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RAHAT-UL-QULOOB

Bi-Annual, Trilingual (Arabic, English, Urdu) ISSN: (P) 2025-5021. (E) 2521-2869
Project of RAHATULQULOOB RESEARCH ACADEMY,
Jamiat road, Khiljiabad, near Pak-Turk School, link Spini road, Quetta, Pakistan.
Website: www.rahatulquloob.com

Approved by Higher Education Commission Pakistan

Indexing: » Australian Islamic Library, IRI (AIOU), Tahqeeqat, Asian Research Index, Crossref, Euro pub, MIAR, ISI, SIS.

TOPIC:

**Four Unforgiven Sins in The General Amnesty of The Conquest of MECCA
Assassination of an Innocent Muslim, Apostasy, abuse of the Messenger, Hostility against Islam**

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How to Cite: Dr. Mufti Shahab Niamat Khan, & Dr. Asia Durrani. (2024). ENGLISH: Four Unforgiven Sins in The General Amnesty of The Conquest of MECCA: Assassination of an Innocent Muslim, Apostasy, abuse of the Messenger, Hostility against Islam. *Rahat-Ul-Quloob*, 8(2), 01-11. Retrieved from <https://rahatulquloob.com/index.php/rahat/article/view/460>

<http://rahatulquloob.com/index.php/rahat/article/view/460>

Vol. 8, No.2 || July–December 2024 ||English - Page. 01-11

Published online: 26-08-2024

Four Unforgiven Sins in The General Amnesty of The Conquest of MECCA

Assassination of an Innocent Muslim, Apostasy, abuse of the Messenger, Hostility against Islam

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Abstract:

Islam prescribes the death penalty for certain severe offenses, including the assassination of an innocent Muslim, apostasy, abuse of the Messenger of Allah (PBUH), and hostility against Islam. These were the major sins or crimes that led the Prophet Muhammad (PBUH) to exclude fifteen individuals from the general amnesty granted during the conquest of Mecca. This article challenges the misconception that a desire for personal revenge drove his actions. Instead, the Prophet (PBUH), whom Allah the Almighty has titled 'The Mercy of the Multiverse,' acted out of a higher moral and spiritual principle. The article details the cases of these fifteen individuals, showing that they committed one or more of these grave crimes and did not repent. Those who did repent were immediately forgiven by the Prophet (PBUH).

Keywords: Unforgiven Sins, misconception, Apostasy, abuse, Hostility, spiritual principle.

Introduction

The Messenger of Allah, Muhammad (May Allah send his peace and mercy upon him), was a mercy for the multiverse. He never sought revenge for himself.¹ However, there may be a misconception regarding the conquest of Mecca and the general amnesty he granted, as he exempted fifteen people from this amnesty. This article aims to negate that misconception. These individuals were excluded from the general amnesty due to their heinous crimes, for which they showed no shame nor sought forgiveness. When some of these fifteen criminals later regretted and repented for their actions and came to him to accept Islam, he pardoned them instantly. This article further elaborates that these fifteen people committed one or more of the four sins or crimes in Islam that carry the death penalty:

1. Assassination of an innocent Muslim²
2. Apostasy³
3. Abuse of the Messenger of Allah (PBUH)⁴
4. Hostility against Islam⁵

The fifteen individuals are listed here:

Abdullah bin Khatul, *Maqis Bin Subbahah*, *Hubbar Bin Aswad*, Wahshi Bin Hurb (Assassin of Humza (R.A)) *Abdullah Bin Abi Surh Bin Haris* (Foster Brother of *Usman Bin Affan* (R.A)) *Huwairis Bin Nuqaid*, Two Slave Girls of *Ibn e Khatul*, Ka' b bin Zuhair bin Abi Salma, Slave Girl Named Sara, *Ikrimah Bin Abi Jahl*, *Haris Bin Hisham* (Brother of *Abu Jahl*) and *Zuhair Bin Umayyah* (Brother of *Umm-e-Sulmah*)

