

# The Conquest of Makka.

## Introduction.

The Prophet (peace and blessings of Allāh be upon him) was born in Makka and loved the city immensely. It was the city of his forefather Ibrāhīm (peace be upon him). But it was the tyrant Quraysh who forced him to leave the city. The Prophet (peace and blessings of Allāh be upon him) said as he left Makka for the Migration:

والله انك لأحب ارض الله الي و الي الله و لو لا أهلك أخرجوني ما خرجت

By Allāh! You are most beloved land of Allāh for me and for Allāh. Had your people not expelled me, I would never have left.<sup>1</sup>

But Allāh promised His Beloved that he would return back to Makka:

ان الذي فرض عليك القران لرادوك الي معاد

‘Verily He who has given you (O Muhammad) the Qur’an will surely return you to the place of return (namely Makka)’ (28: 85).

This promise was fulfilled on the occasion of *Fath Makka*, in the eighth year of Hijrah. This paper will briefly chart this faith-strengthening and heart-warming episode from the Prophet’s life.

## The Background.

In the sixth year of Hijra, the Treaty of Hudaibiyya was ratified between the Prophet (peace and blessings of Allāh be upon him) and the Makkans. In short, the Treaty was that:

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

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<sup>1</sup> p. 244. *Fusūl min al-Sīrah al-Tahlīliyya fī Dhaw al-Kitāb wa-al-Sunna*. Professor Mahmūd Hilāl Hilāl Muhammad al-Sīsī. Al-Azhar University, 1999.

In the seventh year of Hijrah, the Prophet (peace and blessings of Allāh be upon him) and two thousand of his Companions performed the Umra. As the Treaty stipulated, they left after three days.

This last condition (*Neighbouring tribes were free to join either party*) was important in understanding how the Conquest of Makka came about. According to the terms of the Treaty of Hudaibiyya, the Arab tribes were free to conclude covenants of friendship. So Banū Kināna sided with Quraysh and Banū Khuzā'a sided with the Holy Prophet (peace and blessings of Allāh be upon him).

Tensions had always existed between Banū Kināna and Banū Khuzā'a. On one particular night, Banū Kināna decided to attack some tribesmen from Banū Khuzā'a as they camped near a well called al-Waṭīr. But this was not a one-off, isolated attack. Instead, Quraysh had secretly helped Banū Kināna in this attack. The arms and equipment had been supplied by Quraysh. They had been encouraged to attack by the likes of Ikrama ibn Abī Jahl and in fact Safwān ibn Umayya, Huwaytib ibn Abd al-Uzza and Suhayl ibn Amr from Quraysh actually participated in the attack. This act contravened the Treaty of Hudaibiyya. Perhaps worse was the fact that it violated the sanctity of the Holy Ka'ba. Banū Khuzā'a entered the Holy Sanctuary in order to save their lives. But the people of Quraysh violated the sanctity of the Ka'ba and continued to kill them.

Amr ibn Sālim from Banū Khuzā'a quickly reported these atrocities committed against them to the Holy Prophet (peace and blessings of Allāh be upon him) in Madīna. The Prophet (peace and blessings of Allāh be upon him) promised him and his tribe that they would be assisted in this matter.

Meanwhile, the elders of Quraysh had realised the dangerous situation they had created by helping Banū Kināna to attack Banū Khuzā'a. They had violated the Treaty and could subject themselves to a revenge attack from the Muslims. So they decided to send their chief statesman Abū Sufyān ibn Harb to Madīna in order to reassure the Prophet that the Treaty was still in tact.

Upon his arrival, he went straight to his daughter Umm Habība, who was married to the Beloved Messenger. When he entered, he was about to sit on her mattress when Umm Habība prevented him from doing so. 'This is the mattress of the Messenger of Allāh' she remarked. 'You are an idolater and therefore impure.'<sup>2</sup>

بل هو فراش رسول الله و أنت مشرك نجس

The Prophet (peace and blessings of Allāh be upon him) did not listen to the request of Abū Sufyān regarding the renewal of the Treaty. He contacted Abū Bakr, Umar, Alī and Uthmān (may Allāh be pleased with them) with the hope they could intervene on his behalf and reason with the Prophet (peace and blessings of Allāh be upon him). All of them bluntly refused to do so.

