference between them and Muhammad (Sallallahu Alaihi Wasallam) except his (Sallallahu Alaihi Wasallam) call to Allah (Subhnahu Wa ta'aala) and Islam. They therefore wondered whether Muhammad (Sallallahu Alaihi Wasallam) was in the right? To allay their doubts Quraish asked the Jews, "You, O Jews, are the first scripture people and know the nature of our dispute with Muhammad. Is our deen the best or is his?" The Jews replied, "Certainly your Deen is better than his and you have a better claim to be in the right!"

The Jews were of the people who supposedly called to the Tawheed (Oneness of Allah) and they knew very well that the Deen of Muhammad (Sallallahu Alaihi Wasallam) was the right one, but their burning desire to incite the Arabs against him (Sallallahu Alaihi Wasallam) landed them in this despicable blunder. To declare that the worshipping of idols was better than the Tawheed was their eternal disgrace and shame, but the Jews did it and they were to ably demonstrate that they could do even worse.

The same delegation set out for Ghatafan, called them to do the same, and they responded positively. The Jewish delegation then started a fresh effort and toured some parts of Arabia and managed to incite a confederation of disbelief against the Prophet (Sallallahu Alaihi Wasallam), His Message and those that believed in Allah (Subhnahu Wa ta'aala). Quraish, Kinanah and other allies from Tihama, in the south, rallied, ranked and recruited four thousand men under the leadership of Abu Sufyan. From the east there came tribes of Banu Saleem, Ghatafan, Bani Murrah, etc. They all headed for Madinah and gathered in its vicinity at a time already agreed upon.

It was a great army of ten thousand fighters. They in fact outnumbered all the Muslims in Madinah, women, children and elders included. In reality if they had launched a surprise attack against Madinah, they could have exterminated all the Muslims.

## The Digging of the trench

The leadership inside the Islamic state was on the alert and the intelligence personnel managed to reconnoitre the area of the enemies, and reported their movement to the people in authority in Madinah. The Messenger of Allah (Sallallahu Alaihi Wasallam) as the ruler of the Muslims summoned an advisory committee and conducted a careful discussion of a plan to defend Madinah. After a lengthy talk between military leaders and people who possessed sound advice, they agreed on the proposal of one of the honourable Sahabah, Salman Al-Farsi (ra), to dig trenches as defensive lines.

The Muslims, with the Prophet (Sallallahu Alaihi Wasallam) at their head - to encourage, help and remind them of the reward in the Hereafter - actively and diligently started to build a trench around Madinah. Severe hunger, bordering on starvation, could not dissuade or discourage them from achieving their desperately sought objective. Salman Al-Farsi (ra) said; "O Messenger of Allah! When siege was laid to us in Persia, we used to dig trenches to defend ourselves." It was a plan both unprecedented and wise. The Messenger of Allah (Sallallahu Alaihi Wasallam) hurriedly gave orders to implement the plan. Forty yards was allocated to each group of ten to dig. Sahl bin Sa'd (ra) said, "We were in the company of the Messenger of Allah (Sallallahu Alaihi Wasallam), the men used to dig and we [would] evacuate the earth on our backs."

## Miraculous Events

The Muslims were digging this trench in starvation and the biting cold but Allah (Subhnahu Wa ta'aala) provided their Rizq. Allah (Subhnahu Wa ta'aala) in addition showed them many miracles to reassure their souls about the truth and strengthen the Iman of the believers.

One Sahabah called Jabir ibn Abdullah (Sallallahu Alaihi Wasallam) who was digging the trench could not deal with a rock so he called upon the Messenger of Allah (Subhnahu Wa ta'aala), as he climbed down he noticed that the Prophet (Sallallahu Alaihi Wasallam) had a stone tied to his belly (due to hunger). So he asked the Prophet (Sallallahu Alaihi Wasallam) for permission to go home. He felt uneasy at what he had seen and desired to return home quickly in order to ask his wife what food they had to feed the Prophet (Sallallahu Alaihi Wasallam) with. They only had some grain to make a small amount of bread, which his wife started to make and they possessed a small animal that Jabir (ra) sacrificed and cleaned ready for his wife to cook.

Upon returning back to the Prophet (Sallallahu Alaihi Wasallam) he said, "O Messenger of Allah I have slaughtered a she-animal of ours and we have ground a Sa'a of barley...So please come, you and another person along with you."

The Prophet (Sallallahu Alaihi Wasallam) got up and shouted out to the men,

"O people of the trench, Jabir has prepared a meal for us, so let's go."

