

warm and welcoming atmosphere. In the eyes of those who looked at him with bitter hatred until just yesterday, were now looks of mercy and compassion. What is more, they felt deep shame for all that they had done. Even if God's Messenger forgave them with their coming to him and in their new found realization, they could not forgive themselves, and exerted themselves to a baffling degree to make up for what they did. In the warmth of mercy, God's Messenger brought out into the open the precious metals that lay latent, and was now building a brand new civilization with them.

### SECTION THREE

#### THE INEVITABLE END OF HATRED AND ENMITY

So what, then, was the outcome of all this hostility and hatred? If we are to take the conquest of Mecca as a basis, who were the winners or losers of this twenty-one year struggle? Who laughed and whose efforts were in vain? Let us look at the picture together:

#### **Family of Abu Jahl**

Without a doubt, the most important figure leading the Qurayshi opposition in hatred and hostility was Abu Jahl. He possessed an ambition that deemed the ends as justifying any and every means. It was he who dragged the people into the Badr undertaking and who was responsible for the downfall and ruin of both himself and all those he dragged along with him as the victims of his unbridled ambition. Having a strong hold on his brothers 'Uthman ibn Hisham,<sup>676</sup> al-'As ibn Hisham,<sup>677</sup> 'Umar ibn Hisham,<sup>678</sup> 'Umara ibn al-Walid, he turned each of them into inveterate

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<sup>676</sup> The first child of Hisham ibn al-Mughira, 'Uthman ibn Hisham was Abu Jahl's paternal half brother and father Hisham was referred to in reference to his name – as "Abu 'Uthman". His mother's name was Bint 'Uthman ibn 'Abd Allah and no offspring are credited to him.

<sup>677</sup> The son of Shifa' bint al-Khalid from the Banu Makhzum, and unable to escape the clutches of Abu Jahl's control, al-'As ibn Hisham was among those who were unable to return from the Badr to which he came with spirits high. He shared Abu Jahl's fate. He was reported to have been killed by his nephew Umar. In spite of all these adversities, al-'As ibn Hisham's sons Hisham and Khalid came to God's Messenger on the day of Mecca's conquest and became Muslim. When he placed his hand upon the seal of Prophethood, God's Messenger nudged Hisham's chest three times and prayed, "O Lord, remove suspicion and jealousy from him." Hisham thus joined the company of the Companions. Ibn-i Hişâm, *Sîre* 1/416; İbnü'l-Esîr, *Üsdü'l-Gâbe* 2/128; 5/377; İbn-i Abdilberr, *İstîâb* 1/235

enemies of the Messenger also. On account of this, these brothers did not deviate from Abu Jahl's path and died before seeing the conquest of Mecca. His other brothers, however, Salama ibn Hisham,<sup>679</sup> 'Ayyash ibn Abi Rabi'a,<sup>680</sup> Harith ibn Hisham,<sup>681</sup> Khalid ibn Hisham,<sup>682</sup> 'Abd Allah ibn

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<sup>678</sup> 'Umar ibn Hisham is the full brother of Abu Jahl and died as an unbeliever at Badr to which he came as a bitter foe.

<sup>679</sup> The first of Abu Jahl's siblings to accept Islam. Abu Jahl's maternal brother. Born of Hisham ibn al-Mughira's wife Duba'a bint 'Amir. Known with the honorific Abu Hashim. Emigrated to Abyssinia to escape Meccan persecution and upon his return to the city after the first emigration, was held prisoner and subjected to unimaginable torture in the furore led by Abu Jahl. He is one of those for whom God's Messenger offered supplication by name due to the hardships he endured. The following Qur'anic verse was revealed in relation to him and those in his situation: "Why, then, should you not fight in the cause of God and of the oppressed, helpless men, women, and children, who cry out: 'O Lord! Bring us out of this land whose people are oppressors, and appoint for us from Your Presence a protector, and appoint for us from Your Presence a helper!'" (4:75) He was unable to emigrate to Medina due to the oppression he faced, and was only able to realize this after Khandaq. He participated in the Battle of Mu'ta immediately afterwards. Died during the Caliphate of Abu Bakr in the Damascus surrounds, either in Mardj al-Suffar or Ajnadayn. *İbnü'l-Esîr, Üsdü'l-Gâbe* 2/531-532; *İbn-i Hacer, İsbâe* 1/755-756; *İbn-i Abdilberr, İstîâb* 1/351-352

<sup>680</sup> Born of Shifa' bint al-Khalid, 'Ayyash ibn Abi Rabi'a became Muslim following Salama ibn Hisham and was forced to endure the same torment and persecution. When they embraced Islam God's Messenger had not yet entered the house of Ibn Arqam. Unable to withstand the severe oppression led by Abu Jahl, he emigrated to Abyssinia with his wife Asma' bint Salama, and named his son who was born there 'Abd Allah. When he returned to Mecca after a short-lived first emigration, he suffered a life of torture and persecution like the others. So much so that the Meccans could not even stand his emigration to Medina. When he arranged with 'Umar and set off, Abu Jahl and his cohorts followed him and coerced him into returning from Quba'. Following this incident and owing to the hardship endured by other Companions facing a similar predicament, God's Messenger was to make special invocation (qunut) – recited in the standing position of the prescribed prayer – for these people who came to be known as mustad'afin, or the dispossessed. He was martyred at Yarmuk. *İbn-i Abdilberr, İstîâb* 2/254

<sup>681</sup> The most active in opposition to Islam of all Abu Jahl's brothers was without a doubt Harith ibn Hisham. He was the full brother of Abu Jahl. He was as important and eminent a figure as to have poems penned in his name. He held high standing in his tribe and was treated with great reverence. He fought against Islam at such battles as Badr, Uhud, and Khandaq, and was physically present wherever his brother Abu Jahl led the polytheists against the believers. He acted as Abu Jahl's agent and instrument of the torture inflicted on Salama and 'Ayyash. It was again Harith ibn Hisham who accompanied Abu Jahl to Quba' and was complicit in bringing 'Ayyash back to Mecca once again for persecution. He heads the list of those who carried the banner that Abu Jahl relinquished at Badr, until the conquest of Mecca. He wanted to mount resistance on the day of Conquest also, but preferred going into hiding when he realized that their efforts would be in vain. Moreover, at the time, Abu Talib's daughter Umm Hani' granted protection to Harith ibn Hisham when 'Ali, her own brother, was on his trail. Through this means, he cast aside whatever character trait and habit remained from Abu Jahl and, locking the door to his past, set foot in a brand new world. Henceforth, he was lead a most careful and upright life. The Messenger of God gave him one hundred camels also, as one of the mu'allafa al-qulub. From this day forth, Harith ibn Hisham led a very honest and virtuous existence, until his martyrdom at Yarmuk with his uterine brother 'Ayyash ibn Abi Rabi'a. Leaving thirty-two grandchildren behind, his grandson Abu Bakr, from his son 'Abd al-Rahman, is regarded as one of the renowned Seven Jurists (al-fuqaha' al-sab'a) of his era. *İbn-i Abdilberr, İstîâb* 1/178-180; *İbnü'l-Esîr, Üsdü'l-Gâbe* 7/309

<sup>682</sup> Khalid ibn Hisham was among those taken captive at Badr – which proved to be the end for Abu Jahl – and was released on ransom. His antagonism was to continue until Mecca's conquest after which he took his place among the mu'allafa al-qulub. *İbn-i Hacer, İsbâe* 2/250; *İbnü'l-Esîr, Üsdü'l-Gâbe* 2/144; *İbn-i Abdilberr, İstîâb* 1/235. Some sources mention his having died as an unbeliever in accounts of his brother Salama's life. *İbn-i Abdilberr, İstîâb* 1/351

Abi Rabi'a,<sup>683</sup> his sons<sup>684</sup> 'Ikrima,<sup>685</sup> and his daughters<sup>686</sup> Jamila<sup>687</sup> and Hunfa<sup>688</sup> came to God's Messenger and chose not the path of their brother and father, but that of his archenemy God's

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<sup>683</sup> The son of Shifa' bint al-Khalid from the Banu Makhzum, 'Abd Allah ibn Abi Rabi'a was Abu Jahl's diplomatist brother. He is one of the two figures who went to Abyssinia with 'Amr ibn al-'As to bring back to Mecca the emigrant believers in Abyssinia. He is known under the honorific title Abu 'Abd al-Rahman. After Mecca's conquest, the Messenger of God borrowed from him a sum of approximately ten thousand dirhams. Clearly, his intent was to win him over too. In discharging his debt on the return from Hunayn, God's Messenger responded to him with the following supplication: "May God bless your family and your property. Surely, the reward for a loan is full repayment and acknowledgment." (Buhârî, *Kebîr* 5/9-10 ). He was a sincere Muslim from this day forth. 'Umar appointed him commander of the army. He was to continue the same role during the caliphate of 'Uthman and was to be martyred during a siege at the time. İbnü'l-Esîr, *Üsdü'l-Gâbe* 3/233

<sup>684</sup> Abu Jahl is said to have had three more sons by the names of Zurara, Tamim, and 'Alqama. Bint 'Umayr ibn Ma'bad bore Abu Jahl's two sons Zurara, who was known by the honorific Abu 'Alqama, and Tamim, known as Abu Hajib, while 'A'isha bint al-Harith was the mother of 'Alqama. Abu 'Alqama (Zurara) was killed at Yemen.