Abū Sufyān returned to Makka unsuccessful. He told his people that attempts to reaffirm the Treaty had been rejected.

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<sup>2</sup> p. 246. *Fusūl min al-Sīrah al-Tahlīliyya fī Dhaw al-Kitāb wa-al-Sunna*. Professor Mahmūd Hilāl Hilāl Muhammad al-Sīsī. Al-Azhar University, 1999

The Prophet (peace and blessings of Allāh be upon him) had decided that now was the perfect time to free the ‘Mother of all cities’ from idol-worship and false, pagan beliefs. With confidence in Muslim manpower and dependence on Allāh, he planned to attack Quraysh as quickly as possible, before they had any chance of preparation. He informed the Muslims of Madīna to prepare to journey to Makka, as well as the neighbouring tribes in and around the city. However, he did not inform them of the reason for the journey; he only told a handful of his closest Companions like Abū Bakr (may Allāh be pleased with him).

The Prophet (peace and blessings of Allāh be upon him) set off from Madīna on the 10<sup>th</sup> of Ramadan 8 A.H. Neighbouring Muslim tribes also joined the Prophet so that the Muslims were eventually a large army of ten thousand Muslims.

During the march on one of these days the Prophet saw a bitch lying by the side of the road with a litter of recently-born puppies which she was feeding. He was afraid that the dog may be molested and harmed by the passing army. So he told Ju’ayl of Damra to stand on guard beside the dog until all the men had passed.

They camped at a place called Marr-al-Zahrān, near Makka, for the night. The Muslims were ordered to light fires outside their tents, thus illuminating the whole area brightly. When Abū Sufyān, Budayl (of Khuzā’a) and Hakīm ibn Hazzām came near (from the Makkans), they were astounded to find such a large number of Muslims camped outside Makka. They were apprehended and brought in front of the Holy Prophet (peace and blessings of Allāh be upon him). He invited them to accept Islam and they did so. Abū Sufyān requested safety for the inhabitants of Makka. The Mercy of all mankind declared:

من دخل دار أبي سفيان فهو امن و من دخل المسجد فهو امن و من القي  
سلاحه فهو امن ومن أغلق بابه فهو امن

Whosoever enters the houses of Abū Sufyān is safe. Whosoever enters the Haram is safe. Whoever throws down his weapon is safe. And whosoever keeps the door of his house shut is also safe.<sup>3</sup>

Diplomatically, this was a brilliant move, because it gave comfort to Abū Sufyān who was otherwise a proud and privileged member of Quraysh. It also showed that the Prophet (peace and blessings of Allah be upon him) wanted peace and safety before anything else for the Makkans.

Abū Sufyān entered Makka ahead of the Muslims and announced:

O people of Makka! Embrace Islam and you will be saved. Muhammad has come. He has such a formidable army that you cannot confront it successfully...enter your home and shut the door; you will not be harmed at all.

<sup>3</sup> p. 257. *Fusūl min al-Sīrah al-Tahlīliyya fī Dhaw al-Kitāb wa-al-Sunna*. Professor Mahmūd Hilāl Hilāl Muhammad al-Sīsī. Al-Azhar University, 1999. See also, p. 173, *The History of al-Tabari*, Volume VIII, Translated by Fishbein, M. State University of New York Press, 1997.

Meanwhile the Prophet (peace and blessings of Allāh be upon him) divided the ten-thousand strong army into smaller units and appointed a commander for each unit. They were instructed to enter Makka from different directions and keep their swords sheathed, unless the enemy attacked them first. None of the units experienced resistance upon entering Makka, except the unit of Khālīd ibn Walīd (may Allāh be pleased with him). His unit was attacked by Quraysh led by Ikrama ibn Abī Jahl, Safwān and Suhayl and so they fought back. Fifteen infidels were killed and two Muslims tasted martyrdom in the path of Allāh. Ikrama and Safwān escaped on horses to the coast. Suhayl went to his house and locked the door.

