

FIQHIYYAT-E-SEERAT (Sulah hudaibiya and Conquest of Mecca) “In the light of Seerat-un-Nabviya of Allama Ibn-e- Kathir”

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ABSTRACT

Seerah is the topic which started during 1st hijra, from that time till now there are several books written on this topic, there is no such personality in history rather than Prophet Muhammad (ﷺ) whose biography from his birth to till his death is preserved in such a manner that any aspect of his life is not hidden, there was no such personality in history who was praised to such an extent. There are so many books on seerah of Holy Prophet (ﷺ) but the one which was written by Allama Ibn-e-Kathir is unique among them, during his era there are too many books on Seerah al Nabviya ,but his command on hadith and fiqh made his work unique among others, he added authentic Ahadith and narrations in his book and included such points which remained hidden from other authors. His book consist of 4 parts, and also includes fiqh-ul-seerah, which shows his great command over fiqh (Islamic jurisprudence). The work of Ibn Kathir helps in deeply understanding of seerah. Main topics of this article are:

- 1 .Narraton of the Seerat Compilation
- 2 .Narration of the Fiqh-ul- seerah beginning.
- 3 .Allama Ibn e Kaseer and Fiqh-ul-seerah
- 4 . Points obtained from Hudaibiah reconciliation and Makkah Conquest.

KEYWORDS: fiqhiyyat-e-seerat, Seerat-un-nabviya, by Allama Ibn-e- Kathir.

INTRODUCTION

The Seerat e Nabvi pious life of the Holy Prophet(ﷺ) after being accumulated , kept on passing from different stages. In each stage there comes such a group of selfless persons who gave their effort and curiosity In the first century Hijra, the aim of all the Muslims was merely Seerat-e-Nabvi (The pious life of the Holy Prophet(ﷺ))

And the Ahadees were being collected by the Tabeien who remained with companions of the Prophet(ﷺ). Urwah-bin-Zubair(r.a) then after his death, 124H , after him ibn e Ishaq(r.a), came and he performed a historical deed in chapter of Seerah, After Ibn-e-Ishaq , came Waqidee(r.a) who perched their flags in the chapter of Maghazi.

Ibn -e- Ishaq (r.a) and Waqidee (r.a) gave birth to death new experiments in the biography of the holy Prophet(ﷺ)'s pious life, in which new topics were brought under discussion , In these new topics , the most innovative deed was bringing the arguments of the Prophethood(ﷺ). The hero of this task was Abu Bakar Al -Baihaqi(r.a), who was the author of Dalail-un-Naboovah-wa- Mahrifat-ul-Ahwal-al-Shariyah. This book is not only about the arguments; rather it covers all the aspects of “Seerat”

In the fifth and sixth century Hijri a group of the religious Philosopher appeared along with Imam Al - Baihaqi(r.a) who individually wrote Ahadees from different points of view, as Abu- Naeem Isbahani(r.a), Imam Baghvi(r.a) And Imam Ibn- e -Jauzi(r.a) etc ...similarly different writings appeared in Spain which presented by the various religious scholars.

These book, from the historical point of the view were particularly fixed for the Seerat Pious life of the Prophethood(ﷺ), E.g the Jawam-Al-Seerah of Imam Ibn e Hazam(r.a), Al-Durrar of Ibn Abdul Barr(r.a) And Al Shifaa Of Qazi Ayaz(r.a) . In 5th and 6th century of hijrah the writing of the Eastern scholars like , Imam – Al Baihaqi(r.a), Imam Al Baighvi(r.a), Ibn-e-Jauzi(r.a) and western scholars are like Qazi Ayaz and Ibn e Al Muqri(r.a) were appointed.

In the 8th century hijri, a group of religious scholars, researchers and authors of encyclopedias, appeared. As Allama Zahabi, Ibn Qaiyam and Ibn e Kathir etc. They got unique Position on the basis of their

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educational potential and power. Their warm attachments with ahadith made them prominent then others to write the Hadith from different angles to understand, to judge and the force to memory, were all these factors which forced them to compete, the seerah after minute checking. In these events, A researcher is definitely influenced by the hard work of Allama Ibn-e-Kathir book “Al-Bidayah-wl-Nihayah”.

