

The Meccan army fleeing in great fear left in its wake seventy dead and seventy prisoners of war. And what is more, most of the dead were from their leadership cadre.

### Recovery Process

Badr had transpired and finished despite the reluctance of God's Messenger. From this point on, hatred, animosity, and bitter hostility had culminated in Mecca in everyone, young and old, man and woman. All the bridges had been destroyed, and all the fruits of Prophetic endeavor acquired through blood, sweat and tears, eradicated. Fifteen years of effort were squandered away because of the ambition and obstinacy of the Abu Jahls of the age and, on top of that, this ambition and obstinacy had in turn consumed themselves. As for those left behind, a hostility the likes never seen before had reared its ugly head. They declared that they would not avail themselves of earthly pleasures until they exacted revenge, and swore that they would not approach their wives, nor seek shelter in the shade, until they made the Muslims pay the price for Badr.

These people, for whose deliverance from the Fire God's Messenger had grieved himself almost to death, had now come even closer to the Fire, and the bonds that he had established to reach out to them had also been destroyed. The cost of Badr had been high indeed for the Meccans.

No doubt God's Messenger too was deeply saddened by this. This is precisely why he had not wanted to confront them for fifteen long years, and it was always him who pulled back so as not to sever the ties that were ready to snap in a climate of conflict. He had given warning, sent envoys and conveyed a great many messages, but he could not prevent father from facing son and brother from facing brother. And now, there was a completely new situation at hand.

So what did God's Messenger do from this moment on? He saw to protecting the lifeless bodies of these men who had come to kill him along with his Companions, bury them in the sands of Badr, feast and make merry above their graves, but who themselves had died instead. He did not leave their bodies to waste, but buried them all at Badr,<sup>153</sup> even personally overseeing the burial of twenty-four of them, all leaders of the Quraysh. In doing so, he called out to each of them by name, as if to say, "What good was it!" His purpose in addressing them thus was in all likelihood his sadness at the eternal departure of these men — for a big nothing — who had fallen prey to their greed and ambition.

But why did God's Messenger do this? What was the meaning of his actions? Why as the term *Ahl al-Qalib* (People of the Well) used in reference to this incident and why was emphasis not placed on the philosophical facet of the issue?

To begin with, even at a point where all the bridges had been burnt, everything positive had turned bitter, visions were shaken and dreams shattered, and where relationships had hit rock bottom, God's Messenger made steps to rebuild everything anew, again allowed his boundless heart to speak, demonstrated that a believer can never fall no matter how shaken they may be, and showed in his own person that this storm too would ultimately be weathered.<sup>154</sup> From the

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The Messenger of God replied, "Yes." He then told God's Messenger that he could now leave Badr. *Vākidi, Megāzī* 111

<sup>153</sup> Buhārī, *Salāt* 109; Muslim, *Cihād* 107

<sup>154</sup> At a time where the headlines in the Turkish press call for 'execution', where there is an all-out attack, and where every means is resorted to in the campaign to discredit him, it would prove useful to examine the following

standpoint of those they buried there, he did what respect to human dignity required and saved their lifeless bodies from being prey to wild beasts. In such a preference was indisputably a great message for the kith and kith left behind: the leaders, fathers, brothers, or relatives that they abandoned in their flight were attended to by God's Messenger whom they they had taken as an enemy and set upon. The fruits of this would be seen in time and whoever was left behind from those buried at Badr that day would, in as short a time as six years, leave their old hostilities aside and come to the Prophet's assembly of mercy.<sup>155</sup> These people that he buried at Badr on that day became seeds, as it were, planted in the earth in spring. These later sprouted, grew trunks, put forth branches, produced foliage, and then blossomed, and God's Messenger subsequently gathered all their fruits when the time came. Only those who acted on the spur of their ambition and emotion died and were buried at Badr on that day and the hearts of all those left behind were won over.<sup>156</sup>

It may prove useful at this point to think over the matter once more: at a time where there were none of the communication channels of today such as television, radio, newspapers, magazines, books, the internet and social media networks, where the only communication medium between human beings was one to one contact, and despite all the difficulties posed by the distance between Mecca and Medina, this absolute transformation was nothing short of a miracle.

On the other hand, Badr was a place where one strange thing after another happened. Next to God's Messenger as he was burying the leading figures of Mecca stood 'Utba's son Abu Hudhayfa. It was a sad sight. His father 'Utba, his uncle Shayba, and brother Walid were being buried at the hand of the compassionate one against whom they had fought to the death, laying everything they had on the line. What is more, they had died as unbelievers and were headed towards eternal torment.

The Prophet of Mercy controlled his surroundings on the one hand, and when he noticed Abu Hudhayfa's inner sorrow projecting onto his face, he said, "It seems that you are saddened by the fate your father met today." He doubtlessly sought to stand by Hudhayfa at such a trying time and offer his support.

