

Thereupon, God's Messenger said, "Rather, you will have four months."⁵⁸²

Safwan who had quivered in fear until that moment with the thought that all of this might be a ploy to capture him, was now calm. He took a deep sigh of relief. Instead of embarking upon an Abyssinia venture in which he did not know what he was to face, he received safe conduct or quarter to his own land for four months, and would spend this time without fear, to make up his own mind and come to a final decision. There was no need for him to fear, for he was now safe. The first sign of this trust was his dismounting the animal from which he refused to come down until this time, and his approaching God's Messenger.⁵⁸³ Now Safwan, too, had entered the warm and soothing climate of God's Messenger and had begun letting himself go to its gravitational attraction.

From this day forth, Safwan traveled as he pleased through Mecca. During this time, his wife Fakhita had also embraced Islam and wanted her husband too to become acquainted with its beauty as soon as possible. She took an eager interest in her husband and tried her utmost to prevail upon him. She had even insisted upon this and put pressure on him to this end, but this troubled Safwan, as he was not a man to be pressured. He became irritated by his wife's excessive urging and, referring to God's Messenger, said, "What is it to you? Are you more benevolent than him? I said, 'Grant me two months,' and he gave me four months time instead!"⁵⁸⁴

Hind

Hind, one of the leading players of Uhud, withdrew into her shell in the face of the developments in Mecca and locked herself in her house, as despite everything that happened in the past, her sons and daughters, and now her husband Abu Sufyan, had changed ranks. On top of that, even the people with whom she came together and planned and took up arms and went to the front line had today changed, and she was left in isolation and all alone. With the course of events of the Conquest on top of the hatred and animosity she already harbored from the very beginning, Hind exploded with anger and had all but become explosive in the wake of these developments over which she had completely lost control. Each minute-by-minute report she heard was enough to send her mad, for journey to the Sun continued at full speed. Even Ramla, the daughter of her uncle Shayba who was killed at Badr, and Fatima the daughter of her brother Walid who was also killed at Badr, had also become Muslim, and this she could not stomach. She said:

"Whilst God has poured forth such misfortune upon us, one after the other, in Mecca and from around Hajun,

How is it that you share the same religion with those who killed your father,
And still sit with them?

⁵⁸² Vâkîdî, *Megâzî* 573; İbn-i Hişâm, *Sîre* 2/262; Taberî, *Târîh* 3/175; Beyhakî, *Delâil* 5/97; İbnü'l-Esîr, *Üsdü'l-Gâbe* 3/24; Sâlihî, *Sübülü'l-Hüdâ* 5/254

⁵⁸³ İbn-i Hişâm, *Sîre* 5/81; Abdurrezzak, *Musannef* 7/169, 170

⁵⁸⁴ Şenâvî, *Hayâtü's-Sahâbiyyât* 426, 427

Or has the news of your father's death not yet reached you?⁵⁸⁵

She had realized that these struggles were in vain, as she was face to face with a wave that was unstoppable. When she realized that she could not bear anything further, she locked her self up in her house. At the same time, this meant Hind's withdrawing into herself – the Hind who possessed a 'poetic spirit' and of whom all spoke in gatherings and assemblies. She was now in the throes of despondence and despair.

All the while, God's Messenger was following Hind closely, wanting to reach out to and deliver her from her current predicament, wherein she was spiraling towards the Fire. But it was not possible to reach a woman who had withdrawn to her house and was nurturing her grief. The only alternative was to reach someone who could reach her and this is exactly what the Messenger of God had done.

Only a few days had passed since Conquest. Calling out to Abu Sufyan who he had seen during circumambulation, the Messenger of God said, "You said to Hind, 'Do you think that this is from God?' 'Yes,' she replied, 'this is from God.'" While continuing his circumambulation of the House on the one hand, he related the particulars of their conversation the night before, on the other.

This was indeed what had happened. When the proclamations of God's greatness had continued until morning, Abu Sufyan had leaned over and whispered into Hind's ear, "Do you think that this is from God?"

He was of course referring to the Conquest, but Hind's mouth was sealed, and she just could not bring herself to accept this. She had also presumably said unpleasant things also, things that embarrassed Abu Sufyan.

Abu Sufyan was shell-shocked. God's Messenger related to him the things one by one that none but his wife Hind alone had heard. Given that he did not speak of this to anyone else, Hind must have gone and recounted all this to another person and this in turn must have reached God's Messenger. "No, none other but Hind could have divulged this. I'll show her!" he was just thinking to himself when he again started with the words, "O Abu Sufyan!" It was again God's Messenger who had called out to him. He had either guessed what would be running through Abu Sufyan's mind, or read as such from his manner. To be more precise, God's Messenger was calling out to Abu Sufyan who had not grasped his meaning, was still preoccupied with the idea of a 'secret' that he assumed his wife had disclosed, and whom he was making plans to interrogate. God's Messenger then said, "Your wife Hind is blameless in the matter, for she has not made your secret known. Rather, it was God Who informed me of it."⁵⁸⁶

Again on one of these days, the Messenger of God saw Abu Sufyan to be pensive and sad. He and his wife had probably argued once again. He needed to be with them on such a day when their relationship was on a knife-edge, and God's Messenger called out to him once again: "You said to Hind, 'Do you think this is from God?' She replied, 'Yes, this is truly from God.'"

This was exactly what had happened. This was the main topic on the agenda in Mecca at the time and this was Abu Sufyan constantly discussed with his wife. But only Hind and Abu Sufyan

⁵⁸⁵ Halebî, *Sahâbiyyâtü'r-Resûl* 313. Hind was able to realize that her cousin Ramla, whom she affronted so intensely at the time, was right, only after Mecca's conquest. After this day, she was to describe her as more intelligent than herself. Halebî, *Sahâbiyyâtü'r-Resûl* 313

⁵⁸⁶ İbn-i Asâkir, *Târîhu Dimaşk* 23/459

knew this. Dazed to confusion, Abu Sufyan exclaimed, "I bear witness that you are God's servant and Messenger!" He then said,

"By Him Who is invoked in oaths, no one but Hind alone heard my saying this."⁵⁸⁷

Collecting himself with this special attention of the Messenger of God and casting off the his distressed state, Abu Sufyan was impatient to related this incident to his wife. The truth of the matter was, a new invitation was going to Hind via her husband Abu Sufyan.

In the meantime, Hind had seen dreams for days on end and related these to her husband.⁵⁸⁸ The pessimism and waking nightmare she experienced in her inner world appears to have been projected onto her spiritual world. On a night where she again fell asleep after discussing with her husband everything that they had experienced, she saw herself in pitch-black darkness and was unable to see anything; however, before long, everywhere became suddenly illuminated, as though the sun had risen. But at the center of this radiance was Muhammad the Trustworthy who was inviting her to belief.⁵⁸⁹

The following night was no different. The Messenger of God, who she met while walking, called her to the same source of light saying, "Come to the soundest of paths." On the other hand, Hubal on her left, and Isaf on her right voiced a similar call. They too were inviting Hind. The next night had been a complete nightmare for her. She was right on the edge of Hellfire and the Angels of the Fire were about to cast her in. Meanwhile, pointing at Hind, Hubal kept screaming, "Throw her into the Fire!"