It seems to us that he took the Ahadees from their actual pall rooms then he checked from their authentication and benefited from the all previous . Allama Ibn-e-Kathir was not unknown scholar, un popular historian and was not the owner of weak intention, rather he appeared as such a religious scholar who worked on a number of knowledges, his many books were famous out of which , his books Ibn e Kathir and his books of history, Al- bidayah-wl-Nihayah are still famous until now. As a number of scholars have been writing about him, the same things is motivating us to write about him.

Start and Explanation of Term “ Fiqh-ul-seerah”.

In the 20th century Hijri, the people of seert, gave the name of a new term, Fiqheyyat-e-Seerat to the lesson order, points and the matters of Shariya related to the events seerat-un-Nabviya .

In addition, after word a number of authors of seerah attached their writing with the same term, and each author explained in his own way, some called it fiqh-us-seerah and same termed it as seerat-un-nabviya, some called it Al-Mustafad Min Ahdaas-al-Seerat-un-Nabviya etc ...

in the urdu terminology it is known as mutalia-e-seerat (studying life of the Prophet) (ﷺ) thought it seemed a bit difference of the people of seerat in the explanation of their term but they all are agree on the same way (as look), and each another adopted this way of the analyses the book of seerah before 20th century , they contained the shariah matters with a sequence . As Jawam Al Seear of Ibn e Hazam, Al durar fee Ikhtisar-Al-Mazghazi-wal-seear by Ibn abd-ul-Barr, and Al Rauz-ul-Anf of Imam Sohaili, Zaad-ul-Maad of Allama Ibn e Qaiyam(r.a).

A number of such books were written on this style and those books had the same mode and in which, the events of seerah have been detailed.

Fiqh-ul-Seerah sense is not that by presenting the events of seerat in detail and with augments or only discussing the historical detail of seerah . The lesson must be made clear which is hidden, the benefits, teachings and lesson hidden in the seerah must be lighted, The name of their efforts is Fiqh-ul-Seerah.

Dr Ahmed Muhammad-Al-Aleemi, writes:[1]

Our some Seerat Authors, named the book of seerat Fiqh-ul-Seerah and included in the lessons and then explained it recording to their own sense and wisdom.

Some writers of the seerah, named the book of seerat Fiqh-ul-Seerah and discuss the things, or passing the life of under the indication , some authors discuss , the advice of the guidance , for Jihad etc .

.Allama Ibn e Kaseer and Fiqh-ul- seerah:

Allama Ibn e Kathir family name abu-ul-fida, tittle imad-ul-deen, by race Qureshi by religion al shaafi, full name abu-ul-fidaa imad-ul-deen ismail umar bin kathir bin zou bin kathir al shaafi . He was the resident of basra but he was brought up in Damascus. Imam Ibn-e-Kaseer was born in the central town of Basra on the eastern side of Damascus in 700 or 701 hijri . [2]

When Imam Ibn-e-Kathir (r.a) died at that time he had become blind and he was died on Thursday, 24 shaban 774 hijri in the age of 74 years. [3]

Muhaddiseen’s point of view is that the last book on seerah of Allama Ibn-e-Kathir was consisted on 4 volumes. Allama Ibn-e-Kathir was very great Scholar of Hadith, Philosopher and historian.

His tafseer Ibn-e-Kathir has a prominent place in art of Tafseer , Similarly in the history his writing Al Bidayah-wal-Nihayah has a unique position, Actually he wrote As Seerat-ul- Nabiva comprising on 4 volumes . After that he made a complete history which is known as Al Bidayah-wal-Nihayah. [4]

Allama Ibn-e-Kathir(r.a) made efforts in the seerat-ul-nabviya, to make comparison. He is of the opinion that baseless traditions should be neglected to narrate the weak traditions separately and mistakes of other narrators must be pointed out.

Allama Ibn-e-Kathir(r.a), when started compiling writing of seerat-ul-nabviya before him all the models of past were present there. He collected all traditions, which were considered authentic. Then he narrated the habits and traits of the Holy Prophet(ﷺ) in the end .Since Allama Ibn-e-Kathir himself was a big teacher and compiler of the Hadith therefore where came anything considerable from the hadith’s point of view he made attention of others . Besides that he was a great jurisprudent. So in his book there is a lot material on the jurisprudence of the seerat and it is very vast.

