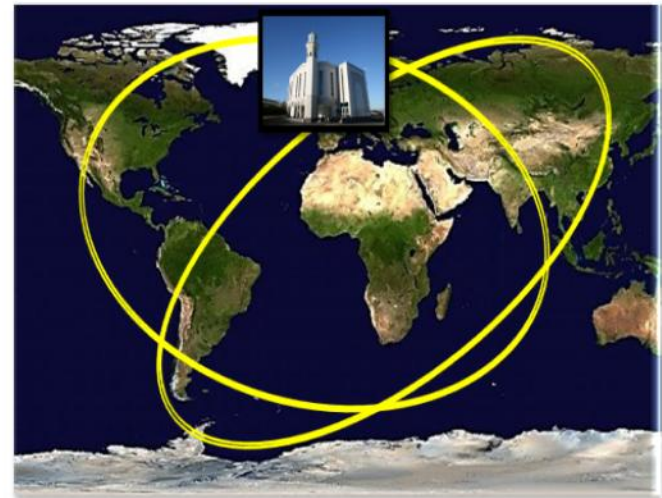


# “Background to the Conquest of Makkah”



**Sermon Delivered by Hadhrat  
Mirza Masroor Ahmad (aba);  
Head of the Ahmadiyya  
Muslim Community**



**relayed live all across the  
globe**

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# Summary

## “Background to the Conquest of Makkah”

His Holiness (aba) further explained the incident of a man being killed despite conveying the Islamic greeting of peace.

The Conquest of Makkah, took place in Ramadan 8 AH.

His Holiness (aba) said that the Conquest of Makkah was also foretold in the Holy Qur'an.

Hence, a promise from God does not mean that a person can now sit idle waiting for its fulfilment.

The Conquest of Makkah was the ultimate goal.

# Conveying The Islamic Greeting Of Peace

**His Holiness (aba) said that in the previous sermon, he mentioned an incident of a man being killed despite conveying the Islamic greeting of peace (Salam).**

**His Holiness (aba) said he also presented a verse from the Holy Qur'an, which outlined that a person who conveys this greeting should not be told that they are not a believer.**

**His Holiness (aba) said that upon learning of this incident, the Holy Prophet (sa) expressed great displeasure.**

**Some narrations even mention that the Holy Prophet (sa) even prayed against the person who did this.**

**He considered this to be a grave mistake. If only the so-called clerics of today would understand and desist from their cruelties against Ahmadis.**

# Prophecy of a Manifest Victory

**His Holiness (aba) said that he would now begin mention of the Conquest of Makkah, which took place in Ramadan 8 AH.**

**This was the great victory which had been foretold by Allah the Almighty, as a result of which droves of people entered the fold of Islam. It is stated in the Holy Qur'an**

**'And say, "O my Lord make my entry a good entry and then make me come forth with a good forthcoming. And grant me from Thyself a helping power.' (The Holy Qur'an, 17:81)**

**His Holiness (aba) said that this verse was revealed before the Holy Prophet's (sa) migration to Madinah, and it foretold the migration along with the ultimate victory at Makkah. Then, with regards to the Conquest of Makkah, it was foretold in the Holy Qur'an.**

# Prophecy of a Manifest Victory

**‘Surely, Allah was well pleased with the believers when they were swearing allegiance to thee under the Tree, and He knew what was in their hearts, and He sent down tranquillity on them, and He rewarded them with a victory near at hand.’ (The Holy Qur’an, 48:19)**

**The day the Holy Prophet (sa) departed from Makkah, God promised him that very day not to worry, for one day He would grant him victory at Makkah.**

**It is recorded that on the same day as the Holy Prophet (sa) began his migration, the following verse of the Holy Qur’an was revealed:**

**‘Most surely He Who had made the teaching of Qur’an binding on thee will bring thee back to thy place of return.’ (The Holy Qur’an, 28:86)**

**It is recorded that this verse was brought to the Holy Prophet (sa) by the Angel Gabriel (as) as he turned back and expressed his love for Makkah when he was leaving for Madinah. This was yet another proof of the truthfulness of the Holy Prophet (sa), as God granted him this prophecy, which was a matter of the unseen.**

# Turning One's Face Towards the Sacred Mosque

**His Holiness (aba) said that the Conquest of Makkah was also foretold at another instance in the Holy Qur'an,**

**whilst also serving as a reminder for the Holy Prophet (sa) and the Muslims that they must strive and pray for this to come to pass.**

