



Content for Essay Writing Competition for Intermediate / Degree & Post Graduate students

The Conquest of Makkah

In 6 AH, at Hudaibiyyah, a treaty was signed with the Quraysh for ten years of peace. Tribes were free to join either side. Banu Khuza'ah joined the Prophet ﷺ, Banu Bakr joined Quraysh.

Within two years Banu Bakr attacked Banu Khuza'ah with Quraysh's help. Even chieftains like Ikrimah bin Abi Jahl, Suhail bin Amr, and Safwan bin Umayyah participated secretly. The oppressed sought refuge in the Ka'bah but were slain mercilessly. Survivors rushed to the Prophet ﷺ pleading for help. Amr bin Salim recited verses:

Translation: "*Quraysh have broken their promise to you, they have violated the firm covenant, ambushed us at Kadda', killed us while in ruku' and sujood...*"

Hearing this, the Prophet ﷺ marched to Makkah with ten thousand companions. Along the way Abu Sufyan ibn al-Harith (cousin of the Prophet ﷺ) and Abdullah ibn Abi Umayyah came seeking forgiveness. On Hazrat Ali's advice, they recited the words of Prophet Yusuf's brothers:

تَاللّٰهِ لَقَدْ آثَرَكَ اللّٰهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ

(The brothers said: By Allah, Allah has preferred you over us, and we were wrong.)

The Prophet ﷺ replied with Yusuf's forgiving words:

لَا تَتْرِبَ عَلَيْكُمُ النَّيْمُ يَغْفِرُ اللّٰهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ

(No blame upon you today, may Allah forgive you. He is the Most Merciful.)

Thus they were forgiven.

That night, the Muslim army lit thousands of fires around Makkah. Abu Sufyan ibn Harb, chief of Quraysh, was astounded by the sight. He was taken to the Prophet ﷺ who asked: "*Has the time not come for you to realize there is no god but Allah?*" He admitted it. Then asked: "*And that I am the Messenger of Allah?*" He hesitated until Hazrat Abbas urged him to accept Islam before it was too late. Abu Sufyan finally declared faith.

The General Amnesty

The Prophet ﷺ then proclaimed: "*Whoever enters Abu Sufyan's house is safe, whoever closes his door is safe, whoever enters the Sacred Mosque is safe.*" Thus bloodshed was avoided.

The Prophet ﷺ entered Makkah humbly, his blessed head bowed so low it nearly touched the saddle, reciting Surah Al-Fath. He forgave his greatest enemies, granting security to all. He said to a trembling man: *“Be at ease, I am not a king, I am only the son of a Qurayshi woman who used to eat dried meat.”*

This was the Conquest of Makkah, marked not by pride, but by humility, mercy, and justice.

Day of Forgiveness bloodshed

It was a day of mercy and forgiveness, not of slaughter. When Hazrat Sa’d bin Ubadah, the leader of the Ansar, passed by Abu Sufyan, he said:

("Today is a day of battle and bloodshed; today the Ka‘bah will be violated; today Allah has humbled the Quraish.")

When the Messenger of Allah ﷺ passed by in his army, Abu Sufyan complained to him and said: “O Messenger of Allah ﷺ! Did you hear what Sa’d just said?”

The Prophet ﷺ asked: “What did he say?” Abu Sufyan repeated everything. The Prophet ﷺ did not approve of Sa’d’s words and said:

("No! Today is a day of mercy; today Allah will honor the Quraish and glorify the Ka‘bah.")

He ﷺ then summoned Hazrat Sa’d رضى الله عنه and handed the Islamic flag to him, entrusting it to his son Qais instead. The Prophet ﷺ intended that by giving the flag to his son rather than taking it back from Sa’d, it would soothe Abu Sufyan’s wounded heart while keeping Sa’d رضى الله عنه content, as he had served Islam greatly.

Through a single change of words (“al-marhamah” instead of “al-malhamah”) and the subtle gesture of passing the flag from father to son, the Prophet ﷺ achieved a miraculous balance—maintaining honor and mercy without hurting the feelings of the faithful Sa’d bin Ubadah, while pacifying Abu Sufyan.

Minor Conflicts

At this time, minor skirmishes occurred among Safwan bin Umayyah, Ikrimah bin Abu Jahl, Suhail bin Amr, and Khalid bin Waleed’s companions, resulting in roughly a dozen pagans killed. They then accepted defeat. This was because the Prophet ﷺ had instructed the commanders that only those who had attacked Muslims should be confronted.

Purification of the Haram

Upon entering Makkah and seeing the people calm, the Prophet ﷺ approached the Ka‘bah and began circumambulation. At that time, there was a bow in his hand. There were 360 idols in the Ka‘bah, and he ﷺ removed them with the bow, saying:

“JAA’AL-HAQQU WA ZAHQAL-BAATILU INNAL-BAATILA KAANA ZAHOOQAA” (Surah Isra 81)

("Truth has come, and falsehood has vanished. Indeed, falsehood is ever bound to vanish.")

All images and idols were destroyed by his command. After completing the circumambulation, he summoned Usman bin Talhah, the caretaker of the Ka‘bah, took the keys, and entered the Ka‘bah. Previously, when he had requested the keys before Hijrah, they were refused, but the Prophet ﷺ patiently explained that one day they would be entrusted to him, and Usman bin Talhah acknowledged this prediction.

When the Prophet ﷺ came out of the Ka‘bah with the keys in hand, Hazrat Ali immediately approached and requested arrangements for water and the Ka‘bah’s door protection. The Prophet ﷺ responded:

“Al-yawm yawmul-birri wal-wafaa’i”

("Today is a day of righteousness and fulfilling pledges.")

The keys were granted to Usman, with the command that anyone who forcibly takes them would be unjust.

Ending Tribal Vendettas

In pre-Islamic Arabia, killing someone incurred a tribal obligation of revenge, which could be delayed for years. Islam abolished this system and established equality and justice. All Arabs, regardless of lineage, nobility, or wealth, were considered equal; everyone could advance based on merit. The Prophet ﷺ recited:

“O mankind! We created you from a single pair of a male and a female, and made you into nations and tribes so that you may know one another...”

Thus, Islam eliminated pride based on lineage, wealth, or tribe, and established equality and justice.

Acceptance of Islam by Former Enemies

After the conquest of Makkah, even the most stubborn Quraysh leaders submitted to Islam. Those who had once opposed the Prophet ﷺ and attacked Muslims—like Safwan bin Umayya, Umair bin Wahb, and others—were granted amnesty. Even Wahshi, who had killed Ameer Hamza (Asadullah), was forgiven.

During the Prophet’s ﷺ circumambulation the next day, Fudala bin Umair intended to attack him. When questioned by the Prophet ﷺ, he admitted no ill intention and sought forgiveness from Allah. The Prophet ﷺ placed his hand on him, granting peace to his heart.