In his book Al seerat-ul-nabviya there is a number of such places in which he inducted, such decrees and lessons which are clear proof of his Tafseer, Hadith, Jurisprudence and seerat (the life of the Prophet (ﷺ)). [5] In the following a few matters and lessons are discussed which are related to Seerat. Some of such extractions are as under.

Lessons of the Seerat, related Hudaibiyah reconciliation.

Hudaibiyah reconciliation brought a possibility of clear victory for the Muslims. It was the decision of ALLAH almighty that this time there should be no war between Muslims and Non-Muslims because:

- Entering the Muslims with swords (weapons) meant bloodshed of a lot of men.
- Weak Muslims present in Makkah could be killed by Muslims who hid Islam in their heart due to fear of their nation. This thing was already in the knowledge of Allah almighty that the people who are stopping the holy Prophet and his companions from Masjid E Haram, very soon Allah will open their hearts for Islam. ALLAH will make conquer many countries by their hands. These people will convey the message of ALLAH to the people and would show the path to the detracted. [6]
- **Opening the Ahraam of Umrah and suggestion of Umm e Salma:**
This event indicates a number of wisdom for example the:
- **opinion of woman:**
Opinion of Umm-e-Salma was correct and scared. She understood that companions of the Prophet were thinking that the order which holy Prophet (ﷺ) gave them to take off Ahraam, was only relaxation for them, whereas Holy Prophet(ﷺ) himself would be in Ahraam. Therefore Umm-e-Salma suggested that they themselves they should open their Ahraam, so that their confusion may be finished. From this we can get clear proof if a woman, with god thought, and positive views, give consultation, her consultation must be accepted. [7]
- **Difference between saying and action :**
Holy Prophet(ﷺ) ordered three times to do a thing before him there was a great companion of the prophet in spite of that no one acted upon the order of the prophet but when holy prophet adapted practical aspect by um-ul-Momineen, the purpose was solved at once in a such matters, practical model is proved very useful. [8]
- **Good luck and Bode is forbidden:**
When Sohail bin umar came to holy Prophet for negotiations, holy prophet(ﷺ) seeing him said:
سهل امركم [9]
Your task has become easier .
and here the reasoning of good luck are found and it is not bode. Because we have many references from the Holy Prophet. He (ﷺ) said:
لا طيرة وخيرها الفال
Bode has no fact and good luck is better among such things.
The companions requested. O Prophet of Allah , what is Faal (Good luck)?
Holy Prophet answered:
الكمة الصالحة يسمعا [10]
The good word which some body listen among you.
Difference between luck and bode is that thinking for good Luck from ALLAH, bode is un liked . [11]
- Bode was discussed before holy prophet(ﷺ) that was said:
احسنها الفال ولا ترد مسلما فاذا راى احدكم ما يكره فليقل :اللهم لا ياتى بالحسنات الا انت ولا يدفع السيئات الا انت ولا قوة الا بك [12]
among them is good luck is better A bode may not stop some body from his task , if a person see anything not liked, he should say like this O Allah nobody can bring any good luck except you and nobody can stop any evil except you . Allah! only goodness can be obtained through your help and one can not be saved from any sort of evil except from your help.
- **The person is disbeliever who considered the stars effective in the following of rain says:**
hazrat Khalid johani that it rained in the right of hudaibiyah. After that we offered prayer behind the Holy Prophet(ﷺ) . Holy Prophet(ﷺ) after being freed from the prayer , said !

هل تدرّون ما ذا قال ربكم ؟

Do you know what, your Lord said?

He said Allah and his Prophet know well, so he said. Allah Al mighty said among the men some were ,who were in the morning with faith on me and some others, became dis believes ,the one who said, it rained with the mercy of Allah, he was with faith and mercy of ALLAH and he is denying the effect of stars, and who said it rained through starts, he who said it rained though the starts, he is disbeliever , and believes in the stars. [13]

The Paganism discussed in the verse according to the scholars can be one from the following two kinds. Paganism of belief or paganism of blessing. The person who says that rain fell due to such star and he believes that star is effective in the following of rains , such a person adapted such a paganism which expels him from Islam .

Imam Shafi says! the person says that person says that this rain falls on the base of such and such stars , his saying this is on the way of ignorant people such belief is polytheism as said the holy prophet(ﷺ) .

