

Islamic Educational Values in *Khulāṣah Nūr al-Yaqīn*: A Prophetic Analysis of *Fathul Makkah*

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Abstract

The narrative of *Fathul Makkah* (the Conquest of Mecca) is often presented as a military victory, overlooking its educational significance for character formation and prophetic leadership. This study aims to analyze the educational values embedded in the narrative of *Fathul Makkah* in *Khulāṣah Nūr al-Yaqīn* through theological, ethical, social, and spiritual perspectives. This study employed qualitative library research using a historical-pedagogical hermeneutic approach. The narrative was interpreted through authoritative classical *turats* and contextualized with contemporary studies on Islamic education and prophetic leadership. The findings reveal four interconnected educational values: (1) Tawhidic values manifested in the purification of faith and reliance on Allah; (2) ethical values reflected in humility, forgiveness, and the transformation of violence into mercy (*marhamah*); (3) social values demonstrated through general amnesty, reconciliation, and the replacement of tribal fanaticism with universal brotherhood; and (4) spiritual values embodied in gratitude, self-purification, and the annihilation of ego (*fanā'*). The study concludes that *Khulāṣah Nūr al-Yaqīn* presents *Fathul Makkah* as a comprehensive model of Prophetic Leadership that contributes to contemporary Islamic education, character development, and social cohesion.

Keywords: *Fathul Makkah*; *Khulāṣah Nūr al-Yaqīn*; *Prophetic Values*; *Islamic Education*.

INTRODUCTION

A key component of Islamic education is the study of *As-Sīrah an-Nabawiyyah* (Prophetic Biography), which offers a thorough model for character development and leadership in addition to historical chronological records. The internalization of prophetic values is essential in the context of contemporary Islamic educational institutions, especially traditional pesantrens in Indonesia, in order to produce a generation that can face modern challenges with moral and spiritual integrity¹. In scholarly discourse, prophetic leadership is becoming more widely acknowledged as a transformative model that combines social responsibility with spiritual depth.² The Conquest of Mecca, or *Fathul Makkah*, stands out in this historical trajectory as a significant paradigm change from conflict to peacebuilding. However, this event is sometimes reduced to a simple military triumph in rudimentary narratives, thereby ignoring the deep, multifaceted meanings it contains.

Fathul Makkah, which is marked by widespread amnesty and nonviolence rather than violence and retaliation, is a singular historical phenomenon that contradicts the traditional logic of conquest. According to academics, Islamic history more especially, the Meccan era offers significant insights into the religion of peace and nonviolent resistance.³ Despite its importance, the way this event is taught in traditional textbooks needs to be critically examined to make sure that students understand its entirety, including its theological, ethical, social, and spiritual aspects.⁴

Khulāṣah Nūr al-Yaqīn by Umar Abdul Jabbar (2014), a primer work commonly used in madrasas and Islamic boarding schools throughout Southeast Asia, serves as the study's main source. *Khulāṣah Nūr al-Yaqīn fī Sīrah Sayyid al-Mursalīn* is an educational abridgment of *Nūr al-Yaqīn fī Sīrat Sayyid al-Mursalīn* by Muhammad al-Khudari Bek (Al-Khudari, 1988), one of the classical works on the Prophet's biography widely studied in the Islamic scholarly tradition. While al-Khudari Bek presents a comprehensive historical narrative, Umar Abdul Jabbar reorganizes and condenses the material into a concise pedagogical text suitable for teaching in Islamic educational institutions. Although *Khulāṣah Nūr al-Yaqīn* is derived from this classical work, its pedagogical structure, systematic organization, and widespread use in madrasas and pesantrens justify its selection as the primary text for examining the educational values embedded in the narrative of *Fathul Makkah*. Although prophetic ideals in Indonesian educational contexts have received increasing scholarly attention, including studies on the reconstruction of social sciences based on Prophetic traditions.⁵ Few works of literature explicitly use a traditional theological and ethical framework to dissect the story of *Fathul Makkah* in *Khulāṣah Nūr al-Yaqīn*. The majority of current study often focuses on either

¹ Abidin, Z. (2023). Tradisi Pendidikan Pesantren dalam Mengembangkan Jiwa Kepemimpinan Profetik. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 5(1), 84–97. <https://doi.org/10.31538/munaddhomah.v5i1.773>

² Bourne, D., & Alanazi, M. (2025). Islamic Leadership. In *Elgar Encyclopedia of Leadership*. Edward Elgar Publishing. <https://doi.org/10.4337/9781035307074.00058>

³ Mohamed, H. A., Abdul Motalib, M., Jalal, B., Yasin, R., & Mohamed, R. (2021). Roles, principles, requirements, and characteristics of Islamic spirituality in leadership. In *Advances in logistics, operations, and management science*. IGI Global. <https://doi.org/10.4018/978-1-7998-6892-7.ch001>

⁴ Qomaruzzaman, B. (2021). The theology of non-violent Islamic education based on Al-Sira Al-Nabawiyya. *HTS Theologies Studies / Theological Studies*, 77(4). <https://doi.org/10.4102/hts.v77i4.6268>

⁵ Prakoso, A., Ludigdo, U., Purwanti, L., & Roekhudin. (2024). Reconstructing social science: building prophetic-based integralistic social science. *XLinguae Journal*, 17(3), 81–94. <https://doi.org/10.18355/XL.2024.17.03.07>

general leadership qualities.⁶ or specifically on environmental and pacifist ethics, leaving a gap in understanding how foundational educational texts articulate the integral values of the Conquest of Mecca to novice learners.