Indeed, he spoke the truth for Abu Hudhayfa was truly grieved. He turned to God's Messenger who succored and comforted him in his distress and said, "No, O Messenger of God! I do not lament or doubt the justice of my father's fate. I have known him to be a mild-mannered, good man, and I had hoped that his wisdom and virtue would one day lead him to Islam. But when I saw what befell him, despite all the hope I had entertained for him, it was for this that I was sorry."

This was a step taken by a community that knew full well precisely how it was to approach each issue, in the name of a collective consciousness. Abu Hudhayfa was more grieved at his

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articles of M. Fethullah Gülen from such a perspective: "Let Us Converse With Our Hearts," "The Ruptured Dream," "The Believer Does Not Fall, However Shaken They May Be," "In Entreaty," and "Introspection." M. Fethullah Gülen, *Işığın Görüldüğü Ufuk* 229-235; 250-257; *Örnekleri Kendinden Bir Hareket* 69-91

<sup>155</sup> This topic is examined in further detail under the heading "The Inevitable End of Hatred and Hostility." Just to give an idea, there was not a single Meccan who witnessed the conquest of Mecca and did not side with God's Messenger.

<sup>156</sup> The underlying factor was of course not limited to this incident alone. Behind this was, no doubt, who knows how many more efforts and initiatives, which are discussed under the heading, "A Tried and Tested Methodology".

father's inability to free himself my Abu Jahl's influence and thus losing him for all eternity, than his father's death. With that, God's Messenger consoled Abu Hudhayfa and prayed for him.<sup>157</sup>

Three days had since passed. Before readying his horse and setting off, the Messenger of God came to the place where Abu Jahl and his men were buried once more, and began calling out to each of them using their honorific titles saying, "O so and so, son of so and so." O Abu Jahl ibn Hisham! O 'Utba ibn Rabi'a! O Shayba ibn Rabi'a! O Umayya ibn Khalaf!

Would it not have been easier to have obeyed God and His Messenger! Have you found what your Lord promised you to be true? We have found what our Lord promised us to be true.

How evil were your people to His Messenger! You belied me when the people confirmed me. You drove me into exile when others gave me refuge. You fought against me when others came to my aid.

And God has made you taste the worst punishment for all the evil you have inflicted. While I was assured of what I was saying, you accused me of lying; you called me false, while I was faithful and true!"

Astonished, his Companions said, "O Messenger of God, do you speak to the dead?"

"Yes," the Messenger of God replied, "for they now well know that the promise of their Lord has fully come to pass."

On this, 'Umar added, "O Messenger of God, you address them thus after three days. You speak to lifeless bodies that have no souls. They are dead and their bodies have decayed."

Teaching his community much in his every state and manner, God's Messenger turned to 'Umar and spoke clearly and distinctly, as though to teach all those who were to hear these words:

"You do not hear what I say better than they do. Indeed, at this moment they hear what I say, except that they are unable to answer me."<sup>158</sup>

This incident is known in Islamic history as Ahl al-Qalib and it is most unfortunate that the Prophetic compassion was overshadowed by this definition. As expressed earlier, it becomes clear that the greatest underlying factor here is an approach to the matter from the perspective of the prevailing ayyam al-'Arab culture and the anger felt towards the Abu Jahls of the day. Our indignation towards the people who were the driving force behind Badr and who were the main source of fifteen years of hardship and suffering, has eclipsed these Prophetic steps that were aimed at healing, and we have related the incident using a phrase which comes to mean, 'the people thrown into a well'. Whereas upon deeper scrutiny, we see that God's Messenger came to realize the best possible course of action on that day. In the absence of modern earthmoving equipment and even the most basic tools digging tools, and in such a setting, he placed them in a large pit and had them covered with earth. The question of the possibility his sending someone to Medina to bring some digging tools can come to mind at this point. However, at the time, a single person's going from Badr to Medina and returning to Badr with the necessary tools and implements meant a total travel time of at least five days, and using the fastest possible mode of transport. In such case, there would be left no bodies that were intact

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<sup>157</sup> Ibn-i Hişâm, *Sîre* 1/378; İbnü'l-Esîr, *Üsdü'l-Gâbe* 6/69

<sup>158</sup> Buhârî, *Megâzî* 8 (3976); Müslim, *Cenâiz* 9 (932); Ahmed İbn-i Hanbel, *Müsned* 21/22 (13296); Nesâî, *Cenâiz* 117 (2213-2214); Heysemî, *Mecmaü'z-Zevâid* 6/90

and the stench emitted would make staying on at Badr impossible. Similarly, the question of individual graves being dug for each individual is also irrelevant for at time where everything was actualized with manpower, all the adversities experienced, the intervening time factor, and the complete lack of resources deemed this out of the question. When God's Messenger entrusted seventy of his Companions to Uhud, about a year later, he placed two or three people in a single grave,<sup>159</sup> covered them with earth, and then left for Medina. Whereas Uhud is only a distance of five kilometers from Medina and at the time, even women were able to come to Uhud repeatedly, in order to provide support to those stationed there. Had there been the option of burying everyone in a single grave or had such an need been felt, this would surely have been done at Uhud where the necessary tools and equipment could easily have been brought, and each and every martyr would have been buried in a separate grave.