Because the word "نوء" came in the Ahadith for the time and itself is a creature. Who for himself or for any other is not the owner of anything. So the person who says that, it rained on reaching a star on a certain places it is not dis believe. but I do not like such things . [14]

▪ **Matter of obtaining sacredness from the belongings or things of the virtuous people.**

Hazrat urwa-bin-Masood, discussed the merits of the companions of the prophet(ﷺ) he says, by God, holy prophet(ﷺ) whenever spitted, it was received in the hands of companions. The person used to apply that spittle on his body and face. And everybody tried to take his water from which holy prophet(ﷺ) mad ablution even, they could fight with one another to obtain this water. [15]

Imam Shatibi , says while commenting on the hadith apparently , it seems from these or such follower of Sunnah of the prophet . Then it is correct using his used articles, the sacrament must be obtained from the remaining water of his ablution His spitted must be axed and health recovery sahifa must be obtained from his other memorials .

But before us , there is an absolute reasoning against this that after the death of holy Prophet , so such event occurred regarding any companion of the Prophet . After him there was not anybody superior to Hazrat Abu bakar , Nr the people did such thing with hazrat Umar , Hazrat Usman and Ali [R.a] Rather the following seat and Sunnah in saying and actions. The companions followed the holy Prophet in reality, It was conflux from then on giving up such matters. In the end, they say that this sacrament must not be made around to common people of discipline. [16]

▪ **Tale of Hazrat e Kaab bin ujah and befalling of the verse of ransom:**

In Hudaibiyah , Holy Prophet came to hazrat kahab at that time lice were following of his head . Then holy prophet said:

"ايونيك هوامك"

do your lice hurt you ?

He said : yes . then Holy Prophet said him to:

"فاحلق راسك" [17]

cut your hairs .

Then this verse befell:

فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامٍ مَسْكِينٍ [18]

however whoever is sick among you or he has any uncomfortable ness in his head then he has to pay the ransom , whether he fasts , pays almoner or sacrifice.

verses of surah Baqarah are giving clarification of such person who have problem (pain) in their head . Though this verse befell about Hazrat Kahab bin hijrah , but it is implication is for each Muslims who is passing from such condition .

▪ **Order of the offering prayers in residences:**

Narrated by Abu Maleah , one night , it was raining heavily , I went towards the mosque , when I came back made the door open , my father said , who are you I said Abu Maleah , He said we were with Holy Prophet with on the day of hudaibiyah , it rained but too little that even soles of our shoes were not wet , but that it was announced by the man on the order of Holy Prophet:

صلو في رحالكم [19]

Offer prayer in your residence.

▪ **Decree about the left over prayer:**

Any person who slept in the time of prayer or forget to offer the prayer , he must offer the prayer , no sooner , he remember although , the time of prayer might have passed Muslims kept on sleeping in fajar prayer on returning from hudaibiyah , their Muazzin, Bilal also could not wake up . They woke up by the heat of sun they offered the prayer. [20]

▪ **Terms and conditions of recompilations:**

Respected Imam and worthy scholars have taken the argument of agreement between Muslims and fighters not fighting for a period of hudaibiyah reconciliation, weather this reconciliation was by wealth or without wealth, Medina reconciliation is without money. In short reconciliation by praying the money would be better. But the majority it is not correct if reconciliation is made paying the money by the Muslims because in this there is disgrace of Muslims, and also for there is no reasoning in the Quran and Sunnah . , However in such situations it is possible, when it was needed and without it was impossible. e.g : the fear of death , or imprisonment , in such situations reconciliation is legal , as Jiziya is possible for prison .

Imam Shafi , Imam Ahmed and many other scholars are all of the opinion that reconciliation must be only for the limited periods and its maximum periods must be ten years because Holy Prophet reconciliation with Qureish for the such period in the year of Hudaibiyah [21]

Imam Abu Hanifa is of the view that it depends on the opinion of imam, he can reconcile for more than 10 years if he think it better. [22]

In the light of Hadith, the statement is authentic, however if it is more better to reconcile for more than 10 years , that agreement can be renewed as : According to the opinion of Imam Shafi According to the some latest Scholar one of the opinion [23] that making agreement of reconciliation for ever above corrected and they obtain support of this decrease of all mighty Allah:

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ فَإِنْ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَالْقَوَا إِلَيْكُمْ السَّلْمَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا [24]

