

Praise be to God, who sent the winds of victory before His Walī as glad tidings;
who spread the banner of His da‘wah across the horizons;
who brings ease after hardship;
and who destroyed by His sword Wadd, Suwā‘, Yaghūth, Ya‘ūq, and Nasr.

And may God bless His Prophet, whom He strengthened with His angels and made them his army;
and by mighty victory and manifest conquest strengthened His servant;
and spread throughout the regions of the world the fragrance of his noble character.

And may God bless his Waṣī (legatee), through whose hands God granted to His Prophet all his victories;
and whom He placed in relation to his noble body as the place of his soul.

And upon the pure Imams from their progeny,
inheritors of the manifest victory,
severe against all unbelievers,
whose banners of mighty triumph wave throughout the worlds.

And upon their absolute Dā‘īs, who shattered idols from atop the Ka‘bah,
enduring difficult burdens patiently;
especially upon their pure Sword and their radiant Proof;
and upon his designated successor, for whom God opened victories,
and through whom He multiplied blessings and felicities for the people of his walāyah.
May God prolong his noble life through the span of long years.

أما بعد (To proceed):

I thank God Most High for His lofty favours and the successive blessings of His Dā‘ī, our master al-Mun‘im (T.U.S.).

I also thank the office of al-Jāmi‘ah al-Sayfiyyah for directing me to write an academic article. This guidance encouraged me toward a beneficial scholarly path and toward attaining the blessings of the Jāmi‘ah.

One night I was reciting a blessed qaṣīdah by the noble Dā‘ī, **Mohammed Burhanuddin**, for Eid al-Fiṭr 1430 AH, and I paused at the verse:

“O son of the Messenger of God, through whose conquest
the conquest of Mecca became eternal forever.”

By the blessing of this noble verse, I chose the title of my article:

“The Conquest of Mecca: Its Importance and Greatness in Knowledge and History”

The noble Dā‘ī **Taher Saifuddin** mentioned the Conquest of Mecca in his epistle entitled:

“Takbīr Sakīnat Faṭḥ Mubīn” (1367 AH)

and wrote in its introduction:

“This conquest was the conquest of Mecca—by the Lord of the Ka‘bah—for His Prophet, whose rank He exalted with a manifest victory; and for the believers who follow His pleasure through following his pure progeny, aiding them in attaining their manifest victories; while disgracing and humiliating the unbelievers, deniers, breakers of allegiance, rejecters of the rank of his progeny, and the hypocrites who deny the protectors of his da‘wah.”

The noble Dā‘ī **Al-Qadi al-Numan** also explained the meaning of the “manifest conquest” and the importance of the Conquest of Mecca in *Sharḥ al-Akḥbār*, vol. 15:

“The appearance of God’s religion over every religion, as He promised in His Book; the destruction of His enemies; the severance of their affair and remembrance; and the end of what they practiced and worshipped—this is the manifest conquest, as God said to His Prophet: ‘Indeed We have granted you a manifest victory.’ This was the conquest of Mecca and his triumph over its people, and the ending of their religion and worship. Likewise God promised His righteous servants—the pure Imams—that He would cause them to inherit and manifest His religion over all religion, even though the polytheists dislike it. This is the manifest conquest. God fulfills His promise and never breaks His word.”

I seek blessing through the noble verse of our master al-Mannān (T.U.S.) together with these noble passages. Among the people of knowledge, it is well known how greatly our Mawlā (T.U.S.) cared during the *المباركة العشرة* (the Blessed Ten Days) for the mention of the Conquest of Mecca and the beauty with which he delivered it. He would also mention the passion of the noble Dā‘īs for this event.

All of this inspired me to benefit from this scholarly subject and moved me to let my pen flow in remembrance of the Chosen Prophet ﷺ, and to let my thoughts wander in illumination from the lights of the akḥbār (traditions), exerting my effort in attaining the pleasure of our beloved Mawlā (T.U.S.).

May God prolong his life and elevate his affair for as long as the victories of Mecca remain everlasting forever.

My ultimate aim is obedience to the noble command, gratefully responding to the honoured letter from al-Jāmi‘ah al-Sayfiyyah, which nourished me with the gentle knowledge of the family of Muḥammad.

I divide my article into the following sections:

- The causes leading to the Conquest of Mecca and the warning through Sūrat Barā‘ah
- The Prophet’s preparation ﷺ for this majestic event
- Victory and honour on the road to the Great Conquest
- Matters relating to the Manifest Victory

- His عظمة sermon ﷺ and his noble forgiveness
- The rarity of the Prophet's vow ﷺ to kill enemies
- Purification of God's Sacred Sanctuary from shirk and divining arrows
- Memorialisation of the Prophet's actions ﷺ from the perspective of fiqh
- The conquering leader and mercy to the worlds ﷺ
- The Conquest of Mecca: eternal forever

The Causes Leading to the Conquest and the Warning Through Sūrat Barā'ah

The military expeditions (ghazawāt) of the Prophet ﷺ numbered twenty-eight, and he dispatched approximately fifty detachments (sarāyā). He personally went forth in nine campaigns:

Badr, Uhud, Banū Qurayzah, al-Khandaq, Banū al-Muṣṭaliq, Khaybar, the Conquest of Mecca, Ḥunayn, and al-Ṭā'if.

The Conquest of Mecca took place in the eighth year after Hijrah and was among the most important events of that year.

In the eighth year:

- Būrān daughter of Kisrā became ruler of Persia,
- Amr ibn al-As and Khalid ibn al-Walid accepted Islam,
- Mecca was conquered,
- the battles of Ḥunayn and al-Ṭā'if occurred,
- Ibrāhīm was born to Māriyah al-Qibṭiyyah,
- and Zaynab bint Muhammad passed away.

The Messenger of God ﷺ longed and desired to conquer Mecca, for at that time it had become the fortress of polytheism and the stronghold of disbelief. Yet he still held hope for the guidance of its people, who had continually opposed the Islamic call.

Among the causes leading to this great conquest was that nearly two years had passed since the Treaty of al-Ḥudaybiyah. One of its conditions was that whichever tribe wished to enter into alliance with either side might do so.

Now there existed old hostilities between the tribes of:

- Khuza'ah

- and Banu Bakr.

Khuza‘ah joined the Messenger of God ﷺ, while Banū Bakr allied with Quraysh.

When the truce existed between the Muslims and Quraysh, Banū Bakr seized the opportunity, aided by groups from Quraysh, and attacked Khuza‘ah at a watering place called al-Watīr.

After the Treaty of al-Ḥudaybiyah, the Muslims occupied themselves with spreading the da‘wah and presenting Islam to tribes and nations, while faithfully observing the treaty with Quraysh. Yet Quraysh remained entrenched in its old policy founded upon hatred and deceit.

Thus Quraysh violated the terms of the treaty through their disgraceful support of Banū Bakr against Khuza‘ah.

Khuza‘ah therefore sent:

- Amr ibn Salim

to Medina to inform the Messenger ﷺ of what had happened. He recited:

“O Lord, I appeal to Muḥammad
concerning the alliance of our fathers and his ancient fathers.
Quraysh has broken the promise made to you
and violated your solemn covenant.”

The Messenger of God ﷺ replied:

“You have been aided, O ‘Amr ibn Sālim.”

The Messenger ﷺ rejoiced and took it as a favourable sign. A cloud appeared in the sky, and he said:

“Indeed this cloud pours forth with the victory of Banū Ka‘b.”

When Quraysh and their leaders learned of this, they regretted what they had done and sensed the danger posed by the growing strength of the Muslims under the leadership of the Messenger ﷺ.

The Messenger ﷺ remained until the same time of the following year when Quraysh had previously prevented him from entering the Sacred House. Then he went forth with his companions intending ‘umrah, entered Mecca, performed it, and departed.

The Messenger ﷺ also desired to reconcile:

- Abu Sufyan ibn Harb.

Abū Sufyān’s daughter:

- Umm Habiba

whose name was Ramlah, had been married to:

- Ubayd Allah ibn Jahsh,

who died in Abyssinia. The Messenger ﷺ wrote to:

- Najashi

requesting her hand in marriage. This was mentioned by:

- Al-Qadi al-Numan

in *al-Manāqib wa al-Mathālib*. I have omitted its details to avoid excessive length.