At the most critical point where she was drenched in sweat and exclaimed, "I am done for!" someone appeared behind her, and holding her compassionately by her dress, rescued her from the clutches of the Angels of the Fire. Just as she clung onto life anew, she wondered as to the identity of this person who had saved her from the Fire. She turned around only to see Muhammad the Trustworthy standing before her. The Rose who transformed every place to a garden of Paradise had come and had delivered her from the Fire.

"What is all this supposed to mean?" she asked herself upon waking up. She then went to the idol in her house and began to strike it with the cloth in her hand while saying, "How we were deceived by you!"⁵⁹⁰

Hind was as intelligent a woman as to know full well the intended meaning behind the messages in her dreams when compared with those with which her husband came. The Sun of Mercy invited to his boundless world even the woman who mutilated the body of his uncle Hamza, who chewed on his liver, and who spat it out onto the foothills of Uhud when she could not swallow it.

That which captivated her, however, was a different scene that she had been following with awe for days on end. The Ka'ba in the clutches of the idols had gone and in its place seemed to have come an entirely different building. A deluge of people now circled it. What is more, this deluge increased with every passing minute and was as harmonious as it was exuberant in its

⁵⁸⁷ Beyhakî, *Delâil* 5/103; İbn-i Asâkir, *Târîhu Dimaşk* 23/457

⁵⁸⁸ Vakîdî, *Megazî* 532; Sâlihî, *Sübülü'l-Hüdâ* 5/205

⁵⁸⁹ Sâlihî, *Sübülü'l-Hüdâ* 5/255

⁵⁹⁰ İbn-i Sa'd, *Tabakât* 8/237; Sâlihî, *Sübülü'l-Hüdâ* 5/255

movement. This universal language produced by those who spoke with their actions had softened even Hind's hardened heart of hearts.

Even if her feeling still wanted to take her back to the past, there was no going back for Hind. She too had opened the door to the new and was on the verge of leaving aside blind obstinacy. She finally approached her husband Abu Sufyan and indicating the Messenger of God, said, "Take me to your friend, I too wish to pledge my allegiance to him."

Abu Sufyan was overjoyed to be sure, but he could not help but ask:

"What is it that brings you to such a point about that which you belied until just yesterday? What has changed?"

Hind, who until that day had stopped at nothing in her evil, gave an extraordinary reply:

"By God, I have never before seen such servanthood to God as I have seen in the worship performed in this mosque over the past few days. They spend the entire night in prayer."⁵⁹¹

Hind had been struck by the language of action more than that of words. As she herself stated, the Ka'ba had never before been witness to such servitude, such worship. Such a presence which entertained no other expectation than Divine approval, made a mark on Hind's heart, like an elixir that dissolves even the toughest of rust. The thick walls built up over twenty-one years had thus been removed and a journey to the Sun had begun for her also.

For Abu Sufyan, this was the most important matter that he needed at once to share; however, he hesitated upon remembering Uhud. This was because even he himself was disturbed by the scene he saw on that day, as commander of the army which displayed that savagery. One of the leading actors in this savagery was no doubt his own wife Hind. And what about what she had done to Hamza! The Uhud that had caused God's Messenger to weep bitterly. And what about those for whom death warrants were issued?⁵⁹² This was a frightening prospect; what if he reminded them of such, referring to Uhud or to Hamza?

Abu Sufyan's happiness was short-lived and was replaced by a strange sense of sorrow. He could not overcome his concern and thus hasten to lead her to God's Messenger. He then turned to her and said in so many words that she needed to resolve her issue on her own. This was his way of saying, "Don't get me involved!"⁵⁹³

She was on her own. One of the rare women at the time who was present in the public arena, Hind was again to stand on her own two feet. Taking nine other Mecca women with her, including 'Ikrima's wife Umm Hakim, Safwan ibn Umayya's wife Fakhita bint al-Walid, and Abu Jahl's daughter Juwayriya, she went to 'Uthman and said, "We too wish to pledge allegiance to God's Messenger. Will you help us?"⁵⁹⁴⁵⁹⁵

⁵⁹¹ İbnü'l-Esîr, *Üsdü'l-Gâbe* 7/281; Halebî, *Sahâbiyyâtü'r-Resûl* 40

⁵⁹² Some sources mention that Abu Sufyan's wife Hind was also on the proscription list. Taberî, *Târîh* 3/173; Halebî, *Sîre* 3/135

⁵⁹³ Halebî, *Sahâbiyyâtü'r-Resûl* 40

⁵⁹⁴ Her sister Fatima bint 'Uqba was married to 'Aqil, the son of the Messenger's paternal uncle Abu Talib. Especially after Badr, she would make constant mention of her father, uncle, and brother, asking about them to those around her. One day she again said to her husband, "Where is 'Utba ibn Rabi'a? Where is Shayba ibn Rabi'a? Where is Walid? Her husband replied, "On your left when you enter the Fire." Enraged at what she heard, Fatima hurled insults at him, and stormed out. Her husband's words became the cause of their separation and brought their marriage to breaking point. She informed 'Uthman of the situation who, in turn, sent for 'Abbas and

A man of kindness and gentleness, 'Uthman did not turn away those who came to his door and accompanied them to God's Messenger who was at Mount Safa accepting pledges of allegiance. On this trip, however, Hind had feared being a target of harassment on her way and veiled her face to avoid being recognized.

When the men finished pledging their allegiance, God's Messenger accepted those of the women. The women too had lined up to attain a brand new spiritual purity. At this stage, 'Umar too was seated new God's Messenger, conveying to him the words of the women pledging their allegiance.

It was now time for Hind and her associates to make their pledge. The Messenger of God enumerated and announcing the various conditions and they confirmed their acceptance of these.

At one point, Hind said to the Messenger of God, "By God, you ask of us something that you have not asked of the men!"

These were the last words that ought to be said to the Messenger of God, of all people. But Hind was still so new as to be unaware of such sensitivities. It is interesting that this was not the only comment that Hind made on that day. When God's Messenger stated, "And you must not commit adultery," Hind said, "O Messenger of God, does a free woman commit adultery?"

This was at the same time a display of her temperament. The Messenger of continued, "And you shall not kill your children."

The most interesting response came again from Hind: "We raised them from infancy, and you killed them on the day of Badr when they grew up, so you are the one to know about them!"⁵⁹⁶

She was referring to her two brothers and her step son Hanzala who were killed at Uhud. Contrary to popular belief, her reply caused the Messenger of God and 'Umar to look at one another and smile.