By examining the educational values of *Fathul Makkah* in *Khulāṣah Nūr al-Yaqīn* through four analytical lenses theological (*aqidah*), ethical (*akhlaq*), social, and spiritual this study seeks to address the identified research gap. The analysis primarily employs authoritative classical *turats* as the principal interpretive framework, considering these works as the foundational sources of Islamic intellectual tradition. At the same time, contemporary scholarship on Islamic education, prophetic leadership, and Islamic ethics is incorporated to contextualize and substantiate the continuing relevance of these classical perspectives in modern educational discourse (Abidin, 2023; Bourne & Alanazi, 2025; Mustofa et al., 2025; Hambal Shafwan & Asrori, 2025). Within this framework, the Tawhidic dimension is examined through *Kitāb at-Tauhīd* (Muhammad bin 'Abdul Wahhab, 2008), *Al-Ibānah* (Al-Asy'ari, 2007), and *Al-'Aqīdah ath-Thahāwiyyah* (Ath-Thahawi, 2011), emphasizing the purification of faith during the conquest. The ethical dimension is interpreted through *Iḥyā' 'Ulūm ad-Dīn* (Al-Ghazali, 2005) and *Al-Adab al-Mufrad* (Al-Bukhari, 2004). Social and political values are analysed using *Al-Aḥkām as-Sulṭāniyyah* (Al-Mawardi, 2010), *As-Siyāsah asy-Syar'iyah* (Ibn Taymiyyah, 2000), and *Muqaddimah* (Ibn Khaldun, 2004). Finally, the spiritual dimension is explored through *Ar-Risālah al-Qusyairiyyah* (Al-Qusyairi, 2002) and *Madārij as-Sālikīn* (Ibn Qayyim al-Jawziyyah, 2003), while their educational implications are interpreted in light of contemporary discussions on prophetic leadership and character education.

This study differs from previous scholarship in several important respects. While earlier studies primarily examine prophetic leadership within organizational settings, Islamic peacebuilding and nonviolence or prophetic values in contemporary educational contexts, they generally do not investigate how these values are pedagogically constructed within *Khulāṣah Nūr al-Yaqīn* as a classical instructional text. Moreover, previous studies tend to discuss theological, ethical, social, or leadership dimensions separately, whereas this study integrates these dimensions into a single hermeneutical framework grounded in authoritative classical *turats*. Therefore, rather than viewing *Fathul Makkah* merely as a historical or political event, this research reconstructs it as a comprehensive model of Prophetic Leadership education that combines Tawhidic, ethical, social, and spiritual values. In doing so, this study extends previous discussions on Islamic educational philosophy by demonstrating how a classical pesantren text can be reinterpreted to address contemporary challenges in character education, leadership formation, and social cohesion.⁷

To address the gap in the existing literature, this study is guided by the following research questions: (1) How is the narrative of *Fathul Makkah* represented in *Khulāṣah Nūr al-Yaqīn* by Umar Abdul Jabbar?; What educational values can be interpreted from the narrative through a hermeneutical reading of classical Islamic sources (*turats*)?; How can these educational values contribute to the development of prophetic leadership and contemporary Islamic education?.

⁶ Mustofa, A., Tjahjono, H. K., & Qamari, I. N. (2025). Prophetic leadership, satisfaction, Islamic citizenship capability, and performance in Islamic financial institutions. *Journal of Economics and Management*, 47, 449–484. <https://doi.org/10.22367/jem.2025.47.17>

⁷ Ibrahim, A., Rami, A. A. M., Isa, M. F. M., & Olaitan, A. A. (2025). Spiritual leadership among youth: Fostering sustainable development towards Islamic values. *Multidisciplinary Reviews*, 8(10), 2025327. <https://doi.org/10.31893/multirev.2025327>

The study adopts a historical-pedagogical hermeneutical approach inspired by the philosophical hermeneutics of Hans-Georg Gadamer. Hermeneutics is not merely understood as a method of textual interpretation but as a process of dialogue between the historical horizon of the text and the contemporary horizon of the reader. Through this approach, the narrative of *Fathul Makkah* is interpreted not only as a historical event but also as a pedagogical text containing enduring educational meanings. Classical Islamic sources (*turats*) are employed as interpretive lenses to uncover the theological, ethical, social, and spiritual dimensions embedded within the narrative. Consequently, the analysis seeks to reconstruct the educational significance of Fathul Makkah and demonstrate its relevance for contemporary discussions on Islamic education, character formation, and prophetic leadership.