When the Prophet ﷺ heard what had befallen Khuza‘ah, it was as though someone had awakened him, and he said:

“It is as though I see Abū Sufyān already coming to you seeking to reinforce the treaty and extend the truce.”

Indeed, Abū Sufyān soon arrived in Medina. He went first to his daughter Ramlah while she was in the house of the Messenger ﷺ. He moved to sit upon the Prophet’s bedding, but she folded it away from him and said:

“It is the bedding of the Messenger of God, and you are an impure polytheist.”

After suffering this humiliation from his own daughter, he went to the Messenger ﷺ and requested renewal and extension of the treaty, but the Prophet gave him no reply.

Then he went to:

- Abu Bakr
- and Umar ibn al-Khattab

asking them to intercede for him with the Messenger ﷺ, but they refused.

He then came to:

- Ali ibn Abi Talib
- and Fatimah,

saying to ‘Alī:

“Advise me, O Abū al-Ḥasan, for matters have become difficult for me.”

But he failed in his mission, and his coming benefited him nothing. Thus he returned to Mecca disappointed.

The Warning Through Sūrat Barā'ah

When the Messenger of God ﷺ set out toward the Conquest of Mecca, he wished first to excuse them before God and to call them once more to Him, just as he had called them previously. Therefore he wrote them a letter warning and admonishing them, including in it verses from the beginning of Sūrat Barā'ah to be recited to them.

He initially appointed:

- Abu Bakr

to take it and proclaim it to the people during the pilgrimage season.

Then, according to a narration from:

- Ali ibn Abi Talib:

“Gabriel descended and said: ‘O Muḥammad, none shall convey on your behalf except ‘Alī.’”

So the Messenger ﷺ summoned me and ordered me to ride his she-camel al-‘Aḍbā’ and catch up with Abū Bakr to take the declaration from him.

When Abū Bakr reached Dhū al-Ḥulayfah, ‘Alī took it from him. Abū Bakr then returned and asked:

“O Messenger of God, has something displeasing concerning me been revealed?”

He replied:

“No.”

When we reached Mecca, on the Day of Sacrifice after noon—the Day of the Greater Pilgrimage—I stood before the people and said:

“Indeed I am the messenger of the Messenger of God to you.”

Then I recited:

“A declaration of disavowal from God and His Messenger...”

(*Da‘ā’im al-Islām*, vol. 1, p. 21)

And among the virtues mentioned by ‘Alī عليه السلام:

“I came to the people of Mecca, and there was not a single person among them except that I had slain one of his close relatives. Had they been able to tear me limb from limb upon every mountain, they would have done so. Yet I conveyed the message of the Prophet ﷺ and recited his letter to them. All met me with threats and hostility, men and women alike, but none of this frightened me until I fulfilled what the Messenger ﷺ had commanded me.”

As for the statement of Gabriel:

“None shall deliver on your behalf except a man from you,”

and in some narrations:

“None shall deliver on your behalf except yourself or ‘Alī,”

there has already preceded discussion showing how this serves as evidence for the Imamate of ‘Alī عليه السلام. (*Sharḥ al-Akḥbār*, vol. 3)

Some among the Shī‘ah argued:

“How can one be fit for the succession of the Messenger of God ﷺ if he was not entrusted even with the delivery of a single sūrah exactly as the Messenger commanded?”

(*‘Uyūn al-Akḥbār*, vol. 1)

The Prophet’s Preparation ﷺ for This Majestic Event

Mecca at the time of its conquest was considered the greatest commercial centre in the Ḥijāz. Through the blessed efforts of our master:

- Hashim ibn Abd Manaf

the prosperity and fortunes of Quraysh had multiplied, and their economic affairs had become firmly established at the highest level.

In addition, Mecca was also a centre of knowledge and literature. The market of ‘Ukāẓ was held there, and prominent poets and orators would gather there. The Seven Mu‘allaqāt were hung upon the Ka‘bah. It was among the most important places for the spreading of news concerning lands and tribes, and a magnificent gathering place for merchants, scholars, craftsmen, and people of every class.

Mecca al-Mukarramah is regarded by Muslims as the greatest sanctuary of God and the qiblah of worshippers throughout the worlds. Prayer in al-Masjid al-Ḥarām equals one hundred thousand prayers elsewhere. Journeying to the Sacred House for ḥajj and ‘umrah is among the most desired acts of worship.

Among the emigrant Muslims were many who still felt affection for their homeland and relatives in their familiar وطن (homeland). One morning, the Prophet ﷺ came out to them and informed them of a dream he had seen—that he and the Muslims had entered al-Masjid al-Ḥarām in safety, as God تعالى said:

“Indeed Allah has fulfilled His Messenger’s vision in truth: you shall surely enter al-Masjid al-Ḥarām, if Allah wills, in safety, with your heads shaved or shortened, without fear. He knew what you did not know, and He placed before that a near victory.”

(Qur’ān 48:27)

After Quraysh violated the treaty, the Muslims awaited the command of the Prophet ﷺ, for they themselves were eager and prepared for the conquest of Mecca.

Professor Muḥammad Idrīs ‘Abd al-‘Azīz wrote in his article:

“Everyone knows that since the Muslims emigrated from Mecca to Medina, they longed to see the homeland from which they had been expelled unjustly and without right, and they yearned to see al-Masjid al-Ḥarām, whose sanctity and greatness filled their souls.”

After the Pledge of al-Riḍwān, in which the Muslims pledged allegiance to the Messenger ﷺ unto death, Quraysh sensed the danger posed by the growing Islamic power throughout the Arabian Peninsula. This led to the Treaty of al-Ḥudaybiyah, whose conditions included:

1. Cessation of war for ten years between the Muslims and Quraysh.
2. The Muslims would return that year and enter Mecca for three days the following year.
3. Quraysh would not return anyone who came to Mecca from the Muslims.
4. Any Arab tribe was free to enter into alliance with either the Muslims or Quraysh.

The Muslims subsequently attained the opportunity for ‘umrah the following year.

The aforementioned Professor Muḥammad also wrote regarding the political consequences of the Treaty of al-Ḥudaybiyah:

“Among the most important outcomes of the Treaty of al-Ḥudaybiyah were:

1. The treaty was a great victory for Islam, demonstrating the wisdom and foresight of the Messenger ﷺ.
2. Quraysh’s recognition of the Islamic state and acknowledgement of the Muslims’ right to visit the Sacred House.
3. The Muslims were able thereafter to devote themselves to spreading Islam, reassured concerning Quraysh; and indeed Islam spread with extraordinary speed.
4. The ending of Quraysh’s exclusive religious leadership when the Arabs were given freedom to ally either with Quraysh or the Muslims.”

After Quraysh violated the treaty conditions, the Messenger ﷺ issued orders mobilising the Islamic armies and instructed the commanders to keep the matter secret. He informed them that he intended the conquest of Mecca, and prayed to God تعالى:

“O Allah, conceal the spies and news from Quraysh.”

The Muslims and their allies then prepared themselves for war and for this great event under the leadership of:

- Muhammad.

When the Messenger ﷺ resolved to march toward Mecca:

- Hatib ibn Abi Balta'ah

wrote a letter to Quraysh informing them of the Prophet's preparations. He gave it to a woman, who concealed it within her hair with great care and secrecy.

Then revelation came from heaven to the Messenger ﷺ informing him of what Ḥaṭīb had done. So he sent:

- Ali ibn Abi Talib
- and Al-Zubayr ibn al-Awwam,

saying:

“Catch the woman, for Ḥaṭīb has sent with her a letter to Quraysh.”

They pursued her until they reached her at Rawḍat Khākh near the settlement of Banū Abī Aḥmad. They searched her belongings but found nothing.

Then ‘Alī said to her:

“I swear that the Messenger of God ﷺ was not lied to, nor have we lied. You will bring out this letter, or else this sword.”

When she realised his seriousness, she untied the braids of her hair and extracted the letter from within them and handed it over.

They brought it to the Messenger ﷺ, who summoned Ḥaṭīb and asked:

“O Ḥaṭīb, what caused you to do this?”