On Monday 20<sup>th</sup> Ramadan, the Prophet (peace and blessings of Allāh be upon him) entered the Ka'ba and proclaimed *Allāhu Akbar*. He mounted his she-camel and performed the Tawāf of the Ka'ba. At the time, there were 360 idols situated in and around the Ka'ba. As he circulated the Ka'ba, he brought the idols down with his stick. As he did say, he read the verse: 'Say (O Messenger!): The truth has come and falsehood has vanished. Verily the false is ever a vanisher!' (17: 81).

He then dismounted the camel and performed prayers at Maqām Ibrāhīm. Then he went to the well of Zamzam and performed Wudū with its water. The infidels watched in admiration as the Companions eagerly rushed to the Prophet (peace and blessings of Allāh be upon him), eager to catch any drops of Zamzam that had touched the blessed body of the Prophet (peace and blessings of Allāh be upon him).

Having completed the prayers inside the Holy Ka'ba, the Prophet (peace and blessings of Allāh be upon him) came out and addressed the Makkans. 'O people of Quraysh! How do you think I will treat you now?' They replied: We expect mercy from our generously tempered brother.' The Prophet (peace and blessings of Allāh be upon him) replied: 'I am telling you now what Yūsuf said to his brothers: *'Today there is no reproach against you.'* May Allāh Almighty forgive your sins. Today, I do not hold you accountable. Go, you are all free.'

These were the same people who:

- Called the Prophet (peace and blessings of Allāh be upon him) a liar, sorcerer and insane.
- Forced the Prophet (peace and blessings of Allāh be upon him) to live in a valley for three years.
- Attempted to murder the Prophet (peace and blessings of Allāh be upon him).
- Forced him to leave his home town.
- Set the harsh conditions of the Treaty of Hudaibiyya and prevented the Prophet from performing Umra.

After witnessing his unparalleled mercy, the people of Makka came forward in large numbers to embrace Islam from the blessed hands of the Prophet (peace and blessings of Allāh be upon him).

## **The Key of the Ka'ba.**

Before leaving Makka, the Prophet (peace and blessings of Allāh be upon him) asked the keyholder, Uthmān ibn Talha, permission to enter the Ka'ba. When he rudely refused, the Prophet (peace and blessings of Allāh be upon him) politely said to him: 'O Uthmān! Remember a day will soon come when you will witness the key in my hand and I will give it to whom I please.'

On the occasion of the Conquest of Makka, Uthmān handed the key to the Prophet (peace and blessings of Allāh be upon him), upon which he said: 'O Uthman! Do you remember the time when you refused me the key and I told you that it would be in my hand one day?' Uthmān replied: 'O Messenger of Allāh! Indeed you said exactly that. I bear witness that Muhammad is the Messenger of Allāh.' The Prophet (peace and blessings of Allāh be upon him) said to him: 'Not only am I giving this key to you, but it will remain in possession of your future generations until the Day of Judgement. Whoever takes the key away from you will be most unjust.'

The key still remains in the possession of Uthman's descendants.

## **The stay in Makka.**

The Prophet (peace and blessings of Allāh be upon him) stayed in Makka for fifteen days. During this time, he ordered all of the idols in the homes and elsewhere to be destroyed. Khālid ibn Walīd was sent to destroy the idol Uzza at nearby Nakhlah and Manāt was also brought to the ground.

The Prophet (peace and blessings of Allāh be upon him) organised the affairs of the city, politically, socially and religiously.

On one of these fifteen days, the Prophet (peace and blessings of Allāh be upon him) stood on Mount Safa and looked towards the Ka'ba. There he devoutly prayed to Allāh and engaged in His Zikr. Some of the Ansār (from Madīna) saw this and thought that the Prophet (peace and blessings of Allāh be upon him) would now never return to Madīna and so they felt sad. The Prophet (peace and blessings of Allāh be upon him) learned of their feelings and told them:

يا معشر الانصار اني عبد الله و رسوله هاجرت الي الله و اليكم فالمحيا محياكم و  
الممات مماتكم