"And you shall not steal," was the next Prophetic stipulation, to which Hind remarked, "By God, I used to take a little of Abu Sufyan's money and I do not know whether that is lawful for us or not." By this stage, Abu Sufyan who had also been watching them had also heard, and shouted in a way that God's Messenger too could hear:

"You are absolved for whatever you took in the past!"

This was a jestful exchange that caused all those present to smile. The Messenger of God continued with the announcement of the next stipulation: "You shall not invent slanderous tales."

Hind was rather pleased with this condition, for she had been the subject of precisely such slander years ago by her first husband, and her marriage had broken down as a result. As one who knew best what such slanderous accusations meant, she said:

"By God, slander is a disgraceful act, but it is sometimes better to overlook it."

The time had come for the final condition: "You shall not disobey me in carrying out orders to do good."

Mu'awiya – the three of them taking matters into their own hands, and ultimately reconciling them. İbn-i Sa'd, *Tabakât* 8/189-190; Halebî, *Sahâbiyyâtü'r-Resûl* 299, 300

⁵⁹⁵ Some sources document that Hind appealed to her brother Abu Hudhayfa for this purpose. Hâkim, *Müstedrek* 2/528 (3805)

⁵⁹⁶ Taberî, *Târîh* 3/174

Held in high esteem until that day, Hind again called out: "To do good!" The Messenger of God then said to 'Umar, "Accept their pledge. May God forgive them for God is forgiving and merciful."⁵⁹⁷

Their homage was complete and Hind had become Muslim along with her companions. None of what she expected to happen, however, did happen. Mention was neither made of Uhud, nor what she had done to Hamza. No old scores were settled, as her husband Abu Sufyan had feared. Far from it, there was not even any reaction to Hind's interventions and retorts. This could have meant two things: either God's Messenger had treated her as any ordinary woman due to his not have recognized her, or there was truly a profound clemency in his presence. She first said, "O Messenger of God, praise be to God Who has made manifest the religion which He has chosen for Himself. I entreat you by our shared lineage, that I too can be favored with it. O Muhammad, now I too am indeed a woman who believes in God and attests to His Messenger."

She was still diffident and hesitant in manner, and the waves in her inner world swelled up within her. Had God's Messenger known that the person standing before him was Hind? She could have had no relief until she freed herself from this dilemma. Mustering all her courage at such a time when they were yet stupefied from imbue with the spiritual hues of this presence, Hind removed the veil covering her face and, as though appealing for his intercession before God, said, "It is me, Hind, O Messenger of God, Hind bint 'Utba."

Was it at all possible for God's Messenger, the most excellent judge of character, not to know her? But even if everything was as clear as day to him, he could not have revealed this to anyone. Notwithstanding the deep pangs of anguish he felt in his heart, he never made this clear, and the same was true today. This was also a characteristic attribute of the Divine morality. In such situations, He forgave all evil and wrongdoing besides the association of partners with Him, and accepted them henceforth into His presence as pure as the day that they were born. His most beloved servant on earth would do the same. The Prophet of Mercy turned to Hind and with a most courteous tone of voice, said, "Greetings to you."⁵⁹⁸

What greatness was this! His demeanor was unchanged. That is to say, he knew from the very beginning. What a warmth was this, despite all the coldness of the past! All her fears and concerns had disappeared. How could they not be, as the Messenger of God did hold anything that she did against her, reminded her not of yesterday, and mentioned not the name, 'Hamza'. She ought not have remained insensible to this unequalled boundlessness. And she could no longer contain the storms that broke within her one after the other. She had at this moment realized the difference between the thick walls of unbelief, which blinded the human being, and belief. She lifted the head that she had hung in apprehension until just a moment ago and exclaimed, "O Messenger of God, By God, what was most desirable to me until today was the humiliation of you and the people of your tent, but today I woke up, and there is no one on earth for whom I wish more glory and prosperity than you and your household."

Hind had been freed of all the blame and burden of the years, and had become as light as a butterfly. What a great bestowal was freedom from servitude to servants and attaining the

⁵⁹⁷ Ibn-i Sa'd, *Tabakât* 8/188-189; *Taberî*, *Târîh* 3/174; *Halebî*, *Sîre* 3/138

⁵⁹⁸ The exact words of God's Messenger here are, *marhaban biq*, to mean "Welcome to you," "I invite you to safety and spaciousness." For the sake of contextual coherence, I have translated the expression as "Greetings to you."

presence of God, the One and Only Being worthy of worship. The load she felt on her shoulders when coming to Safa was completely lifted and she as good as pranced back home.

Soon after, a person was seen to arrive at the Messenger's tent at Abtah, in the modesty and manner as befit the situation. Whilst passing the tray in her hand to God's Messenger, she said, "O Messenger of God, indeed, my mistress Hind sends you this gift, and asks your pardon."⁵⁹⁹

From this day forth, Hind accompanied her husband Abu Sufyan, going from battle to battle in spite of her being a woman and her advancing age. Notwithstanding God's forgiveness, she still sought atonement for the past that she just could not erase from her consciousness; what is more, her sons and daughters were with her in her struggle.⁶⁰⁰

'Ikrima

One of the women who accompanied Abu Sufyan's wife Hind to Safa to pledge allegiance to God's Messenger, was the wife of Abu Jahl's son 'Ikrima, Umm Hakim.⁶⁰¹ Until that day, she breathed the air of hatred and hostility that pervaded the house of Abu Jahl – the locus of unbelief – and was party to a violent opposition against the Muslims. However, on the day when flowing water found its course, she joined her sister-in-law Juwayriya⁶⁰² to go to God's Messenger and profess her acceptance of Islam. But she had one problem: there was a death warrant issued in relation to her husband 'Ikrima who had until that day killed and persecuted many people.⁶⁰³ When 'Ikrima realized that he could not withstand the force of the current, he gave up, abandoned the thought of resistance,⁶⁰⁵ and escaped to Yemen to save himself.⁶⁰⁶

⁵⁹⁹ There are accounts to the effect that in the message that Hind sent to God's Messenger with her maidservant, she said: "Our sheep breed little this year. Had I possessed them, I would have given them all to you." To this, God's Messenger is said to have replied, by way of supplication: "May God bless you with your sheep and increased its offspring." The maidservant later used to say that they experienced a sudden increase in the number of these same sheep and their offspring that they had not seen before and that the Messenger's blessing became thus apparent. Hind refers to the same incident saying, "This is due to no other reason than the prayer of the Messenger of God and his blessing." *She was also to relate one of her dreams in which she saw herself perpetually standing in the sun, with the shade close by but always unreachable, until God's Messenger drew near and she was able to enter the shade. She thus expressed her praise God for guiding them to Islam.*

⁶⁰⁰ For a comprehensive discussion of Hind, see Kesmez, Fethin Mü'minleri 155-190

