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CONQUEST OF MECCA (630)

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After the truce of Hdaybiya, there was no conflict between the Quraysh and the Muslims until the year 8 AH. Both sides complied with the agreement. But the Meccans came in the year 8 AH and destroyed it. In fact, the truce was signed for a period of 10 years. The Prophet knew for sure that one of the main reasons why the truce would not last long was that there would be a possible conflict between the allied tribes in Mecca and Medina. Because according to the peace of Hdaybiya, there was a long-standing enmity between the Prophet and Khuza'a, the Banu Bakr tribes who made a treaty with the Quraysh, and it ended after the peace of Hdaybiya.¹

After the battle of Mut'a, the Quraysh considered the Muslims defeated and took the opportunity to return to the pre-Hdaybiya period. In December 629 AD, in the month of Sha'ban 8 AH, relations between the two tribes became strained. A man from Banu Bakr laughed at the Prophet Muhammad and killed him for writing a humorous poem. Taking advantage of this incident, the Bakris invaded the huzas at night, killing about twenty men.²

According to O. Bolshakov, the cause of the invasion was the execution of three famous Bakr celebrities.³ "The Quraysh

carried out the attack to prevent Muhammad, whose army was growing in number, from capturing Mecca,"⁴ A. Mueller said. One can agree with this opinion of the researcher. It is because the prestige of the Quraysh in Arabia was very high before the peace of Hdaybiya. When the truce was made, the Muslims took over. Moreover, as the number of tribes converting to Islam and uniting in a new state increased day by day, they could also lose control of the Kaaba if they did not oppose the Muslims.

When 'Amr ibn Salim went to Madinah on behalf of the Khuza'ah who had been attacked by the Bakris and reported the incident, the Prophet became angry and promised to take them under his protection, advising them to wait in their place, and made the following three suggestions to the Makkans through an envoy.

1. Diyat is given to the families of the slain.
2. The protection of the Banu Bakr tribe is waived.
3. If one of these two proposals is not accepted, the Hdaybiya peace treaty is considered violated.

The Quraysh of Makkah did not accept the ambassador and sent him back. However, after a while, the leaders of the Quraysh realized that their reckless actions had led to a breach of the truce and that war

¹ Algerian. Haza al-habib. - Al Qahira, 2004. - p. 309.

² Ma'mun Hammush. As-Siyrā an-Nabawiyya. - Bayrut, 2009. J. 2. - P. 1229.

³ Bolshakov O.G. History of the Caliphate. - M.: GRVL, 2000. - p. 157.

⁴ Mueller A. Arabs and Islam: From the Pre-Islamic History of the Arabs to the Fall of the Abbasid Dynasty / In. - M.: Astrel, 2004 .. - p. 130.

was inevitable. They realized that the tribes that had previously fought in the ranks of the Quraysh were leaning towards the Muslims and that their power was growing and that the people who did not want war would no longer go to war, leaving Mecca in danger. In order to prevent this, on the sixth day of the incident, Abu Sufyan was sent to Madinah to renew the contract and extend it. He had to have time to renew the truce before the Muslims began marching on Mecca. As soon as the Khuzas came with a complaint, the Prophet decided to conquer Mecca and knew in advance that Abu Sufyan would come to extend the truce.⁵

On his way to Madinah, Abu Sufyan met Budayl in Usfan. Although he denied meeting the prophet, he knew he was late. Still, he hurried to avoid a fight. He immediately entered his daughter's house, trying not to meet Muhammad, but his daughter did not welcome him well.

When he met with the Prophet, he said that he had come to reaffirm it, under the pretext that he had not participated in the signing of the covenant. When the Prophet Muhammad (pbuh) pretended to be ignorant and asked, "Has anything changed on your part?" Abu Sufyan said, "God forbid." The Prophet said that in that case, everything would remain in place. Abu Sufyan went to the Companions for help from Abu Bakr, 'Umar,' Uthman and 'Ali. But they also refused to help. Only Ali advised that the matter would not be complicated if Abu Sufyan, as the elder of Banu Kinana, undertook to ensure the security of both parties. Abu Sufyan came to the mosque and announced that on the advice of Ali, the two sides would assume security. But when

he did not achieve anything through this work, he returned to Mecca. The Meccans began to argue about the situation that had arisen.⁶ Although they hoped that Muhammad would not shed blood in honour of the holy shrine, they felt the situation was tense. So that truce clauses were proposed by them.

After Abu Sufyan left, the Prophet, in consultation with the Companions, announced his decision to march on Mecca and invited all the tribes in the alliance to Medina. The assembled army consisted of people from the tribes of Aslam, Ghifar, Muzayna, Juhayna, Ashj, Khuzaa, and Sulayman. Some of the tribes that had fought on the side of the polytheists in the Battle of the Trench had now joined the Muslim army. Of course, this meant that the recognition and strengthening of the Muslims' power in Arabia was strengthening.