One final note is in order before concluding this discussion of the Prophetic stance in the face of war: the Messenger of God won over the hearts of everyone who marched upon him with their armies and strove to deter him from his mission, and against whom he was thus forced to fight. Despite the deep wounds inflicted on the front line, he treated all of these within a short time, changed the views of yesterday's representatives of hatred and enmity, found the roads leading to their hearts, and transformed those who would not forgo their swords into the compassionate teachers who became the representatives of his cause.

### **How? Here's the Proof!**

It was the Meccans who confronted God's Messenger at Badr, Uhud, and Khandaq, and at the end of the course of events that had begun with Badr and ended with conquest, there was not a single person remaining who did not believe. Despite all the people martyred and killed, all the wounds had healed in as short a time as six years. The channels that were closed by high emotion and sentimentality were opened anew, and a reunion on the plane of reason and sound judgment was experienced.<sup>160</sup>

The actors of Hunayn, however, were from the Hawazin, but their end was no different to that of the Meccans. After Ji'rana they, too, came and accepted Islam. The outcome of the siege of Ta'if, which came to pass in connection with Hunayn, is also the same. Following the unfinished siege, all the city's inhabitants freely announced their acceptance of Islam.

This goes to say that even under the worst conditions — in battle — the Messenger of God exhibited as effectual a stance that was to transform those people with whom he made contact, presented a compassion that was to eclipse all of the adversities, and ultimately forged a change and transformation that was as good as bringing back to life.

It stands to reason that all of this cannot possibly be achieved with a hostile attitude towards the people and acting on the spur of emotion. His life, then, is not made up of military campaigns. What is more, it becomes clear that the subject that is discussed in books about his

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<sup>159</sup> For instance, on the day, the Messenger of God buried his uncle and milk brother Hamza and the son of his paternal aunt 'Abd Allah ibn Jahsh together in one grave, 'Abd Allah ibn 'Amr and 'Amr ibn Jamuh in another grave, Kharija ibn Zayd and Sa'd ibn Rabi' in one grave, and Nu'man ibn Malik and 'Ubada ibn al-Hashas in yet another.

<sup>160</sup> The next section of this book has been compiled with the intention of describing precisely how this reunion was lived out.

life under the heading 'ghazwa' is not synonymous and does not correspond with what we term war or battle. For implied in 'battle' in our day, are the negative connotations associated with a dark world where bloodshed is rife. However, even aspects of his life which have thus far been referred to using the term 'ghazwa', are luminous, full of compassion, and are centers of virtue wherein human dignity are protected to the utmost degree.

In any event, our examination of his life from such a narrow perspective up until today has meant that new solutions have not and indeed could not have been formulated for us. No doubt the greatest evidence of this one-sided approach is the fact that the early books of Islamic history were devoted merely to a discussion of battles, and were referred to with the name Maghazi.<sup>161</sup> As mentioned earlier, the meaning of this is clear: people concentrated their attention on battles and the heroisms displayed in these battles. Naturally, many heroes were to be found at the point of such a focus and the valor and bravery exhibited by each Companion were related. A microscope was placed over a small area, so to speak, and the impression that everything that was under the microscope was all there actually was, developed as a result. But as mentioned earlier, Badr was an event that took roughly three hours. Moreover, this three-hour process was not comprised merely of active combat and killing. It appears that despite the fact that God's Messenger experienced them in their entirety, we today have taken a certain portion of his experiences and, to our great loss, have imprisoned the rest in books of history.

### **Prisoners of War**

When God's Messenger was forced to fight, under the strain of the imposed conditions and with his diplomatic steps going unanswered, his treatment of prisoners of war which were customarily taken captive was also very different. He did not mistreat them as did others, did not injure their human dignity, did not hurt them, and perpetually did what befit him in this regard. He sought whatever means he could find to release them, showed them most unexpected acts of kindness, addressed them with pleasing words, and called his Companions to adopt the same line of conduct and sensitivity.

The first incident whereby the issue of prisoners of war was brought to the agenda was the military expedition of 'Abd Allah ibn Jahsh. As 'Abd Allah ibn Jahsh waited at Nakhla with his companions, he encountered a caravan that was carrying materials and equipment for the Quraysh who were readying for battle. 'Uthman ibn 'Abd Allah and Hakam ibn Kaysan were taken captive after the ensuing clash.<sup>162163</sup>

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<sup>161</sup> For the first works penned in the field of the History of Islam, see footnote 69.