<sup>685</sup> Until the conquest of Mecca, Abu Jahl's son 'Ikrima was a real chip off the old block. He took over from where his father left off at Badr to become one of the leading opponents of Islam. He was one of the fatal foursome who had begun to undermine and bypass Abu Sufyan, who softened in his stance against God's Messenger following his daughter Umm Habiba's marriage to him. He wanted to offer resistance on the day of Conquest, but fled to Yemen when he realized that he would not be able to do so. He was one of the few individuals who had been condemned to punishment by death on the day. In spite of this, however, his wife and cousin Umm Hakim who had pledged her allegiance to God's Messenger and sought immunity for her husband, pursued him all the way to Yemen and brought him back to God's Messenger, where he embraced Islam. He did not care for the wealth that was offered to him upon his acceptance of Islam, only asking God's Messenger for his prayer and supplication for his forgiveness from God. The promise he made to God's Messenger was that he would exert himself in the name of Islam twice the manner in which he exerted himself in unbelief. History manifestly attests to his having lived as a believer who was faithful to his promise. Having spent the most fruitful twenty years of his life against the Qur'an, 'Ikrima was in his later life to cling onto the Qur'an, place it against his face, and weep inconsolably saying, "The Word of my Lord!" In standing by his word, 'Ikrima went from battle to battle for the sake of his cause putting forth his everything, whether physically or via the financial resources at his disposal. This he continued until he was eventually martyred at the Battle of Yarmuk, in one of the fiercest ever encounters with the Byzantines, along with his son and two uncles. For detailed information concerning 'Ikrima's life, see Ümit Kesmez, *Fethin Mü'minleri, Işık Yayınları*

<sup>686</sup> Abu Jahl is reported to have had five daughters by the names of Sakhra, Asma', Hind, Umm Hakim, and Umm Sa'id. Sakhra was born of Arwa bint Abi al-'Is, and was given in marriage to Abu Sa'id ibn al-Harith. Arwa bint Abi al-'Is was also the mother of Asma', and she married Walid ibn 'Abd Shams. İbn-i Sa'd, *Tabakât* 5/153. Hind was the wife of Hisham ibn al-'As ibn Wa'il. İbn-i Hacer, *İsâbe* 8/193. It is reported that Abu Jahl's daughter Umm Sa'id was said to be more masculine in her walk and bearing. İbn-i Hacer, *İsâbe* 8/220

<sup>687</sup> Born of Arwa bint Abi al-'Is, Juwayriya – who is also known as Jamila – is the famous Muslim daughter of Abu Jahl who 'Ali wanted to take in marriage, but was not permitted by God's Messenger. She is the narrator of the Prophetic Tradition: "The best of my community are those living in my generation, then those who will follow them, and then those who will follow them." İbnü'l-Esîr, *Üsdü'l-Gâbe* 1/1326; 7/59 (6803); İbn-i Hacer, *İsâbe* 7/559. After Conquest, the newly appointed Governor of Mecca 'Attab b. Asid was to take her in marriage. Following his death, Juwayriya remarried, to a man by the name of Aban ibn Sa'id. İbn-i Sa'd, *Tabakât* 8/262; İbnü'l-Esîr, *Üsdü'l-Gâbe* 7/54, 57

<sup>688</sup> İbn-i Sa'd, *Tabakât* 8/206; İbn-i Hacer, *İsâbe* 4/2473. Also known as Safiyya or Hunfa'. Born of Arwa bint Abi al-'Is. She too professed her acceptance of Islam on the day of Conquest and pledged her allegiance to God's Messenger. Subsequently, she was taken in marriage by Abu Jahl's old friend Suhayl ibn 'Amr, who was known as the eloquent orator of the Quraysh and who became Muslim after Conquest. İbn-i Sa'd, *Tabakât* 5/44. Some

Messenger. Among those choosing this path was also Asma' bint Mukharriba,<sup>689</sup> mother of Abu Jahl. From the perspective of Badr, the sole loser of this 15 year struggle was Abu Jahl. 'Ayyash ibn Ani Rabi'a and Salama ibn Hisham joined the caravan early on, while 'Abd Allah ibn Abi Rabi'a, Harith ibn Hisham, and Khalid ibn Hisham held out until the Conquest, even living a life parallel to that of Abu Jahl as the chiefs of Meccan hostility and opposition. But the road leading to Conquest softened their hearts also, and from that day on they became the most important representatives of the cause that they had hitherto fought against. The following words of Harith ibn Hisham, whom the Meccans held in high esteem, to the masses at Badha' who followed him out of Mecca prevent him from going to the front line, are enlightening. In tears, he said:

“O people, I am leaving Mecca neither because I do not hold you dear to me, nor because I seek a more auspicious place than this one. The matter is rather more serious than that. How many chivalrous souls went out on this path, while they were neither older than nor more noble than us. We, however, have just woken up. By God, had the mountains of Mecca turned into gold and we spent it in the cause of God, we would not have been able to attain even a day's worth of what they have done. By God, they are ahead of us in this world and have moved on, while we shall try to catch up to them in the Hereafter. This is why I am leaving. Do not suppose that we leave our homes today for another, or that we go to another neighbor for every neighbor we leave behind. And in so doing, we expect nothing in return, nor acclamation. The matter is much greater than this. We go to struggle in the way of God!”<sup>690</sup>

The identity of the famous four people who died on the battlefield at Yarmuk without being able to take a single mouthful of water is also of paramount importance with respect to indicating the subsequent progress of the family of Abu Jahl. Three of the four individuals who demonstrated the self-sacrifice of preferring others to their own self by sending the water of which they were in dire need to another, were from Abu Jahl's household. Two of them were his brothers 'Ayyash ibn Abi Rabi'a and Harith ibn Hisham, while the third was his son 'Ikrima.<sup>691</sup> The people that had until only just recently derived pleasure from killing had disappeared, and in their place were brand new personalities who dispersed about the earth with the ideal of enabling others to live. As is evident, God's Messenger transformed even those figures who had made it their life's mission to kill, into heroes of letting live, and

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sources refer to her marrying Usama. This marriage presumably took place following Suhayl's martyrdom. Ibn-i Sa'd, *Tabakât* 8/262. Suhayl ibn 'Amr's son Anas, who had a disability, was born of Abu Jahl's daughter Hunfa'.

<sup>689</sup> Asma' bint Mukharriba, is known by the epithet Umm Mujalid and is also referred to Hanzaliyya, in reference to her tribal affiliation. She embraced Islam after Conquest and passed away close to two years after the demise of God's Messenger (634). Abu Jahl was also occasionally called Ibn al-Hanzaliyya after his mother. This epithet, however, was more often than not used disparagingly. The Meccans who were fed up with Abu Jahl's manner and actions would refer to him with the perjorative title 'Ibn al-Hanzaliyya' from time to time, thus making their displeasure clear to him. It is rather striking that while the Messenger of God likens the believer who recites the Qur'an to the fruit of citrus, sweet in taste and aroma, and he likens the hypocrite who does not recite the Qur'an to a hanzala, a fruit bitter in taste and smell. Hanzala is also known as the fruit of Abu Jahl. Buhârî, *Fedâilü'l-Kur'ân* 17; Müslim, *Salâtü'l-Müsâfirîn* 243. In some sources, Asma' bint Mukharriba emerges as the mother of Abu Jahl's son 'Ikrima, in which case Abu Jahl's wife and not mother embraced Islam.

<sup>690</sup> Ibnü'l-Esr, *Üsdü'l-Gâbe* 1/645

<sup>691</sup> Hâkim, *Müstedrek* 4/265 (5106)

demonstrated in practice that even the most difficult and intractable people could advance in such a way.