It was kept secret that an army was gathering to attack Mecca. In order not to report this, an 8-man sari led by Abu Qatada was sent to Butn Idam.⁷ An army of more than ten thousand warriors set out under the leadership of the Prophet Muhammad. He was replaced in Madinah by Abu Umm Kulthum ibn Husayn Fihri. Despite having unprecedented power in the history of Arabia, the Messenger of Allah (pbuh) devised a careful plan to capture Mecca without bloodshed. Due to the addition of some tribes along the way, their number increased to twelve thousand.

It was not immediately clear which way they were heading for Juhfa. Meanwhile, Khatib ibn Abu Balta'a sent a letter to the Quraysh warning him that the Prophet

⁵ Mustafa Talas. *Fath Makkah // Al-majalla al-askariyya*. - Damascus, 1972. - № 8. - P. 16.

⁶ Bolshakov O.G. *History of the Caliphate*. - S. 157.

⁷ Vokidi, *The book is al-maghazi*. - Beirut: Dor al-Kutub al Ilmiyya. J. 2. - P. 106

Muhammad was on his way to Mecca. But the woman hired to carry the letter was caught on the way. When Khatib was asked why he had betrayed, he said he was compelled by the need to ensure the safety of his family who remained in Mecca. The Prophet forgave Khatib for being one of the participants in the Battle of Badr. Surat al-Mumtahana of the Qur'an was revealed about this.

When the Muslim army stopped at Marr az-Zahran, the Prophet ordered each warrior to light a fire on the hills in order to exert a spiritual influence on the Meccans. Realizing that Mecca was surrounded on all sides, the Meccans feared that war was inevitable. Abu Sufyan took Budayl ibn Warqa and Hakim ibn Huzam with him and went to the Muslims for negotiations.⁸

On his way to Mecca, the Prophet Muhammad met his uncle Abbas, who was on his way to Madinah with his family. He told his uncle that they were the last emigrants and ordered him to return when he left his family in Madinah. On his way back to Mecca, Abbas encountered Abu Sufyan, Hakim ibn Huzam and Budail bin Warqa on the way. He assumed the safety of Abu Sufyan and took him to the Prophet Muhammad. As he approached Muhammad from the front, Ali advised him, "Tell Yusuf what his brothers said." Abu Sufyan did as he was told and said, "By Allah, Allah has preferred you over us. Indeed, we were wrongdoers" (Qur'an, 12:91). The Prophet replied to him, "There is no blame on you this day. And Allah is Forgiving, Merciful to the merciful." (Qur'an, 12:92) The Prophet and Abu Sufyan held talks throughout the night. The Messenger of

Allah (saw) promised him security if he converted to Islam. Abu Sufyan also converted to Islam, realizing that idols had no power. But it was difficult to accept that "Muhammad is the Messenger of Allah". His conversion to Islam meant that Mecca would surrender unconditionally to the Muslims.

Following the advice of the Prophet's uncle Abbas, they announced that whoever entered Abu Sufyan's courtyard, or sat in the mosque and in his own house, in order to preserve Abu Sufyan's career in front of the Meccans, would survive. The Messenger of Allah, may Allah bless him and grant him peace, led his army before him in order to show him that any resistance was useless. Abu Sufyan, who had seen an army of Muslims consisting of warriors of various tribes marching in ranks with their own flags, acknowledged their power and returned to Mecca to deter the Quraysh from fighting. When the people of Makkah listened to him, they buried him in insults. He said, "Do not deceive yourselves. You cannot stand the force that is coming towards you. Muhammad is coming with an army of ten thousand warriors." Those who did not resist said that Abu Sufyan or those who entered his house were promised safety. Some of the inhabitants began to hide in the house of Abu Sufyan, while others began to hide in their own homes.

The army was divided and entered from the four sides of Mecca. The army was ordered not to shed blood, to fight only when necessary. The Muslims returned to Mecca, where they were born and raised on the 21st of Ramadan (January 8 or 12, 630). The conquest of Mecca took place with almost no fighting. Only Khalid ibn Walid was opposed by an army led by Ikrima ibn Abu Jahl, Sawfan ibn Umayya and Suhayl bin

⁸ Osman Nuri Topbash. History of the Prophets-5. Prorok Muhammad Mustafa-2. – P. 201.