He replied:

“O Messenger of God, by Allah I still believe in Allah and His Messenger; I have neither changed nor abandoned my faith. But I was a man without clan or tribe among these people, while I had family and children living among them, so I sought to protect them through this favour.”

Then:

- Umar ibn al-Khattab

said:

“O Messenger of God, allow me to strike off his neck, for the man has become a hypocrite.”

But the Messenger ﷺ said:

“And what do you know, O ‘Umar? Perhaps Allah looked upon the people of Badr on the Day of Badr and said: ‘Do as you wish, for I have forgiven you.’”

(This story is lengthy; I have mentioned it briefly here. Its details are found in the Sīrah of Ibn Hisham.)

Victory and Honour on the Road to the Greatest Conquest

After the Prophet ﷺ prayed:

“O Allah, conceal all spies and news from Quraysh until we suddenly arrive upon them in their land,”

he began organising the army while victory overshadowed him and triumph accompanied him.

The Messenger of God ﷺ then departed for the Conquest of Mecca on the tenth of Ramaḍān in the eighth year after Hijrah with ten thousand Muslims. He mobilised all the Muhājirūn and Anṣār, and not one of them remained behind.

The tribe of:

- Banu Sulaym

and other Arab tribes had accepted Islam, and all the Muslims gathered to march with the Messenger ﷺ.

He appointed:

- Abu Dharr al-Ghifari

as his deputy in Medina.

Forces Participating in the Conquest of Mecca

Tribes	Number
Banū Sulaym	700 / 1000
Banū Ghifār	400
Aslam	400
Muzaynah	1003

Along with groups from:

- Tamīm,

- Qays,
- Asad,
- Juhaynah,
- and Ghaṭafān.

It is narrated from:

- Ja'far al-Sadiq

that the Messenger of God ﷺ travelled during Ramaḍān and broke his fast, commanding those with him to do likewise. Some hesitated, so he called them “the disobedient ones,” because he commanded them but they did not comply with his order.

Events Along the Journey

Location	Historical Event
al-Kadīd (between ‘Uṣfān)	The Prophet ﷺ broke his fast
Kurā‘ al-Ghamīm	He was informed that fasting had become difficult for the people, so he requested a cup of water, raised it publicly, and drank while the people watched
Naqab al-‘Iqāb	Abu Sufyan ibn al-Harith and Abd Allah ibn Abi Umayyah met him and accepted Islam
al-Juḥfah	Al-Abbas ibn Abd al-Muttalib met him emigrating with his family
Marr al-Ẓahrān	Narrated from Jabir ibn Abd Allah: “Avoid foul things, and the Messenger said: ‘Take the black-coloured one among it, for it is better.’”
Marr al-Ẓahrān	Narrated from Anas ibn Malik: “We startled a rabbit; the people chased it but failed to catch it, then part of it was sent to the Prophet ﷺ and he blessed it.”
al-Ẓahrān (Wādī Fāṭimah)	After a week the Muslims reached al-Ẓahrān and camped there
The Messenger ﷺ ordered every soldier to light a fire in order to display the army’s strength and cast terror into the hearts of Quraysh so that they would surrender humbly without conditions.	

Here I seek blessing by quoting what:

- Idris Imad al-Din

mentioned:

When al-‘Abbās ibn ‘Abd al-Muṭṭalib met the Messenger ﷺ at al-Juḥfah migrating with his family, he had previously remained in Mecca overseeing the water service, and the Messenger ﷺ was pleased with him.

When the Messenger ﷺ camped at Marr al-Zahrān, al-‘Abbās said:

“What an evil morning for Quraysh! By Allah, if the Messenger of God ﷺ enters Mecca by force before they come seeking his protection, Quraysh will perish forever.”

So al-‘Abbās rode the Prophet’s mule and went out, saying:

“Perhaps I may find a woodcutter, milkman, or traveller going to Mecca who can inform Quraysh of the Messenger’s location so they may come seek safety before he enters by force.”

That same night:

- Abu Sufyan ibn Harb,
- Hakim ibn Hizam,
- and Abd Allah ibn Abi Umayyah

had left Mecca scouting for information, because all news concerning the Messenger ﷺ had been concealed from Quraysh.

Al-‘Abbās said:

“As I rode the mule of the Messenger ﷺ searching for someone, I heard the voices of Abū Sufyān and Ibn Badīl conversing.”

Recognising Abū Sufyān’s voice, he called:

“O Abū Ḥanzalah!”

Abū Sufyān recognised him and replied:

“Abū al-Faḍl?”

Al-‘Abbās said:

“Woe to you, O Abū Sufyān! This is the Messenger of God ﷺ among the people. What an evil morning awaits Quraysh!”

Abū Sufyān replied:

“What can be done? May my father and mother be sacrificed for you!”

Al-‘Abbās said:

“By Allah, if he captures you he will strike off your neck. Ride behind me so I may take you to the Messenger ﷺ and seek protection for you.”

Al-‘Abbās brought him before the Messenger ﷺ and said:

“O Messenger of God, I have granted him protection.”

The Prophet ﷺ replied:

“Take him to your tent tonight, and bring him to me in the morning.”

The next morning he was brought before the Messenger ﷺ, who said:

“Woe to you, O Abū Sufyān! Has the time not yet come for you to testify that there is no god but Allah?”

Abū Sufyān replied:

“May my father and mother be sacrificed for you! How forbearing, generous, and kind you are. By Allah, I now know that had there been another god besides Allah, he would have benefited me.”

Then al-‘Abbās said:

“Woe to you! Accept Islam and testify before your neck is struck.”

So Abū Sufyān testified when he realised there remained only Islam or the sword.

Al-‘Abbās then said:

“O Messenger of God, Abū Sufyān is a man who loves honour and prestige. Grant him something.”

The Prophet ﷺ replied:

“Yes. Whoever enters the house of Abū Sufyān is safe. Whoever closes his own door is safe. Whoever enters al-Masjid al-Ḥarām is safe.”

When Abū Sufyān prepared to depart, the Messenger ﷺ told al-‘Abbās:

“Hold him at the narrow pass of the valley near the mountain so that the armies of God may pass before him and he may see them.”

Al-‘Abbās did so. The tribes passed one banner after another, and whenever a tribe passed, Abū Sufyān asked:

“Who are these?”

Al-‘Abbās replied:

“Sulaym,”

or:

“Muzaynah,”

until finally the Messenger ﷺ passed in the Green Battalion of the Muhājirūn and Anṣār, so heavily armed that only their eyes were visible.

Abū Sufyān exclaimed:

“Glory be to Allah! O al-‘Abbās, who are these?”

He replied:

“This is the Messenger of God ﷺ among the Muhājirūn and the Anṣār.”

Abū Sufyān said:

“No one possesses power against these. By Allah, O Abū al-Faḍl, the kingdom of your nephew has become tremendous.”

Al-‘Abbās answered:

“It is prophethood, O Abū Sufyān.”

He replied:

“Then indeed it is prophethood.”

When Abū Sufyān returned to Quraysh, he cried out loudly:

“O people of Quraysh! Muḥammad has come to you with a force you cannot resist. Whoever enters my house is safe!”

His wife:

- Hind bint Utbah

grabbed his moustache and shouted:

“Kill this fat cowardly fool! What a disgraceful scout for his people!”

But he replied:

“Do not let this woman deceive you. There has come to you a force beyond your power. Whoever enters the house of Abū Sufyān is safe; whoever closes his door is safe; and whoever enters al-Masjid al-Ḥarām is safe.”

Professor Ibrāhīm wrote:

“Muḥammad gave Quraysh no opportunity to prepare for war. Confident in divine support and the strength of the Muslims, he sought to surprise the enemy before they could organise

their defences. His aim was to conquer without bloodshed. Therefore he first ordered the people to prepare and only later informed them of the destination—Mecca—while urging haste so Quraysh would not discover the plan until too late.”

Among the greatest achievements of the Prophet ﷺ was the conversion of Abū Sufyān before entering Mecca. This contributed greatly to calmness, control, fear among the enemy, and victory without warfare or bloodshed.