The identities of Abu Jahl's latter descendants are also very changed. For instance, his grandson 'Ikrima ibn Khalid is an important scholar who was a student of such leading Companions as 'Abd Allah ibn 'Umar, and 'Abd Allah ibn 'Abbas. He has also gained recognition as *thiqa* (fully qualified) in hadith transmission with such great scholars from the generation of the Successors as 'Amr ibn Dinar transmitting Traditions from him.<sup>692</sup>

### Abu Lahab

One of those most vehemently and implacably opposed the Messenger of God inarguably Abu Lahab, despite his being the uncle of God's Messenger. He stood shoulder to shoulder with the merchants of malice and malignity, and together with his wife Umm Jamil, perpetrated every possible evil against his nephew. Even if they gave their two sons in marriage to two of the daughters of God's Messenger prior to his Prophethood, they revoked their agreement, thus wanting to deal another blow to God's Messenger.<sup>693</sup> The Qur'anic chapter entitled *Tabbat* was revealed due to the fact that they committed the most evil in spite of closeness in kin. Herein, the torment they will face in the Hereafter in punishment for all of these evils is declared to all to walk the earth until the end of time.<sup>694</sup>

So, what was his fate?

When he learned of the crushing blow they received at Badr, he came crashing down with a mighty blow to his head with a tent pole. His son 'Utayba became prey to a lion, dying between the beast's jaws during one of his travels.

What of the others?

God's Messenger sent his uncle 'Abbas in pursuit of 'Utba and Mu'attib who fled after Mecca's conquest, and had him bring them back to Mecca. So elated was God's Messenger upon their return that he took both of them in his arms and walked with them to the Ka'ba. He stood with them at the area between the door of the Ka'ba and the Black Stone where he proclaimed all prayers were answered, and offered lengthy supplication. When 'Abbas, who was looking on in awe, noticed the smile on the countenance of God's Messenger, he inquired as to the reason. "I see joy in your face," he exclaimed.

The Prophet of Mercy turned to his uncle and said:

"I had asked God for these cousins of mine, and He gave them to me."<sup>695</sup>

After 'Utba and Mu'attib, Abu Lahab's daughters Durra,<sup>696</sup> 'Azza,<sup>697</sup> and Khalida<sup>698</sup> also followed, and professed their acceptance of Islam. Durra, who had married Dihya al-Kalbi after

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<sup>692</sup> 'Ikrima ibn Khalid died in Mecca after 'Ata' ibn Abi Raba.

<sup>693</sup> Ibn-i Hişam, *Sîre* 1/385

<sup>694</sup> In depicting his pitiable state, the Qur'an declares: "May both hands of Abu Lahab be ruined, and are ruined are they! His wealth has not availed him, nor his gains. He will enter a flaming Fire to roast; and (with him) his wife, carrier of firewood (and of evil tales and slander). Around her neck will be a halter of strongly twisted rope." (111:1-5)

<sup>695</sup> Ibn-i Sa'd, *Tabakat* 4/44, 45; Ibn-i Abdilberr, *İstîâb* 2/251; Ibn-i Hacer, *İsâbe* 2/1230; Halebî, *Sîre* 3/139

embracing Islam and emigrating to Medina, once came to the Messenger of God and asked, "O Messenger of God, am I the only child of a polytheist in this city?" This was because there were some who threw the punishment her parents were to receive in the Hereafter in her face and deeply offended her for being the child of such a mother and father. There were even those who claimed that her emigration would not be valid under such circumstances. She endured all such comments patiently until she could no longer brook this relentless ordeal and she went straight to God's Messenger. After consoling her, he asked her to remain seated and wait for him. He then led the Noon Prayer in the mosque and addressed the congregation as follows: "O people, "What is wrong with the people that they injure me through my family? Whoever injures any member of my family has injured me, and whoever injures me would have assuredly incurred the wrath of God. By God, my intercession on the Day of Judgment will be for my family first. Why do you hurt the living on account of the dead? Do I not have a family as you do? Durra is my uncle's daughter. Let not any, henceforth, speak anything but good with respect to her."<sup>699</sup>

### The Others

The fate of the others was no different to that of Abu Jahl or Abu Lahab. The sons of infamous enemy of religion Walid ibn al-Mughira – who died in Mecca on the year of the Emigration from a wound he received from a poisoned arrow – Walid,<sup>700</sup> Khalid,<sup>701</sup> and Hisham,<sup>702</sup> his wife Lubaba<sup>703</sup> and daughters Fakhita,<sup>704</sup> Fatima,<sup>705</sup> and 'Atika, as well as his sister Umm Habib,<sup>706</sup> chose not his path, but that of God's Messenger.<sup>707</sup>

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<sup>696</sup> Also reported as having the name Subay'a, Durra embraced Islam in Mecca in spite of her father and her husband Harith ibn 'Amir. She emigrated to Medina following her husband's being killed at Badr. After remaining as a guest in the house of Rafi' ibn al-Mu'alla for some time, she married Dihya al-Kalbi. Mention is also made of her having married either Usama or Zayd ibn Harith. Known for her poetic personality, Durra is the narrator of three Prophetic Traditions. *Ībn-i Hacer, Īsābe 4/2498; Ībnü'l-Esîr, Üsdü'l-Gâbe 7/103, 139*

<sup>697</sup> *Ībn-i Hacer, Īsābe 4/2578*

<sup>698</sup> *Ībn-i Hacer, Īsābe 4/2478*

<sup>699</sup> Relevant narrations have been provided in combination. *Ībn-i Hacer, Īsābe 4/2498; Taberânî, Kebîr 24/257 (656); Ībn-i Abdilberr, Īstîâb 4/1835*

<sup>700</sup> Became Muslim after being taken captive at Badr and released on ransom. *Ībn-i Abdilberr, Īstîâb 3/44*

<sup>701</sup> Walid ibn al-Mughira's most active son Khalid ibn al-Walid, embraced Islam after the Treaty of Hudaibiya. *Ībnü'l-Esîr, Üsdü'l-Gâbe 2/141; Ībn-i Abdilberr, Īstîâb 1/232*). However, some sources indicate that he embraced Islam after Khaybar. *Ībn-i Hacer, Īsābe 1/469*

<sup>702</sup> Is among the mu'allafa al-qulub and became Muslim after Mecca's conquest. *Ībn-i Abdilberr, Īstîâb 3/35*

<sup>703</sup> Also known as Lubaba Sughra and is the mother of Khalid ibn al-Walid. One of nine sisters, one of them being the Mother of the Believers Maymuna. Thus, she is also sister-in-law to God's Messenger, 'Abbas, and Ja'far. *Ībnü'l-Esîr, Üsdü'l-Gâbe 7/247*

<sup>704</sup> Wife of Safwan ibn Umayya and embraced Islam a month before him, on the day of Mecca's conquest. *Ībn-i Abdilberr, Īstîâb 3/250*

<sup>705</sup> Became Muslim at Mecca's conquest. *Ībn-i Sa'd, Tabakât 8/205; Ībn-i Abdilberr, Īstîâb 3/249; Ībnü'l-Esîr, Üsdü'l-Gâbe 7/226*

'Uqba ibn Abi Mu'ayt had thrown the waste of a slaughtered camel upon God's Messenger, and was described by him as the most wretched of his tribe. He was executed on the return from Badr. His wife Arwa bint Kurayz,<sup>708</sup> sister Busra,<sup>709</sup> sons Walid,<sup>710</sup> Khalid,<sup>711</sup> and 'Ammara,<sup>712</sup> and daughters Umm Kulthum,<sup>713</sup> Zaynab, and Hind, embraced Islam.<sup>714</sup>

What follows is a lengthy list of all those who came to God's Messenger and proclaimed the acceptance of Islam: Fatima,<sup>715</sup> wife of 'Utba, who was killed at Badr after having been forcibly taken there by Abu Jahl, and his sons Abu Hudhayfa,<sup>716</sup> Abu Hashim,<sup>717</sup> and Walid,<sup>718</sup>

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<sup>706</sup> Accepted Islam in the year that Mecca was conquered. İbnü'l-Esîr, *Üsdü'l-Gâbe* 7/406. Wife of Safwan ibn Umayya. As is well known, Safwan ibn Umayya had six contractual wives. When he came to the presence of God's Messenger, the latter told him that he could only remain married to four, and that he needed to divorce two of them. İbnü'l-Esîr, *Üsdü'l-Gâbe* 7/397

<sup>707</sup> Umm Habib is also the paternal aunt of Khalid ibn al-Walid. İbnü'l-Esîr, *Üsdü'l-Gâbe* 7/301

<sup>708</sup> Accepted Islam in the year that Mecca was conquered. İbn-i Hacer, *İsâbe* 4/2658

<sup>709</sup> Busra bint Safwan ibn Nawfal was 'Uqba ibn Abi Mu'ayt's uterine sister. İbnü'l-Esîr, *Üsdü'l-Gâbe* 7/38

<sup>710</sup> Born of the same mother as 'Uthman ibn 'Affan, Walid embraced Islam during the year of Conquest. İbn-i Abdilberr, *İstîâb* 3/46; İbn-i Hacer, *İsâbe* 3/2086; İbn-i Asâkir, *Târîh*, 63/218; İbnü'l-Esîr, *Üsdü'l-Gâbe* 5/420