⁶⁰¹ Umm Hakim, was also the daughter of 'Ikrima's paternal uncle by virtue of her being the daughter of Abu Jahl's brother Harith ibn Hisham. She was among the women who came to Uhud with the Meccan forces. İbnü'l-Esîr, *Üsdü'l-Gâbe* 7/309

⁶⁰² Abu Jahl's daughter Juwayriya decided to accept Islam after hearing Bilal's recitation of the Call to Prayer, and pledged allegiance to God's Messenger at Safa along with the other Meccan women. She later married 'Attab ibn Asid, who had, like her, embraced Islam after Conquest, and whom God's Messenger had appointed as the first Governor of Mecca. İbn-i Sa'd, *Tabakât* 8/262; Vâkîdî, *Meğâzî* 1/846; İbnü'l-Esîr, *Kâmil* 1/332

⁶⁰³ Restoring the rights of those who were wronged was also a duty, and when such a duty was in question, the Messenger of God was seen to the most sensitive in this respect, as the representation of justice was an elemental part of his mission also. Surely included within this mission was demanding justice for those in society who did not have a voice. In explaining this aspect of God's Messenger, 'A'isha states that while he forgave all wrongs that were done to his own person, he was second to none in the sensitivity he showed in the matter of applying sanctions for such crimes which threatened the public. Buhârî, *Menâkıb* 23; Müslim, *Fedâil* 77. The fact remains that in our day, we face serious problems in public life due to our failure to intervene at the right time and punish the offender in such offenses which fall into the sphere of 'public law' and which threaten the social fabric. People who lose hope in the central authority in paralytic structures such as this seek to take matters into their own hands

Umm Hakim, however, who had experienced the ineffable atmosphere of being in the presence of God's Messenger, and who saved herself after all these years, was now gripped by a new panic: was there no way of saving her husband 'Ikrima also? The atmosphere she experienced in the presence of God's Messenger had encouraged her also. Within just the short space of time that she remained at Mount Safa, she realized that everything she heard until that time was a great lie, and was filled with a sudden fear for her husband who had fled as the victim of this same lie. In any event, those who saved themselves on that day dedicated themselves to saving another and, setting an example of great loyalty and faithfulness, she too did the same. She seized this opportunity to help her husband with whom she had shared her life, and said, "O Messenger of God, 'Ikrima, the son of my paternal uncle, fled from you to Yemen, for he feared that you will kill him. Will you grant him protection?"

It was clear from her every manner that she wanted God's Messenger to take him aboard his ship also, so that they could make the journey to eternal life together. Whereas, had she said instead, "He shouldn't have killed so many people," "He shouldn't have fled," "What can I do for him as a woman on my own?" nobody would have condemned her, as she was absolutely right. For a woman at the time to leave her home amounted to putting herself in great danger. Making a long distance journey, in particular, was inconceivable for a woman at the time. Even men could not journey on their own, for fear of falling prey to waylayers on the way. However, this woman had risked everything and was now seeking amnesty for her fugitive husband from God's Messenger.

and generate new problems and complications as a result. It must not be forgotten that such offenses simultaneously constitute a violation of the 'Rights of God' (huquq Allah).

⁶⁰⁴ There were a total twelve people who were on the proscription list at the time. 'Ikrima was one of these twelve. The other men were 'Abd Allah ibn Hilal al-Khatal, Habbar ibn al-Aswad, *Huwayrith ibn Nuqaydh*, *Ka'b ibn Zuhayr*, *Wahshi*, Miqyas ibn Subaba and 'Abd Allah ibn Sa'd ibn Abi Sarh. *From the women, were Hind bint 'Utba ibn Rabi'a, Sara mawlat of 'Amr ibn Hashim, Fartana and Arnaba (Qurayba and Qurayna). The killing of these people were ordered on the basis of their crimes against the 'rights of God,' until this time, and as punishment for the killings they perpetrated. However, the Messenger of God waited for those who would intervene for their pardon. For he did not turn away anyone who came to him to request pardon and immunity for any of these individuals and pardoned, without exception, all those whose pardon was sought. Had even Abu Jahl lived to see the day and someone intervened on his behalf, there is no doubt that God's Messenger would have forgiven him too. In the monumental event that was the conquest of Mecca, only four of these people were put to death for their crimes (Miqyas ibn Subaba, Huwayrith ibn Nuqaydh, 'Abd Allah ibn Hilal al-Khatal, and Fartana), while all the others were forgiven and continued their lives thereafter as one of the Companions. Vakîdî, *Megâzî* 556; İbn-i Hişâm, *Sîre* 2/256, 257; İbn-i Sa'd, *Tabakât* 2/103; Hâkim, *Müstedrek* 2/62; Taberî, *Târîh* 3/172-173; Halebî, *Sîre* 3/130-135; İbn-i Ebî Şeybe, *Musannef* 7/404; Bezzâr, *Müsned* 3/350*

⁶⁰⁵ Whereas it was they who proclaimed on that day, "You will not enter Mecca by force, ever," and incited the Meccans against them. Even if the outcome remained unchanged, some of those from the Hudhayl, Aslam, Banu Bakr and Quraysh who entertained such a fancy, had long before begun preparations to prevent God's Messenger from entering Mecca. İbn-i Hişâm, *Sîre* 5/67; İbn-i Kesîr, *Bidâye* 4/296

⁶⁰⁶ When 'Ikrima, who was dealt a crushing blow on that day, heard the Call to Prayer recited by Bilal from atop the Ka'ba, he said, alluding to his father: "Indeed God has been most generous to Abu al-Hakam, for he will not hear this slave say what he says today!" İbn-i Kesîr, *Bidâye* 4/232

What had she learned about Islam, which Qur'anic verse or Prophetic Tradition had she become acquainted with? How many minutes in duration was her dialog with God's Messenger? And she possessed no knowledge about Islam. She had not even opened the cover of the Qur'an, let alone read it. This goes to show that knowing was one thing, while putting into practice was another thing entirely, and she was experiencing a fervor the impetuses of which were completely unknown to her. What she had witnessed was nothing other than this. Before them stood a Sun of Mercy who embraced everyone, including Abu Jahl's daughter-in-law and Harith ibn Hisham's daughter Umm Hakim, and Abu Jahl's son 'Ikrima. He did not condemn anyone to everlasting perdition, but instead exhibited the approach of condemning perdition itself to perdition.

Umm Hakim perceived the warmth of precisely this atmosphere, and realized that there was room enough in this heart for her husband also, who had set sail towards eternal ruin. She thus sought immunity from God's Messenger for 'Ikrima also. The Messenger of God who already sought any excuse to forgive, turned to Umm Hakim, and in response to her sincere appeal, said, "He is protected."