METHOD

This study employed a qualitative library research design to reconstruct the educational values embedded in the historical narrative of *Fathul Makkah* in *Khulāṣah Nūr al-Yaqīn*. Rather than merely describing historical events, this study sought to interpret the pedagogical meanings underlying the narrative through a historical-pedagogical hermeneutical approach. This approach enables historical texts to be understood not only within their original socio-historical context but also in relation to their contemporary educational relevance.⁸ The research combined classical Islamic scholarship (*turats*) as the primary interpretive framework with contemporary academic literature as supporting references to contextualize the educational values identified throughout the analysis.

Participant Subject Characteristics

As this is a non-empirical text-based study, no human participants were involved. Instead, the research subjects consisted of documentary sources classified into primary and secondary data. The primary source was *Khulāṣah Nūr al-Yaqīn fī Sīrah Sayyid al-Mursalīn* by Umar Abdul Jabbar, with particular emphasis on the chapter narrating *Fathul Makkah*. This work is an educational abridgment of *Nūr al-Yaqīn fī Sīrat Sayyid al-Mursalīn* by Muhammad al-Khudari Bek, one of the classical references on the Prophet's biography. The present study focuses on *Khulāṣah Nūr al-Yaqīn* because of its pedagogical orientation and its widespread use in Islamic educational institutions. Nevertheless, *Nūr al-Yaqīn* by al-Khudari Bek was also consulted to verify the continuity and historical consistency of the *Fathul Makkah* narrative.

The secondary sources comprised two categories. The first consisted of authoritative classical *turats* employed as the principal analytical framework, including *As-Sīrah an-Nabawīyyah* (Ibn Hisham, 2006), *Ar-Raḥīq al-Makhtūm* (Al-Mubarakfuri, 2009), *Kitāb at-Tauḥīd* (Muhammad bin 'Abdul Wahhab, 2008), *Al-Ibānah* (Al-Asy'ari, 2007), *Iḥyā' 'Ulūm ad-Dīn* (Al-Ghazali, 2005), *Al-Aḥkām as-Sultāniyyah* (Al-Mawardi, 2010), *Ar-Risālah al-Qusyairiyyah* (Al-Qusyairi, 2002), and *Madārij as-Sālikīn* (Ibn Qayyim al-Jauziyyah, 2003). The second consisted of recent scholarly publications on Islamic education, prophetic leadership, peacebuilding, character education, and Islamic educational philosophy. These contemporary studies were employed to contextualize the educational relevance of the classical sources and to strengthen the analytical validity of the interpretations generated in this research.

⁸ Usman, A. H., Wazir, R., Mutalib, M. F. M. A., & Ibrahim, K. M. (2017). Prophetic Based on Education: A Value Added for Social Change. *Advanced Science Letters*, 23(11), 10855–10858. <https://doi.org/10.1166/asl.2017.10169>
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Research Design

The study utilizes a historical-pedagogical hermeneutics design to interpret the *Fathul Makkah* event beyond its surface narrative. To clarify the variables within this design, operational definitions are established where "Prophetic Values" are defined as a collection of ideal standards embodied by Prophet Muhammad SAW—such as social justice, monotheism, and moral behavior—and "*Fathul Makkah* Analysis" is defined as the examination of the liberation of Mecca as a pedagogical moment demonstrating the triumph of peace over violence. This design allows for the extraction of educational meanings that are relevant to modern character development and leadership.

Procedure

The research was conducted through six sequential stages. First, the researcher identified and selected the chapter of *Fathul Makkah* in *Khulāṣah Nūr al-Yaqīn* as the primary corpus of analysis based on its relevance to the research objectives. Second, documentary data were collected through intensive reading and systematic note-taking of all passages containing educational messages related to faith, ethics, social interaction, and spirituality. Third, the extracted data were organized and classified into four analytical categories—Tawhidic, ethical (*akhlak*), social, and spiritual values—using a deductive coding process derived from the conceptual framework established by classical Islamic scholarship. During this stage, additional educational meanings emerging directly from the text were also accommodated through an inductive reading process. Fourth, the textual findings were first cross-referenced with *Nūr al-Yaqīn fī Sīrat Sayyid al-Mursalīn* by Muhammad al-Khudari Bek and *As-Sīrah an-Nabawīyyah* by Ibn Hisham to verify the continuity of the narrative and its historical accuracy. Subsequently, each category was interpreted using a historical-pedagogical hermeneutical approach by comparing the verified textual findings with relevant classical *turats*. Theological interpretations referred primarily to *Kitāb at-Tauhīd*, *Al-Ibānah*, and *Al-'Aqīdah ath-Thahāwīyyah*; ethical values were interpreted through *Iḥyā' 'Ulūm ad-Dīn* and *Al-Adab al-Mufrad*; social and political dimensions were examined using *Al-Aḥkām as-Sulṭāniyyah* and *As-Siyāsah asy-Syar'īyyah*; while spiritual values were interpreted through *Ar-Risālah al-Qusyairīyyah* and *Madārij as-Sālikīn*. Fifth, the resulting interpretations were contextualized by comparing them with contemporary studies on Islamic education, prophetic leadership, peace education, and character formation to examine their relevance within present-day educational discourse. Finally, all findings were synthesized into an integrated framework of Prophetic Leadership education that explains how the narrative of *Fathul Makkah* contributes to contemporary Islamic educational philosophy.