<sup>711</sup> Became Muslim at Mecca's conquest. His son Aban was also a Companion of God's Messenger. İbn-i Abdilberr, *İstîâb* 1/235, 3/46; İbn-i Hacer, *İsâbe* 4/2658; İbnü'l-Esîr, *Üsdü'l-Gâbe* 2/134; İbn-i Asâkir, *Târîh* 7/364

<sup>712</sup> Embraced Islam with his other brothers Walid and Khalid at Mecca's conquest. Washed his hands before coming to the presence of God's Messenger and pledging allegiance to him. İbnü'l-Esîr, *Üsdü'l-Gâbe* 7/134; İbn-i Hacer, *İsâbe* 3/2086; İbn-i Abdilberr, *İstîâb* 2/198

<sup>713</sup> She embraced Islam in the Meccan period despite all the oppression and persecution of her father, emigrating to Medina after Hudaibiya. Born of 'Uthman ibn 'Affan's mother. When the Meccans came to ask for her hand in marriage, a Qur'anic verse was revealed in relation to her, and while God's Messenger returned the men to the Meccans, as was stipulated in the Treaty of Hudaibiya, he did not give her up to the Meccan polytheists. Later married Zayd ibn Harith. İbnü'l-Esîr, *Üsdü'l-Gâbe* 1/158, 7/376; İbn-i Abdilberr, *İstîâb* 3/283

<sup>714</sup> İbn-i Hacer, *İsâbe* 4/2658

<sup>715</sup> Mother of Abu Hudhayfa. 'Utba divorced her upon her acceptance of Islam and she married 'Amr ibn Sa'id. She was among those to emigrate to Abyssinia. İbnü'l-Esîr, *Üsdü'l-Gâbe* 7/222

<sup>716</sup> His actual name being Musham, and Hashim or Hushaym, Abu Hudhayfa was one of the early Muslims. He was among the first wave of emigrants to Abyssinia. He is also the son-in-law of Suhayl ibn 'Amr. İbnü'l-Esîr, *Üsdü'l-Gâbe* 5/269, 378, 380; 6/68

<sup>717</sup> Considered one of the leading Companions, Abu Hashim's real name is Shayba. He became Muslim at the conquest of Mecca. He is Mu'awiya's maternal uncle, the half brother with Abu Hudhayfa from his father's side, and the uterine brother of Mus'ab ibn 'Umayr (Their mother: Khannas bint Malik) Mu'awiya who once came to visit him, as he had been stabbed, and found him to be weeping. So he asked him whether he wept from the pain, or because of something worldly that he could not acquire. Shaking his head, he replied, "It is neither." He then said that the Messenger of God once called out to him saying, "O Abu Hashim, there will come a time when you will see wealth of the tribes divided among the people, and all you will need of that will be a servant and a mount to ride in the way of God." He then said that the time indeed came, but that he accumulated much more than what God's Messenger advised him would be enough, and that this was the reason for his weeping. Abu Hashim lost an

as well as his daughters Fatima,<sup>719</sup> Umm Khalid,<sup>720</sup> Umm Aban,<sup>721</sup> and Hind;<sup>722</sup>

Ramla<sup>723</sup> and Fatima, the daughters of Shayba, who was also coerced into fighting at Badr where he too was slain.<sup>724</sup>

The sons of Abu al-Bakhtari, Aswad,<sup>725</sup> and Muttalib<sup>726</sup>, and his daughter Umm 'Abd Allah.<sup>727</sup> (Abu al-Bakhtari, whom God's Messenger had granted protection by virtue of all that he had done to protect him, had died for the sake of nothing, because of his inability to overcome societal expectations at the time.)

Fakhita,<sup>728</sup> wife of Umayya ibn Khalaf who was another one of those killed at Badr, in addition to his sons Ayhah,<sup>729</sup> 'Abd al-Rahman,<sup>730</sup> Rabi'a,<sup>731</sup> and Safwan,<sup>732</sup> and his daughters Taw'ama<sup>733</sup> and Fatima;

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eye at Yarmuk. His son Sulayman was also one of the Prophet's Companions. İbnü'l-Esîr, *Üsdü'l-Gâbe* 2/144, 550, 644; İbn-i Abdilberr, *İstîâb* 3/176

<sup>718</sup> He named his daughter Hind also. İbn-i Hacer, *İsâbe* 4/2478; İbnü'l-Esîr, *Üsdü'l-Gâbe* 7/283. Another one of his daughters, Fatima, was among the first emigrants. İbnü'l-Esîr, *Üsdü'l-Gâbe* 7/283

<sup>719</sup> Also Mu'awiya's maternal aunt, Fatima declared her acceptance of Islam on the day of Mecca's conquest. İbnü'l-Esîr, *Üsdü'l-Gâbe* 7/223; İbn-i Abdilberr, *İstîâb* 3/249

<sup>720</sup> İbn-i Asâkir, *Târîh* 70/231

<sup>721</sup> The wife of Aban ibn Sa'id ibn al-'As. When her husband died at Ajnadayn she returned to Medina and married Talha ibn 'Ubayd Allah. İbn-i Abdilberr, *İstîâb* 3/265; İbnü'l-Esîr, *Üsdü'l-Gâbe* 7/287; İbn-i Hacer, *İsâbe* 4/2663

<sup>722</sup> Abu Sufyan's wife and mother of Mu'awiya. Accepted Islam in the year that Mecca was conquered. İbn-i Abdilberr, *İstîâb* 3/263; İbnü'l-Esîr, *Üsdü'l-Gâbe* 7/281

<sup>723</sup> Wife of 'Uthman. They emigrated together. İbn-i Abdilberr, *İstîâb* 3/217

<sup>724</sup> Wife of 'Ali's other brother 'Aqil ibn Abi Talib. İbnü'l-Esîr, *Üsdü'l-Gâbe* 7/222

<sup>725</sup> Embraced Islam at Mecca's conquest. İbn-i Hacer, *İsâbe* 1/45; İbn-i Abdilberr, *İstîâb* 1/74; İbnü'l-Esîr, *Üsdü'l-Gâbe* 1/223

<sup>726</sup> İbn-i Hacer, *İsâbe* 3/1845

<sup>727</sup> Wife of 'Adi ibn Nawfal who became Muslim at Mecca's conquest. İbnü'l-Esîr, *Üsdü'l-Gâbe* 4/17; İbn-i Hacer, *İsâbe* 1/45

<sup>728</sup> Mother of Safwan ibn Umayya. İbnü'l-Esîr, *Üsdü'l-Gâbe* 7/209

<sup>729</sup> Became Muslim at Mecca's conquest. One of the mu'allafa al-qulub. İbnü'l-Esîr, *Üsdü'l-Gâbe* 1/180

<sup>730</sup> İbn-i Abdilberr, *İstîâb* 2/119

<sup>731</sup> Embraced Islam at Mecca's conquest. There are accounts to the effect of 'Umar's having condemned him to exile in Khaybar, and that he in turn joined the Byzantines and converted to Christianity. İbn-i Abdilberr, *İstîâb* 1/399

<sup>732</sup> One of the spearheads in opposition to God and His Messenger, Safwan ibn Umayya wanted to resist Meccan occupation, but escaped when he realized that he would not be able to do so. 'Umayr ibn Wahb, who he had sent to assassinate God's Messenger at Badr, brought him back from Jeddah and obtained immunity for him from God's Messenger. While Safwan ibn Umayya requested two months time to consider the invitation to accept

Wahba<sup>734</sup> and 'Abd Allah<sup>735</sup>, the sons of 'Umayya's brother Ubayy ibn Khalaf – who came to Uhud to kill God's Messenger but who was wounded and later died in the surrounds of Mecca – and his daughter Hind;<sup>736</sup>

'Ata',<sup>737</sup> Firas,<sup>738</sup> and Nadir<sup>739</sup>, the sons of Nadr ibn al-Harith – who followed God's Messenger wherever he went to publicly insult him and dissuade all those with whom he made contact from listening to him, and who faced the death penalty after Badr – in addition to his daughter Qutayla<sup>740</sup> and brother Nudayr;<sup>741</sup>

Sufyan,<sup>742</sup> the brother of Aswad ibn 'Abd Yaghuth who died before Emigration, his sons Wahb,<sup>743</sup> Miqdad,<sup>744</sup> and 'Abd al-Rahman<sup>745</sup>, and his daughter Khalida;<sup>746</sup>

Habbar,<sup>747</sup> the brother of Zam'a ibn Aswad who was slain at Badr, who was forgiven despite the fact that a death warrant was issued in his name, his sons, Yazid,<sup>748</sup> Wahb,<sup>749</sup> 'Abd Allah,<sup>750</sup> and his daughter Sawda;<sup>751</sup>