It was just as she predicted it would be and she was, in an instant, on top of the world. Now, she was overcome by the excitement of acquainting her husband with this Mercy and she set off without a moment's delay. Accompanying her was a slave from Rum, who she took with her with the thought that his presence might give some feeling of security on this unimaginably arduous journey. *She was making this journey to Yemen, to bring back her fugitive husband.*⁶⁰⁷

While she endured many different trials along the way and even if her feet became swollen from walking and she had grown weary, she lost nothing of her determination and made it all the way to the coast of Tihama, in search of her husband. It did not take long for her to realize that the person she saw from afar at the point indicated to her, was her husband 'Ikrima. She called out to him and began waving to catch his attention.

One bolt of lightning followed another in 'Ikrima's dark world: what was this woman doing here? Moreover, how and with whom had she come here? And for what reason had she come? Could she have escaped too? Tempests raged in his inner world where he wavered between fear and panic. So many questions gnawed at his mind that he could not find answers to any of them and could not make any sense of his wife's coming all the way here. He first stared at her blankly from a distance, *as if to say, "What are you doing here?"* Affectionately, she replied, "O cousin!" She then continued:

"I come to you from the most magnanimous of people, the most righteous of people, and the best of people. Do not destroy yourself!"

⁶⁰⁷ The greatest treachery, however, he was to see from this slave whom she had taken with her for her own protection, for he harassed her and made inappropriate advances towards her. She knew full well that she would not be able to stand up to him on her own and protect herself, and realized when she indeed tried to solve the matter herself, that she would not have the power to do so. She had to thus be clever about and deal with the issue, without any harm coming to her. This is why she did not react openly at first, by making her objection clear to him. She merely hoped to gain time, and wanted to pull ahead without causing him to lose hope. Her aim was to hold out until she found some people along the way from whom she could get help to get of this dangerous situation.

And this is indeed what happened. When they reached a clan of 'Akka, she sought their help against him. They subsequently apprehended the slave of Rum and tied him up with a rope. The accounts also mention that 'Ikrima killed this slave on the way back from Yemen, after his wife told him everything that had happened. Vakîdî, *Megâzî* 572; İbn-i Asâkir, *Târîhu Dimaşk* 41/63

This woman whom he was sure was his wife was saying things he was not at all accustomed to. Whilst he looked at her puzzled, she turned to him most compassionately. "I have asked God's Messenger to grant you protection," she said. "This he has granted. And he has forgiven you."

'Ikrima was lost for words. Given that she said, "Messenger of God," she too must have become Muslim. Anyway, no woman in her right mind would come here, or indeed could come here otherwise. And what about what she said! What greatness, what nobleness was this! In spite of all the wickedness that his father had marshaled from the very outset, and the unspeakable evil that he himself perpetrated, God's Messenger now said that he forgave those who did all this and was prepared to embrace them also? Who else could have shown such magnanimity?

So he must have forgiven him! His self-interrogation on the boat came to his mind at one point. The boat he had embarked upon to cross the sea was caught in a storm and almost sunk. The mountain-like waves were about to engulf the vessel. He had fled for his life, and was now facing death. When he resorted to taking refuge in Lat and 'Uzza, the vessel's master had said angrily, "Turn to God sincerely, for your gods will do you no good here!"

On the sea, when sailing between Mecca and Yemen, he asked the boat's master, "The what should I say?" the latter replied, "Say there is no deity but God." "I did not flee except from this," 'Ikrima bridled. On that day when the boat he had embarked upon was on the verge of sinking, Muhammad the Trustworthy⁶⁰⁸ from whose mercy he sought succor, had found the son of Abu Jahl and the new leader of the Banu Makhzum in Yemen and was inviting him into his atmosphere of mercy.

From the day he took to fleeing, everything seemed to call him to the same point and, as could be expected, every call caused storms to rage within him, and a transformation had thus begun in his inner world. The self-sacrifice of his wife Umm Hakim was that the powerful touch that most tugged at his heartstrings. He felt his knees give way. The 'Ikrima who had fled for his life, from 'conquest', was experiencing a conquest within his innermost self.

He looked at his wife who had made a sacrifice that no other could possibly endure. "This is true happiness," his gaze said as he kept his eyes fixed on Umm Hakim. He could not understand why his wife would come all the way here and asked her, "Have you really done this?" "Yes," she said, resolutely. "Indeed I spoke to him and asked him to grant you protection."

During times of success and prosperity everyone would be close by and do their utmost to help, but the true chivalrous souls would reveal themselves only at such critical times as these. They would not hesitate to take the necessary steps, and would even face a great many dangers to do so. How could one remain indifferent to such an earnest heart!

Meanwhile, Umm Hakim related to him everything that happened in Mecca. She spoke of the movement of the people to the Ka'ba like moths to the light, the breezes of profound forbearance and mercy becoming manifest in Mecca, the return of even those like himself who had fled wanting to disappear without a trace and the great honor they received upon their return. With an

⁶⁰⁸ When 'Ikrima was at sea, he lamented: "Well, by God, if the only thing to me deliver me at sea is sincerity in faith, then what else can deliver me on land also! How strange it is that the Arabs, the Sassanids, and even this sailor knows of this!" He had begun to grasp the truth to which he had been called all these years and to which he did not respond, and he was heard to say, "The religion that Muhammad has come with must be the true religion!" "O God," he cried desperately, "I make promise You that if You save me from my present plight, I will go to Muhammad, place my hand in his and will surely find him full of generous forgiveness and mercy." Ebû Dâvûd, *Cihâd* 117; Nesâî, *Tahrîm* 14; İbn-i Esîr, *Üsdü'l-Gâbe* 4/68; İbn-i Asâkir, *Târîh* 41/59

imploring voice, she asked her husband to return to Mecca with her. After all, there was the assurance given by Muhammad the Trustworthy who did not remind anyone of their past mistakes and thus put them to shame, and who pardoned even those who made attempts on his life, holding them in high esteem: no harm was to come to him.

'Ikrima's journey to the Sun was about to begin. He turned his face towards the Ka'ba and was returning in great hope to the Mecca from which he had only just fled in great fear.⁶⁰⁹

Meanwhile, the Messenger of God who was sitting with his Companions at the Ka'ba looked towards the horizon and said: "Ikrima ibn Abi Jahl comes to you as a believer and an emigrant." But there was also a word of caution to his Companions: "But do not insult his father. Indeed insulting the dead causes grief to the living and does not reach the dead."⁶¹⁰

So, the Messenger of God, too, was expecting Abu Jahl's son, 'Ikrima. What is more, with these words, God's Messenger was doing the groundwork for 'Ikrima's arrival and reminding his Companions of a Qur'anic method. For God prohibited the reviling of those things cherished by others and referred to this as an invitation for them to do the same to what they themselves hold dear.⁶¹¹ The Prophetic enjoinder: "Do not revile your mother and father," was also a warning in this regard.⁶¹² In his view, even if the addressee was Abu Jahl, a believer ought not push them towards the Fire.