Consequently all the men went to the house of Jabir (ra) over one thousand of them. When the Prophet (Sallallahu Alaihi Wasallam) arrived he opened the cooking pot and placed some of his saliva into it and invoked the blessings of Allah (Subhnahu Wa ta'aala) upon it then he opened the oven and did the same. He (Sallallahu Alaihi Wasallam) told the people to eat and they ate until they were all completely full and yet the shoulder of mutton and dough that was being baked remained as they were undiminished.

In another incident a woman brought a handful of dates and passed by the Prophet (Sallallahu Alaihi Wasallam), who took the dates, threw them over his cloak and invited his followers to eat. The dates began to increase in number until they dropped over the trim of his robe.

### **Sparks of Prophecy**

Al-Bara' (ra) said, "On Al-Khandaq (the trench) Day there stood out a rock too immune for our spades to break up. We therefore went to see the Messenger of Allah for advice. He took the spade, and struck the rock uttering, 'Bismillah, Allahu Akbar (in the Name of Allah, Allah is Great) the keys of Ash-Sham (geographical Syria) are mine, I swear by Allah, I can see its palaces at the moment.' On the second strike he said; 'Allahu Akbar, Persia is mine, I swear by Allah, I can now see the white palace of Madain.' And for the third time he struck the rock, which turned into very small pieces, he said; 'Allah is Great, I have been given the keys of Yemen, I swear by Allah, I can see the gates of San'a while I am in my place'" [Ahmad & An-Nasai].

The Prophet (Sallallahu Alaihi Wasallam) gave these prophecies of victory whilst the believers were facing a difficult time. Today we have the prophecies of Islam dominating the world however unlike that time we don't have the Khilafah state to protect us. The prophecies did not deter the Sahabah from struggling to achieve the victory; rather it further pushed them to achieve these victories. Similarly it is not enough for us to wait for the victory to be granted rather we must strive to achieve it with our utmost effort.

### **The Attack**

The northern part of Madinah was the most vulnerable, all the other sides being surrounded by mountains and palm tree orchards - the Prophet (Sallallahu Alaihi Wasallam) understood that the alliance (Ahzab) would march in that direction, so the trench was ordered to be on that side. The Muslims went on digging the trench for several days - working on it during the day and going home in the evening - until it had assumed its full dimensions in front of the huge army of the Mushrikeen (idolaters) that had arrived and settled in the vicinity of Madinah in places called Al-Asyal and Uhud.

"And when the believers saw 'Al-Ahzab' (the confederates), they said: 'This is what Allah and His Messenger had promised us, and Allah and His Messenger had spoken the truth, and it only added to their Faith and to their submissiveness (to Allah)" [TMQ Al-Ahzab: 22].

Three thousand Muslims, with Muhammad (Sallallahu Alaihi Wasallam) at their head, came out to encounter the idolaters, with Allah's (Subhnahu Wa ta'aala) Promise of victory deeply established in their minds. They entrenched themselves in Sila' Mountain with the trench standing as a barrier between them and the disbelievers.

On attempting to attack the Muslims and break into Madinah, the Quraish were surprised to see a wide trench, a new stratagem unknown in Arabia before, standing as an obstinate obstruction. Consequently they decided to lay siege to Madinah and began to manoeuvre around the trench trying hard to find a vulnerable spot through which they could infiltrate into Madinah. To deter their enemies from approaching or bridging any gap in their defences, the Muslims hurled arrows, and engaged in skirmishes with them. The veteran fighters of Quraish were averse to this situation waiting in vain in anticipation of what the siege might reveal. Therefore they decided that a group of fighters led by 'Amr bin 'Abd-e-Wudd, 'Ikrima bin Abi Jahl and Dirar bin Al-Khattab, should work its way through the trench. They did in fact manage to do that and their horsemen captured a marshy area between the trench and Sila' Mountain. 'Amr challenged the Muslims to a duel, and Ali bin Abi Talib (ra) was deputed. Ali accepted the challenge and said to him, "I call on you to dismount." 'Amr replied, "O son of my brother, I do not want to kill you." Ali said, "But I want to kill you." So they fought and Ali killed him and obliged the others to evacuate in a state of panic and confusion. However, some days later, the polytheists conducted fresh desperate attempts but all of them failed due to the Muslims' steadfastness and heroic confrontation.

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### The Treaty of Hudaibiyya.