O group of the helpers! I am indeed the servant of Allāh and his Messenger. I migrated to Allāh and to you. So the living is your living and the dying is your dying.<sup>4</sup>

## **The staunch enemies of Islam.**

The Prophet (peace and blessings of Allāh be upon him) granted a universal pardon to the same people that had expelled him from his home city, had caused bloodshed and

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<sup>4</sup> p. 269. *Fusūl min al-Sīrah al-Tahlīliyya fī Dhaw al-Kitāb wa-al-Sunna*. Professor Mahmūd Hilāl Hilāl Muhammad al-Sīsī. Al-Azhar University, 1999

havoc and had insulted the religion of Islam. However, there were fifteen individuals who were exempt from this pardon and therefore were to be sought and killed.

1. **Ikrama ibn Abī Jahl.**
2. **Abdullāh ibn Khatal.**
3. **Abdullāh ibn Sa'd ibn Abī Sarh.**
4. **Habbār ibn Aswad**
5. **Ka'b ibn Zuhayr.**
6. **Safwān ibn Umayyah.**
7. **Wahshī ibn Harb al-Habashī.**
8. **Hind, the wife of Abū Sufyān.**
9. **Al-Hāris ibn Hishām al-Makhzūmī (brother of Abū Jahl)**
10. **Zuhayr ibn Umayya al-Makhzūmī.**
11. **Hawārith Ibn Naqīd.**
12. **Miqās ibn Sabāba.**
13. **Sārah**
14. **Two singing girls who used to sing verses degrading the Prophet.<sup>5</sup>**

### **1. Ikrama ibn Abī Jahl.**

His crime: He had only days before organised an ambush to try to entrap Khālid ibn Walīd as he approached Makka. He had also inherited a great hatred for the Prophet from his father, Abū Jahl.

His outcome: He fled to the sea coast with the intention of going to Yemen. As he was about to board the ship, the captain instructed him to affirm the oneness of Allāh, otherwise he would not be allowed to board. This was in order to protect the ship from sinking. At this point, Islam entered his heart. He thought:

Why should I depart Muhammad? By God this is the same message he brought to us: that our God on the sea is the same as our God on land!<sup>6</sup>

His wife Umme Hākim became a Muslim and sought pardon directly from the Messenger on his behalf. She was granted it.

When he decided to embrace Islam, he came to Makka and went immediately to the Prophet (peace and blessings of Allāh be upon him). He accepted Islam and then spoke of the vast money and money he had spent against Islam. He promised the Prophet (peace and blessings of Allāh be upon him) that he would spend twice the amount now on helping Islam. He kept his promise. He was martyred in the battle of Yarmūk.

### **2. Abdullāh ibn Khatal.**

His crime: He was a Muslim at first and came to Madīna before the Conquest. He had been sent by the Prophet to collect Zakāt, along with another Muslim from the Ansār. With him went a slave, also a Muslim, to serve him. He halted at a resting place and commanded the slave to slaughter him a goat and make him a meal; then he went to sleep. When he woke up, the slave had done nothing for him, and so he killed him. He then became an apostate.<sup>7</sup>

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<sup>5</sup> p. 291. vol. IV. *Zia al-Nabi*, Pir Muhammad Karam Shah al-Azhari (English version).

<sup>6</sup> p. 180, *The History of al-Tabari*, Volume VIII, Translated by Fishbein, M. State University of New York Press, 1997.

His outcome: On the occasion of the Conquest of Makka, he was armed and intended to fight the Muslims. He was killed by the Muslims.<sup>8</sup>

### 3. Abdullāh ibn Sa'd ibn Abī Sarh.

His crime: He was a Muslim at first and in fact he was one of the scribes (who wrote down the Qur'ān). He then became an apostate and returned to Makka, where he began to talk very negatively against the Prophet (peace and blessings of Allāh be upon him).

His outcome: When he learnt that the Prophet (peace and blessings of Allāh be upon him) had excluded him from the general pardon, he sought refuge with Uthmān (may Allāh be pleased with him), who was his foster-brother. Uthmān gave him shelter for a while whilst matters calmed down in Makka after the conquest. He then brought him to the Prophet and asked for forgiveness on his behalf. The Prophet (peace and blessings of Allāh be upon him) did not answer at first but eventually, he forgave him and he accepted Islam.<sup>9</sup>

He became a great servant of Islam. He took part in many military expeditions in Egypt and in Africa.