(R.A)), *Sufwan Bin Umayyah*, Hinda (Wife of Abu Sufyan)

1. ASSASSINATION OF AN INNOCENT MUSLIM

Abdullah Bin Khatul

His real name was ‘Abdul Uzza.’ He accepted Islam before the conquest of Mecca, and the Messenger of Allah (S.A.W) renamed him ‘Abdullah’ to replace his previous infidel name. He was later assigned the duty of collecting Zakat (poor tax) from a tribe, accompanied by a helper companion and a Muslim slave. On their way to the tribe, he commanded the slave to slaughter a goat and cook a meal. When the slave fell asleep and failed to prepare the meal, Abdullah bin Khatul, in a fit of rage, killed him and then apostatized. He fled to the Quraysh and remained there.

According to Bukhari, when the Prophet (S.A.W) entered Mecca on the day of the conquest, he was wearing a helmet. When he took it off, someone informed him that Ibn-e-Khatul was holding the curtain of the Kaaba. The Prophet (S.A.W) responded, "Kill him (there)."⁶

Similarly, it is stated in ‘Asuhh-us-Siyar’ that Ibn-e-Khatul was sent by the Holy Messenger of Allah (S.A.W) to collect alms from an area, accompanied by a slave boy to serve him. When the boy did something against Ibn-e-Khatul's will, he killed him. Fearing ‘Qisas’ (retaliation), Ibn-e-Khatul fled to Mecca, taking the alms animals with him. During the victory of Mecca, he was found hiding in the curtain of the Kaaba. The Messenger of Allah (S.A.W) ordered that he be killed there.⁷

In his book ‘Muhammad Rasool Allah (S.A.W),’ Sheikh Rasheed Raza notes that Ibn-e-Khatul, in a fit of rage, assassinated the slave and subsequently renounced Islam. As a poet, he began composing satirical verses against the Holy Prophet (S.A.W) after his apostasy. During the conquest of Mecca, he rode a horse, donned armor, armed himself with a spear, and vowed to prevent the Messenger of Allah (S.A.W) from entering Mecca. However, upon seeing the formidable Muslim army, he became terrified, discarded his weapon, and sought refuge by clinging to the curtain of the Kaaba. The Messenger of Allah (S.A.W) decreed his execution, stating that the Kaaba neither shelters the sinful nor obstructs the implementation of a ‘Hud’ punishment.⁸

Furthermore, *Abu Dawood* narrated that the name of *Ibn-e-Khatul* was ‘*Abdullah*’ and *Abu Burda Aslami* (R.A) killed him.⁹

Abdullah bin Khatul committed three major offenses: the assassination of an innocent Muslim, apostasy, and the satire of the Messenger of Allah (S.A.W). He exhibited no remorse for these actions, all of which are crimes warranting the death penalty in Islamic law. The execution of Abdullah bin Khatul by the Messenger of Allah (S.A.W) was not motivated by personal revenge or any personal reasons. Thus, claims suggesting otherwise are unfounded.

Maqis Bin Subbahah

He was among the individuals excluded from the general amnesty during the conquest of Mecca. Initially, he embraced Islam but later became an apostate. In a battle, a helper companion mistakenly killed his brother, and he received the ransom for his

brother's death. Despite this compensation, he deceitfully killed that companion. Sheikh Muhammad Raza notes that Abdullah bin Khatul initially accepted Islam but later killed a helper companion who had mistakenly killed his brother, Hisham Bin Subbabah, in the Battle of Zi-Qurra, believing him to be an enemy soldier. Despite receiving the ransom for his brother's death, Abdullah bin Khatul still killed the helper companion. He subsequently renounced Islam and sought refuge with the Quraysh. The Messenger of Allah (S.A.W) then declared that his blood honor was forfeited. Consequently, one of his tribemates, Namila Bin Abdullah Laisi, executed him.¹⁰ Moreover, the text of Seerat Al-Hulbiyah recounts that on the day of the great victory of Mecca, Namila (R.A) was informed that Maqis was with the chiefs of the Quraysh, consuming wine at a specific location. Namila promptly went to that place and beheaded Maqis.¹¹ Maqis was found guilty of two major crimes: apostasy and the murder of an innocent Muslim, despite having accepted the ransom for his brother's blood. Both of these offenses warranted the death penalty.