#### Hudaibiyya

Hudaibiyya is a small place situated about nine miles from Makka. In Sirah literature, Hudaibiyya is the place where a historic treaty was ratified between the non-Muslims of Makka and the Muslims of Madina, led by the Prophet (peace and blessings of Allah be upon him). The events happened in the sixth year of Hijrah, in the month of Zul Qa'da, over a period of 19 or 20 days.

#### The background of the treaty of Hudaibiyya

On 13<sup>th</sup> march of 628 A.D Rasul (SAAS) dreamt that, he was performing Umrah with his companions. Knowing about this matter his companions became delighted and eventually, preparations began. Rasul (SAAS) left for Makka with 1400 Muslim Companions. 70 camels for sacrificial purposes were brought. The Muslims tied their Ihram on the outskirts of Madina, at Zul Hulaifa. Some tied it at Juhfa. No weaponry was brought, other than the customary, sheathed sword that all Arabs carried.

When Muslims were only one day's journey from Makka they learnt that the Quraish has sent a force which was advancing towards Madinah, to prevent the entry of Muslims in Makkah.

On getting this intelligence, Prophet (SAAS) marched towards Hudaibiyya and camped there. Then, he sent Uthman® as a convoy to inform the Makkan people that, the Muslims only came for pilgrimage not war.

Uthman took long to return and a rumor spreaded that, he was killed. On hearing this Prophet (SAAS) sat under a Babla tree and all the Muslims took oath over his hand that, they will fight to death to take the revenge of the death of Uthman. This oath is the famous "oath of Babla tree". However, the rumor proved to be false, when Uthman returned with representative of Quraish to negotiate terms.

After protected negotiation a pact was formed between the Makkan people and the Muslim, which is famously known as "The treaty of Hudaibiyyah".

### The Treaty

The treaty of Hudaibiyyah was as follows:

In your name O' Allah, These are the terms of truce between Muhammad, the son of Abdullah and Suhayl, the son of Amr (of Makka) that,

1. Both sides will not fight for ten years.
2. The Muslims must go back to Madina this year without performing Umra.
3. The Muslims may come the next year and stay in Makka for three days only.
4. The Muslims shall not take back with them the Muslims living in Makka.
5. The Muslims cannot stop any Muslim from choosing to remain in Makka.
6. If a person went to the Prophet (peace and blessings of Allah be upon him) from Makka to Madina, the Prophet would have to return them.
7. If any person went to the Makkans from Madina, then the Makkans were not obliged to return them.
8. Neighbouring tribes were free to join either party.

### ❖ The conquest of Makka

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## The conquest of Makkah

The Hudaybiyah treaty gave freedom to the tribes to make agreements with either the Quraysh or the Muslims. The tribe of Banū Khuzā'ah sided with the Muslims, while Banū Bakr went on the side of the Quraysh.

Two years after the treaty, Banū Bakr attacked Banū Khuzā'ah while they were asleep. Banū Khuzā'ah took refuge in Al-Kābah, but were butchered in the sacred precincts. The news of this violation of the treaty reached the prophet, and he sent an ultimatum to the Quraysh asking them to accept any of the following options:

1. To pay compensation for the victims of the Banū Khuzā'ah;
2. To withdraw their support for Banū Bakr.
3. To declare that the Hudaybiyah agreement no longer holds valid.

The Quraysh did not agree to the first two options, and declared the Hudaybiyah treaty to be null and void.

The prophet then had no alternative but to take actions against the Quraysh. He left for Makkah with an army of ten thousand and took care to see that the news of his advance remained a secret. It was 10th of Ramadan, 8th Hijrah.

The Quraysh had no power to resist the mighty Muslim advance. All the famous warriors were now on the Muslim side. How could the Quraysh fight?

They were totally demoralised by the might of the Muslim army. Abu Sufyān, the arch-enemy of the prophet saw that there was no route to escape. He asked Al-Abbas, the prophet's uncle, to take him to the prophet.

Abu Sufyān granted an unconditional pardon to Abu Sufyān.

Muhammad (SAAS) granted an unconditional pardon to Abu Sufyān. The Muslim army entered Makkah without incident. Inside, Makkans locked themselves within their homes and only a few who were unable to accept the new situation put up vain resistance.

The prophet declared a general amnesty for the entire community of Makkah. He forgave them for their past crimes. It was a unique scene! The Quraysh could not believe it! But even if they were unable to understand, it was the beauty and splendour of Islam which Muhammad (SAAS), Allah's messenger, was trying to make them comprehend. Now they saw it with their own eyes. It was Muhammad (SAAS) whom they compelled to migrate called a sorceror, crazy and an apostate. Now, it was the same Muhammad (SAAS) who granted pardon to them.