Abū Sufyān had been among the foremost men who incited the polytheists against the Messenger ﷺ. Thus his acceptance of Islam and his public declaration that Quraysh had no power against Muḥammad’s army itself constituted a conquest and psychological defeat for Quraysh.

Likewise, allowing Abū Sufyān to witness the Muslim armies was an extremely sophisticated political act: it humiliated a man known for hidden hostility and cunning, compelling him to submit to the Prophet’s command even if unwillingly.

Granting honour through the declaration:

“Whoever enters the house of Abū Sufyān is safe,”

was also a psychological triumph over Quraysh and a gesture carefully suited to Abū Sufyān’s prideful nature.

This, by Allah the Magnificent, was among the greatest manifestations of victory and honour granted to the Prophet ﷺ and the Muslims under his blessed leadership.

Then:

- Idris Imad al-Din

said:

“Upon them on the Day of Conquest the circles turned;
had he not pardoned them, they would have been struck down.

A vast army came upon them with Muḥammad,
from whom they found neither refuge nor resistance.

Abū Sufyān disobeyed him until he saw them,
then submitted willingly, humbled and compliant.

‘Alī, Commander of the Faithful, destroyed
their noble warriors while the white swords flashed.”

Matters of the Manifest Conquest

He ﷺ entered blessed Bakka (Mecca), concerning whose sanctity God revealed:

“I swear by this city — and you are made lawful within this city.”
(Qur’ān 90:1–2)

This occurred on a Friday, the nineteenth day of the blessed month in the aforementioned year. It was also the day of the martyrdom of:

- Ali ibn Abi Talib.

On that day, ‘Alī عليه السلام shattered the idols atop the Ka‘bah, and on the day of his martyrdom he declared:

“By the Lord of the Ka‘bah, I have succeeded.”

A tent was pitched for the Prophet ﷺ at al-Abṭaḥ (al-Ḥajūn, near:

- Jannat al-Mualla).

He entered riding his she-camel al-Qaṣwā’ while reciting:

- Surah Al-Fath,

wearing a black turban whose ends hung between his shoulders, and he was not in iḥrām.

When the Messenger ﷺ reached Dhū Ṭuwā, he stood upon his mount wrapped in a red Yemeni cloak. He lowered his head in humility before God upon witnessing the honour God had bestowed upon him, to the extent that his beard nearly touched the saddle.

When the Messenger ﷺ advanced toward Mecca with the Muslim armies—whose strength and numbers God had exalted—the people of Mecca saw a force beyond their power and ability. They submitted, humbled themselves, sought pardon, and entered into peace.

The Messenger ﷺ entered Mecca with armies the Arabs had never before seen, fully armed such that only their eyes were visible.

The people fled into their houses and into the Sacred Mosque, shutting their doors while peering through cracks and openings at the Muslim army, which entered with heads held high.

The Muslims cried throughout Mecca, their voices splitting the sky:

“Allāhu Akbar! Allāhu Akbar!”

The Messenger ﷺ divided the Muslims into battalions upon entering Mecca and appointed a commander over each battalion, ordering each to enter through a designated route. They entered safely just as God had promised, and He never fails in His promise.

The Messenger ﷺ instructed the commanders:

“Do not fight except those who fight you,”

except for a small number whom he specifically named and ordered killed.

Entry Routes into Mecca

Direction	Army	Commander	Event	Banner/Slogan
Left flank — from the north, Muhājirūn upper Mecca		Al-Zubayr ibn al-Awwam	—	“O Banū ‘Abd al- Raḥmān”
From the south, lower Mecca	Aslam, Sulaym, Ghifār, Muzaynah, Juḥaynah	Khalid ibn al- Walid	Safwan ibn Umayyah, Ikrimah ibn Abi Jahl, and Suhayl ibn Amr gathered forces at al-Khandamah and fought briefly; around twelve or thirteen polytheists were killed before they fled	—
From the west	Anṣār	Sa'd ibn Ubadah	‘Umar heard Sa‘d carrying the banner saying: “Today is the day of slaughter; today sanctities are violated.” ‘Umar informed the Prophet ﷺ, who ordered ‘Alī عليه السلام to take the banner from Sa‘d and enter with it instead. Thus ‘Alī became the bearer of the Prophet’s standard in war and peace.	“O Banū ‘Abd Allāh” / “O Banū ‘Ubayd Allāh”
From the north near Mount Hind, east of Mecca	Muhājirūn	Abu Ubaydah ibn al-Jarrah	—	—

The Trustworthy One ﷺ—he concerning whom God said:

“This secure city”
(Qur’ān 95:3)

appeared clothed in manifest conquest and wrapped in mighty victory.

When he entered the valley that had once been the dwelling place of the descendants of:

- Ibrahim

near the Sacred House, he transformed the Arabian Peninsula and its religious and political centre, raising the banners of justice, equality, social harmony, and benevolence.

This conquest must have reminded him of a long and difficult past and a profound memory:

- how he had once departed as an emigrant bearing hardship,
- and how today he returned victorious through divine openings and conquests.

Indeed words themselves may fail to describe such joy and spiritual attraction.

Then the author quotes:

مُيَبِّئًا فَتْحًا لَكَ فَتَحْنَا إِنَّا

“Indeed We have granted you a manifest victory,
that Allah may forgive for you what preceded of your shortcomings and what follows,
complete His blessing upon you, guide you upon a straight path,
and grant you a mighty victory.”

(Qur’ān 48:1–3)

Quoted from the book:

- Al-Rasul al-Qa'id by
- Mahmud Shit Khattab

His Great Sermon ﷺ and His Noble Clemency

The Prophet ﷺ stood on the Day of the Conquest of Mecca with his back leaning against the Ka‘bah, holding the two rings of its door, while the people of Mecca and others gathered before him. (*Mukhtaṣar al-Āthār*, vol. 1, p. 271)

Quraysh assembled around the Ka‘bah awaiting the command of the Messenger ﷺ. What would he say to them—those who had harmed him, expelled him, fought him at Badr, Uḥud, and al-Khandaq, and obstructed his da‘wah?

At that moment, the Messenger ﷺ became the perfect living example of forgiveness and mercy. Though God had given him complete power over them, he pardoned them and abandoned punishment out of grace and noble forbearance.

Their voices burst into tears and their eyes overflowed when he forgave them. By this, he set for the world an example of noble character and magnificent pardon. One result of this forgiveness was that the people of Mecca—men and women alike—entered Islam.

Forgiveness When Possessing Power

After the conquest had been completed and the people gathered around the Messenger ﷺ, he looked upon those who had plotted to kill him, those who fought him at Badr, intensified their hostility at Uhud, besieged him at al-Khandaq, and tortured him and his companions.

Now they were entirely within his grasp:

- his command held authority over their necks,
- their lives depended upon a single word from him.

Yet despite all this, he looked at them with mercy and forgiveness and declared:

“Go, for you are free.”

Thus he became the supreme example for all humanity in nobility of spirit and forgiveness when capable of vengeance.

Preservation of Bloodshed

He also set an example in preserving life by commanding the military leaders not to shed blood unless absolutely forced to do so.

The effect of this policy was immense:

the Messenger ﷺ won the hearts of the people of Mecca, and the youth of Quraysh, their elders, and their women embraced Islam. Only a few remained opposed—those whose hearts had been consumed by envy and obstinacy.

The people pledged allegiance to the Messenger ﷺ. He sat near Qarn Masqalah while men and women, young and old, came to pledge faith and testify that there is no god but Allah.

When the Prophet ﷺ completed the pledge of the men, he began taking the pledge of the women while standing upon:

- Mount Safa.
- Umar ibn al-Khattab

sat below him and administered the pledge on his behalf.

He took their pledge:

- not to associate partners with God,
- not to steal,
- not to commit adultery,
- not to kill their children,

- not to fabricate slander,
- and not to disobey him in righteousness.

Then:

- Hind bint Utbah

came to pledge allegiance. The Messenger ﷺ turned toward some of those present and smiled, recognising her identity.

The Rarity of the Prophet's Decree to Kill Certain Enemies

The Messenger ﷺ commanded the leaders of the battalions not to kill except those who fought them, except for certain individuals whom he specifically named and ordered executed—even if found clinging to the curtains of the Ka‘bah—because of the severity of their crimes.