Hubbar Bin Aswad

He was notorious for his ruthless persecution of Muslims, including the killing of an unborn child of Zainab (R.A), the elder daughter of the Prophet (S.A.W). Following the conquest of Mecca, he repented and accepted Islam, restoring his blood's honor. Initially, he had been excluded from the general amnesty.

Ibn al-Athir recounts that Hubbar, in a malevolent pursuit, chased Zainab, the daughter of Muhammad (R.A.), as her husband Abul-Aas sent her to Madinah. Hubbar attacked her, striking her she-camel with a staff, causing it to become frightened and jump, which led to Zainab's fall. Being pregnant at the time, the fall resulted in the death of her fetus, leaving her distraught. Upon hearing of this atrocity, the Messenger of Allah (S.A.W) declared, "If Hubbar were caught, he would be put on fire." He later amended this by stating, "No one is permitted to punish with fire except Allah. Therefore, if he were captured, he would be killed." However, when the Muslims were victorious in Mecca, Hubbar embraced Islam and thus secured his safety.¹²

Hubbar was initially excluded from the general amnesty due to his involvement in the tragic death of Zainab's (R.A.) unborn child. However, upon embracing Islam, acknowledging his guilt, expressing profound remorse, and seeking forgiveness, he was ultimately pardoned.

Wahshi Bin Hurb (Assassin of Humza (R.A))

Wahshi ibn Harb, a slave boy of Jubair bin Mut'im, was excluded from the general amnesty due to his assassination of Hamza (R.A.), the beloved uncle of Muhammad (S.A.W). After the conquest of Mecca, he fled to Taif, seeking refuge. When a delegation from Taif traveled to the Messenger of Allah (S.A.W.) to accept Islam, Wahshi accompanied them and recited the Shahadah, formally embracing Islam. It appears that despite the vastness of the land, his circumstances compelled him to seek refuge in the faith. During the caliphate of Abu Bakr (R.A.), the first caliph of Islam, Wahshi joined the Muslim army in the battle of Yamamah against Musaylimah the Liar and

ultimately killed him.

Seerat Al-Halbiyyah records that Wahshi ibn Harb was responsible for the assassination of Hamza (R.A.). He not only killed him but also mutilated his body by ripping open his abdomen, extracting his liver, and presenting it to Hind.¹³ Muhammad Raza further notes that Wahshi ibn Harb would often express his hope that killing Musaylimah the Liar would serve as atonement for his earlier crime of assassinating Hamza (R.A.).¹⁴ This indicates Wahshi ibn Harb's deep remorse and his earnest plea for forgiveness from the Prophet Muhammad (S.A.W.).

The clemency Wahshi received was a direct result of his sincere repentance and his commitment to not repeat his crime. Despite his forgiveness, the Messenger of Allah (S.A.W.) requested that Wahshi refrain from appearing before him, as his presence was a painful reminder of his beloved uncle, Hamza (R.A.), and the atrocity he had suffered. This episode exemplifies the profound mercy inherent in the hearts of Prophets (Peace be upon them), showcasing a level of forgiveness and compassion that is unparalleled in ordinary human behavior, particularly towards someone responsible for the murder of a cherished relative.