The time had finally arrived and 'Ikrima and his wife reached Mecca. They came straight to the Ka'ba. God's Messenger was seated, engaged in conversation with his Companions. As soon as he saw them approach, he jumped up from where he was sitting, as yet another person who he was preoccupied with even in his dreams, had come.⁶¹³ Opening his arms wide, he walked towards 'Ikrima who was walking towards him. The Companions too were astounded. It was as

⁶⁰⁹ In fact, during one of their stopovers along the way, 'Ikrima sought to be together with his wife after a long separation, but received a most unexpected response. His wife was refusing him – the powerful leader of the Quraysh. 'Ikrima darted stern looks at his wife to learn the reason for her refusal, and Umm Hakim replied with the same stoicism and maturity: "No," she said. "For I am indeed a Muslim and you are an unbeliever."

These were words that caused 'Ikrima to start. Had he heard these at any other time, everyone would have seen how this incident would have eventuated, but now, everything was different. The woman who until that day had waited attentively on him now stood before him as a completely changed person. What great transformation was this! Asserting his unbelief, she did not even allow her husband to get close to her. 'Ikrima saw firsthand the power and transformational capacity of belief. His wife had shown full strength of will, and this had doubled her estimation in his eyes. At one point, he said, "Surely a matter that keeps you from me is an important matter indeed." Vakîdî, *Megâzî* 572; Halebî, *Sîre* 3/133

⁶¹⁰ Hâkim, *Müstedrek* 3/269; Vakîdî, *Megâzî* 572; İbn Abdilberr, *İstîâb* 2/269; İbn-i Asâkir, *Târîhu Dimaşk* 41/63

⁶¹¹ God declares in a relevant verse: "And do not (O believers) revile the things or beings that they have, apart from God, deified and invoke, lest (if you do so) they attempt to revile God out of spite, and in ignorance." (6:108)

⁶¹² Buhârî, *Edeb* 4 (5973); Müslim, *İman* 38 (90)

⁶¹³ In a dream, the Messenger of God had seen himself entering Paradise. Upon seeing a grapevine that appealed to him, he asked, "For whom is this?" "It is for Abu Jahl," was the answer he received. He could not make sense of this, however, and thought, "What is a person like Abu Jahl doing in Paradise? By God, he can never enter Paradise." He then related his dream to his wife Umm Salama. When Abu Jahl's son 'Ikrima had become Muslim after the Conquest, God's Messenger was to turn to Umm Salama and say, "O Umm Salama, this was the interpretation of the dream!" He had clearly interpreted the grapevine in Paradise that he saw in his dream to be 'Ikrima. He then praised God for making the truth of his dream manifest. Buhârî, *Târîh* 3/412; Hâkim, *Müstedrek* 3/271; İbn-i Hacer, *İsâbe* 2/1280; İbnü'l-Esîr, *Üsdü'l-Gâbe* 4/70

though they were witnessing the surprise reunion of two old friends who had not seen each other in years. So much so that the Messenger of God had not even noticed his mantle had fallen. "Welcome, O emigrant rider!" he said. Yet another iceberg had melted before this wholehearted rising of the Sun of Mercy, and had begun rising to join the clouds after having dissolved in the sea of mercy.

The general scene confirmed his wife's words, but nevertheless indicated his wife, who was veiled and stood quietly waiting to one side, and said, "O Muhammad, this woman informed me that you had granted me protection."

From the person who had just a moment before embraced him so warmly, came the following words in a most affectionate tone of voice:

"She spoke the truth, you are protected."

And this was final. 'Ikrima reached out to the hand that this friend, dearer to him than his own soul, had extended to him. In the shame he felt towards the Messenger who pardoned him despite the fact that he was deserving of punishment many times over, he said:

"This state is indeed the state of submission. For had you killed me, you would have killed an evildoer and one embroiled in wrongdoing. By pardoning, you hold by the hand one of your kin and restore him back to life."

It was as though he declared, "I accept your invitation," and he asked,

"So what do you ask of me, O Muhammad! What is it that you call me to?"

God's Messenger replied: "I call you to bear witness that there is no deity but God and that I am His Messenger, that you will rise for prayer, that you will give the prescribed alms," and he continued until he had enumerated all the injunctions of Islam. He invited 'Ikrima whom he had taken into his warm and welcoming atmosphere, to fulfilling the key obligations of Islam. In response, 'ikrima made the following declaration that served as recognition of the value and magnitude of God's Messenger in his eyes:

"By God, you do not invite except to the truth, to goodness, and to that which is best. You were, by God, among us before you invited to what you invite, and you were the most truthful with us in speech and the best of us towards the people. I bear witness that there is no deity but God and that Muhammad is His servant and His Messenger."⁶¹⁴

Yet another lifeless heart had become acquainted with Islam and there was no one on earth who could be happier than God's Messenger. Sharing his joy with 'Ikrima, God's Messenger said, "Ask of me anything as the people have asked of me and I will grant it to you." But 'Ikrima cared not for worldly wealth. He bowed his head in shame, and said, "I shall not ask you for worldly possessions, as I am one of the richest among the Quraysh, but I ask that you beseech God's forgiveness for me, for every hostility I directed against you, every step I took on the path of evil, and every word of insult I expressed to you directly or in your absence."

'Ikrima had allowed the language of his heart to speak. God's Messenger thus raised his hands and made the following supplication for him:

"O Lord, forgive him all the hostility that he directed against me, every step he took in pursuit of extinguishing Your Light, forgive him whatever he has said in my presence or in my absence."

'Ikrima was being favored with mercy the magnitude of mountains where he was only beginning to open the door. Feeling to his core the joy of being honored with such a profound

⁶¹⁴ Hâkim, *Müstedrek* 3/270; Vâkîdî, *Megâzî* 1/850; İbn-i Abdilberr, *İstîâb* 3/1082, 1084

supplication at the door of the All-Merciful from His most beloved servant, 'Ikrima exclaimed, "I am satisfied, O Messenger of God."

'Ikrima, who was ascending at great speed towards his own summit, did not stop here. Like the others, he was shamefaced before his past. Notwithstanding the fact that he was forgiven, he could not forgive himself. He turned to the Messenger of God and said, "O Messenger of God, I swear by God, before you, that from this day forth I will spare no expense in spending in the way of God, and will spend twice that which I used to spend to turn others away from the path of God. Whatever efforts I made in fighting against those on God's path, I shall double in the way of God. I will dedicate myself to the path of God, and strive to atone for my actions for as long as I shall live."⁶¹⁵

God, Who brings forth the living from the dead, raised a from among the descendants of Abu Jahl, the possessor of a hardened heart that was worse than the lifeless and who earned notoriety as the Pharaoh of the community, a hero the likes of 'Ikrima. The person who had constantly caused for problems for the past twenty one years had gone, and in his place was a person who was as devoted as to willingly put his own head on the line to solve problems.