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Islam God's Messenger gave him double. He, however, embraced Islam two months later. His wife Baghum bint al-Mu'adhil also embraced Islam on the day of Conquest. İbnü'l-Esîr, *Üsdü'l-Gâbe* 7/39; İbn-i Abdilberr, *İstîâb* 1/397-399

<sup>733</sup> İbn-i Sa'd, *Tabakât* 8/211; İbnü'l-Esîr, *Üsdü'l-Gâbe* 7/43

<sup>734</sup> İbn-i Hacer, *İsâbe* 4/2661

<sup>735</sup> Embraced Islam at Mecca's conquest. İbn-i Abdilberr, *İstîâb* 2/37

<sup>736</sup> İbn-i Hacer, *İsâbe* 4/2653

<sup>737</sup> İbnü'l-Esîr, *Üsdü'l-Gâbe* 4/39

<sup>738</sup> Emigrated to Abyssinia and was martyred at Yarmuk. İbnü'l-Esîr, *Üsdü'l-Gâbe* 4/338

<sup>739</sup> Emigrated to Abyssinia. İbnü'l-Esîr, *Üsdü'l-Gâbe* 5/307

<sup>740</sup> On the day his father was killed, she wrote a letter to the Messenger of God, expressing her grief in verse. When this letter and poem reached God's Messenger, he wept so much that his beard became wet and said, "Had this poem reached me earlier, I would have forgiven him." İbn-i Abdilberr, *İstîâb* 3/252; İbnü'l-Esîr, *Üsdü'l-Gâbe* 7/235

<sup>741</sup> One of the mu'allafa al-qulub. Accepted Islam in the year of Mecca's conquest and was martyred at Yarmuk. Vâkidî, *Megâzî* 629; İbn-i Asâkir, *Târîh* 62/101-105

<sup>742</sup> One of the mu'allafa al-qulub. İbn-i Abdilberr, *İstîâb* 1/342

<sup>743</sup> İbnü'l-Esîr, *Üsdü'l-Gâbe* 5/424

<sup>744</sup> Emigrated to Abyssinia. İbn-i Hişâm, *Sîre* 1/206

<sup>745</sup> İbn-i Hacer, *İsâbe* 2/1151; İbnü'l-Esîr, *Üsdü'l-Gâbe* 3/424; İbn-i Abdilberr, *İstîâb* 2/126

<sup>746</sup> When God's Messenger saw her as a Muslim, he said, "All praise be to God Who brings forth the living from the dead." İbn-i Abdilberr, *İstîâb* 3/209; İbn-i Hacer, *İsâbe* 4/2478; İbnü'l-Esîr, *Üsdü'l-Gâbe* 7/312

<sup>747</sup> Came to God's Messenger after the Conquest, at Ji'rana, sought his forgiveness, was forgiven, and subsequently accepted Islam. İbnü'l-Esîr, *Üsdü'l-Gâbe* 5/360

Hind<sup>752</sup> and Rayta,<sup>753</sup> the daughters of Munabbih ibn al-Hajjaj who died at Badr along with his brother and son, and Umm 'Abd Allah, the daughter of his brother Nubayh;<sup>754</sup>

Aswad, son of Nawfal ibn Khuwaylid who was again killed at Badr;<sup>755</sup>

Sons of Harith ibn Qays (also known as Ibn al-Ghaytala), Tamim,<sup>756</sup> Bishr,<sup>757</sup> Sa'id,<sup>758</sup> Abu Qays,<sup>759</sup> 'Abd Allah,<sup>760</sup> Sa'ib,<sup>761</sup> and Ma'mar,<sup>762</sup>

Harith,<sup>763</sup> and Hajjaj;<sup>764</sup>

Sons of Sa'id ibn al-'As ibn Umayya who died from illness in Mecca, Khalid,<sup>765</sup> 'Amr,<sup>766</sup> Aban,<sup>767</sup> Sa'id,<sup>768</sup> and 'Abd Allah;<sup>769/770</sup>

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<sup>748</sup> One of the emigrants to Abyssinia. *Ībn-i Hiṣām, Sīre*, 1/205; *Ībn-i Sa'd, Tabakāt*, 4/90

<sup>749</sup> The person responsible for intercepting the daughter of God's Messenger Zaynab and causing her miscarriage. Became Muslim at Mecca's conquest. *Ībnü'l-Esīr, Üsdü'l-Gâbe* 5/426; *Ībn-i Hacer, İsäbe* 3/2090

<sup>750</sup> His mother was the sister of Mother of the Believers Umm Salama, Qurayba bint Abi Umayya ibn al-Mughira. Embraced Islam at Mecca's conquest. *Ībnü'l-Esīr, Üsdü'l-Gâbe* 3/246; 5/427; *Ībn-i Abdilberr, İstîâb* 2/61

<sup>751</sup> *Ībnü'l-Esīr, Üsdü'l-Gâbe* 3/510

<sup>752</sup> Accepted Islam in the year that Mecca was conquered. *Vakidî, Megâzî* 571; *Ībn-i Hacer, İsäbe* 4/2658

<sup>753</sup> Wife of 'Amr ibn al-'As and mother of 'Abd Allah ibn 'Amr. His mother was the sister of al-'As ibn Wa'il. Became Muslim at Mecca's conquest. *Ībnü'l-Esīr, Üsdü'l-Gâbe* 7/122; *Ībn-i Hacer, İsäbe* 4/2514

<sup>754</sup> *Ībnü'l-Esīr, Üsdü'l-Gâbe* 7/350

<sup>755</sup> Among the emigrants to Abyssinia. *Ībnü'l-Esīr, Üsdü'l-Gâbe* 1/233; *Ībn-i Hiṣām, Sīre* 1/205; *Ībn-i Hacer, İsäbe* 1/50

<sup>756</sup> Of the emigrants to Abyssinia. *Ībnü'l-Esīr, Üsdü'l-Gâbe* 1/430

<sup>757</sup> One of those to emigrate to Abyssinia. *Ībnü'l-Esīr, Üsdü'l-Gâbe* 1/382; *Ībn-i Abdilberr, İstîâb* 1/360

<sup>758</sup> Among the Companions who emigrated to Abyssinia. *Ībnü'l-Esīr, Üsdü'l-Gâbe* 1/430, 2/472; 1/313; *Ībn-i Abdilberr, İstîâb* 2/61

<sup>759</sup> *Ībnü'l-Esīr, Üsdü'l-Gâbe* 1/430

<sup>760</sup> One of those who emigrated to Abyssinia. *Ībnü'l-Esīr, Üsdü'l-Gâbe* 1/430, 3/207; *Ībn-i Abdilberr, İstîâb* 1/360

<sup>761</sup> One of the early believers and among the emigrants to Abyssinia. *Ībnü'l-Esīr, Üsdü'l-Gâbe* 1/430, 2/389; *Ībn-i Abdilberr, İstîâb* 1/360

<sup>762</sup> He was the emigrants to Abyssinia. *Ībnü'l-Esīr, Üsdü'l-Gâbe* 1/596; *Ībn-i Abdilberr, İstîâb* 1/360

<sup>763</sup> One of the early Muslim pioneers in Mecca, and one of those who emigrated to Abyssinia. *Ībnü'l-Esīr, Üsdü'l-Gâbe* 1/596; *Ībn-i Abdilberr, İstîâb* 1/360

<sup>764</sup> She was among those to emigrate to Abyssinia. Came to Medina after Uhud. *Ībnü'l-Esīr, Üsdü'l-Gâbe* 1/689

<sup>765</sup> His son al-'As was killed at Badr. Sa'id, the son of al-'As, also became Muslim. *Ībn-i Abdilberr, İstîâb* 1/313

Fatima, daughter of Aswad ibn 'Abd al-Asad who was killed at Badr; and<sup>771</sup>

Hisham<sup>772</sup> and 'Amr<sup>773</sup>, the sons of al-'As ibn Wa'il who referred to God's Messenger as<sup>774</sup> abtar, to mean "devoid of progeny," as well as his daughter Hajar.