RESULT AND DISCUSSION

According to *Khulāṣah Nūr al-Yaqīn's* study of *Fathul Makkah*, this event was a thorough embodiment of prophetic instruction rather than just a military expansion. A pedagogical change from physical conflict (*Jihad Asghar*) to spiritual struggle (*Jihad Akbar*) is evident in Umar Abdul Jabbar's (2014) account of this incident, which emphasizes the Prophet's attitude rather than the specifics of the combat. Tawhidic, ethical, social, and spiritual values are the four basic values into which the results are divided.

1. Tawhidic Values (*aqidah*): The Manifestation of *Uluhiyyah* and Purification of Symbols

According to *Khulāṣah Nūr al-Yaqīn's* perspective, the capture of Mecca was more than just a physical annexation; it was essentially a religious restoration. According to Umar Abdul Jabbar (2014), the Prophet Muhammad SAW destroyed 360 idols encircling the

sacred house after entering the Kaaba rather than calling a political council right away. The main reference point for evaluating Tawhid's worth is this deed.

a. The Destruction of Taghut as the Essence of *La Ilaha Illa Allah*

The theological concepts of *Nafyu* (negation) and *Itsbat* (affirmation) are symbolically represented by the physical destruction of idols described in the main text. Muhammad bin 'Abdul Wahhab (2008) asserts in *Kitāb at-tauḥīd* that *Kufr bit-Taghut* (disbelief in false deities) is a prerequisite for the perfection of religion. The idols in Mecca were more than just sculptures; they stood for *taghut*, which challenged Allah's Sovereignty (*rububiyyah*). The fundamental tenet of Islamic *aqidah*—that no loyalty is legitimate if it conflicts with allegiance to the One God—was essentially put into practice by the Prophet's overthrow of them.

This incident in *Khulāṣah Nūr al-Yaqīn* is consistent with Imam Ath-Thahawi's doctrinal perspective. Ath-Thahawi (2011) states the following concept in *Al-'aqīdah ath-thahāwiyyah*: "Wa laa syai-a mitsluh, wa laa yu'jizuhu syai-un, wa laa ilaha ghairuh." (He is the only God; nothing exists that is comparable to Him, and nothing renders Him unable). In order to ensure that the House of Allah was free from any material depiction that would result in *tashbih* (anthropomorphism) or *Shirk*, the Prophet cleaned the Kaaba, restoring the Divine's absolute uniqueness (*tanzih*).

b. The Proclamation of Truth and the Collapse of Falsehood

Khulāṣah Nūr al-Yaqīn documents the Prophet reciting Surah Al-Isra verse 81 of the Quran while demolishing the idols. This recitation is important because it turns a physical act into a truthful liturgy.

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

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

Examining this from the perspective of *Al-Ibānah 'an uṣūl ad-dīyanah*, Al-Asy'ari (2007) highlights that Allah's Will (*qudrah*) is responsible for all actions of creation and destruction. The idols collapsed as a result of God's decision (*qada* and *qadar*) triumphing over human invention rather than just the physical power of the Prophet's staff. According to Al-Asy'ari, "The Truth" (*al-haqq*) is one of Allah's names, hence the occurrence represented the Divine Presence's return to Mecca, displacing the emptiness of untruth.

c. Tawhidic Leadership: Bridging Spirituality and Governance

Khulāṣah Nūr al-Yaqīn's conclusions about the purifying of *Aqidah* provide a deep understanding of the characteristics of prophetic leadership. The Prophet declined to build a monument for himself, in contrast to secular victories when sculptures of the new conqueror replace emblems of the old government.

This finding supports the concept of Tawhidic Leadership, which emphasizes that Islamic leadership is fundamentally rooted in Divine accountability rather than

personal or institutional interests⁹ However, the present study extends this theoretical framework by demonstrating how this leadership model is concretely embodied in the narrative of Fathul Makkah as presented in *Khulāṣah Nūr al-Yaqīn*. While previous studies formulate Tawhidic Leadership as a normative framework, the present study illustrates its practical manifestation through the Prophet's purification of the Kaaba, rejection of self-glorification, and restoration of monotheistic worship. These findings suggest that classical prophetic narratives provide not only theological foundations but also pedagogical models for leadership education.

Additionally, this incident is a prime example of what Maintenay refers to as "Immanent Transcendence" in spatial and environmental ethics. The Prophet re-sanctified the Kaaba by cleansing it, transforming a physical site into at rascendent orientation point (*qibla*) for humanity. In order to establish a connection between the Creator and the created, this leadership was not just political but also profoundly spiritual.¹⁰ The characteristic of the "Prophetic Soul" in education, according to Abidin, is teaching that the formation of monotheism is the ultimate objective of any fight (*jihad*), which subsequently frees mankind from the servitude of created things (*makhluqat*)

As a result, the Fathul Makkah narrative in *Khulāṣah Nūr al-Yaqīn* functions as a core curriculum for teaching *aqidah*. It transforms Tawhid into a dynamic force that frees society from structural lies rather than just a theoretical idea that is committed to memory.