Except those who belong to that nation with whom your reconciliation agreement has been done or who come to you in this positions , that they are un willing to the fight with your or with their nation .And If Allah willed , you were overcome by them and they would certainly fight with you , so if these people part from you and not fight with you and send to you the message of reconciliation , then Allah does not show you any way (path) to fight on the base of this quotation

. It is actual that relation of Muslims with non-Muslims is based on reconciliation and not on the war and jihad has been ordered for the protection of the Muslims . [25]

But the statement is rejected on the base of following argument:

1. Advocates of this quotation had already stated that scholars are agree on this reconciliation with the enemy must necessarily for the fixed duration and reconciliation pact is not correct forever . After copying this quotation themselves one opposing it.
2. It verse from which the argument has been taken is cancelled all mighty Allah says :

فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ [26]

Then Kill the non-believers after passing the month of respect , where ever you find them , arrest them , surrender them , and sit on every place to kill them , If they spent and start offering prayers and paying zakat , then leave their paths . Certainly Allah is the most kind and forgiven.

Allama Ibn-e-Jareer copied the same thing from Ikrama, Hassan, , Qatada and Ibn-e-Zaid. [27] Imam qurtabee said copying from Mujahid that the very sense of this verse is correct . [28]

3. The doctrine as well as its base is rejected because of the above mentioned verse of sur-e-toba
4. And the thing that Jihad is not only been Ordered for the protection of the Muslims Syed Qutab writes in this regards, this idea is definitely wrong and he says that this thought is of those people who put weapon aside from the non believes and these are totally unaware of the stages of preaches, definite order must be kept absolute .[29]

▪ **Absolute decree must be kept absolute:**

It is a Jurisprudential principle that absolute remains absolute is not inductor and inductance does not be restrictive, it is justified from the tradition of ibn e hashn which he copied through the references of the Abu Ubaid , he says that some companions asked the holy prophet “did you not say that would enter Makah , with peace , then holy prophet said:

بلى ، افقلت لكم من عامى هذا ؟

Why not! But did I say this year to you ?

People said No, then prophet said:

فهو كما قال لي جبريل عليه السلام [30]

My this saying was to that which hzrt Jibraiel said to me.

Actually it was the good news of Makkah conquest this turned the glances of companion of prophet to this side when prophet of Allah, definitely says any order, then his definite order must be accepted definitely rather imposing ban on it. Which may stop its implementation or its application?

Summary is that submission of the holy prophet is essential, though the order of the prophet may apparently against. The wisdom and hearts did not like it. The events of Hudaibiya, show that when hazrat umar and few other companions of the prophet saw the currently in the rights of the Muslims, they did not want to reconciliation with the Qureish . Later on they were ashamed on their actions and come to know that they had suffered from the sin because such a matter on which holy prophet was agreed, this disliked it. [31]

- The Muslims can open (take off) the ahraam if they feel any hurdle or difficulty while performing umrah ,with ahraam ,it is legal to remove the ahraam and it is not essential to repeat the umrah.[32]

◎ Jurisprudence of seerah relation to Makkah conquest

If the conquest of Makkah is evaluated attentively, a number of lesson for the Muslims are hidden in their event of seerat the pious life of the holy prophet in the following ,the period and matters regarding jurisprudeted and discuss.

■ **Murder of Muslim spy:**

After the news of spying of hazrat Hatib was caught, hazrat umar gave suggestion of his murder to prophet the holy prophet did not consider this punishment wrong, rather he (ﷺ) did not punish him on the base that he (hatib) was present at Baddar it was serious sin ,the spying committed by hazrat hatib but ever than he remained momin (true Muslim) and his faith sustained .[33]

Now here the matter is obvious that forgiveness of hazrat hatib cannot be the argument for the person who commits the same mistake. It is not correct to forgive the person who commits the mistake like hatib on the bases of hatib's forgiveness, it had the particular reason which was not possible after the period of companions of the holy prophet (ﷺ) and it was his (hatib) procure in Baddar. So it is worthy to understand. Allama ibnul qeem presented the research regarding this matter. He said! To murder of the spy is on the disposal of imam. If the murder of such person goes is farrow of the Muslims then he must be murdered, however if it is more better to remain him, he must be left alive.[34]