Amr. In the ensuing battle, 3 Muslims and 13 Quraysh were killed.⁹ But some sources put the death toll at 28. As promised, the property of the non-resisting population was not touched.¹⁰

Accompanied by Abu Bakr, the Messenger of Allah (saw) circumambulated the entire city, circumambulated the Ka'bah seven times, and opened the gates of the Ka'bah with a key and smashed all the idols in it. After praying in the House of Allah, the Prophet Muhammad stood on the threshold of the Ka'bah and addressed the people of Makkah: "There is no accusation against you on this day. May Allah forgive you. He is the Most Merciful of the merciful." (Qur'an, 12:92)

In his sermon, entitled "Fatiha" and "Victory" in the history of Islam, the Prophet said: "Allah is One, there is no god but Allah, Allah is eternal, unborn, and there is no equal to Him."¹¹ God kept His promise and helped His servants. All who opposed us were defeated. We have eradicated all their polytheistic blood vengeance habits today. From now on, I will eradicate all polytheistic habits, and there will be no bloodshed against anyone - all the old accounts will be annulled. "They recited 13 verses from Surat al-Hujurat."¹²

At the end of his sermon, the Prophet Muhammad announced a general amnesty for all. The Muslims forgot the atrocities committed by the Meccans and forgave them. The Prophet emphasized that he came to Mecca not to take revenge on the

Quraysh, but to deliver them from the idolatry, ignorance, and to convey to them the true religion of Allah.¹³

He said to the Quraysh nobles, "Today you have been forgiven like the Prophet Joseph and his brothers. Today I say that no one hates me. I will forgive all your wrongdoings," he said, capturing the hearts of the Meccans with forgiveness and compassion.¹⁴ When Sawfan ibn Umayya, who had opposed the Muslims in the conquest of Makkah, was asked for 2 months to convert to Islam, the Prophet said he would be given 4 months. It can be seen from this situation that he even took pity on his fiercest enemies. The Ansar were worried that the Prophet Muhammad would stay in Mecca. But he declared that he would not leave the Ansar for the rest of his life, who had helped the Muslims in their most difficult days.¹⁵

Four of the Muslim rivals were executed, and those who pleaded guilty were pardoned. The herald proclaimed the morals and rights of Muslims to the people of Mecca. According to him, all Muslims are brothers and Muslims who have made a peace treaty with Christians or Jews will not be killed for non-Muslims or polytheists, and members of different religions will not inherit from each other. The duties of the polytheists other than protecting the Ka'bah and providing water for the pilgrims were abolished. Prophet Muhammad handed over the key to the Ka'bah to 'Uthman ibn Talha, a descendant of Banu Shaybah, one of the

⁹ Zechariah Bashir. Muhammad and the Quraysh: the history of war and peace. - Москва-Санкт-Петербург, 2008. - С. 201.

¹⁰ Ibn Sa'd. At-Tabaqat and Kubra. - Beirut. J. 2. - p. 47.

¹¹ Müller A. History is Islam. - p. 131.

¹² Sogarzhii. Sayyiduna Muhammad Rasulullah. - Beirut, 2003. J. 1. - p. 482.

¹³ Zahabi. History of Islam. - p. 580.

Akram Diyo Umari. As-Siyra an-Nabawiyah as-Sahih. - al Madina, 1994. - p. 498.

¹⁴ Zahabiy. History of Islam. - Bayrut, 1990. - P. 531.

¹⁵ Ahmad Ibrahim ash Sharif. Makkah and Madinah fi al ignorance and the covenant of the Messenger. - and Cairo. . - P. 528-529.

first guardians of the Ka'bah. The supply of water to the pilgrims remained in the hands of Abbas. It was emphasized that the situation of the city, the permanent position of the Meccans in the region, their duties such as the protection of the sanctuary have not changed.

The next day, Prophet Muhammad took his oath on the hill of Safa that the Meccans had converted to Islam. First the men, then the women swore. The Meccans reacted differently to the Muslim victory. While many were happy with the incident, there were some among them who did not want to recognize his authority for years and wanted to leave the place.

The first command of the Prophet was to break the idols in the houses. Then the boundaries of the suburbs were marked and stones were collected. A detachment of Muslims was sent in all directions to destroy

the idols. After the destruction of the idols in Mecca, this practice was carried out throughout the Hijaz and all of Arabia, and the island had cleansed of idolatry. This was a sign of the greatness of Islam and the growing power of the Muslim Ummah.

The Prophet wore ihram, performed Umrah, and returned to Madinah 15 days later. The conquest of Mecca was the first step towards the goal of uniting the Arabs.

The Prophet Muhammad won the battle of Mecca without a fight, without bloodshed, in order to unite the Arabian Peninsula into one state, as he could foresee that all the clauses of the Hudaibiyah peace between the parties would eventually be in favour of the Muslims. The political capital of the new state remained Medina. Mecca, on the other hand, has retained its status as an ancient religious center.