2. Ethical Values (*akhlak*): The Prophetic Paradigm of Humility and Non-Violence

The deep ethical norm exhibited by the Prophet SAW is the second essential principle drawn from *Khulāṣah Nūr al-Yaqīn*. According to Umar Abdul Jabbar (2014), there is a clear difference between the Prophet's actions and those of conquering rulers. The Prophet visited Mecca with much humility, in contrast to conquerors who usually enter vanquished towns with vanity. The ethical aspects of *hilm* (forbearance) and *tawadhu* (humility) are examined using this story as a foundation.

a. The Psychology of *Tawadhu* in the Face of Victory

According to *Khulāṣah Nūr al-Yaqīn*, the Prophet bent his head so far that his beard nearly reached his camel's saddle when he entered Mecca. Instead of looking up with vanity, he continued to be completely subservient to Allah.

Al-Ghazali (2005) provides a detailed examination of this matter in his authoritative work *Ihyā' 'Ulūm al-Dīn* and says that real *tawadhu* is the capacity to view oneself as nothing (*'adam*) in the presence of Divine Power. According to Al-Ghazali, the human spirit is frequently intoxicated with power, which results in *kibr* (arrogance). But before the actual capture of the city, the Prophet's gesture represents a spiritual victory over the ego (*nafs*)¹¹. This is consistent

⁹ Ruhullah, M. E., & Ushama, T. (2024). Tawhidic Leadership in the Modern World: Bridging Islamic Governance with Universal Values for Peace and Integrity. *Al-Shajarah Journal of the International Institute of Islamic Thought and Civilization (ISTAC)*, 29(2). <https://doi.org/10.31436/shajarah.v29i2.1970>

¹⁰ Sneller, H. W. (2022). Prophetic leadership and spiritual maturing. In S. P. Sahni, T. Bhatnagar, & P. Gupta (Eds.), *Spirituality and management*. Springer. https://doi.org/10.1007/978-981-19-1025-8_17

¹¹ Asrori, A., Mas'udi, M. M., & Maulidiya, U. M. *Psikologi Agama*. Gresik: Zamron Pressindo, 2023.

with what Sneller refers to as "Spiritual Maturing" in prophetic leadership, where the leader's behavior is determined by their inner condition .
Transforming Revenge into Mercy (From *malhamah* to *marhamah*)

When Sa'ad bin Ubadah, holding the standard, yelled a slogan of retaliation, it was the most significant ethical turning point in the story. The examination of prophetic ethics makes reference to this episode, which is documented in tradition. The army's first slogan was:

الْيَوْمَ يَوْمَ الْمَلْحَمَةِ ، الْيَوْمَ تُسْتَحْلُ الْحُرْمَةُ

"Today is the day of slaughter (malhamah), today the sacredness is lifted".

Hearing this, the Prophet immediately rebuked him and stripped him of the standard, correcting the slogan to:

الْيَوْمَ يَوْمَ الْمَرْحَمَةِ ، الْيَوْمَ تُعَظَّمُ الْكَعْبَةُ

"Today is the day of mercy (marhamah), today the Kaaba is honored".

The best way to examine this intervention is through *al-adab al-mufrad*, where Al-Bukhari (2004) highlights the ban on violence and profanity. The Prophet states that a believer is neither a cursor nor an abuser in the chapter on *hilm* (forbearance). The Prophet practically and linguistically changed the mental state of his army by substituting *marhamah* (mercy) for *malhamah* (slaughter).

The present finding is in line with previous studies indicating that peacebuilding in Islam is fundamentally based on reconciliation rather than coercion. Nevertheless, their study primarily discusses peacebuilding from the perspectives of conflict resolution and interfaith dialogue. In contrast, the present study demonstrates that the principles of reconciliation are pedagogically embodied in the narrative of Fathul Makkah through the Prophet's linguistic and ethical transformation of *malhamah* into *marhamah*. This finding suggests that *Khulāṣah Nūr al-Yaqīn* offers an educational model of non-violent leadership that complements contemporary theories of Islamic peace education.

b. Environmental and Spatial Ethics

The Prophet's instruction to refrain from killing and destroying the city's infrastructure is another subtle ethical element revealed in the Quran. The sanctity of the *Haram* region is instantly restored in *Khulāṣah Nūr al-Yaqīn*.