Many Muslims encountered some of these individuals whom they personally knew or had prior relations with, and some granted them protection. Others fled and hid themselves, knowing they had deeply harmed the Messenger ﷺ.

Among them was:

- Amr ibn al-As,

who had previously fled with several Quraysh men to Abyssinia.

‘Abd Allāh ibn Sa‘d

Among them also was:

- Abd Allah ibn Sa'd ibn Abi Sarh,

from Banū ‘Āmir ibn Lu‘ayy.

He was considered among the gravest offenders, and the Messenger ﷺ was especially angered against him. His name was among the first publicly declared for execution.

The Prophet ﷺ said:

“Kill him even if you find him beneath the curtains of the Ka‘bah.”

He had once accepted Islam and served as a scribe for revelation. When the Prophet ﷺ dictated phrases such as:

“Forgiving, Merciful,”

he would allegedly alter them to:

“Mighty, Wise,”

and similar substitutions. He later apostatised and joined the polytheists, claiming:

“I have revealed much Qur’ān from myself.”

Concerning him, the following verse was said to apply:

“And who says: ‘I will reveal the like of what Allah revealed.’”

He sought refuge with:

- Uthman ibn Affan,

who brought him secretly before the Messenger ﷺ and requested clemency for him.

The Prophet ﷺ repeatedly remained silent before finally pardoning him.

Afterward the Prophet ﷺ said to those present:

“I remained silent for a long time hoping one of you would rise and strike off his neck as I had commanded.”

They replied:

“O Messenger of God, had you only signalled to us.”

He replied:

“A prophet does not kill by gesture.”

al-Huwayrith ibn Nuqaydh

- Al-Huwayrith ibn Nuqaydh

had severely harmed the Messenger ﷺ and was among those marked for death.

- Ali ibn Abi Talib

encountered him and said:

“O enemy of God, you are here?”

Al-Huwayrith pleaded:

“Spare me, O son of Abū Ṭālib.”

‘Alī replied:

“May God not spare me if I spare you.”

Then ‘Alī killed him.

Miqyās ibn Ṣubābah

- Miqyas ibn Subabah

was captured in the marketplace and killed.

Sārah

- Sarah

was a singing-girl who had earlier come to the Messenger ﷺ in Medina after Badr and Uḥud because Quraysh had abandoned singing. The Messenger ﷺ honoured and supported her. But after returning to Mecca she resumed satirising him.

‘Abd Allāh ibn Khaṭal

- Abd Allah ibn Khatal

had accepted Islam, then killed a Muslim and apostatised. He was found and killed that day.

‘Ikrimah ibn Abī Jahl

- Ikrimah ibn Abi Jahl

fled to Yemen. His wife accepted Islam and sought protection for him, which the Messenger ﷺ granted.

The Two Singing-Girls of Ibn Khaṭal

Two slave-girls named:

- Qaribah
- and Fartanah

used to sing satirical verses against the Messenger ﷺ.

The Prophet ﷺ ordered them killed.

Qarībah was killed, while Fartanah fled and was later pardoned.

Protection Granted by Umm Hānī

- Ali ibn Abi Talib

entered the house of his sister:

- Umm Hani,

where he found two men from Banū Makhzūm who had been condemned but whom she had granted protection due to family ties.

When ‘Alī saw them, he drew his sword intending to kill them.

Umm Hānī stood before them and declared:

“O my brother, I have granted them protection.”

‘Alī replied:

“The Messenger of God ﷺ ordered them killed even if they were beneath the curtains of the Ka‘bah.”

She seized his hand—she was physically strong—and twisted it until she pulled the sword from him. She hid the two men inside a room and locked it, then went to the Messenger ﷺ.

When the Prophet ﷺ saw her, he welcomed her warmly and asked about her condition. She informed him of what happened.

The Prophet ﷺ laughed and said:

“We grant protection to whomever you have granted protection, O Umm Hānī.”

Then he summoned ‘Alī عليه السلام and smilingly asked:

“Did Umm Hānī overpower you?”

‘Alī replied:

“By the One who sent you with truth, I could not retain the sword until she pulled it from my hand.”

The Messenger ﷺ laughed and said:

“Had Abū Ṭālib fathered all people, they would all have been strong and courageous.”

Hind bint ‘Utbah

The Messenger ﷺ had ordered:

- Hind bint Utbah

killed because of what she did to:

- Hamza ibn Abd al-Muttalib.

When:

- Abu Sufyan ibn Harb

learned of this, he hid her until she came before the Messenger ﷺ alongside:

- Muawiyah ibn Abi Sufyan,

accepting Islam.

The Prophet ﷺ never killed one who came to him as a Muslim before capture, even if their blood had previously been declared lawful.

Another narration says she came disguised out of fear. After she accepted Islam, the Prophet ﷺ recognised her and asked:

“Hind?”

She replied:

“Yes—so pardon what has passed.”

Those Whose Islam Was Considered Weak or Politically Motivated

Among those described as “al-mu’allafah qulūbuhum” (those whose hearts were to be reconciled) were:

- Abu Sufyan ibn Harb
- Muawiyah ibn Abi Sufyan
- Hakim ibn Hizam
- Al-Harith ibn Hisham
- Suhayl ibn Amr
- Safwan ibn Umayyah
- Al-Aqra ibn Habis
- and others.

The Messenger ﷺ reconciled them through gifts and war spoils.

Reflections by the Author

- One of the defining qualities of the Prophet ﷺ is that he:

“does not speak from desire; it is only revelation revealed.”

- His announcement before entering Mecca, and his order not to kill except those who fought, while specifically naming only a few, combined mercy with severity.
 - This served as a warning to corrupt and evil individuals: they were entirely subject to his authority and he could do with them as he wished.
 - Had the Messenger ﷺ desired indiscriminate killing, he would not have needed to publicly specify names. Rather, naming them individually was itself a warning and awakening for all who secretly harboured corruption.
 - His later pardon of some among them demonstrated wisdom, reconciliation, gentleness, and the central authority of his command.
 - It also tested how completely the Muslims obeyed his command.
-

The Miracle of the Prophet ﷺ and the Conversion of Fuḍālah

While the Messenger ﷺ was circumambulating the Ka‘bah, a man named:

- Fudalah ibn Umayr

approached intending to kill him.

When he came near, the Prophet ﷺ asked:

“Fuḍālah?”

He replied:

“Yes, O Messenger of God.”

The Prophet ﷺ asked:

“What were you saying to yourself?”

Fuḍālah answered:

“Nothing—I was remembering God.”

The Prophet ﷺ smiled and said:

“Seek forgiveness from Allah.”

Then he placed his hand upon Fuḍālah’s chest, and his heart became tranquil.

Purification of the Sacred Sanctuary of God from Idolatry and Divining Arrows

Once the people became reassured and security spread among them, the Messenger ﷺ proceeded toward the Sacred House of God. He circumambulated it seven times.

At that time there were three hundred and sixty idols surrounding the Ka‘bah, fixed in place with lead.

The Messenger ﷺ began smashing and breaking them, and he ordered the Muslims to demolish every idol that the polytheists worshipped.

He also ordered that the walls of the Ka‘bah be washed from within to remove the painted images of:

- Ibrahim
- and Ismail.

He recited:

“Truth has come and falsehood has perished; indeed falsehood is ever perishing.”
(Qur’ān 17:81)

Among the major idols whose destruction he ordered were the following:

Idol	Description	Location	Incident	Destroyer	Date
Manāt	The oldest idol of the Arabs	On the seacoast near Qudayd	—	Ali ibn Abi Talib	Ramaḍān, 8 AH
al-Lāt	A square white stone with a shrine and custodians	al-Ṭā’if	Abu Sufyan ibn Harb hesitated to destroy it, saying “Alas for al-Lāt!”	Al-Mughirah ibn Shu'bah	Ramaḍān, 8 AH
al-‘Uzzā	A female deity worshipped through three acacia trees, with shrine and custodians	Wādī Nakhlah above Dhāt ‘Irq	When ordered destroyed, its custodian hung his sword upon it and fortified himself in the mountain. Khalid ibn al-Walid led those sent to demolish it	خالد بن الوليد with thirty horsemen	Five nights before end of Ramaḍān
Hubal	Made of red agate in human form	Inside the Ka‘bah	—	Sa'd ibn Zayd al-Ashhali	Late Ramaḍān

Various Arab tribes had worshipped idols inherited from earlier nations:

- Wadd for Kalb,
- Suwā‘ for Hudhayl,
- Yaghūth for Murād,
- Ya‘ūq for Hamdān,
- Nasr for Ḥimyar.