Those who witnessed firsthand the conquest of Mecca such as Abu Sufyan,<sup>775</sup> Suhayl ibn 'Amr,<sup>776</sup> and Hakim ibn Hizam<sup>777</sup> embraced Islam as a family, put aside all that was related to their past, and became the representatives of the cause of God's Messenger. In fact, there was practically no one who saw the Conquest and did not change sides, and who did not become acquainted with the system of thought they fought against for twenty-one years without embracing Islam. The few who were caught in the middle became subsumed within this time, until there were none left remaining in Mecca who had not become Muslim in the lead up to the Farewell Pilgrimage. The meaning of this is obvious: The denial that those who ascribed the term

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<sup>776</sup> One of the early Muslims and also one of the emigrants to Abyssinia. Khalid's daughter Umm Khalid and his wife Umayna bint Khalaf are also Companions. İbnü'l-Esîr, *Üsdü'l-Gâbe* 2/124; 7/313; İbn-i Abdilberr, *İstîâb* 1/229

<sup>767</sup> One of the emigrants to Abyssinia. İbn-i Abdilberr, *İstîâb* 2/161

<sup>768</sup> İbn-i Abdilberr, *İstîâb* 2/161

<sup>769</sup> Embraced Islam prior to the conquest of Mecca. İbn-i Abdilberr, *İstîâb* 1/313

<sup>770</sup> One of those who God's Messenger commanded to record everything in writing. İbn-i Abdilberr, *İstîâb* 2/97

<sup>771</sup> İbn-i Sa'd, *Tabakât*, 8/206

<sup>772</sup> One of the first to believe. Emigrated to Abyssinia. Came to Mecca when he heard that God's Messenger had emigrated to Medina and was held prisoner by his tribe. Was only able to reunite with the Messenger of God after Khandaq. Hâkim, *Müstedrek* 4/262 (5099); İbn-i Hişâm, *Sîre*, 1/207; İbn-i Abdilberr, *İstîâb* 3/33; İbnü'l-Esîr, *Üsdü'l-Gâbe*, 5/375

<sup>773</sup> In the eighth year after the Emigration, in the month of Safar, Khalid ibn al-Walid and 'Uthman ibn Talha came to God's Messenger and embraced Islam. One of the four individuals considered prodigies among the people of the time and is a Companion who made a huge contribution to Islam in later years. İbnü'l-Esîr, *Üsdü'l-Gâbe* 4/232-234. His son 'Abd Allah accepted Islam before him. 'Abd Allah sought permission to write everything he heard, and God's Messenger granted him permission to record the Prophetic Traditions saying, "For I speak nothing but the truth." İbnü'l-Esîr, *Üsdü'l-Gâbe* 3/345

Hâkim, *Müstedrek* 4/262 (5099)

<sup>774</sup> Hâkim, *Müstedrek* 4/262 (5099)

<sup>775</sup> Abu Sufyan and his sons Mu'awiya, 'Utba, Yazid, 'Anbasa, Ziyad, as well as his daughters Durra (also known as 'Azza or Khansa'), Ramla (also Hind, best known by her honorific Umm Habiba and is one of the Mothers of the Believers), Hind, Hamna, Habiba, Juwayriya, Umayna, Zaynab, Umm Hakam, and Sakhra embraced Islam. İbn-i Sa'd, *Tabakât* 7/284, 285; 8/190-191; İbn-i Asâkir, *Târih* 70/219; İbnü'l-Esîr, *Üsdü'l-Gâbe* 7/132, 307; İbn-i Hacer, *İsâbe* 4/2497. For more information, see Kesmez, *Fethin Mü'minleri* 19 vd.

<sup>776</sup> For more information, see Kesmez, *Fethin Mü'minleri* 191 vd.

<sup>777</sup> Like their father, Hakim ibn Hizam's sons 'Abd Allah, Hisham, Khalid, and Yahya, came after Mecca's conquest and became Muslim. His wife, Zaynab bint al-'Awwam ibn Khuwaylid, the sister of Zubayr ibn al-'Awwam, was also Muslim. His brother Khalid was among the early Muslims. Hâkim, *Müstedrek* 4/611 (6097); İbnü'l-Esîr, *Üsdü'l-Gâbe* 2/118; İbn-i Hacer, *İsâbe* 4/2523; İbn-i Abdilberr, *İstîâb* 1/237, 1/235, 2/50

abtar to God's Messenger stood for itself became abtar, and was not even adopted, much less espoused, by the descendants of these representatives of the day. That is to say, those whose of the day embarked upon a fool's errand and just wasted their time. Even glaciers melted before the Prophetic Sun, with not a single shadow of the icebergs of unbelief remaining. In concentrating on this happy ending and examining the identity of those who embraced Islam at this time, we can say unequivocally the following: Had the Abu Jahls of the time who engaged in a fruitless undertaking seen the days of conquest, they too would have come and each become one of the willing members of this luminous world.<sup>778</sup> For the likes of Harith ibn Hisham, 'Ikrima, Suhayl ibn 'Amr, and Safwan ibn Umayya were no different to them. They forever looked from the dark worlds they established with hate and enmity through the windows of their preconceptions, and were therefore unable to see the Prophet of Mercy. Even when they advanced upon him to kill him, they could not see his tormenting himself with grief for them. A conquest needed to be realized for them to understand this; the conquest of Mecca meant the dawn of a new era where they would be able to see the Messenger of God, at whom they had constantly looked with a thousand and one doubts and suspicions from behind their heavy walls, in all his clarity. On that day, he brought to naught all the prejudices they formed in their minds, and just at a point when they thought it was all over, he afforded them most honorable treatment. With one gesture and kindness after another, those heavy walls came crashing down, and the tattered curtains they had drawn in between were annihilated one by one. This annihilation was for them the beginning of a brand new existence. Now, before them stood the Sun of Mercy that was as radiant as not to allow one to close their eyes to it, a Supreme Compassion as manifest as to not be concealed with lies and slander, and an embodiment of Mercy that quested after even those who fled or withdrew into their own shell, rushing to embrace them, in spite of everything.

Hence, when this entire continuum of events is considered as a whole, it as though we can almost hear God's Messenger saying to us:

If you have no hesitations concerning the path on which you tread, then there is no need for you to fear the censure of the censurer. For if the path on which you tread is a 'Prophetic' one, this will be your precise point of destination, as it is not possible for aimless crowds to establish themselves where there are those who are well aware of every step they take and who take these steps in cognizance of the era in which they live. It is self-evident that those who remain outside their respective era cannot make a positive contribution to their age.

### **A Tried and Tested Methodology**

The Sun that rose again over the skies of Mecca eight years later melted all the masses of ice in their entirety, and transforming them each into a cascade that would give life to other places, set off once again for Medina. He did not give up against all odds and sought ways of coming together even with those who were furthest away. He made contact with everybody, shutting the door on no one, shed tears for those being led towards the Fire and exerted himself to the utmost to keep them back. The fabric he had begun to weave stitch by stitch, he completed with one on one follow-up. He did not lose sight of the whole by aiming for large-scale results. Far from it, he won over all the Meccans with an active patience, and all members of his audience had now

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<sup>778</sup> This is to say, the Abu Jahls of the time rushed to judgment, acting upon the force of their emotion became victim these, and failed to avail themselves of the opportunity that came right to their door, and repeatedly at that.

become servants of the All-Merciful. Having planted seeds for twenty years, closely monitored their young shoots, seen to their maintenance and care, prepared the soil and given them water, he was now returning to Medina after gathering their fruits and reaping their harvest. He did not sit on Mecca's throne, instead establishing himself on the throne of people's hearts. At the center of Meccan administration was the twenty-year-old new Muslim 'Attab ibn Asid.

This transformation he was able to fit into a period of twenty years. So, precisely how did the Messenger of God purge a city that was so tough, so bloodthirsty, and so driven by precondition and prejudice, of all the habits and practices of their past and transform one hundred percent of them?

Needless to say, this did not happen on its own. Behind this transformation were such virtues as suffering, anguish, patience, fortitude, compassion, forbearance, mercy, and humility, in addition to a great precision and indefinable effort. Above all, he had aimed to convey all people, aboard this ship, to the shores of salvation. He was not to leave a single person whose hand he had not held, and not a sole individual on the path to the Fire he did not intercept, and deflect their course to Paradise. In so doing, he would demonstrate firsthand to all those to come after, that this was a path that could readily be tread. At the same time, this was to be a clear indication of which methods and procedures were necessary on which particular paths and trajectories, to reach the shores of salvation. For this:

- He knew his audience very well, and accurately read their expectations, concerns for the future, and their specific circumstances and conditions;
- He valued his audience, listened to them to the end, patiently endured the release of all the aversion they had built up inside, did not respond in anger to their manner which was more often than not invective, and did not thus sever his connections;
- Dialog with the people was one his foremost methods, so much so that it could even be said that his whole life, from beginning to end, was comprised of such dialogs;
- At times where doors were shut on him, he formulated new means of opening new and different doors that no one could have even thought of;
- Even if he was subjected to evil, he never turned to it himself;
- He forever did what behooved him;
- He hurt no one;
- He always the one to respond with sensitivity to a situation;
- He never resorted to brute force;
- He never thought of taking to the streets in dealing with a situation;
- He turned those who sought to counter the aggression that he faced into people who adopted the same course;
- He did not shut the door on anyone;
- On the contrary, he left no person on whose door he had not knocked;
- He put common values forward;
- He did not base his judgment on the rubble of other value systems;
- He targeted attributes, not individuals;
- He extended hospitality, giving to others while depriving himself, and gave away everything he had, first of all to those who deemed themselves his greatest enemies;
- He was mild in manner, preferring silence even at times where he needed to make himself heard, and did not turn people away by rendering harsh his stance;