<sup>162</sup> This incident coincides with the last days of Rajab. This is why the issue of intervention was perceived in different ways among the Companions; however, as they were approaching the bounds of the 'Sacred' the affair eventuated in intervention. For fighting during the 'sacred' months was deemed prohibited during the Age of Ignorance also. As mentioned earlier, when the Quraysh were forced to fight, they could only do so after having tampered with time and announcing their intercalation. Through this phenomenon that the Qur'an terms *nasi*, they were supposedly not doing anything unlawful, and were brazenly deceiving themselves. *Tevbe*, 9/37; *İbn-i Kesir*, *Tefsir* 2/358; *İbn-i Hişâm*, *Sîre* 1/161

<sup>163</sup> *İbn-i Hişâm*, *Sîre* 1/356; *Taberî*, *Târîh* 3/15

When ‘Abd Allah ibn Jahsh returned to Medina with his prisoners, God’s Messenger first censured them saying, “I have not commanded you to fight during the sacred months!” He then opted to suspend any action in relation to the two captives in question and the goods carried by the caravan.<sup>164</sup> Meanwhile, he met with the two prisoners and invited them to Islam. Learning of this, some of the Prophet’s Companions suggested that these efforts were in vain, viewing this as merely a waste of time, and proposed that the captives be killed.

There was no room for this in the world of the Prophet of the Mercy. He had opened his heart to the captives whom he had approached with compassion and addressed their hearts as well as their reason. Thus, he invited those defeated by their emotions who rose to the Meccans’ bait and changed their views, to clarify their thoughts and called them, too, to journeying across the emerald hills of Paradise.

It turned out just he had anticipated. Before long, one of the captives, Hakam ibn Kaysan accepted this Prophetic invitation and embraced Islam. Witnessing this, the Prophet of Mercy turned to his Companions and said, as regards how they ought to consider the matter from now on: “Had I taken your advice and killed him (in anger), he would now have been of the Fire.”<sup>165</sup> To be sure, these words vividly illustrate the extent of the Messenger’s suffering in the way of delivering a person who was headed straight for the Fire and in entering their world and presenting to them the luminous countenance of Islam. While even the shadow of mercy and compassion did not fall upon the world of the Meccans, for they killed the Muslims they got their hands on in the wickedest possible way and in the spirit of festive ritual. Khubayb ibn ‘Adi and Zayd ibn Dathinna’s experiences following the Raji’ Incident, in the events leading up to their death, is the most salient example in this regard. The Meccans who had been dealt a great blow at Badr and who returned from Uhud without having obtained the result for which they had hoped, sought to exact all their revenge on these two Companions. And they thus wanted everyone to partake in this ‘festivity’. They first imprisoned both of them, took them to a place called Tan’im, and then brutally killed them.<sup>166</sup>

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<sup>164</sup> Taberî, *Târih*, 3/15. Gabriel came during this time to reveal the following verse of the Qur’an: “They ask you about the Sacred Month and fighting in it. Say: ‘Fighting in it is a grave sin; *but barring people from the way of God, unbelief in Him, and denying entry into the Sacred Mosque, and expelling its inmates from it are far graver and more sinful in the sight of God; disorder (rooted in rebellion to God and recognizing no laws) is even far graver and more sinful than killing.*’” Bakara 2/217

<sup>165</sup> Vâkîdî, *Megâzî* 47; İbn-i Sa’d, *Tabakât* 4/102. Hakam ibn Kaysan was to continue his life as a fine Muslim, make important progress with respect to his learning, and was to pass away to the eternal realm after attaining martyrdom during the Bi’r al-Ma’una incident. Vâkîdî, *Megâzî* 47; Taberî, *Târih* 3/15; İbn-i Sa’d, *Tabakât* 4/102; İbnü’l-Esîr, *Üsdü’l-Gâbe* 2/54

<sup>166</sup> At one point that day, when seated with his Companions, God’s Messenger turned in the direction of Mecca and said, “And peace be upon you!” After which he was overcome with great sorrow. Those watching him in astonishment and wonder asked, “O Messenger of God, to whose greetings of peace do you respond?” God’s Messenger then said, “The greetings of Khubayb. The Quraysh have killed him.” These greetings of peace were to be Khubayb’s last words in Mecca. He was the first Muslim to be killed at the stake in the way of God. Upon receiving news of his martyrdom, God’s Messenger sent ‘Amr ibn Umayya and Salama ibn Aslam to Mecca and, after facing a great many ordeals themselves, were to rescue Khubayb’s body from the polytheists. İbn-i Hişâm, *Sîre* 4/126, 127; Taberî, *Târih* 2/79, 80