These were the same idols worshipped by the people of:

- Nuh.

God recounted their story in the Qur’ān:

“And they said: Do not abandon your gods, nor abandon Wadd, Suwā‘, Yaghūth, Ya‘ūq, and Nasr; they have led many astray.”

The Messenger ﷺ ordered all of them destroyed.

It is also said that he sent:

- Amr ibn al-As

to destroy Suwā‘, the greatest idol of Hudhayl.

The Messenger ﷺ saw idols atop the Ka‘bah and said to:

- Ali ibn Abi Talib:

“O ‘Alī, climb upon my shoulders and smash these idols upon the roof of the Ka‘bah.”

‘Alī replied:

“Rather, you climb upon my shoulders, O Messenger of God.”

The Prophet ﷺ said:

“O ‘Alī, if all the people of the earth gathered to lift me, they would not be able. So do what I command.”

‘Alī عليه السلام said:

“So I climbed upon the shoulder of the Prophet ﷺ, and he elevated me so high that had I wished to touch the sky and seize its stars, I could have done so.”

When ‘Alī reached the roof of the Ka‘bah, he cast the idols down and shattered them.

Then he felt shy before the Messenger ﷺ and leapt from the roof to the ground, landing safely upon his feet.

The Prophet ﷺ smiled and asked:

“What caused you to smile, O ‘Alī?”

‘Alī replied:

“O Messenger of God, I did not think I could leap from such a height and remain unharmed.”

The Prophet ﷺ answered:

“You ascended upon the shoulder of Muhammad and descended upon the shoulder of Gabriel.”

The dā‘ī:

- Taher Saifuddin

said:

The noble hosts of angels surrounded him in ascent,
And indeed you ascended upon a lofty shoulder befitting your immense honour.
You rose above the Sacred Ka‘bah,
Then cast down the idols of misguidance from the House of God.

This immense event is among the greatest affairs of the Supreme Conquest. I mention it seeking insight and illumination from the exposition of:

- Mohammed Burhanuddin

in the final section of this article:

“The Eternal Continuance of the Conquest of Mecca.”

Here it is also fitting to mention part of the answer given by:

- Taher Saifuddin

to a believer who asked about the propriety of:

- Ali ibn Abi Talib

placing his feet upon the shoulders of the Prophet ﷺ while ascending the Ka‘bah.

The questioner asked:

“Was this not disrespectful?”

The reply given was approximately:

“Consider this example: if one places a book upon another ordinary book, it may be disrespectful. But if one places a Qur’ān upon another Qur’ān, it is not considered disrespectful. Likewise, ‘Alī is Qur’ān and the Messenger is Qur’ān; therefore placing Qur’ān upon Qur’ān is not disrespect.”

The author also notes:

In *al-Ṣaḥīfah al-‘Alawiyyah* there appears a supplication of أمير المؤمنين عليه السلام cursing the “two idols of Quraysh.”

These stones had been, only hours before the Conquest of Mecca, objects of worship and symbols of shirk. Yet with the arrival of the Prophet ﷺ—caller to the oneness of the Lord of the Worlds—they became objects trampled beneath feet.

As God says:

“He made the word of the disbelievers the lowest, while the word of Allah became the highest.”

After the idols were shattered, their awe vanished from people’s minds. The world became illuminated by the testimony of faith. The remnants of jāhiliyyah and idol-rituals faded away. The regions became fragrant with the recitation of the Book of God, and the lands were beautified by the establishment of the Muḥammadan sharī‘ah.

Through:

- Muhammad
- and Ali ibn Abi Talib,

the heirs of:

- Ibrahim
- and Ismail,

the prayers were fulfilled:

“And when Abraham said: ‘My Lord, make this city secure and keep me and my sons away from worshipping idols.’”

Thus through their striving this city truly became:

“a secure city.”

Commemoration of the Prophet's Actions ﷺ from the Perspective of Jurisprudence

There is no doubt that through the person of the Chosen Prophet ﷺ religion and worldly life were illuminated, and through his guidance legal matters became clarified.

His speech is truth and his action is الحق itself.

If one reflects upon the Day of the Conquest of Mecca and the immense responsibilities borne by the Prophet ﷺ, one sees that despite carrying tremendous political and military burdens, he simultaneously clarified:

- the lawful and unlawful,
- legal rulings,
- and practical jurisprudence.

Minds fail to fully comprehend his station and words fall short of expressing it.

Fasting During Travel

The Prophet ﷺ departed from:

- Medina

to:

- Mecca

during Ramaḍān while not fasting, and he ordered those with him to break their fasts. Those who refused he called “the disobedient.”

It is narrated:

“He continued not fasting until the month ended.”

From:

- Abd Allah ibn Abbas:

“The Prophet ﷺ remained in Mecca nineteen days praying two rak‘ahs.”

The author notes that:

- Idris Imad al-Din

mentioned the jurisprudence of fasting and prayer during travel in connection with the Conquest because the صاحب الأمر in every age is the centre of history and the model for sharī‘ah and fiqh.

Ablution

It is narrated:

“The Messenger ﷺ used to renew his wuḍū’ for every prayer seeking extra merit, but on the Day of the Conquest he prayed all the prayers with one wuḍū’.”

This demonstrates the Prophet’s firmness during immense responsibilities—he did not require renewing wuḍū’ despite the magnitude of events.

Equality and Abolishing Tribal Pride

From:

- Muhammad al-Baqir:

The Messenger ﷺ delivered a sermon on the Day of Conquest saying:

“O people, Allah has removed from you the pride of jāhiliyyah and boasting about forefathers. You are all children of Adam, and Adam was from clay. The noblest among you before Allah is the most God-conscious. Arabic is not a father giving lineage, but merely a spoken tongue. Whoever is deficient in deeds will not be elevated by ancestry.”

Rulings Concerning Marriage and Fornication

From:

- Ja'far al-Sadiq

regarding the verse:

“The fornicator does not marry except a fornicator or polytheist...”

He explained that it referred to certain notorious prostitutes in pre-Islamic Mecca, including:

- Ḥabībah,
- al-Rabāb,
- and Sarah,

whose blood the Prophet ﷺ declared lawful on the Day of Conquest because she incited the polytheists against him.

A man once asked the Prophet ﷺ:

“What do you think of a woman who does not refuse the hand of one who touches her?”

The Prophet ﷺ answered:

“Divorce her.”

The man replied:

“But I love her.”

The Prophet ﷺ then said:

“Then keep her if you wish.”

Prostration Verses in the Qur’ān

From:

- Muhammad al-Baqir:

“If you recite a verse of prostration while seated, prostrate facing the qiblah. If you recite it while mounted, prostrate wherever you are facing.”

The narration cites the Prophet ﷺ praying voluntary prayers upon his riding animal while returning from Mecca toward Medina, linked to the verse:

“Whichever direction you turn, there is the Face of Allah.”

The Eight Rak‘ahs in the House of Umm Hānī

- Ibn al-Qayyim

said:

“The Messenger ﷺ entered the house of Umm Hānī, bathed, and prayed eight rak‘ahs there. People assumed it was the Duḥā prayer, but rather it was the Prayer of Conquest.”

Seeking Blessings from the Prophet ﷺ

It is narrated by:

- Ibn Uqbah

that after completing ṭawāf, the Messenger ﷺ stood near:

- Maqam Ibrahim,

called for water, drank from it, and performed wuḍū’.

The Muslims rushed to obtain the water from his wuḍū', pouring it upon their faces, while the polytheists looked on in amazement saying:

"We have never seen nor heard of any king reaching such devotion from his followers."