**In a sense, it can be said that all the battles and conquests that took place during the time of the Holy Prophet (sa) were with the ultimate goal of attaining victory at Makkah.**

**It is stated in the Holy Qur'an:**

**'And from wheresoever thou comest forth, turn thy face towards the Sacred Mosque.' (The Holy Qur'an, 2:150)**

# Temporary Departure From Makkah

**His Holiness (aba) explained by quoting Hazrat Mirza Bashiruddin Mahmud Ahmad (ra) that this verse does not refer to the offering of prayers and at that time turning one's direction towards the Holy Ka'bah, because 'from wherever thou comest forth' does not have any inherent association with offering prayers.**

**Therefore, this means that the verse must be referring to something other than offering prayers. This verse actually refers to the fact that when the Holy Prophet (sa) migrated from Makkah, it gave the opponents of Islam the opportunity to allege that the Holy Prophet (sa) could not have been the recipient of the prayers of Abraham (as) if he was leaving Makkah.**

**It was thus in response to this notion that the above verse was revealed.**

**It meant that the Holy Prophet's (sa) departure from Makkah was a temporary one, and that God would return him to that very place as a victor.**

# The Mistake of Israelites

**When God makes a promise to someone, it is not that they remain idle in wait for its fulfilment; rather, one must also strive to attain its fulfilment.**

**God promised the Israelites the land of Canaan. When Moses (as) had brought his people to the land of Canaan, he instructed them to fight and attain the land.**

**The Israelites mistakenly thought that if the promise had been made, then there was no need for them to do anything for the land would automatically come into their possession.**

**Otherwise, they thought there was no point to the promise. And so, they said to Moses (as):**

**‘Therefore, go thou and thy Lord and fight, and here we sit.’  
(The Holy Qur’an, 5:25)**



# The Divine Order

**His Holiness (aba) continued quoting Hazrat Mirza Bashiruddin Mahmud Ahmad (ra) who said that some might agree that the one making the promise is to fulfil it.**

**However, such is not the case in the divine order.**

**God never told the Israelites that they would not have to do anything to attain the land, and due to their refusal to do anything,**

**God said that they had become bereft of the land and that they would now wander in the jungles for forty years and their progenies would attain the land, for those Israelites had dishonoured God.**

# The Promises Made By God

**Thus, the promise of God was that the Israelites would not have been able to attain the land by their own strength,**



**however, upon their effort, they would receive divine help, as a result of which they would attain the land.**



**Hence, a promise from God does not mean that a person can now sit idle waiting for its fulfilment.**

**The promises made by man are different to those made by God. If a person does not strive to fulfil a promise made by God, then they are committing a sin, whereas this is not the case in a promise made by another person.**

## The Ultimate Goal

Hence, in making the promise to Muslims about gaining victory at Makkah, God reminded the Muslims not to become like the Israelites who remained idle and did nothing to fulfil the promise made to them.

Hence, the verse under discussion means that no matter where the Muslims went, no matter which battle they were part of, their ultimate goal should be that their efforts were all towards attaining victory at Makkah.

An analysis of all battles and expeditions of the Holy Prophet (sa) before the Conquest of Makkah shows that they were all setting the groundwork for the ultimate Conquest of Makkah.

## Challenge From God

**His Holiness (aba) continued quoting quoting Hazrat Mirza Bashiruddin Mahmud Ahmad (ra) who explained that at the time this verse was revealed, the Makkans numbered more than 15,000 and majority of them were well-trained soldiers,**

**whereas the Muslims had perhaps four to five hundred soldiers, at most a thousand, and in total including women and children the Muslims would have numbered 11 or 12 thousand.**

**Yet, despite it being a time when the Muslims were relatively weak and were no match for the Makkan army,**

**God challenged that those who seem weak and inexperienced will one day be the very people to overcome the disbelievers and gain victory at Makkah.**

# Victory Over All Other Religions

This was an announcement not only for victory over Makkah, but victory over all other religions.

That is why the disbelievers labelled the Holy Prophet (sa) and the Muslims to be mad (God forbid),

because for such a claim to be made at that time was out of the realm of possibility, or so it seemed.

But in all the efforts made, the Conquest of Makkah was the ultimate goal.