2. APOSTASY

Abdullah Bin Abi Surh Bin Haris (Foster Brother of Usman Bin Affan (R.A))

He reverted to Islam, served as a scribe of the revelation, and was a respected chief of the Quraysh. However, he later renounced his faith and began to use derogatory language against the Prophet Muhammad (S.A.W.). On the day of the conquest of Mecca, the Messenger of Allah (S.A.W.) decreed his execution. According to the book "Muhammad Rasool Ullah (S.A.W.)", the Prophet (S.A.W.) had authorized the killing of Abdullah bin Abi Sarh on the day of Mecca's triumph. Upon learning this, Abdullah sought refuge with Uthman (R.A.), his foster brother, and pleaded for protection from the Messenger of Allah (S.A.W.). Uthman (R.A.) concealed him for a time before bringing him before the Prophet (S.A.W.) to request his pardon. Subsequently, Abdullah bin Abi Sarh took the oath of allegiance at the hand of the Messenger of Allah (S.A.W.) and became a devout practicing Muslim.¹⁵

Ibn al-Athir records that Abdullah bin Abi Sarh accepted Islam before the conquest of Mecca and served as a scribe for the Messenger of Allah (S.A.W.). However, he later abandoned Islam and joined the ranks of the infidels. He claimed to them, "I used to guide Muhammad as I wished." He recounted instances where the Prophet (S.A.W.) would dictate to him, for example, the phrase "Azeez Hakeem" (Mighty and Wise), and he would suggest writing "Aleem Hakeem" (Knowing and Wise) instead. According to Abdullah, the Prophet (S.A.W.) would consent, asserting that both phrases conveyed the same meaning.¹⁶

He engaged in this type of corruption until he was exposed, at which point he renounced Islam and fled to Mecca. Consequently, the Messenger of Allah (S.A.W.) ordered his execution by beheading. However, when Uthman bin Affan (R.A.) interceded on his behalf, the Messenger of Allah (S.A.W.) remained silent for a

moment before ultimately pardoning him. The Prophet (S.A.W.) later explained to his companions that he hesitated, hoping someone would act upon the decree. They responded, "O Messenger of Allah! You could have signaled for his beheading." He replied, "It is not fitting for a prophet to execute through signals." After reverting to Islam, Abdullah bin Abi Sarh demonstrated his commitment by becoming a devout and practicing Muslim.

3. TO ABUSE THE MESSANGER OF ALLAH (S.A.W)

Huwairis Bin Nuqaid

The Messenger of Allah (S.A.W.) declared the blood of Huwairis bin Nuqaid permissible due to his persistent blasphemy and the composition of disrespectful poems against the Prophet Muhammad (S.A.W.). Additionally, he annoyed the Prophet during his stay in Mecca. During the migration of Zainab (R.A.), the daughter of Muhammad (S.A.W.), Huwairis collaborated with Hubbar bin Aswad in terrifying her camel, an act that ultimately led to the death of her fetus.

In the book "Al-Tarikh", Ibn Khaldun refers to him as "Huwairis bin Nufail" rather than "Nuqaid." It is noted that Huwairis bin Nufail belonged to the Banu Qusai tribe. Before the migration to Madinah, he inflicted significant harm upon the Prophet Muhammad (S.A.W.). On the day of the conquest of Mecca, Ali (R.A.) carried out his execution by beheading.¹⁷

According to Shibli Nomani, Huwairis harassed two daughters of the Prophet Muhammad (R.A) during their migration to Madinah, causing them to fall from their camels. Ali bin Abi Talib (R.A) executed him for this offense.¹⁸

Likewise, Hulbi reports that the Prophet Muhammad (S.A.W) ordered the execution of Huwairis bin Nuqaid due to the distress he caused in Mecca, where he composed derogatory poems aimed at degrading the Prophet (S.A.W). His use of profane language was particularly troubling.¹⁹

In "Hayat-e-Muhammad", it is noted that Huwairis was among those for whom the Messenger of Allah (S.A.W) issued a death sentence. He had incited non-believers to harm the Prophet's daughter, Zainab (R.A), during her journey to Madinah.²⁰

It can be inferred that Huwairis bin Nuqaid was implicated in inciting others to propagate discord against the Messenger of Allah (S.A.W) and the Muslim community. His failure to repent sealed his fate with capital punishment.