The author concludes that many narrations connected to the Conquest of Mecca became foundational legal proofs in fiqh:

- etiquette of ṭawāf,
- reverence for the Black Stone,
- the temporary permissibility of fighting in Mecca for the Prophet ﷺ,
- the principle that "a prophet does not kill by gesture,"
- and numerous other rulings.

Thus the Prophet's pure actions and radiant words became enduring juridical principles.

Finally, the author cites the verse:

"Not equal among you are those who spent and fought before the Conquest; they are greater in rank than those who spent and fought afterward..."

The author explains that God clarified the immense virtue of those who believed, spent, and fought before the Conquest of Mecca because it was among the greatest turning points in Islamic history.

The Prophet ﷺ also said:

"There is no migration after the Conquest."

This marked a decisive historical separation and contains profound indications and secrets.

The author explains that after the Conquest:

- Islam had become powerful,
- the religion of God had prevailed,
- and the meanings of jihād, sacrifice, migration, and faith themselves changed.

Thus the Qur'ān distinguishes clearly:

مِنْكُمْ يَسْتَوِي لَا

and

دَرَجَةً أَعْظَمَ أُولَئِكَ

meaning:

- they are not equal,
- rather those earlier believers possess greater rank.

This distinction arises through trials, hardships, precedence, and honour.

The Victorious Leader and Mercy to the Worlds ﷺ

Indeed, Allah sent Muhammad ﷺ to perfect noble character, and described him in His Noble Book saying:

“Indeed, you are upon an عظيم character.”

(Qur’an 68:4)

What Allah described became visibly manifest in his words and actions on the day of the Conquest of Mecca, such that it became an exalted example for the world in forgiveness and mercy. History scarcely knows a conquering leader—victorious over his enemies—who forgave and showed mercy as he did.

The corrupt people of Mecca had wronged him in his homeland, confined him in the valley, plotted against him with every scheme, fabricated lies about him, and subjected him and his followers to trials and suffering. Despite all these events, the Prophet ﷺ forgave whom he forgave, and what immense mercy he showed! Such mercy at this level can only come from one whom Allah sent as “a mercy to the worlds.”

- Among the greatness of his mercy was that he warned Quraysh beforehand.
- Among the greatness of his wisdom was concealing the military preparations so that bloodshed might be avoided.
- Among the nobility of his character was pardoning Ḥāṭib for his mistake, in honor of his early acceptance of Islam and his striving at Badr.
- Among the praiseworthy aspects of his conduct was supporting the oppressed, such as Khuzā‘ah, fulfilling his promise to aid them.
- Among the qualities of his noble temperament was that he reproached his commander Sa‘d when he perceived in him an outburst of harshness, and ordered the banner taken from him as discipline. He said:

“Sa‘d has spoken falsely. Rather, this is a day on which Allah will honor the Ka‘bah, and a day on which the Ka‘bah will be clothed.”

This was also a lesson for Muslim commanders: that ignoble conduct does not befit them—not even in speech alone.

- Among the beauty of his actions was his disavowal of Khālid's conduct when he sent him to Banū Jadhīmah.
- And among the loftiness of his leadership was his saying to the Anṣār when he sensed what they felt in their hearts:

"Your life is my life, and your death is my death."

The Conquest of Mecca: A Conquest of Morality and Mercy

"The Conquest of Mecca was a conquest of ethics and mercy. Rarely in human history do we find a victory comparable to the Conquest of Mecca in the magnificence of its morals and the loftiness of forgiveness within its events.

It was the day of supporting the oppressed, the day of loyalty and righteousness, the day of Mecca's honor, and the day of empowerment.

Scenes of noble character and beautiful virtues crowded this day until the student of the Prophetic biography becomes certain that the nurturing environment of Dār al-Arqam had borne its fruits, ripened its harvest, and come alive in the behavior of the Companions on the day of the conquest—the Prophetic lessons in creed and character upon which the best generation had been raised.

On the day of the conquest, we did not hear:

- of a Muslim violating a woman's honor,
- or stealing property,
- or demolishing a house,
- or ruining crops,
- or killing unjustly,
- or terrifying a child.

May Allah be pleased with them—they were like living Qur'ans in human forms, moving through the streets and alleys. These godly men moved throughout Mecca with wisdom, spreading justice and truth. Islam spread through their character like the rays of the sun or the fragrance of musk.

Each one of those noble Companions on the day of conquest was like a lion in the streets: criminals fled from him, while the one sitting broken in his house, and the worshipper in the Sacred House, felt secure because of him."

General Amnesty at the Height of Power

And what of the general amnesty that thinkers throughout history have spoken so extensively about? In it were clear lessons in morality on the day of the conquest.

Washington Irving, in his book *Life of Muhammad*, commenting on the decision of general amnesty, said:

“The conduct of the Messenger [peace be upon him] after the conquest of Mecca showed that he was a Prophet sent by God and not merely a victorious leader. He displayed mercy and compassion toward his people despite being in a position of strength. He crowned his success and victory with mercy and forgiveness.”

Émile Dermenghem also said regarding his final victory:

“Muhammad demonstrated a greatness of soul rarely matched in history. He ordered his soldiers:

- to spare the weak, the elderly, children, and women;
- warned them against demolishing houses;
- against looting merchants;
- against cutting down fruit-bearing trees;
- and ordered them not to unsheathe swords except in unavoidable necessity.

We even see him reprimanding some of his commanders and materially correcting their mistakes, saying to them: ‘One single soul is better than the wealth of many conquests.’”

أمير المؤمنين مولانا علي عليه السلام

The role of أمير المؤمنين مولانا علي عليه السلام on that day was immense and magnificent. He:

- conveyed Sūrat al-Barā’ah and the warning to Quraysh,
- was sent to retrieve the woman carrying Ḥāṭib’s letter,
- was ordered by the Prophet ﷺ to take the banner from Sa’d,
- killed al-Ḥuwayrith, whose blood the Prophet had declared lawful,
- was sent to Banū Jadhīmah to investigate after Khālīd unjustly shed their blood,
- and was lifted above the Ka‘bah to destroy the idols.

Despite all this, when the Messenger of Allah ﷺ left the custodianship of the Ka‘bah with ‘Uthmān and the office of providing water to pilgrims with al-‘Abbās—while these two

boasted over مولانا علي عليه السلام—Allah revealed verses concerning him, declaring the greatness of his rank above them and above all others, accepting his sublime services.

Does one such as this master need the honor of custodianship, when Allah opened for him the doors of the Ka‘bah miraculously? How could verses not be revealed concerning one whose actions were devoted entirely to pleasing the Prophet ﷺ, sacrificing himself patiently in his cause?

“Do you make the providing of water to the pilgrims and the maintenance of al-Masjid al-Haram equal to one who believes in Allah and the Last Day and strives in the path of Allah? They are not equal before Allah, and Allah does not guide the wrongdoing people.

Those who believed, emigrated, and strove in the cause of Allah with their wealth and lives are greater in rank before Allah, and they are the successful.”

(Qur’an 9:19–20)

In this is a lesson for those engaged in the service of the Da‘wah: how they should sacrifice themselves in the service of مولانا المفدى ط ع, just as سيدنا طاهر سيف الدين رضي الله عنه said:

“This servant of yours, O sons of Tāhā,
Has remained occupied throughout life in your service alone.

Accept from him what he strives for in your religion,
And grant him through you his hopes and aspirations.”

The Conquest of Mecca is Eternal in Continuity

The Conquest of Mecca was among the greatest conquests of Islam. This victory and triumph was a magnificent divine gift to His Prophet ﷺ, as Allah the Exalted states:

“Indeed We have granted you a clear victory,”
and:
“And Allah will grant you a mighty victory.”