This relates to Kurbiyanto's discussion of Islamic environmental ethics. The Prophet's statement that "Mecca is sacred" suggests a moral duty to protect both human life and the city's ecological and geographical integrity. Unlike in medieval combat, the conquest did not result in the burning of land or the loss of property. This illustrates a

comprehensive ethical framework in which leadership accountability encompasses environmental and public space preservation.¹² (Kurbiyanto et al., 2024).

c. The Prophetic Leadership Model

By combining these moral practices, the *Fathul Makkah* event provides a tangible example of what Udin & Dananjoyo (2023) refer to as "Prophetic Leadership." Prophetic leadership places more emphasis on moral consistency than secular leadership approaches, which may place more emphasis on "power and influence" (Collins et al., 2020). The present finding is consistent with previous studies highlighting that leadership should promote justice, integrity, and human dignity rather than domination (Collins et al., 2020). However, whereas previous studies primarily conceptualize Prophetic Leadership as a normative leadership framework, the present study demonstrates how *Khulāṣah Nūr al-Yaqīn* pedagogically constructs this leadership model through the Prophet's concrete actions during *Fathul Makkah*. The Prophet showed that the means of achieving victory were as important as the objectives themselves. By refusing to pursue a sacred goal through unethical means, he established a moral standard that transformed historical events into practical lessons for leadership education. These findings indicate that the narrative functions not merely as a historical account but also as a pedagogical model for cultivating ethical leadership in contemporary Islamic education.

3. Social Values: From Tribal Fanaticism to Universal Brotherhood

The social change of Arab society is the subject of the third value cluster found in *Khulāṣah Nūr al-Yaqīn*. A civilization founded on bloodline (*nasab*) and tribal fanaticism (*asabiyyah jahiliyyah*) gave way to one founded on religion and universal brotherhood (*ukhuwwah Islamiyah*) with the capture of Mecca.

a. The *Al-Afwu Al-Am* (Declaration of General Amnesty)

The Prophet's encounter with the vanquished Quraish at the Kaaba entrance is the text's most significant social moment. According to Jabbar (2014), the Quraish anticipated a massacre (*malhamah*) because of their previous crimes against Muslims. "What do you think I will do to you?" the prophet inquired. They said, "You are a noble brother, son of a noble brother." The Prophet then pronounced the historic verdict:

إِذْهَبُوا فَأَنْتُمْ الطُّلَقَاءُ

"Go, for you are free (*At-Tulaqa*)".

Al-Mawardi (2010) examines this deed of amnesty in *Al-aḥkām as-sulṭāniyyah*. Al-Mawardi divides the Imam's (leader's) power over conquered territory into a number of categories, such as pardon, enslavement, or execution. *Al-Mann* (pardon without pay) was the Prophet's choice. This choice was a high-level political ploy to

¹² Kurbiyanto, A., Yusmaliana, D., Fitriana, F., Altariaka, E., & Sabri, F. (2024). Environmental ethics in Islamic teachings: Discussing ethical principles in Islamic teachings that emphasize environmental protection and preservation. In A. Sharifi, J. L. Candelaria, D. Simangan, & S. Kaneko (Eds.), *Navigating peace and sustainability in an increasingly complex world* (World Sustainability Series). Springer. https://doi.org/10.1007/978-981-97-8772-2_2

include the Quraish elite into the new social structure and avert a possible uprising, rather than just an act of charity.

Additionally, Ibn Taimiyah (2000) highlights in *As-siyāsah asy-syar'iyah* that *Islah ar-Ra'i wa ar-Ra'iyah* (the betterment of the ruler and the ruled) is the ultimate purpose of government. The Prophet put the "public interest" (*maslahah 'ammah*) ahead of personal vengeance by offering amnesty. He saw that forgiving the Quraish leaders would "kill" their anger, whereas murdering them would merely prolong the cycle of blood feuds (*thar*). The present finding is consistent with previous studies conceptualizing political liberation as the transformation of oppressive social relations into emancipatory structures.¹³ However, the present study identifies a distinctive educational dimension that has received limited attention in previous research. Rather than approaching liberation primarily from a socio-political perspective, this study demonstrates that the Prophet's declaration of general amnesty functioned simultaneously as a pedagogical strategy for cultivating forgiveness, reconciliation, and civic responsibility among the newly integrated community. Thus, the narrative of *Fathul Makkah* enriches contemporary discussions on political liberation by integrating theological, educational, and socio-political perspectives.

b. Taming *Asabiyyah*: The Primacy of Faith over Lineage

In his *muqaddimah*, Ibn Khaldun explains the sociological phenomena of Mecca's incorporation into the Islamic state. According to Ibn Khaldun (2004), *asabiyyah* (group feeling/solidarity) is necessary for a state to emerge, but *asabiyyah* by itself results in tyranny. He contends:

إِنَّ الْعَرَبَ لَا يَحْصُلُ لَهُمُ الْمُلْكُ إِلَّا بِصِبْغَةٍ دِينِيَّةٍ مِنَ النَّبُوءَةِ أَوْ وَلَايَةٍ

"The Arabs can obtain royal authority only by making use of some religious coloring, such as prophethood or sainthood".

Khulāṣah Nūr al-Yaqīn demonstrates how the Prophet substituted a religious relationship for the destructive *quraishi asabiyyah*. The *Ansar* (people of Medina) were concerned that the Prophet could remain in Mecca following the triumph, which is indicative of this. The prophet promised them that they would share in his life and death. This declaration reaffirmed that faith (*aqidah*), not birthplace, was the foundation of the new social compact.