■ **To give the equivalent post according to his status or post on which he was during his polytheism when he embrace Islam.**

When abu Sufiyan, was captured by the Muslims and hazrat Abbas kept him in his refuge. Hazrat abbss told the holy prophet (ﷺ) that Abu Sufiyan liked the leadership and designation so you should give him the honors, whoever one who would enter his house would be in peace. By doing this the aim was to convey him the massage if he is sincere and will spend his potential in the way of Allah, his status among the Quraysh will never be reduced..[35]

■ **Makkah, conquered through reconciliation or through fight:**

Allama ibn-e-kathir says! Most of the scholars are of the view that Makkah was conquered through fight and the advocates of these statements are imam Abu hanifa, and imam ahmad and presented the reasoning by Abu Huraira.

إِنَّ اللَّهَ حَبَسَ عَنْ مَكَّةَ الْفَيْلَ، وَسَلَّطَ عَلَيْهِمْ رَسُولَهُ وَالْمُؤْمِنِينَ. أَلَا وَإِنَّهَا لَمْ تَحِلَّ لِأَحَدٍ قَبْلِي وَلَا تَحِلُّ لِأَحَدٍ بَعْدِي وَإِنَّهَا أُجِلَّتْ لِي سَاعَةً مِنْ نَهَارٍ [36]

Allah stopped the people of elephants from Makkah and empowered his prophet and momneen (true muslims) upon the people of Makkah. Listen that Makkah remind legal neither or anybody before me or after me (ﷺ) and for me, the fighting has become valid in a carton part of a day.

The words of hadith cleanly argue that Makkah was conquest through war.

Similarly, khalid bin Waleed fought with the group of banu-bakar and akhabish and murdered nearly their 12 members. Similarly Abu Sufiyan came to holy prophet on the day of Makkah conquest and demanded peace. Holy prophet (ﷺ) gave him peace and said who entered his house, would be safe.

The other party is of the view that Makkah was conquered through reconciliation and they held the recording from the saying of Allah. Allah almighty says:

وَلَوْ فَاتَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَارَ [37]

And if pagans would fight with you, they would run away and would not find any helper or friend in the next verse:

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ [38]

And he is the same who gave you victory upon the non-Muslims and stopped their hands on you and yours on them

It is quite clear from these two verses that Makkah was conquered through reconciliation not through war.

Similarly this point is proved and clears through hadith that

صالح اهل مكة بمر الظهران [39]

holy prophet (ﷺ) reconciled with people of Makkah in mur-rul-zuhran.

Holy prophet (ﷺ) said:

من دخل المسجد فهو آمن، ومن اغلق بابه فهو آمن ومن القى السلاح فهو آمن ومن اغلق بابه فهو آمن [40]

the person is in peace, who entered the mosque. Similarly he is also in peace who shut his door. Who threw his weapon, is in peace.

This proved that no war was fought on the day of Makkah conquest.

Similarly on the day of Makkah conquest hazrat Saad bin ubada said:

اليوم يوم الملحمة، اليوم نستحل الكعبة

Today is the day of war, Today Kaaba has been made halaal.

When holy prophet (ﷺ) heard these, (ﷺ) said:

كذب سعد، ولكن هذا يوم يعظم الله فيه الكعبة

Saad told a lie. Today is the day, in which Allah has given dignity to his Kaaba.

Holy prophet, would have distributed Booty (mal-e-ganemat) if Makkah have conquered through Fight. It was conquered through reconciliation.

Most of the scholars, while answering the arguments of others say that it is not proved from holy prophet (ﷺ) giving peace to some people that Makkah conquered through reconciliation. It is the argument that, he (ﷺ) announced the forgiveness after the war and if Makkah would have conquest through reconciliation, then, there was no need of peace.[41]