Two Slave Girls of Ibn e Khatul

Ibn al-Khatul possessed two slave girls named Qaribah and Furtani, whom he instructed to compose and recite derogatory poetry against the Prophet Muhammad (peace be upon him). As a consequence, they were excluded from the general amnesty granted in Mecca. Qaribah was executed, while Furtani fled but later embraced Islam.²¹

According to Ibn Jarir, Ibn Khatul belonged to the Banu Tamim tribe. He owned two slave girls, one named Fartana and the other her companion, who both recited disrespectful poetry about Prophet Muhammad (peace be upon him). Ibn Khatul ordered their execution, along with his own.²²

Ka'b bin Zuhair bin Abi Salma

He was a poet known for speaking disrespectfully about the Prophet Muhammad (S.A.W). His brother, Bujair, had already embraced Islam and often rebuked him for his conduct. Consequently, the Prophet (S.A.W) declared his blood permissible. Frightened, he fled the area. Upon the Prophet's (S.A.W) return to Madina, he approached and accepted Islam.

Ibn-e-Aseer recounts that Bujair wrote a letter to his brother, extolling the Prophet's (S.A.W) mercy and forgiveness. He stated that anyone who comes to the Prophet Muhammad and testifies, "There is no god but Allah, and Muhammad is the Messenger of Allah," will have their testimony accepted and their previous faults forgiven.²³

This testimony illustrates that the esteemed personality of the Prophet Muhammad (S.A.W) was a paragon of forgiveness and tolerance, abstaining from seeking revenge for personal reasons. If he had harbored personal motives for revenge, he would not have forgiven Ka'b ibn Zuhair, who had previously insulted him in his poetry. However, upon Ka'b's recitation of the testimony of faith, the Prophet (S.A.W) forgave all his transgressions.

Ibn Hajar al-Asqalani narrates that when Ka'b ibn Zuhair learned of the execution of Ibn Khatal and realized that a similar fate awaited him, he was advised to seek forgiveness to avoid being killed. Consequently, he traveled to Madina in search of the Prophet Muhammad's (S.A.W) most lenient companion and was directed to Hazrat Abu Bakr. Upon meeting Abu Bakr, Ka'b recounted his predicament, and Abu Bakr escorted him to the Prophet Muhammad (S.A.W). Veiled, Ka'b followed Abu Bakr until they stood before the Prophet (S.A.W). Abu Bakr then stated, "Someone desires to pledge allegiance." The Prophet Muhammad (S.A.W) extended his hand, at which point Ka'b removed his veil and began reciting poetry in praise of the Prophet Muhammad (S.A.W).²⁴

The Prophet Muhammad (S.A.W) was so pleased with Ka'b ibn Zuhair's acceptance of Islam that he bestowed upon him the blessed cloak he was wearing. During his caliphate, Muawiyah (R.A) offered Ka'b ibn Zuhair ten dirhams in exchange for this cloak, but Ka'b refused the offer. After Ka'b's death, Muawiyah (R.A) proposed twenty thousand dirhams to Ka'b's heirs for the cloak, and they accepted the offer. This blessed cloak was subsequently passed down among later rulers, with each caliph adorning it on occasions such as Eid and other celebrations. Eventually, the cloak was lost during the Mongol invasions.²⁵

Slave Girl Named Sara

She was a freed slave of the Quraish, renowned for her singing and entertainment in Mecca. Upon visiting Madina, she embraced Islam and subsequently sought assistance from the Prophet Muhammad (S.A.W), who provided help in response to her dire situation. However, upon returning to Mecca, she renounced Islam. In Mecca, she collaborated with Ibn Khatal, who composed derogatory poems about the Prophet Muhammad (S.A.W), which she would perform.