God's Messenger endeavored to enable human beings to lead lives as human beings, without the slightest change to this general attitude and method in later periods. He never formed judgement on the basis of the mistakes and wrongdoing of others and treating others with mercy, compassion and mildness from the very beginning was forever one of the inseparable characteristics of God's Messenger. His attitude towards those prisoners remaining from the army who came to Badr with the aim of killing him and his Companions and then celebrating their victory was no different. On the contrary, he showed them the same mercy and benevolence. God's Messenger divided up among certain families from his Companions the seventy prisoners taken captive following the Battle of Badr — the very first encounter with the Meccans at whose hands they faced relentless persecution for fifteen years. He repeatedly instructed them to, "Treat the captives well,"<sup>167</sup> and made it very clear that he expected the same conscientiousness from his Companions. Yet again, he did not leave these words unfulfilled, but translated these into action. We see God's Messenger on that day, for instance, providing some of the captives like 'Abbas with fine clothing.<sup>168</sup>

When distributing the captives among the families, we see him displaying a remarkable sensitivity. When distributing these people who had come to grief with the death of their loved ones at Badr, who had been shaken by the chagrin experienced at the front, and whose pride had been hurt during the course of captivity, he chose those families who could show concern for them and entrusted the captives to those people who win over their sensitive hearts. For instance, to the care of the mother of believers Umm Salama who was a member of the Banu Makhzum, he had entrusted a chieftain of the same tribe and full brother of Abu Jahl who was killed at Badr Khalid ibn Hisham,<sup>169</sup> and another member of that tribe Umayya ibn Abi Hudhayfa.<sup>170</sup> Everything was new and novel. It was apparent that the Messenger of God made such a preference in view of enabling the captives to feel secure in the company of their relatives and so that he could please their relatives, in turn, by watching over their kinsfolk. Upon hearing that her paternal cousins had come to her home, she went to God's Messenger and asked him, "O Messenger of God,

"the sons of my uncle seek to visit me and I to receive them. They request that I attend to some of their needs and assist them at this difficult time. But I do not like to do that until I have sought your permission."

God's Messenger's response to his wife who was yet unaware of the Prophet's strategy was thus:

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<sup>167</sup> Vâkîdî, *Megâzî* 115; İbn-i Hişâm, *Sîre* 1/380; Taberî, *Târih* 3/40; Halebî, *Sîre* 2/257; İbnü'l-Esîr, *Kâmil*, 2/25 (131); İbn-i Kesîr, *Bidâye*, 3/322; Taberânî, *Kebîr* 22/393; Sâlihî, *Sübûlü'l-Hüdâ*, 4/66

<sup>168</sup> Buhârî, *Cihâd* 142 (3008); Begavî, *Tefsîr* 2/377 (1103). This is undoubtedly a situation which reflects the general manner of God's Messenger: after Hunayn, he sent his Companion Busr ibn Sufyan to Mecca, to purchase new raiment for all of the captives, most of whom were women and children. As might be expected, his command was carried out and all of the captives waiting at Ji'rana were given new clothing, this being a crucial factor in the decision of these people who would soon afterwards embrace Islam. Vâkîdî, *Megâzî* 627

<sup>169</sup> Among the mu'allafa al-qulub. One of the mu'allafa al-qulub. İbn-i Hacer, *İsâbe* 2/250; İbnü'l-Esîr, *Üsdü'l-Gâbe* 2/139

<sup>170</sup> Vâkîdî, *Megâzî* 114

“I do not disapprove of any of this. Do as you see fit.”<sup>171</sup>

So sensitive, so receptive, and so benevolent was he in this regard that in order to prevent any harm from coming to these prisoners who had killed the family members or relatives of his Companions, he instructed, “Let not anyone among you exchange his prisoner with his brother’s with the intent of killing them.”<sup>172</sup> It was as though he had charged each of his Companions with the care and responsibility of each of them or a few of them, and was exhorting his Companions as to exactly how they should behave, in order to break the ice between them. It filled him with trepidation to think that harm might come to them and had begun warning his Companions from the beginning, so that no one got hurt. For example, in regards to Sa’d ibn Abi Waqqas whose brother<sup>173</sup> was martyred at Badr, God’s Messenger said, “Do not inform Sa’d about the killing of his brother for he will kill all the prisoners in your hands.”<sup>174</sup> Not contenting himself with his own care and attention in this regard, he called his Companions, who had been shaped by the culture from which they came, to adopt the same sensitivity. In the prevailing culture of the time killing was commonplace. Indeed had they killed the Badr prisoners on that day, there was no higher authority who could call them to account for such an action. As a member of this cultural environment, Sa’d ibn Mu’adh made no effort to hide his view that they needlessly shouldered the burden of these captives and that they needed to kill them and thus free themselves of such a burden at once. When the Messenger of Allah noticed Sa’d’s disapproval at the taking of prisoners, he said, “It seems, Sa’d, that you disapprove of what the people are doing,” and thus warned him. In doing so, God’s Messenger demonstrated that irrespective of some among them who held such views on the basis of their individual emotion and expectations, no one would be killed, and saw those taken captive at Badr as being entrusted to their care.<sup>175</sup> In his world, however much delicacy was shown in safeguarding trusts was to be shown towards prisoners of war. Their predicament was not to be exploited and their rights violated, no wrong was to be committed that would injure their human dignity, and they would forever be treated with goodness and benevolence.