Decree of shriyya, related to Makkah conquest

- Traveler can fast in Ramadan and can also break it. Holy prophet (ﷺ) fasted on the occasion of returning of war pro cession on returning from madina and broke it on kudaaid. [42]
- Traveler, can shorten the prayer with 4 rakkat's to 2 rakkat's. holy prophet (ﷺ) offered qasar prayer in Makkah for nineteen days. [43]
- The bequest of the chattel more than one third as it is obvious of the tale of saad bin abi waqas. When he fell ill in the holy city of Makkah and consulted the holy prophet about the bequest of more than one third's chattel, he (ﷺ) forbade.[44]
- Holy Prophet (ﷺ) offend Chasht prayer eight rakaat from this it is argued, that chasht prayer is liked/masnoon. [45]
- A woman can also give peace and for other it is essential to accept this peace. Holy prophet (ﷺ) accepted the peace of umm-e-Hani which she provided to the two relatives of her husband.[46]
- Holy prophet (ﷺ) narrated a rule that a child will be attacked to the father or mother and not to the person who raped as, holy prophet (ﷺ) made the decision about the child of female slave of zumha. There was a controversy between Abd-bin-zumha and saad bin abi waqas. Holy prophet (ﷺ) gave the decision in favor of abd bin zumha. It was because this child was born from the female slave of his father. [47]
- from heathen husband and wife, if wife becomes Muslim, the Nikkah will be sustained provided that before the mensuration of his wife, the husband becomes Muslim. As it was in the case of Safwan bin umiyya and ikrama bin Abu jhal their wives became Muslims and they also became Muslims before the completion of the menstrual of their wives. Their Nikkah sustained. [48]
- If husband is naturally a miser and does not meet the expedient of his wife and offspring's, than wife can take suitable amount without telling her husband, to fulfil the needs, as it is proved from the event of Hind bint-e-utba and Abu suffiyan. [49]
- Hair can be dyed of hina, however it is not legal to dye them with any black color. As it is obvious of Abu kuhafa errant, who was the father of Abu bakkar Siddique from this it meant to oppose the Jews and Christians. [50]

- It is forbidden they recommending to finish the limitations of Allah almighty after a case being presented by the ruler. As in case of makhzomi woman who made theft, hazrat usama asked to spume her. At this holy prophet (ﷺ) was annoyed. Then said:
 إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ، وَإِنَّمُ اللَّهُ لَوْ أَنْ فَاطِمَةَ بِنْتُ مُحَمَّدٍ سَرَقَتْ لَفَطَعْتُ يَدَهَا [51]
 People before you were decayed on the base, when among them, if a respected man committed theft, would be left and when the theft was committed by a weak(poor) he would be given punishment. Holy prophet (ﷺ) said. By god (he swore) if Fatima bint-e-muhammad would commit theft he would cut her hands.
- Holy prophet (ﷺ) forbade to murder a woman until she took part in the war. On the day of Makkah conquest, He (ﷺ) passed by a woman, he(ﷺ) expressed annoyance and said, which war she fought? [52].
 Holy prophet (ﷺ) forbade killing children and woman in wars. [53]
- Hazrat abu bakkar brought his father before the holy prophet (ﷺ) who had become blind as a respect holy prophet (ﷺ) seeing he said. Why did you not let your father remain in the home. I(ﷺ) myself would come to him. Hazrat Abu bakkar said O-prophet of Allah it was batter that he came instead you. Then hazrat abu bakkar made his father sit before the holy prophet (ﷺ) . He placed his hand on his chest and said. Be a Muslim and he became Muslim. [54]
- The person who does not intend the pilgrimage or umrah, it is legal for him to enter the Makkah without ahram. Holy prophet (ﷺ) entered the Makkah on the eve of Makkah conquest there was black turban on his head. On this eve he (ﷺ) was not in ahram.[55]
- The people with whom, agreement has been made, if they attack on such people whom, the imam had given the promise, no promise will remain and it would be legal to kill them in their homes and there is no need of war announcement. The need of declaration is due when there might be fear of dishonesty, when dishonesty is practically proved the agreement finishes. [56]
- In case of any compulsion or rapprochement, the scorch of the woman can be taken by taking off her clothes. As it was in case of the woman who carried the latter of Hatib(ra).
 Hazrat ali and hazrat miqdad-bin-aswad in the condition of belief warned her to make her search by taking off her dress. The woman, fearing from such a search gave the latter which she had hidden in her hair. [57]
- When a person in the condition of rage, declares a Muslim, polytheist with supposing Allah, prophet (ﷺ) and the faith, he himself would not be polytheist or sinner, rather he would get due to his motive and devotees. On the condition he does not have any personal interest or ambition.
- The person can be murdered without being demanding him for repentance who has been converted badly as it was in the matter of Abdullah bin Oby bin Srah.

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