He once supplicated: 'O Allāh! Please the last action of mine the observance of the morning prayer.' One morning, he performed Wudū and began to offer Fajr prayer. As he completed his Salāh, he turned right for the Salām and then to his left, but before this final Salām, he passed away.<sup>10</sup> He died in 58 A.H.<sup>11</sup>

### 4. Habbār ibn Aswad

His crime: Habbār had injured Zaynab bint Muhammad when she was leaving Makka for Madīna. She was pregnant when Habbār pushed her camel which led to her falling off. She eventually died from these injuries.

His outcome: After hiding for some time, he eventually came to the Prophet (peace and blessings of Allāh be upon him) and sought forgiveness. He embraced Islam and the Messenger forgave him.

### 5. Ka'b ibn Zuhayr.

His crime: He was a poet who directed his poems against the Prophet (peace and blessings of Allāh be upon him)

His outcome: Zuhayr sought forgiveness on his behalf. Ka'b came to the Prophet (peace and blessings of Allāh be upon him) and read the *Kalima Sharīf*. He then read some lines in praise of the Prophet (peace and blessings of Allāh be upon him):

ان الرسول لنور يستضاء به  
منهد من سيوف الله مسلول

Indeed the Prophet is certainly a light from which (other) light is derived,  
And he is a sword from the swords of Allāh.

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<sup>7</sup> p. 179. *The History of al-Tabari*, Volume VIII, Translated by Fishbein, M. State University of New York Press, 1997.

<sup>8</sup> p.273-4. *Fusūl min al-Sīrah al-Tahlīliyya fī Dhaw al-Kitāb wa-al-Sunna*. Professor Mahmūd Hilāl Hilāl Muhammad al-Sīsī. Al-Azhar University, 1999.

<sup>9</sup> p. 179, *The History of al-Tabari*, Volume VIII, Translated by Fishbein, M. State University of New York Press, 1997.

<sup>10</sup> pp. 291-2, vol. IV. *Zia al-Nabi*, Pir Muhammad Karam Shah al-Azhari (English version).

<sup>11</sup> p. 272. *Fusūl min al-Sīrah al-Tahlīliyya fī Dhaw al-Kitāb wa-al-Sunna*. Professor Mahmūd Hilāl Hilāl Muhammad al-Sīsī. Al-Azhar University, 1999

As he heard this, the Prophet (peace and blessings of Allāh be upon him) took of his cloak and clothed him with it. The poem became known as the *Burda*.<sup>12</sup> When Mu'āwiya (may Allāh be pleased with him) became Caliph, he requested this cloak from Ka'b for 10,000 Dīnārs. Ka'b said he would not part with it for any money in the world.<sup>13</sup>

## 6. Safwān ibn Umayyah.

His crime: He was with Ikrama when they tried to ambush Khālid ibn Walīd. He spent his life persecuting the Muslims and insulting Islam.

His outcome: After the Conquest, he fled from Makka and went to the sea with the intention of drowning himself to death. His cousin, Umayr ibn Wahb appeared before the Prophet and sought forgiveness on his behalf. The Prophet (peace and blessings of Allāh be upon him) told Umayr that he was willing to forgive him. In addition, the Prophet gave him his turban to show to Safwān as proof that he was willing to pardon him.

When Umayr reached Safwān, he was about to jump in the sea and so he quickly informed him that the Messenger was willing to forget his previous crimes. At first, Safwān did not believe him. When he was shown the turban he changed his mind and came to the Prophet. He requested two months to consider his faith. The Prophet gave him four.

After the Conquest of Makka, the Prophet (peace and blessings of Allāh be upon him) left to deal with Banū Hawāzin and so he borrowed 40,000 Dirhams and some armoury from Safwān. He accompanied the Prophet though he was still a non-Muslim. On the successful return from Hawāzin, the Prophet gave him one hundred camels from the booty, followed by two more instalments of one hundred camels each. Safwān was amazed by the Prophet's generosity and so he accepted Islam, before the four months elapsed.<sup>14</sup>

## 7. Wahshī ibn Harb al-Habashī.

His crime: He was the one who assassinated Hamza (may Allāh be pleased with him) in the Battle of Uhud.