Here I wish to present, drawing inspiration from two blessed verses of Sayyidna Muhammad Burhanuddin (may Allah elevate his rank), from his blessed poem in the Eid al-Fitr greetings of 1430 AH:

“Allah singled him out with a matter, when by uprooting the idols from the House he stood
From the back of Tāhā he rose high and higher
On the wings of a spirit descending with a smile”

He also said in his blessed poem recited in Najaf al-Ashraf at his noble shrine:

“O time, by the back of the Prophet he rose
Above the House, facing it from above”

Drawing insight from both, I swear to clarify the meaning of “The Conquest of Mecca is Eternal in Continuity” in two points:

1. The affairs of the noble saints of Allah (peace be upon them) in breaking idols
 2. The lofty lessons found in the smile of the Commander of the Faithful (peace be upon him)
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The Affairs of the Noble Saints in Breaking Idols

Among the greatest miracles of the Prophet ﷺ and his successor (peace be upon them) during the Conquest of Mecca was the miracle of breaking the idols of the Ka’bah. These idols and sacrificial arrows had existed there since ancient times. Their polytheism corrupted worshippers and ruined lands.

However, due to the great power of the idol worshippers and fear of their harm, the forefathers of the Messenger ﷺ and the pure Imams (peace be upon them) chose silence, as mentioned by Sayyidna Muhammad Burhanuddin (may Allah elevate his rank) in the blessed decade of 1426 AH:

(He explains in vernacular Arabic/Urdu speech):

At the House of Allah, if someone tried to remove the idols, no one could succeed because of the strength and devotion of the people. The polytheists were numerous and powerful, and any action could lead to great turmoil. Therefore, the forefathers of the Prophet ﷺ remained silent — wisdom required it. Even the ancestors of the Prophet ﷺ remained silent until Allah’s command manifested through the Prophet ﷺ.

There is no surprise that the breaking of idols from the Ka’bah was a great miracle. As a result of this conquest, the foundations of shirk were shaken. The destruction of idols was visible both outwardly and inwardly, as explained by Sayyidna Muhammad Burhanuddin (may Allah elevate his rank):

He points to the greatness of intention:

“Look at how elevated intention is — the intention of a believer is greater than his action.”

The Messenger of Allah ﷺ placed his blessed foot at the Ka’bah and entrusted ‘Ali (peace be upon him) with breaking the idols.

He also said:

“The Messenger of Allah taught me a thousand doors of knowledge, and from every door a thousand doors opened for me.”

And he clarified:

Outwardly and inwardly, truth was manifested. The idols were removed, and the House of Allah was purified.

Qur'anic References

Allah the Exalted refers to idols and their destruction in the stories of the prophets:

Story of Musa (peace be upon him):

“And We took the Children of Israel across the sea, and they came upon a people devoted to idols. They said: O Moses, make for us a god like they have gods. He said: Indeed you are an ignorant people.”

Story of Ibrahim (peace be upon him):

“By Allah, I will surely plot against your idols after you turn away. So he made them into pieces except the largest of them, so that they might return to it...

They said: Who has done this to our gods? He is indeed among the wrongdoers...

They said: We heard a youth mention them; he is called Ibrahim...

They said: Bring him before the eyes of the people...

He said: Rather, this one, the biggest of them did it...

So they returned to themselves and said: Indeed you are the wrongdoers...

Then they were turned upside down...

He said: Do you worship besides Allah what does not benefit or harm you?

They said: Burn him...

We said: O fire, be coolness and peace upon Ibrahim.”

Silence of the Imams and Divine Wisdom

There are two narrations that explain the silence of the pure Imams (peace be upon them) as divine wisdom and divine delay until the manifestation of the Prophet's mission at the Conquest of Mecca.

The first narration shows that Imam Ali (peace be upon him) was free from shirk from childhood.

It is said that when he was a child, Abu Jahl once came and rubbed dirt from idols on his eyes. Imam Ali struck him, and his face turned backward.

The second narration explains his early purification from shirk:

It is narrated that before migration, Abu Talib would give milk from sacrificial animals intended for idols, but Imam Ali would drink it on the way and instead defile the idol itself,

refusing participation in idol worship. When Abu Talib learned of this, he accepted it and said nothing, recognizing divine wisdom.

Thus, Allah prepared him for his role as supporter of the Prophet ﷺ.

Even if polytheists placed idols around the Ka'bah, the House of Allah would never become a house of idols. It remains the eternal center of monotheism.

Historical Continuity of Idol Breaking

The silence of the forefathers of the Prophet ﷺ outwardly did not mean abandonment of truth. Rather, the mission of Ibrahim (peace be upon him) remained alive.

For example:

- Abdul Muttalib's supplication during the Year of the Elephant
 - The miracle of the Ababil birds
 - The discovery of Zamzam
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Saints of Allah and Breaking Falsehood

From the lives of the saints, it becomes clear that they are inheritors of the Prophet's mission in breaking idols and falsehood.

Thus, the Conquest of Mecca is not a one-time event, but an eternal reality continuing through the saints of Allah.

Imam al-Mu'izz and Idol Destruction in Sindh

It is appropriate here to mention Imam al-Mu'izz (peace be upon him), who destroyed idols in Sindh through his da'i Hamid ibn Shayban.

According to al-Qadi al-Nu'man:

- A great idol worshipped like the Ka'bah was destroyed
- Its worship was abolished
- Its remnants were removed
- Islam was established in that land

The idol was destroyed and sent to Imam al-Mu'izz, and false worship ended.

Narration of the Mission of Da'i Abdullah

Another narration describes Da'i Abdullah in the time of Imam al-Mustansir:

He studied Brahmanical texts, debated their falsehood, and proved the truth of Islam.

A miraculous iron elephant idol was believed to float in the air. It was held up by magnetism. When its secret was revealed and the magnet removed, it fell, proving the deception.

The king and people accepted Islam after witnessing truth.

Modern Continuation of this Legacy

It is mentioned that the present Da'i of the time, Sayyidna Muhammad Burhanuddin (may Allah elevate his rank), continues this legacy by:

- Reviving Islamic monuments
- Restoring historical truth
- Removing distortions attributed to Islam
- Rebuilding religious heritage sites

For example, the restoration of Masjid al-Anwar and the removal of false structures was completed in a short time, seen as a divine sign.

Imam al-Hakim bi-Amr Allah and False Accusations

It is mentioned that Imam al-Hakim was falsely accused historically of claiming divinity. The Da'i clarified this distortion by reviving Masjid al-Anwar and demonstrating his servitude to Allah.

Sultan al-Da'wah Tahir Sayfuddin

It is also mentioned that Sayyidna Tahir Sayfuddin (may Allah have mercy on him) refuted accusations regarding Imamate and established the chain of divine authority (nass), proving continuity of truth.

The Lofty Lesson of the Smile of Amir al-Mu'minin (peace be upon him)

Sayyidna Muhammad Burhanuddin (may Allah elevate his rank) stated:

When Imam Ali (peace be upon him) was at the Ka'bah removing idols, the Prophet ﷺ said:

“O Ali, why do you not smile?”

Then the Prophet ﷺ prayed:

“May Allah keep your teeth smiling always.”

The narration continues:

At the moment of breaking idols, Jibril descended, and divine support surrounded him.

Despite the height of the Ka'bah walls, Imam Ali climbed and performed the purification. This shows his exalted rank.

Ethical Lessons from the Conquest of Mecca

From this conquest, we derive:

- Supporting the oppressed
 - Helping those in distress
 - Spreading Islam
 - Fighting shirk intellectually and practically
 - Ensuring public safety
 - Teaching forgiveness after victory
 - Showing kindness to enemies
 - Strengthening certainty
 - Exercising patience
 - Upholding justice
 - Obeying divine command
 - Complete trust in Allah's relief
 - Maintaining inner grief with outward kindness (“smile on face, sorrow in heart”)
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Connection with Imam Husayn (peace be upon him)

The text then connects the Conquest of Mecca with Karbala:

- Despite the Prophet's mercy at Mecca, his family was later oppressed
- Imam Husayn sacrificed himself to revive Islam

- The Ka'bah metaphorically mourned his suffering
- His martyrdom elevated the testimony of faith

It is also mentioned that Imam Husayn (peace be upon him) smiled at the moment of martyrdom, and Imam Ali al-Asghar smiled at his martyrdom — indicating divine victory even in tragedy.

Conclusion

All praise belongs to Allah, Lord of the worlds. Peace and blessings upon His Prophet, his pure progeny, and their righteous successors and missionaries.

May Allah prolong the life of our master until the Day of Judgment.