In spite of this was the incessant mercy of God's Messenger, who was to monitor the safety and security of 'Ikrima's course, warn those who caused him any offense on account of his father, and in so doing, avoid 'Ikrima's facing new trials and tribulations. This was because some individuals who were as yet unfamiliar with the essence and indeed gravity of the matter, spoke ill of his father Abu Jahl, and had hurt him by saying to him directly, "What do you expect, he is the son of Abu Jahl, the enemy of God!" Indeed, what they said was correct. His father was an unmitigated enemy of God, but even if he knew the truth of these words, he could not conceal his hurt at hearing them, and took offense at their dredging up his past and being so scathing towards his family. After all, he was the son of such a father. This was a matter that was beyond his determining and when all this became too much for 'Ikrima to bear, he came to Umm Salama, the wife of God's Messenger, in great embarrassment, and said, "The way things stand, I will not be able to stay here for much longer and will have to return to Mecca."⁶¹⁶

Sharing his concern, Umm Salama informed God's Messenger of the situation and he was deeply grieved at what he heard. After leading the prayer, he addressed the congregation and warned those who offended 'Ikrima against displaying such behavior ever again:

"Human beings are like raw materials. Those who were best during the Age of Ignorance are best in Islam, when they attain understanding. So let not a Muslim be injured on account of any unbeliever. Do not injure the living on account of the dead."⁶¹⁷

Not content with just this, God's Messenger also forbade calling 'Ikrima *'Ikrima ibn Abi Jahl*, to mean 'Ikrima son of Abu Jahl.⁶¹⁸ These were words of caution that left a mark and from that day on, the Companions were to utter similar words in reference to 'Ikrima, or indeed to any

⁶¹⁵ Vâkîdî, *Megâzî* 573; İbn-i Abdilberr, *İstîâb* 2/270; İbn-i Asâkir, *Târîhu Dimaşk* 41/64

⁶¹⁶ İbn-i Asâkir, *Târîhu Dimaşk* 41/60. It is stated in another narration that 'Ikrima raised the matter with God's Messenger himself. Accordingly, seeing 'Ikrima to be so injured by these remarks, the Messenger of God turned to his Companions and admonished them saying, "Do not insult his father, for insulting the dead only hurts the living who are left behind." Hennâd, *Zühhd* 2/561; Hâkim, *Müstedrek* 3/269; İbn-i Abdilberr, *İstîâb* 3/1082

⁶¹⁷ İbn-i Asâkir, *Târîhu Dimaşk* 41/60, 61

⁶¹⁸ İbn-i Esîr, *Üsdü'l-Gâbe* 4/68; Mizzî, *Tehzîbü'l-Kemâl* 20/247; Halebî, *Sîre* 3/40

other, and were to wholeheartedly embrace everyone who came to the Prophet's Mosque as a believer, irrespective of the wrongs of their past.⁶¹⁹

In spite of all this, however, 'Ikrima still felt embarrassment upon remembering his past and diverted his gaze in shame. The day of Badr, on which his father died, in particular, he never forgot. He would more often than not begin his words with, "Praise be to God who saved me from death at Badr," and would express his gratitude for being Muslim and for God's having allowed him to see these days.⁶²⁰ The new 'Ikrima had become an individual who left an indelible impression with his worship, and a person of self-criticism who the people looked to with admiration.⁶²¹ He would place against his face the Qur'an that he had opposed for years on end and spoke ill of, saying in between his tears, "The word of my Lord!"⁶²² In short, 'Ikrima henceforth lived as a man of his word,⁶²³ and this was how he died. One of the two men who went out for single combat (⁶²⁴mubaraza) against the Byzantine forces, 'Ikrima was to receive mortal wounds in the battle following a display of great deeds of heroism, and was to subsequently die as a martyr. Prior to his death, he asked his fellow men, "Who will take an oath to fight to the death?" His childhood friend and commander of the forces Khalid ibn al-Walid understood his meaning and pressed, "Do not do

⁶¹⁹ For instance, on another occasion, the Messenger of God was among his Companions explaining to them the beauty of Islam. At a certain point during the discussion, he again made mention of 'Ikrima, and how he had once killed one of the Ansar. There was something striking about this situation, however, as in describing such a lamentable incident, God's Messenger was smiling. This fact was not lost on another Companion, also from the Ansar, and he said, "O Messenger of God, a man from the Quraysh has killed one of us and you are smiling." This was perhaps the precise response that God's Messenger was expecting. In a manner that could be heard by all who were present, God's Messenger said, "No, I am smiling at both of them attaining the same level in Paradise." Ibn-i Hacer, *İsâbe* 3/419, 5/772; Ibn-i Asâkir, *Târîh* 41/60

⁶²⁰ Taberânî, *Kebîr* 17/371; İbnü'l-Cevzi, *Sıfatü's-Safve* 1/730; Zehebî, *Siyeru A'lâmi'n-Nübelâ* 1/323

⁶²¹ 'Ikrima, fresh from polytheism and until then one of its chief espousers and advocates, devoted himself after his becoming Muslim to breaking whatever idol he came across. Whenever he learned of there being an idol in the house of one of the members of the Quraysh, he would go there and not return until he destroyed it. This is because he was witness to the following injunction of God's Messenger: "Let those who believe in God either destroy the idols in their houses, or cast them into the fire and burn them." (İbn-i Hibbân, *Sikât* 2/60) Hence, he dedicated himself to fulfilling this command of God's Messenger and could not rest until he tore down whatever idol he became aware of. Mîsrî, *Ashâbu'r-Resûl* 1/403

⁶²² Taberânî, *Kebîr* 17/371; Heysemî, *Mecmaü'z-Zevâid* 9/385; İbn-i Kesîr, *Bidâye* 7/34

⁶²³ At the Battle of Yarmuk, 'Ikrima looked as though he was raising the battle anew on the front line. On the battlefield where the Muslim forces were hard pressed after protracted fighting, 'Ikrima saved the day: where 'Ikrima had selflessly devoted all his energies to his nation, he as good as became a nation unto himself. Whilst striking hard at and plunging into enemy ranks on the one hand, he screamed out to the Byzantine forces: "Would I fight the Messenger of God in every place, yet flee from you today?" İbn-i Asâkir, *Târîhu Dimaşk* 41/69

⁶²⁴ To those who said to him on the day, "Fear God, think of yourself also, and do not destroy yourself so," he was to respond, smiling a strange bitter smile:

"Until but recently I exerted myself for Lat and 'Uzza, fighting for the sake of nothing and doing what I am now doing. So am I now to think of taking care of myself, when I have only just found the opportunity to exert myself for God and His Messenger? No, not now, by God, and not ever! Leave me, so that I may now drink of the cup of eternal life in the way of God and His Messenger."