According to Seerat Al-Halbiyah, she was among those whose blood was declared permissible by the Prophet Muhammad (S.A.W) on the day of the conquest of Mecca. However, she re-embraced Islam later on, and the Prophet Muhammad (S.A.W) pardoned her.²⁶

She was the same woman who had carried a letter from Hatib ibn Abi Balta'ah to Mecca. Through this letter, Hatib sought to inform the leaders of the Quraish secretly about the Prophet Muhammad's (S.A.W) preparations for an attack on Mecca. Although she had veiled herself on the day of the conquest of Mecca, when she requested asylum, the Prophet Muhammad (S.A.W) granted it to her. Subsequently, she presented herself in the service of the Prophet Muhammad (S.A.W) and embraced Islam.

Ibn Hajar al-Asqalani notes that she was a slave girl of Umr bin Hisham bin Muttalib who carried Hatib ibn Abi Balta'ah's letter, and the Prophet Muhammad (S.A.W) granted her asylum.²⁷

4. HOSTALITY AGAINST ISLAM

Ikrimah Bin Abi Jahl

Ikrimah bin Abi Jahl, the son of a prominent adversary of Islam and Muslims, was initially as hostile towards Islam as his father. His surname was Abu Usman. However, after the conquest of Mecca, he embraced Islam. Upon learning that the Messenger of Allah (S.A.W) had excluded him from the general amnesty, he fled to Yemen. His wife, Umm-e-Hakeem (R.A), who was a paternal cousin of Haris bin Hisham (R.A), had already embraced Islam. She sought forgiveness for her husband, which the Messenger of Allah (S.A.W) granted. Consequently, she traveled to Yemen, brought him back, and presented him before the Prophet (S.A.W), where he proclaimed his Shahadah. Ikrimah subsequently practiced Islam earnestly and was later regarded as an eminent companion.

Ibn-e-Aseer recounts that Ikrimah attempted to escape by sailing in a boat. During the voyage, he and his fellow sailors were caught in a severe windstorm. His companions cried out that no one but Allah could help them. Reflecting on this, Ikrimah thought to himself: if no one can help me at sea but Allah, then no one can help me on land except Him as well.²⁸ This realization was one of the factors that prompted his return to Islam.

Yousaf Kandahlwi recounts the story of Ikrimah's conversion to Islam, noting that when Ikrimah was returning to Mecca with his wife, the Messenger of Allah (S.A.W) instructed his companions that Ikrimah was coming as a Muslim and a migrant, and they should not speak ill of his father. The Prophet (S.A.W) emphasized that speaking negatively about the deceased causes discomfort to their surviving relatives.²⁹ This indicates the Prophet's (S.A.W) genuine happiness with Ikrimah's acceptance of Islam. Following his conversion, Ikrimah wholeheartedly embraced Islam. He expended as much wealth in support of Islam as he had previously spent against it. Ikrimah was ultimately blessed with martyrdom in the Battle of Yarmuk.

Haris Bin Hisham (Brother of Abu Jahl) and Zuhair Bin Umayyah (Brother of Umm-e-Sulmah (R.A))

Both Haris bin Hisham and Zuhair bin Ummayah were initially staunch in their opposition to Islam. Consequently, the Messenger of Allah (S.A.W) declared their blood permissible. Upon hearing this, they sought refuge in the house of Umm Hani (R.A), the sister of Ali (R.A). She granted them refuge and requested the Prophet (S.A.W) to do the same, which he did, thereby protecting their lives. Accompanied by Umm Hani, they presented themselves before the Prophet (S.A.W) and converted to Islam, subsequently becoming practicing Muslims.