His outcome: He too was pardoned when he accepted Islam. He participated in the battles of Islam, and in fact was the one who killed Musaylima al-Kazzāb, the false impostor. So he used to say:

كما قتلت خير الناس قتلت شر الناس

Like I killed the best of people (Hamza), I also killed the worse of them (Musailma).<sup>15</sup>

## 8. Hind, the wife of Abū Sufyān.

Her crime: She mutilated the body of Hamza (may Allāh be pleased with him) in the Battle of Uhud.

Her outcome: Despite this the Prophet (peace and blessings of Allāh be upon him) forgave her and she became a Muslim.

<sup>12</sup> p. 275. *Fusūl min al-Sīrah al-Tahlīliyya fī Dhaw al-Kitāb wa-al-Sunna*. Professor Mahmūd Hilāl Hilāl Muhammad al-Sīsī. Al-Azhar University, 1999.

<sup>13</sup> p. 297, vol. IV. *Zia al-Nabi*, Pir Muhammad Karam Shah al-Azhari (English version).

<sup>14</sup> p. 299-300, vol. IV. *Zia al-Nabi*, Pir Muhammad Karam Shah al-Azhari (English version).

<sup>15</sup> p. 276. *Fusūl min al-Sīrah al-Tahlīliyya fī Dhaw al-Kitāb wa-al-Sunna*. Professor Mahmūd Hilāl Hilāl Muhammad al-Sīsī. Al-Azhar University, 1999.



## ***Lessons from the Conquest of Makka.***

### **Universal Pardon.**

The Prophet (peace and blessings of Allāh be upon him) as a mercy is not just a cliché but a reality (*Haqīqa*). It was not just a title or tag-line but his inherent nature. In the most decisive moment, Allāh gave the Prophet (peace and blessings of Allāh be upon him) over his enemies. But the Prophet chose to forgive, thereby giving all of mankind a perfect example of goodness, truthfulness, nobility and compassion.

### **Force without violence.**

The Makkans trembled in fear when they saw the Muslims approaching the city. They were overcome by the *Ru'b* (awe) of the Prophet. Yet, he did not display violence.

### **Success without bloodshed.**

Sahl ibn Ibāda was one of the commanders of the smaller units ordered to enter into Makka. He had the false impression that the time had come to conquer the city forcefully and take revenge from the atrocities Quraysh had committed. He said:

اليوم يوم الملحمة اليوم تستحل الكعبة

Today is the day of slaughter. Today the Ka'ba will lose its sanctity.

The Prophet (peace and blessings of Allāh be upon him) immediately relieved him of his command and instated his son Qays ibn Sa'd. He remarked:

كذب سعد اليوم اليوم يوم الرحمة يوم يعظم الله فيه الكعبة

Today, Sa'd has lied. Today, is the day of mercy, the today when Allāh will give grace to the Ka'ba.<sup>16</sup>

### **Winning hearts and minds**

Even the ones who became Muslims late on turned out to be dedicated servants of Islam.

### **Always praise Allāh.**

Allah says in Sūrah al-Nasr.

When comes the help of Allah and the Conquest. And you see that the people enter Allah's religion in crowds. So glorify the praise of Allah and ask for His forgiveness. Verily, He is the one who accepts forgiveness.

## ***Further Reading.***

***Muhammad: His life based on the earliest sources.* Martin Lings. (Islamic Texts Society, UK, 1991). pp. 293-305.**

***Zia al-Nabi: Pir Muhammad Karam Shah al-Azhari, Vol. IV; pp. 401-489.***

<sup>16</sup> p.254. *Fusūl min al-Sīrah al-Tahlīliyya fī Dhaw al-Kitāb wa-al-Sunna.* Professor Mahmūd Hilāl Hilāl Muhammad al-Sīsī. Al-Azhar University, 1999.