After all, was it at all possible for God’s Messenger to have made a request that the Companions would not put into effect right away! The Companions had made putting the Prophet’s wishes into practice to the letter their foremost aspiration and from this moment on, they thought of their captive before their own self, and offered the best of whatever they had to their captive first. To

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<sup>171</sup> Vâkıdî, *Megâzî* 114, 115

<sup>172</sup> Ahmed İbn-i Hanbel, *Müsned* 33/364 (20201); Vâkıdî, *Megâzî* 106

<sup>173</sup> 'Umayr ibn Abi Waqqas, the brother of Sa'd who was martyred at Badr, was the youngest of those fighting at Badr. God's Messenger, who under normal circumstances turned away children who wanted to enlist for battle, had given permission to him due to his great insistence. He came to Badr on the day with the sword that his brother Sa'd had girt around his waist dragging along the ground. İbn-i Hişâm, *Sîre* 1/414; Vâkıdî, *Megâzî* 106

<sup>174</sup> Vâkıdî, *Megâzî* 106. When the number of Companions at Badr and the fact that they remained there for three days is taken into account, it appears that these words of caution were expressed either as the battle raged, or as soon as it had finished. For it is difficult to imagine that Sa'd ibn Abi Waqqas was uninformed of his brother 'Umayr's martyrdom later down the track. This means that God's Messenger's view was unchanged from the beginning and he thus took the necessary precaution.

<sup>175</sup> Vâkıdî, *Megâzî* 106, 107; İbn-i Hişâm, *Sîre* 1/380



such a degree was this realized that while they made do with dried dates for food, they fed their captives the best foodstuffs that they had to offer. The Prophet's son-in-law Abu al-'As ibn al-Rabi',<sup>176</sup> who was among the captives on that day and was later to embrace Islam, describes this scrupulousness and delicacy in the following words:

"I was with a group of the Ansar when they captured me after the battle of Badr. When it came to the mealtimes, they would give me bread and themselves eat dates on account of the Messenger of God's command. They had less bread and more dates with them. As soon as any one of them found a morsel of bread in his hand he immediately gave it to me. Feeling ashamed, I would give it back to one of them, only to have it come back to me soon after."<sup>177</sup>

Mus'ab ibn 'Umayr's brother 'Aziz ibn 'Umayr was also among the captives: "I was in a group of the natives of Medina when they brought me from Badr. When they took their lunch and supper, they gave me bread in preference to themselves while they ate dates, because the Messenger of God has enjoined them concerning us, 'Treat the captives well.' I would feel ashamed and give it back to one of them, but he would return it to me without touching it."<sup>178</sup> A further detail concerning the Companions' sensitivity to the subject is reported by Khalid ibn al-Walid's brother Walid ibn Walid ibn al-Mughira.<sup>179</sup> He was to become Muslim as a result of the kind treatment he received and described this fastidiousness saying, "They made

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<sup>176</sup> Among the people who approached God's Messenger after the battle was the 'Amr ibn al-Rabi', brother of Abu al-'As ibn al-Rabi'. He handed the purse in his hand in for the release of his brother saying, "I have here the ransom that Zaynab has sent for her captive."

God's Messenger first opened the purse. In his hands was the cherished keepsake of his his beloved wife Khadija. It was the necklace that she had taken off and placed on the neck of her daughter Zaynab herself. This treasured piece had taken God's Messenger back, and he was overwhelmed with the emotion brought on by the memories that came flooding back. The paragon of faithfulness, the Messenger of God turned to his Companions who awaited developments keenly, and said, "If you seem in appropriate, to release Zaynab's prisoner for her, and return to her what which belongs to her, then do so."

Was it at all possible for God's Messenger to request something that the Companions would not fulfill immediately! After all, had not the Qur'anic verses revealed at this time referred the releasing of captives, either on ransom or gratuitously, to the discretion of the believers? (Muhammed 48/4). Needless to say, the Companions replied in unison: "Yes, O Messenger of God!" However, God's Messenger had one condition. He summoned Abu al-'As and whispered something in his ear. Those waiting anxiously observed Abu al-'As nodding his head in acknowledgment, as his father-in-law had requested that he send Zaynab back as soon as he returned. For more information, see Akademi Araştırma Heyeti, En Öndekiler 90 vd.