According to "Usud-ul-Ghaba," Haris bin Hisham embraced Islam with enthusiasm and later exhibited nothing contrary to Islamic principles. The Messenger of Allah (S.A.W) awarded him one hundred camels from the bounty of the Battle of Hunain, as he did with other newly converted influential figures (Molaffat-ul-Quloob).³⁰

Muhammad bin Saad recounts that when the Messenger of Allah (S.A.W) conquered Mecca, two men from Banu Makhzoom approached Umm Hani (R.A), and she granted them safety. ³¹ Umm Hani (R.A) narrated that when the Messenger of Allah (S.A.W) entered Mecca triumphantly, two men, Haris bin Hisham and Zuhair bin Ummayah, who were related to her in-laws, escaped and sought refuge in her house. These men were relatives of Umm Hani's husband, Hubaira bin Abi Wahab. She provided them with protection.³²

Sufwan Bin Umayyah

He was a prominent chief of the Quraish and the son of Umayyah bin Khulf. His father, Umayyah, was killed in the Battle of Badr while in a state of disbelief. Sufwan also harbored intense animosity towards the Prophet Muhammad (S.A.W) and Islam. Consequently, the death penalty was announced for him at the conquest of Mecca. Umair bin Wahab (R.A), his cousin, beseeched the Messenger of Allah (S.A.W) for his protection, and the request was granted. To provide Sufwan with evidence of this protection, the Prophet (S.A.W) gave Umair his turban as a mark of authenticity.

Umair presented the turban to Sufwan and brought him to the Messenger of Allah (S.A.W). Sufwan requested two months to contemplate Islam, and the Prophet (S.A.W) extended this period to four months. Following the Battle of Hunain, the Prophet (S.A.W) generously bestowed upon Sufwan one hundred goats. Witnessing such generosity, Sufwan embraced Islam.

According to Mubarakpuri, Sufwan's life was not under protected status, and due to his prominent position as chief of the Quraish, he fled the situation. Umair bin Wahab (R.A) approached the Messenger of Allah (S.A.W) seeking protection for Sufwan's life. As a result, the Prophet (S.A.W) granted him protection.³³

Hinda (Wife of Abu Sufyan)

She was a staunch opponent of Islam, deeply entrenched in hostility towards its followers. Her father, Utba, held a prominent position among the Quraish and shared

her animosity towards Islam. Utba was killed in the Battle of Badr, prompting his daughter to vow revenge and seek to set an example in his honor. To fulfill this vow, she instigated Wahshi bin Harb, a slave belonging to Jubair bin Mutim, to assassinate Hamza (R.A), an uncle of the Prophet Muhammad (S.A.W). The agreement stipulated that Wahshi would be granted his freedom as compensation for this act.

Wahshi, who was not a Muslim at the time, joined the Quraish Army during the Battle of Uhud specifically to carry out the assassination. He inflicted a gruesome act by tearing open Hamza's abdomen, extracting his liver, and consuming it—an act that deeply grieved the Messenger of Allah (S.A.W) upon learning of it. Consequently, due to her involvement in these events, she was excluded from the general amnesty granted during the conquest of Mecca.

The author of "Asahh-us-Siyar" narrates the story of her conversion to Islam, stating that she entered the Prophet's gathering concealed among other women and declared her acceptance of Islam. She then revealed her identity, saying, "I am Hind bint Utbah." Due to her conversion, the Prophet (S.A.W) forgave her.³⁴

Despite her role in disfiguring the body of his beloved uncle, Hamza (R.A), the Prophet (S.A.W) extended his forgiveness to her. This act of kindness profoundly affected her. Returning home, she began destroying her idols with an axe, exclaiming, "We were deceived about you."³⁵

CONCLUSION

The article clarifies the misconception that the holy Messenger of Allah (PBUH) exempted fifteen individuals from the general amnesty granted during the conquest of Mecca out of personal revenge. It explains that these individuals were considered criminals according to Islamic law, having committed one or more of four unforgivable sins or crimes warranting the death penalty. These four crimes are the assassination of an innocent Muslim, apostasy, abuse of the Prophet of Allah (PBUH), and hostility towards Islam.

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