In their study on ethical leadership, emphasize that a crucial aspect of prophetic leadership is the capacity to promote social cohesiveness in a multicultural or multitribal environment. By striking a balance between justice and kindness, the Prophet was able to control the "social jealousy" between the *Muhajirin*, *Ansar*, and the new converts (*muallaf*)¹⁴.

¹³ Collins, C. R., Kohfeldt, D., & Kornbluh, M. (2020). Psychological and political liberation: Strategies to promote power, wellness, and liberation among anti-racist activists. *Journal of Community Psychology*, 48(2), 369–386. <https://doi.org/10.1002/jcop.22259>

¹⁴ Thoha, A. F. K., Mayudi, G., Handriana, T., Qisom, S., & Ekowati, D. (2025). Ethical leadership in religious institutions: fostering social cohesion in a multicultural Indonesian community. *International Journal of Ethics and Systems*. <https://doi.org/10.1108/IJOES-11-2024-0368>
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c. Revolutionary Egalitarianism: The Symbolism of Bilal

The command given to former Abyssinian slave Bilal bin Rabah to ascend the Kaaba's roof and summon the Adhan is another important social symbol in the story. This act was revolutionary in a society that was rigidly based on ancestry.

The present finding is consistent with previous studies indicating that prophetic leadership promotes equality and inclusive citizenship.¹⁵ (Mustofa et al., 2025). However, previous studies primarily discuss equality within the framework of Islamic citizenship. In contrast, the present study demonstrates that *Khulāṣah Nūr al-Yaqīn* presents Bilal's appointment as a pedagogical symbol intentionally designed to dismantle social hierarchy through experiential learning. Consequently, this finding contributes an educational dimension that enriches previous discussions on Islamic egalitarianism by demonstrating how prophetic narratives function as practical instruments for teaching equality and social inclusion.

4. Spiritual Values: The Station of Gratitude and Annihilation of Ego

The spiritual aspect of the conquering is the last and maybe most significant value discovered in *Khulāṣah Nūr al-Yaqīn*. This value focuses on the interior interaction between the Prophet SAW and the Creator at the height of his worldly achievement, whereas the preceding values dealt with exterior ties (with idols, people, and society).

a. The Prayer of Victory (*Salat al-Fath*) and the Station of Gratitude

According to Umar Abdul Jabbar (2014), the Prophet did not arrange a coronation ceremony or a victory parade after capturing the city. Rather, he went inside Umm Hani' bint Abi Talib's home, prayed eight rak'ahs, and had a ceremonial cleansing (*ghusl*).

Scholars refer to this particular deed as *Salat al-Fath* (The Prayer of Victory). According to an analysis by Ibn Qayyim al-Jauziyyah (2003) in *Madārij as-sālikīn*, this deed represents the station of *shukr* (gratitude). According to Ibn Qayyim, the ultimate degree of servitude (*ubudiyyah*) is admitting that Allah is the source of all authority, particularly when one has the ability to rule. The Prophet physically declared in his supplication that Allah, not his military might, was the source of the victory.

This is consistent with recent study on Islamic spirituality in Leadership, which suggests that "Spiritual Leadership" is defined by the leader's dependence on transcendental connection rather than worldly possessions. The Prophet showed that prostration (*sujud*), not jubilation, is the proper reaction to accomplishment in Islam.

b. The State of *Fana* (Annihilation of Ego)

The Sufistic framework of Al-Qusyairi (2002) in *Ar-risālah al-qusyairiyyah* may be used to examine the Prophet's spiritual state during *Fathul Makkah*. According to Al-Qusyairi, the state of *fana* (annihilation) is when one's self-attributes pertaining to the witnessing of the Divine are erased.

¹⁵ Mustofa, A., Tjahjono, H. K., & Qamari, I. N. (2025). Prophetic leadership, satisfaction, Islamic citizenship capability, and performance in Islamic financial institutions. *Journal of Economics and Management*, 47, 449–484. <https://doi.org/10.22367/jem.2025.47.17>

The Prophet was in a condition of *fana* when he arrived in Mecca and began reciting *Surah Al-Fath*. He saw himself just as a tool of Allah's Will, not as the "conqueror" (*al-fatih*). This explains why his manner was devoid of any hint of arrogance (*kibr*). According to Sneller (2022), this is known as "Spiritual Maturing," in which a leader moves past the self-centered demand for approval.

This situation is implied in *Khulāṣah Nūr al-Yaqīn* when the Prophet declines to exact retaliation. A person in a state of spiritual peace (*nafs mutmainnah*) desires solely Allah's pleasure, whereas an ego-controlled person (*nafs ammarah*) would seek retribution. This illustrates the psychological idea of "Immanent Transcendence", in which the leader exhibits heavenly traits in human behavior, such as mercy¹⁶.

c. The Liturgy of *Tasbih* and *Istighfar*

The revelation of *Surah An-Nasr*, which instructed the Prophet to perform *istighfar* (asking pardon) and *Tasbih* (glorification) at the time of triumph, was the event's spiritual pinnacle.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا

"Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance".