<sup>177</sup> Vâkidî, *Megâzî* 115; Taberî, *Târîh* 3/40

<sup>178</sup> İbn-i Hişâm, *Sîre* 1/381; İbnü'l-Esîr, *Üsdü'l-Gâbe* 6/209; Taberî, *Târîh* 2/460; İbn-i Kesîr, *Bidâye* 3/322; Sâlihî, *Sübülü'l-Hüdâ* 4/66

<sup>179</sup> As can be inferred from the name, Walid ibn al-Walid was the son of Walid ibn al-Mughira, one of the ringleaders of unbelief from before the Messenger's Prophethood and who had incited the Meccans against the Banu Hashim at every opportunity. After Badr, Khalid ibn al-Walid had arrived with his other brothers and, paying their ransom, wanted to take him back with them to Mecca. He, however, had at this point chosen to embrace Islam. When they reached Dhu al-Hulayfa, he escaped, rushed back to God's Messenger, and professed his acceptance of Islam. When his brothers came at him with great violence saying, "Why did you not become a Muslim before you were ransomed?" he replied, "Had I become Muslim then, it would have been supposed that I did so to be released." Despite this, however, he was forced back to Mecca and incarcerated, being subjected to all sorts of torture and torment. He is one of those people whom God's Messenger included in his special qunut invocation during the prayer. He found a way of escape during the Compensatory Pilgrimage and reunited with God's Messenger. Vâkidî, *Megâzî* 129; Sâlihî, *Sübülü'l-Hüdâ* 4/79

us ride, while they themselves traveled on foot.”<sup>180</sup> It is interesting to note that three of the uncles of the speaker of these words, Walid ibn al-Walid, were slain<sup>181</sup> at Badr on that day and yet another was taken prisoner.<sup>182</sup> The situation of the others was no different. Aside from their leaders, their closest of kin died at Badr, and most of those who escaped had returned to Mecca with deep wounds. Those who could not flee, however, fell into the injurious predicament of captivity and had their pride wounded. Every Meccan young and old, woman and man receiving the bitter news, while they may not have been at Badr themselves, swore oaths that they would taste of no worldly pleasures until they obtained their revenge and all together began preparations for the battle that was to come.<sup>183</sup> Moreover, the steps that God’s Messenger took at Badr were not limited only to these. Upon noticing that the hands and feet of the prisoners had been bound, he called one of his Companions and ordered him to, “Untie all the captives,” thus affording the captives the treatment of people who were free while the matter was still so fresh.<sup>184</sup>

Suhayl ibn ‘Amr, the prominent orator of the Quraysh tribe who bore resentment against his son ‘Abd Allah for joining the Muslim ranks and who incited the Meccan army to fight, was also among the prisoners. Seeing Suhayl among the captives, ‘Umar seemed in his glory. He stepped forward and said, “Leave him to me, O Messenger of God! So that I may pull out his front teeth for his tongue to loll out, that he may never be able to make speeches against you ever again!”<sup>185</sup>

This was a request that made the hairs of all those present stand on end. Even the silence of God’s Messenger was enough for such a thing to happen. But the Messenger of God was not of the same opinion. For he was sent not to kill, but to let live. As if to instruct ‘Umar in the exact nature of this ideal, he turned to ‘Umar and said, “Leave him, O ‘Umar, for it may well be that one day his actions will please you.”<sup>186</sup> ‘Umar who had shot up in anger was now left to resheathe his sword.<sup>187</sup>

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<sup>180</sup> Vâkıdî, *Megâzî* 115; İbn-i Hişâm, *Sîre* 1/645

<sup>181</sup> Those who died were ‘Amr ibn Hisham (Abu Jahl), ‘Umar ibn Hisham, and al-‘Asi ibn Hisham. Abu Jahl was also chief of his tribe, the Banu Makhzum. İbn-i Hişâm, *Sîre* 1/417

<sup>182</sup> The name of his uncle who was also taken captive on that day was Khalid ibn Hisham. İbn-i Hişâm, *Sîre* 2/5

<sup>183</sup> Vâkıdî, *Megâzî* 116, 118

<sup>184</sup> İbn-i Sa’d, *Tabakât* 4/9; İbnü’l-Esîr, *Üsdü’l-Gâbe* 3/164; İbn-i Abdilberr, *İstîâb* 2/240

<sup>185</sup> Hâkim, *Müstedrek* 3/318; İbn-i Hişâm, *Sîre* 3/200; Taberî, *Târîh* 3/42; İbn-i Hacer, *İsâbe* 3/213