These words are said to have been first uttered on the day of Fahl, and he is reported to have attained martyrdom after uttering these. İbnü'l-Esîr, *Üsdü'l-Gâbe* 4/69; İbn-i Asâkir, *Târîhu Dimaşk* 41/70; Nevevî, *Tehzîbü'l-Esmâ* 1/312

this 'Ikrima, for your death will be a severe blow to the Muslims." But he had made up his mind long ago and saw Yarmuk as his one chance of reunion with the Rose of his Heart. Making his preparations with great resolve on the one hand, 'Ikrima said to Khalid on the other, "Make way, O Khalid! You had enjoyed the privilege, in the past, of being with the Messenger of God, while my father and I were but his bitterest enemies. Leave me now to make up for all that I have done."

He then disappeared from sight. When all that was strewn onto the battlefield emerged after sunset, 'Ikrima was found fatally wounded. There were seventy arrow, lance, and sword wounds on his body. Seeing him in such a state, Khalid sighed as he said to himself, "So you go before me, do you!" and praised God for taking 'Ikrima to Him in the purest possible state.

By his side on this journey was his only son 'Amr.⁶²⁵ When his faithful wife Umm Hakim received the news of his injury, she rushed to his side. When he saw her shedding tears, he said, "Do not weep, for I will not die until I behold victory."

He thus demonstrated that he was a man of such quality that even at his dying hour, he was preoccupied with thought of the honor of Islam. His uncle and father-in-law Harith ibn Hisham had also been brought to the same place. He too was critically wounded. In their manner was such an air of gaiety that one would think they were making preparations for festivity and celebration. Harith ibn Hisham's eyes were beaming with joy. He turned to his son-in-law who he saw to be breathing his last and said, "Rejoice, for God has bestowed upon us yet another victory!"

'Ikrima received the good news that he had been waiting for. He wanted to stand up, and sought help from those around him. As though standing in the presence of God's Messenger, he kept his eyes fixed on a certain point and said, "O Messenger of God, have I kept my promise? Has your ⁶²⁶Rakib al-Muhajir fulfilled his pledge to you?"

He was alluding to the promise he made to God's Messenger on the day of his return from Yemen. In his demeanor when proceeding to the Divine presence, was visible the manner resembling that of Prophet Joseph who said, "My Lord, take my soul to You as a Muslim, and join me with the righteous."⁶²⁷

When slipping to the other side of the thin veil separating the world from the Hereafter, he asked for a sip of water. His father-in-law Harith ibn Hisham who was about to drink from the waterskin held to his mouth, motioned for the water to be given to his son-in-law instead. 'Ikrima was just about to take a sip when the cries of another could be heard, calling out for water. Out of the corner of his eye, he saw that the voice belonged to 'Ayyash ibn Abi Rabi'a. His lips parched with thirst, he had much difficulty speaking, but when they leaned over, they could make out that 'Ikrima too refused to take the water and was saying, "Take the water to him." But it was too late, for 'Ayyash had breathed his last and took flight without having imbibed a single drop of water. When they went to the others who had previously wanted water, to 'Ikrima and Harith, the situation was unchanged.

⁶²⁵ Taberî, *Târîh* 2/338; İbn-i Hacer, *İsâbe* 4/593. 'Amr was 'Ikrima's only son. He gave his one and only son in the cause of God's Messenger and left not a single soul who would continue his bloodline. İbnü'l-Esîr, *Üsdü'l-Gâbe* 4/70; İbn-i Hibbân, *Sikât* 3/310

⁶²⁶ As was mentioned earlier, God's Messenger had greeted him as such on his return from Yemen, to mean, "Emigrant Rider."

⁶²⁷ (12:101)

The heroes of Yarmuk had left behind an abiding lesson in self-sacrifice even at their dying moment, and had long since departed.⁶²⁸

These were the fruits of the twenty-one year effort of the Sun of Mercy. He had transformed coal into diamond, and had extracted individuals who were 'gold' in stature from within the mire.

Loan Request

Mecca had indeed been conquered, but there were still those who did not embrace Islam or who were not yet firm in their convictions. The Messenger of God wished to meet with them and take them aboard his ship also. To this end, he sought different channels of establishing rapport with and making contact with them.

As will be remembered, the Khuda'a tribe who acted on the basis of feelings of revenge throughout the Conquest, shed blood in retaliation for their twenty-three fellow tribesmen who were slain, and killed two Meccans.⁶²⁹ God's Messenger was angry with the Khuda'a for causing new tension as he strove to conquer the hearts of the Meccans. Without making the twenty-three people the Meccans had killed a matter of negotiation, he sought to defuse the situation by taking the payment of blood money of the Meccans who were slain upon himself. Whereas had he said here, "You had killed twenty-three people and they have killed two of your people. As it stands, you are required to pay the blood money for twenty-one people," he would have been more than justified. However, God's Messenger who did not want to push his audience away and constantly gave of himself, did not do this. He merely raised the issue of the reparations for the Meccans whom the Khuza'a had killed.

More than that, he saw the taking up of this payment himself as an excuse to sit and talk with the Meccans. This was a perfect means of coming together with some of those Meccans who remained aloof from him, who sufficed with watching on from a distance, or within whom despite their having stepped into the luminous world of Islam, belief had not become completely settled. He thus appealed to Safwan ibn Umayya, whom he had given four months to make a decision, Abu Jahl's brother 'Abd Allah ibn Abi Rabi'a, and Huwaytib ibn 'Abd al-'Uzza, for a loan.⁶³⁰

They had given God's Messenger a total of one hundred and thirty thousand dirhams in loan. Fifty thousand dirhams belonged to Safwan ibn Umayya,⁶³¹ and forty thousand each to 'Abd Allah ibn Abi Rabi'a⁶³² and Huwaytib ibn 'Abd al-'Uzza.⁶³³

⁶²⁸ Beyhakî, *Şuabü'l-Îmân* 3/260; İbn-i Abdilberr, *İstîâb* 2/270 ; Zeylaî, *Nasbu'r-Râye* 2/318. It is stated that these individuals who displayed an altruism and selflessness as to send even the mouthful of water of which they themselves were in need to others, were four in number and that the fourth of them was again another twenty-one year enemy of Islam Suhayl ibn 'Amr. İbn-i Abdilberr, *İstîâb* 2/270

⁶²⁹ The number of Meccans killed is reported to be three.

⁶³⁰ When God's Messenger later discharged his debt, he said, "What a fine reward of a loan is full repayment and gratitude," and was to pray for the blessing of his family and possessions." Vâkîdî, *Megâzî* 579

⁶³¹ Vâkîdî, *Megâzî* 579; Beyhakî, *Delâil* 5/99

⁶³² Vâkîdî, *Megâzî* 579; Beyhakî, *Delâil* 5/99

⁶³³ Vâkîdî, *Megâzî* 579; Beyhakî, *Delâil* 5/99; Zehebî, *Târîh* 2/324