Now Makkah was safe, peaceful and free of vengeance and enmity. Everyone enjoyed peace.

Thus, the conquest of Makkah without any bloodshed is a memorable event in Islamic history.

**Conquest of Mecca** (Arabic: فتح مكة) is the event of conquering Makka by Muslims led by the Prophet (s) in 630 as a response to Quraish's breaking Hudaybiyya treaty. One of its results was that the polytheists of Arabian Peninsula turned to Islam in the following years. Chiefs of the polytheists of Quraish such as Abu Sufyan became Muslim before Muslims entered Mecca. The Prophet (SAAS) called, "Al-Yawm, yawm al-marhamah" ["Today is the day of mercy"] and granted an amnesty for all.

The cause of this war was that Quraish broke Hudaybiyya peace treaty after two years of its formation. Banu Khuza'a tribe were allied with Muslims and Banu Bakr tribe were allied with Quraish. In a battle in 629 A.D, a war occurred between the two tribes and some men from Quraish killed some of Banu Khuza'a taking side with Banu Bakr. This meant to break Hudaybiyya Peace Treaty and although Abu Sufyan himself went to Medina for apologizing, his apology was not accepted and in a short time, the Prophet (s) went to conquer Makka with a great army who were mobilized at the time of peace.

### Beginning of the Expedition

The Prophet (s) moved towards Mecca with an army of 10000 Muslims. The Prophet (s) was very careful that Quraish do not become aware about the movement of Muslims' army. Thus, before the army arrived at Marr al-Zahran, few kilometers away from Mecca, people of Mecca and their spies were fully unaware of the coming of the army of Muslims.

### Date of Entering Mecca

On Ramadan 10th, the Prophet (s) led a great army of ten thousand Muslims including the Immigrants, the Helpers and tribes around Medina towards Mecca. Some historians and biography writers have mentioned the date of conquering Mecca 13th of Ramadan, but most Shi'a and Sunni scholars have mentioned it 20th of Ramadan.

The slogan of Muslims on the day of conquering Mecca was, "We are truly true servants of God."

### Amnesty

On the day of conquering Mecca, a thousand armored soldiers entered Makka with the Prophet (s). The Prophet (s) said, Today is the day of mercy. Today is the day God makes Quraish faithful and honorable."

After the conquest of Makka, the Prophet (s) stood at the door of Ka'ba and granted an amnesty for all. He turned to the elders of Quraish and said, "What do you say

"now?" They said, "Goodness! You are our brother and nephew who has come to power." The Prophet (s) said,

"But I say what my brother Joseph (a) told his brothers; that today you are not admonished. May God forgive you for He is the most Merciful of all the merciful."

### Tulaqa' Group

Abu Sufyan and others who were embarrassed in the mercy of the Prophet (s) were called Tulaqa' (meaning "the freed") after the saying of the Prophet (s) when he (s) said, "What do you think I would do with you?" They said, "Goodness! You are a benevolent brother, son of a benevolent brother." The Prophet (s) said, "Go for you are the freed."

Elsewhere, the Prophet (s) said,

"The freed from Quraysh and the released from Thaqif, some of them are friends of some in this world and the hereafter."

### Exemptions from Amnesty

After the Prophet (s) ordered for granting the amnesty for all, he (s) exempted some people from it and ordered that anyone sees them anywhere should kill them, even if they are hidden under the curtain of Ka'ba. However, not all of them were killed and more than half of them received safe-conducts.

### Breaking the Idols

After conquering Mecca, the Prophet (s) broke the idols. As the Prophet (s) suggested, 'Ali (a) went up on the shoulders of the Prophet (s) and throw down the idols one after another.

### Casualties

On this day, no one were killed except two Muslims called Karz b. Jabir al-Fihri and Khanis b. Khalid al-Ash'ari or Khalid al-Ash'ari who had lost their ways and had gone from another way and were captured by the enemies and were killed.

### Consequences

After the conquest of Mecca, the promise of God for achieving the power by Muslims was fulfilled. Mecca was seized by Muslims and the polytheists of Quraish were defeated forever. By the conquest of Mecca, the greatest military force in the peninsula was formed, no tribe or tribal united forces was able to stand against it.