From According to *Ihya' 'ulūm ad-dīn* Al-Ghazali¹⁷, pleading for pardon during a time of innocence and triumph imparts a valuable lesson: even the satisfaction of victory can function as a curtain (*hijab*) between the servant and the Lord. In their study on Sustainable Development towards Islamic Values contend that this practice of ongoing introspection and spiritual purification is crucial for sustainable leadership. It stops the corrupting of authority that usually occurs after major victories.

Finally, *Khulāṣah Nūr al-Yaqīn* portrays *Fathul Makkah* as a spiritual masterclass as well as a historical turning point. It teaches that the ultimate triumph is not overtaking a city but rather overcoming oneself (*jihad al-nafs*) in order to continue serving Allah humbly even in the face of great strength.

5. Educational Implications for Contemporary Islamic Education

The findings of this study demonstrate that the narrative of *Fathul Makkah* in *Khulāṣah Nūr al-Yaqīn* possesses significant implications for contemporary Islamic education. Beyond its historical significance, the event offers an integrated framework for character formation, leadership development, and social transformation. The four clusters of values identified in this study—Tawhidic, ethical, social, and spiritual—may serve as foundational components in the design of Islamic educational programs oriented toward prophetic leadership.

The Tawhidic dimension emphasizes the importance of nurturing a worldview centered on Divine unity, encouraging learners to develop integrity, accountability, and

¹⁶ Maintenay, A. (2011). A Notion of "Immanent Transcendence" and Its Feasibility in Environmental Ethics. *Worldviews: Global Religions, Culture, and Ecology*, 15(3), 268–290.
<https://doi.org/10.1163/156853511X588653>

¹⁷ Al-Ghazali, A. Ḥ. M. b. M. *Ihyā' 'ulūm ad-dīn*. Beirut: Dār al-Ma'rifah, 2005.
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freedom from destructive forms of dependence on material power. The ethical dimension highlights humility, mercy, and non-violence as essential character traits that should be cultivated through educational practices. Meanwhile, the social dimension demonstrates the importance of reconciliation, inclusiveness, and social cohesion in multicultural societies. Finally, the spiritual dimension encourages gratitude, self-reflection, and continuous moral purification as prerequisites for responsible leadership.

These findings suggest that the educational values embedded in *Fathul Makkah* can be translated into contemporary curricular objectives. Rather than functioning solely as historical knowledge, the narrative may be utilized as a pedagogical resource for developing students' moral character, civic responsibility, and spiritual maturity. In this sense, *Khulāṣah Nūr al-Yaqīn* provides a conceptual foundation for a holistic model of prophetic leadership education that integrates theological commitment, ethical conduct, social responsibility, and spiritual awareness.

CONCLUSION

This study demonstrates that the narrative of *Fathul Makkah* in *Khulāṣah Nūr al-Yaqīn* extends beyond its historical significance as the conquest of Mecca and serves as a comprehensive pedagogical framework for Prophetic education. Through a historical-pedagogical hermeneutical analysis supported by authoritative classical *turats*, the study identifies four interconnected educational dimensions embedded in the narrative. The Tawhidic dimension portrays the conquest as a process of theological restoration that liberates humanity from the domination of taghut and reaffirms absolute devotion to Allah. The ethical dimension reconstructs the meaning of victory by emphasizing humility, mercy, and non-violence as the defining characteristics of prophetic leadership. The social dimension illustrates that reconciliation, general amnesty, and the transformation of tribal fanaticism into universal brotherhood constitute essential principles for building cohesive and inclusive communities. Meanwhile, the spiritual dimension reveals that authentic leadership is grounded in gratitude, self-purification, and complete submission to the Divine rather than personal triumph.

The findings contribute to the growing discourse on Islamic educational philosophy by demonstrating that classical prophetic narratives are not merely historical accounts but also pedagogical resources for developing character, leadership, and social responsibility. Unlike previous studies that predominantly discuss *Fathul Makkah* from historical, political, or theological perspectives, this study reconstructs the event as an integrated educational model that combines theological commitment, ethical conduct, social reconciliation, and spiritual formation within a single conceptual framework. Consequently, *Khulāṣah Nūr al-Yaqīn* offers a valuable foundation for strengthening contemporary Islamic education, particularly in promoting Prophetic Leadership as an educational paradigm for character formation and peaceful social transformation.

Despite these contributions, this study is limited to a qualitative library research design focusing on a single classical text and its interpretation through a historical-pedagogical hermeneutical approach. Future research is therefore encouraged to examine the implementation of the Prophetic Leadership framework identified in this study within contemporary Islamic educational settings, including schools, pesantren, and higher education institutions. Comparative analyses involving other classical *sīrah* works and empirical studies on character education and leadership development would further enrich the understanding and practical application of the educational values embodied in the narrative of *Fathul Makkah*.

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