- Just as he quarreled with no one, he did become party to an existing quarrel;
  - He was by no means harsh and severe, but always assumed a soft and gentle manner;
  - He never took on a reactionary stance. Every step that he took was directed at initiating a new phase;
  - He never thought of returning evil for evil. Far from it, always responding to those who harmed him with goodness was his most salient characteristic;
  - He did not discriminate. Justice was his supreme mark, even to those who opposed him;
  - He did not favor his kin and demonstrated personally and to the end of his life that all are equal in the eyes of the law;
  - His rendering in physical form the ideals and truths with which he came was extraordinary. He raised his Companions as individuals adopting the same course, transforming them into perfect representatives, through their action and behavior, of the language of the heart;
  - Even when he was attacked and assaulted, he preferred stepping back to ease the tension and, in this way, obviated those problems that had the potential to carry over into future situations;
  - He was very grieved upon learning of the forces that advanced upon him. By no means did he desire such a scenario that would destroy the positive climate that he had build inch by inch;
  - There was never 'war' in his world. All such painful memories as Badr, Uhud, Khandaq, and Hunayn, were destructive intervals of time that were the doing and work of others. However, he sought to take extract good from even these, and even ultimately won over the hearts of all those who fought against him;
  - He sent envoys to the enemy forces who were upon him and took every possible step to dissuade them from fighting. Even when they were at his door with their swords, on no account did he allow for fighting without first having done everything possible in the name of diplomacy, and without first exhausting all local remedies;
  - He approached even those who came to kill him, with kindness, and by even granting free pardon to some of them, declared their immunity and took their lives under protection;
  - Where he was forced to fight, he brought distinct and delicate rules to war, taking such groups of noncombatants as women, children, the elderly, and the clergy, under protection. Included in this generalization were even trees and plant life. What is more, he followed this meticulously in practice and did not refrain from punishing such violations of rights;
  - So meticulous was he in this regard that despite the presence of women and children in the armies that attacked him to put an end to his life, no woman or child was ever touched or hurt where he himself was present.<sup>779</sup>
- In rebuilding the positive climate that war had destroyed, he set to work there and then. He reached out to everyone anew, completely overlooking all the evil perpetrated against him, even opening a brand new page for those with a dark past;

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<sup>779</sup> Taking into account the Era of Happiness as a whole, the incidents of the death of a few women or children were isolated incidents that took place when Khalid ibn al-Walid had only just become Muslim. Here, too, our attention is drawn to the following: God's Messenger who was angered as soon as he was informed of the incident, and digressed from his usual manner to openly reprimand Khalid who caused the death of a woman or child. The door to taking such a path was hence closed for good. Apart from this, there are the three women who were sentenced to punishment by death for their crimes. This is a legal issue rather than a military one.

– He saw, but turned a blind eye, he heard, but pretended not to hear, and did not hold anyone's wrong against them;

– Who knows what anguish he suffered, but he saw none of these as a means for complaint. His inner world bubbled like magma, but he extinguished whatever lava there was around him, within his own bosom;

– Even if his emotional world was crushed, he acted not on the basis of his emotions, but forever in giving preference to sound thought and reason;

– He saw his addressees as the Companions of the future and treated them taking into account that even if they were then representatives of a different identity, they would come to understand the matter when the time came;

– He did not allow for cursing and damnation, and did not join others in invoking such maledictions;

– He did not disregard anyone as inconsequential, with the view that nothing would become of them;

– Peace was one of his most distinctive attributes. He aimed at reaching an agreement in his step and was never the side to violate it;

– He never revealed the faults of others and was always the one to screen them, even when they were overt and blatant;

– He strove to affect those individuals and families that withdrew into themselves by means of new ties of kinship, and even at times where all doors were shut on him one by one, he opened new doors that would never shut. He became 'relation' to those who saw him 'rival'. Such a lofty aim is valid for virtually all of his marriages;

– Giving feasts and extending hospitality were his foremost attributes from the very beginning;

– Exchanging gifts with the people, even if they did evil, was yet another facet of his methodology;

– He reached out even to those who deemed him their archenemy, when they were at their weakest point. He prayed for and inquired after them, and sent them aid and assistance to alleviate their difficulty;

– He was always the one to make gesture after gesture, kindness after kindness, and where the Meccans experienced trouble with another nation, he intervened and solved their most critical problems;

– He accorded the Meccans the right to travel freely to Damascus en route Medina;

– He sent repeated invitations to them from Medina. And to those who did not understand the language of these invitations, he himself went personally. He followed all of them very closely and took them on board the ship that he was navigating. This is why the conquest of Mecca was for him akin to a season of harvest. He had come to reap the fruits that were ripening for the past twenty-one years, and returned to Medina having realized his aim;

– He did not put anyone to shame for what they did in the past, and did not reopen old wounds. On the contrary, he accorded honorary treatment to every single person he addressed, attracting their constant awe and admiration;

– He neither ill of anyone, nor allowed others to do so;

– He sent messengers after those who fled, knocked on the doors of those who withdrew to their homes, and ultimately transformed the leading foes of yesterday into tomorrow's heroes of love;

– He did not rush and seek to make sweeping gains. He worked away at the monotonous task, thread by thread, until he eventually won over his addressees in their entirety;

– He demonstrated personally, and hundreds and thousands of times at that, that a person could become a righteous Companion even if of Abu Jahl's temperament. All that was necessary to this end was knowing how to sit with and the correct way of approaching them. This was evidently a stance which showed that there was no human being on earth whose heart could not be won over, and that there was no problem that could not be solved.

In short, who knows what many other steps God's Messenger took, conquering the whole of Mecca as a result of the chain of activities and endeavors left unrecorded in history. Considering the outcome from this perspective reveals that behind the healing of such deep wounds in such a short space of time, the permanent solutions brought to seemingly unresolvable deep-seated problems, and the transformation of individuals thought impossible, had to have been many other initiatives that were taken. In that case, despite his being the individual whose life is most minutely recorded throughout human history, all of the actions, strategies, and words of God's Messenger have not been transmitted to our day. For strategy is only a procedure that is put into action. It ceases to be thus from the moment it is discussed and made perceptible to others, and fails to achieve the expected result.

On the basis of all that has been relayed to us over the generations it can be said that God's Messenger focused on the human being, addressed and invested in the human being at the level of the individual, and carried the individual to a platform of responsiveness where they could take to heart whatever they had heard. This is, in any case, the method that the Qur'an puts forth in regard to its principle of gradualism. Up until the time it turned its addressees into human beings of such a stature, it constantly reinforced belief, and almost all of the thirteen year Meccan period was spent as a period of persuading the people. The following words of 'A'isha are instructive in terms of indicating which methods were used to solve the problems of day in taking human nature into consideration:

"The first to be revealed of the Qur'an was a chapter of the Mufassal (the latter portion of the Qur'an) in which Paradise and the Fire is mentioned. When many people joined Islam, and they gradually became more inclined to putting it into practice, the lawful and the unlawful were revealed. Had the first thing to be revealed been, 'Do not drink wine,' people would have said, 'We will never give up wine.' Had it had been revealed, 'Do not fornicate,' they would have said, 'We will never give up fornication.'"<sup>780</sup>

The period of which 'A'isha speaks, of the people's internalizing Islam and becoming more disposed to translating it into action, presents a continuum beginning with belief in God, and continuing all the way to believing in life after death and the reckoning to be given for this life. In examining the legislative history of Islam from such a standpoint, it becomes clear that other than the prescribed prayer – which came to the fore in the last years of the Meccan period – no legal judgment gained prominence in the thirteen year Meccan period. Conversely, it is apparent that the

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<sup>780</sup> Buhârî, *Fezâilü'l-Kur'ân* 6 (4707); *Tefsîru Sûre* 54/6 (4876); Nesâî, *Fedâilu'l-Kur'an* 1/65; Abdurrezzak, *Musannef* 3/352; Aynî, *Umdetü'l-Kârî* 20/21; İbn-i Hacer, *Fethu'l-Bârî* 1/319; 9/39

core values were repeatedly reinforced during this period. The matter acquires even more clarity after an investigation of the features of the Meccan and Medinan chapters, discussed in detail in books of methods of Qur'anic exegesis (usul al-tafsir), whether in regards to content or style: a more eloquent style and a constant emphasis on core values.<sup>781</sup> The meaning of this is axiomatic: Problems cannot be solved without first solving the human factor. This can be expressed as follows: Where the human factor is solved, a greater part of the problems will solve themselves. If we look at the Age of Happiness from this perspective, we can see that from the lives of the Companions, which were enriched with the core values and conducive to immediately putting in practice everything they learned, all the problems remaining from the Age of Ignorance began to disappear one by one. From the moment the last word was said on an issue, not even the slightest trace of it remained.