## The last speech of Prophet (SAAS)

After the performance of the last Hajj, Rasul (SAAS) delivered his farewell speech at 'Arafah before 120,000 of his followers. This speech was one of the most memorable in the whole history of Islam. The speech is as follows:

1. O people, just as you regard this month, this day, this city as sacred, so regard the life and property of every Muslim as a sacred trust. Remember that you will indeed appear before Allah and answer for your actions.
2. Return the things kept with you as a trust (Amanah) to their rightful owners. All dues of interest shall stand cancelled and you will have only your capital back; Allah has forbidden interest, and I cancel the dues of interest payable to my uncle 'Abbas bin 'Abdul Muttalib.
3. O people, your wives have a certain right over you and you have certain rights over them. Treat them well and be kind to them, for they are your partners and committed helpers.
4. O people, none is higher than the other unless he is higher in obedience to Allah. No Arab is any superior to a non-Arab except in piety.
5. O people reflect on my words. I leave behind me two things, the Qur'an and my example, and if you follow these, you will not fail.
6. Listen to me carefully! Worship Allah and offer Salāh, observe Sawm in the month of Ramadan and pay Zakāh.
7. O people, be mindful of those who work under you. Feed and clothe them as you feed and clothe yourselves.
8. O people, no prophet or messenger will come after me and no new faith will emerge.
9. All those who listen to me shall pass on my words to others and those to others again.

(4) (5)

After a while, almost all the peninsula was turned to Islam. This conquest had great religious, political and social fruits for Mecca.

### ❖ The last sermon of Prophet (SAAS)

In 632 A.D., the first anniversary of the Islamicisation of Arabia, the Holy Prophet (SAAS) decided to celebrate the Hajj on a large scale. Messages were sent to all parts of Arabia asking the Muslims to collect at Madinah for the purpose of proceeding to Makka for pilgrimage. In response to this call over one lakh Muslims collected at Madinah. The Holy Prophet (S) led this caravan to Makka.

At Dhul Halifa the Holy Prophet and his followers put on the Ihram and his followers put on the Ihram. When all Muslims were dressed in Ihram the Prophet (S) gave the call Labbayk, Allahumma Labbayk. This was repeated by all pilgrims and the hills and dales echoed with the sacred call.

The party reached Makka by 4<sup>th</sup> of Dhul Hajj after a journey of nineteen days. On the 8<sup>th</sup> of Dhul Hajj, the party left Makka for Mina and passed the night there. Next day the party proceeded to Arafat on the 9<sup>th</sup> of Dhul Hajj, the Holy prophet addressing the pilgrims delivered his historic address. This was the last speech of the Prophet (S) towards a congregation. It is famously known as the "Last sermon of Prophet (S)".

### The Farewell Speech

Prophet (SAAS) said the following in his last sermon:

1. It is unlawful for you to shed the blood of one another or take (unlawfully) the fortunes of one another. They are as unlawful (Haram) as shedding blood on such a day as today and in such a month as this Haram month and in such a sanctified city as this sacred city (i.e. Makkah and the surrounding areas).
2. Behold! all practices of paganism and ignorance are now under my feet. The blood-revenge of the Days of Ignorance (pre-Islamic time) are remitted.
3. O people! Fear Allāh concerning women. Verily you have taken them on the security of Allāh and have made their persons lawful unto you by Words of Allāh!
4. It is incumbent upon them to honour their conjugal rights and, not to commit acts of impropriety which, if they do, you have authority to chastise them, yet not severely. If your wives restrain from impropriety and are faithful to you, clothe and feed them suitably.
5. Verily, I have left amongst you the Book of Allāh and the Sunnah (Traditions of His Messenger) which if you hold fast, you shall never go astray.

6. O people, I am not succeeded by a Prophet and you are not succeeded by any nation.
7. So I recommend you to worship your Lord, to pray the five prayers, to fast Ramadan and to offer the Zakat (poor-due) of your provision willingly.
8. I recommend you to do the pilgrimage to the Sacred House of your Lord and to obey those who are in charge of you then you will be awarded to enter the Paradise of your Lord.

Q "Certainly you have in the life of the Messenger of Allah an excellent character (to follow)" - (93:2). Explain the verse elaborately.

The context upon which this verse was revealed was to teach a lesson to those people who showed backwardness in the battle of Ahzab. Allah criticized them for their backwardness pointing out to the personality of the Prophet (Sm); who didn't leave his followers in any circumstances and showed constant bravery. Allah criticized them on the point that it was expected that they would follow his policy.

However, this verse isn't confined to this context merely. Rather, it had a deep meaning presenting the whole life of Prophet (Sm) as a ~~ideal~~ model in front of us. i.e. When we go through the life of Prophet (SAAS) we can understand the true realm of