Constantly keeping on the agenda such issues as belief in all its facets, truth and justice, reckoning and being called to account, the sensitivity of the balance in the Hereafter, and the notion that no good or evil done to any living being will go unrewarded or unpunished, sensitized the people, and the thought of evil had begun to disappear from the society again from the very outset.

There is also utility in looking at the issue from the perspective of methodology. One course that was not taken during the Age of Happiness was ignoring existing problems or solving them in part by offering daily, temporary solutions, or rendering the problems of tomorrow unsolvable by grappling with existing ones. Far from it, by aiming at the whole, problems were tackled from the root. As a case in point, the maxim we see to be in use during the Age of Ignorance, "Help your brother, whether he is inflicting wrong or is wronged,"<sup>782</sup> was developed and enriched by God's Messenger. Freeing it from the meaning, "Help your own, whether they are right or wrong," the statement is instead invested with the meaning, "Help your brother, whether he is inflicting wrong or is wronged." The Messenger's use of the term 'brother' to refer to the one inflicting wrong also, is a matter which deserves separate attention. This style no doubt identifies an objective that would, in turn, eradicate the oppression of the oppressor. The wording at the beginning of the Prophetic Tradition is the most cogent demonstration of this. For the Companions who heard these words from God's Messenger said, "O Messenger of God, we can help him if he is wronged, but how we can help him if he is inflicting wrong?" God's Messenger replied, "You can hold him by the hand [to prevent him from inflicting wrong.]"<sup>783</sup> Again, the meaning is clear: the aim is to ensure that all elements that are potential problems cease to be problems at all. This is the general policy we see God's Messenger to have implemented throughout his twenty-three year Prophethood. The existing problem was not put aside as a problem. Rather, by putting its solution on the agenda also, the aim was to ensure that there was no problem left unsolved. The result came to pass exactly as was

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<sup>781</sup> Zerkânî, Menâhil 1/185-232

<sup>782</sup> Buhârî, Mezâlim 4; İkrâh 7; Ebû Ubeyd, Emsâl 142

<sup>783</sup> God's Messenger made this statement when he noticed slight tension between the one of the Helpers and one of the Emigrants during the Banu Mustaliq campaign, wanting to prevent the spark from growing into a full-blown conflict that would involve all the Helpers and Emigrants, as used to be the case during the Age of Ignorance. The matter thereby ceased to be a problem. Buhârî, Mezâlim 5; Müslim, *Birr* 62 (2584), 63; Ahmed İbn-i Hanbel, *Müsned* 3/323 (14507); Beyhakî, Sünen 10/231; Beğavî, Şerhu's-Sünne 13/96-98

intended. For problems exist where there is the human being. If the 'human problem' can be resolved, then this means that all manner of problems are on the way to resolution. For this, the human being must be addressed and making headway in enhancing sensitivity should be aimed at.

When we look at the Age of Happiness from this vantage point, we see that the people being addressed are raised to a level where they can take to heart every matter that is discussed and act accordingly, and where they possess the sensitivity to be able to overcome problems of any nature. Within this context, the sensitivity that the Companions exhibited when the verses at the end of the Qur'anic chapter Baqara were revealed, is telling:

Archangel Gabriel conveyed the ordinance: "To God belongs all that is in the heavens and the earth," after which he revealed the verse below:

"Whether you reveal what is within yourselves (of intentions, plans) or keep it secret, God will call you to account for it. He forgives whom He wills (either from His grace, or His grace responding to the repentance of the sinful), and He punishes whom He wills (as a requirement of His justice). God has full power over everything."<sup>784</sup>

As with every new decree that came, this message billowed across the Medinan skies and brought about a new flood of flurry amongst the Companions. The flurry they felt this time, however, was different: those who heard it were drained of color and went weak in the knees. For in this verse, God was making known that not only those actions projected outwardly would be called to account for, but also those thoughts that occurred to one's mind and heart.

Before long, the people flooded the Prophet's Mosque. Every person who came withdrew to a corner and lost themselves in silent contemplation. These people, who had turned pale and whose knees had given way, then said, "O Messenger of God, we were charged with such deeds as the prescribed prayer, fasting, struggling in the way of God, and charity, which were within our power to perform, but now, such a verse has been revealed to you that it lies beyond the extent of our capacity."

Needless to say, this did not mean an objection to the newly-revealed verse. On the contrary, it was their way of seeking refuge in Divine compassion anew, for fear that they would not be able to fulfill a Divine commandment, and in the trepidation that they would not be able to maintain the required conduct in accordance with the gravity of this verse. The one and only master of that compassion, the Messenger of God, knew the inner worlds of these people who he himself had raised; however, his audience was not only those who flocked the Prophet's Mosque in his own time, but each and every believer who would transform the entire globe into a place of worship in the universal sense. This is why, addressing his Companions at the first instance, he said:

"Do you intend to say what the People of the Book said before you: 'We hear and disobey'? Rather, say, '*We have heard and we obey. Our Lord, we seek Your forgiveness, and to You is our final return.*'"

They did not think any differently. They were merely concerned that they would not be able to control their hearts and feared that they might not be able to carry out the Divine command. With these words of God's Messenger, the Prophet's Mosque shook with the reverberation of voices rising from all corners and declaring, "We have heard and we obey!"

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<sup>784</sup> Bakara 2/284

Carrying his audience over to such a degree of sensitivity, God's Messenger turned each of them into a part of the solution also. Even if it took time initially, he ultimately raised them to be the masters of winning over the hearts of the people. It can even be said that while the people in your audience whom you cannot bring to the point of saying, "We have heard and we obey," may appear to be your supporters today, they are each empty crowds ready to desert you at the most critical point, when things go amiss.

### **The Farewell and the Duty Entrusted**

These efforts of God's Messenger were clearly not limited to the city of Mecca, and were valid for all the people he addressed in his day, Medina first and foremost.

At a time when the days neared the day of separation and the sun moved towards sunset, God's Messenger increased the number of Companions he sent to neighboring tribes and states, and received a new delegation in Medina almost every day. Considering the fact that the population of Mecca and Medina at the time was ten thousand, the massive crowds gathering at 'Arafat during the Farewell Pilgrimage, are nothing but the fruits of such an endeavor gathered in such a short time.

On the other hand, we see God's Messenger in the process of leave-taking. He would sit and talk at length with the delegations sent by neighboring tribes and states, in particular, would see them off to the outskirts of the city, and when time came for separation, would send them after asking their pardon. When sending Mu'adh – one of those of whom he makes special mention saying, "Learn to recite the Qur'an from four,"<sup>785</sup> and whom he describes as the most knowledgeable of the community in matters of the lawful and unlawful – to Yemen, they set off together and God's Messenger saw him off right to the city's outskirts.<sup>786</sup> As they traveled, God's Messenger asked him, "You are going to a nation of the People of the Book; according to what will you judge?" "According to the Book of God," Mu'adh replied.

"And if you cannot find it therein?"

"According to the Practice of the Messenger of God."

"And if you cannot find it therein?"

"Then I will exercise independent reasoning (ijtihad) to form my own judgment."<sup>787</sup>

When Mu'adh, as a Companion who had internalized the Qur'an and the Prophetic Practice, said that he would render an independent ruling based on the intellectual repertoire he acquired from these two sources, God's Messenger expressed his approval and the time for departure had come. After taking his leave from God's Messenger, Mu'adh set off on his journey, and when God's Messenger called out him saying "O Mu'adh," he turned to him. "You will not find me in Medina upon your return," God's Messenger said. "You shall find only my Mosque and my grave."

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<sup>785</sup> These four esteemed individuals mentioned by God's Messenger were Mu'adh ibn Jabal, 'Abd Allah ibn Mas'ud, Ubayy ibn Ka'b, and Salim, the freed slave of Abu Hudhayfa. Buhari, *Menâkıbu'l-Ensâr* 16 (3808); Müslim, *Fedâil* 22 (2464); Tirmizî, *Menâkıb* 38 (3810); Ahmed İbn-i Hanbel, *Müsned* 11/76 (6523)

<sup>786</sup> Tirmizî, *Menâkıb* 33 (3790-3791); İbn-i Mâce, *Fedâil* 17 (154)

<sup>787</sup> Ahmed İbn-i Hanbel, *Müsned* 36/333 (22007)