<sup>186</sup> At the same time, God’s Messenger did not contemplate subjecting anyone to torture, even if a prisoner of war, and forbade it vehemently. For he was the awaited Prophet of the End of Time. And the day would come when Suhayl too would surrender, and do such things that would please the likes of ‘Umar also. The day that God’s Messenger bade farewell to the world and those in it, he would address the Meccans and prevent those people, in whose hearts belief had not yet become firmly established, from reverting to unbelief. Vâkıdî, *Megâzî*, 1/107; İbn-i Hişâm, *Sîre*, 3/200, 6/89; Taberî, *Târîh* 3/42

<sup>187</sup> Seeing the hesitation experienced in Mecca on the day of God’s Messenger’s demise, Suhayl stood at the door of the Ka’ba, and with the tremendous speech that he gave, he rallied the people once again around the Ka’ba. When Suhayl’s words reached ‘Umar in Medina, he broke out in sobs and said to those around him, “Had I done what I

The Messenger of God was to add one further gesture and favor for the captives who were encountering such a practice for the very first time. However, he first wished to raise the issue with his Companions, hoping to prevail upon and thus involve them. The Messenger of God asked them, "What is your opinion concerning these captives? Even if most of them were formerly your brothers, God has left it to you to decide their fate."<sup>188</sup> Abu Bakr was of the same opinion.<sup>189</sup> Such Companions as 'Umar<sup>190</sup> and 'Abd Allah ibn Rawaha,<sup>191</sup> however, thought differently. Presumably affected by the fifteen years of ordeal in Mecca, their state of mind on the return from Badr and the emotions triggered during battle, the view propounded to the effect of the captives being killed took precedence.

Clearly, the Messenger of God was not pleased with such an attitude and he withdrew to his room without making any comment. The Companions waiting outside, however, were discussing amongst themselves the decision that God's Messenger would take. Some of upposed that he would act upon the view expressed by Abu Bakr and release them on ransom. Others thought that he would judge on the basis of 'Umar's views and put them to death. A third group felt that he might adopt the view of 'Abd Allah ibn Rawaha to light a big fire and cast them therein. Soon after, God's Messenger came out once again and said: "Assuredly God softens the hearts of some until they become the softest of soft and He hardens the hearts of some until they become harder than stone.

"You, O Abu Bakr, are like the angel Mika'il, who was a herald of God's Mercy. Among the Prophets, you are like Abraham who said, 'So, he who follows me is truly of me; while he who disobeys me, surely You are All-Forgiving, All-Compassionate,' and like Jesus who said, 'If You punish them, they are Your servants; and if You forgive them, You are the All-Glorious with irresistible might, the All-Wise.'"<sup>192 193</sup>

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said I would do on that day, I would not have heard these words from Suhayl today." Weeping bitterly, he continued, "So this is what God's Messenger meant when he said, "Leave him, O 'Umar!" See Kesmez, Fethin Mü'minleri 237 vd.

<sup>188</sup> That Gabriel came to God's Messenger in the meantime, and informed him that he was free to do as he wished in relation to the captives, is also referred to in narrations. Vakıdî, *Megâzî* 107; İbn Sa'd, *Tabakât* 2/22; Abdurrezzak, *Musannef* 5/209; Nesâî, *Kübrâ* 5/200; Sâlihî, *Sübülü'l-Hüdâ* 4/61

<sup>189</sup> On that day, Abu Bakr said to God's Messenger: "They are your people and your family, some your cousins, some fellow tribesmen, and some brothers. Release them on ransom and this will empower the Muslims against unbelief. And it may well be that God will bring their hearts to you." Müslim, *Cihâd* 18; Vakıdî, *Megâzî* 108; Taberî, *Tefsîr* 10/46; Târih 3/47; Beyhakî, *Delâil* 3/137; Sâlihî, *Sübülü'l-Hüdâ* 4/60

<sup>190</sup> 'Umar said on the day: "These are the people who have called you a liar, driven you out, and fought you." I do not share Abu Bakr's opinion. I am of the opinion that you should hand so and so to me that I may strike his neck. Hand 'Aqil over to 'Ali so that he may strike his neck, and to Hamza leave so and so, so that he strike his neck! Let us make known to God that we have no mercy in our hearts for the polytheists. They are the leaders of the Quraysh and guides of the false." Müslim, *Cihâd* 18; Vakıdî, *Megâzî* 107; Taberî, *Tefsîr* 10/46; Târih 3/48; Beyhakî, *Delâil* 3/137; Sâlihî, *Sübülü'l-Hüdâ* 4/60

<sup>191</sup> 'Abd Allah ibn Rawaha, however, said: "O Messenger of God, look for a valley with a lot of firewood in it, put them in it and set fire to it around them." Taberî, *Târih* 3/48; İbn-i Kesîr, *Bidâye* 3/312; Beyhakî, *Delâil* 3/138; İbn-i Ebî Şeybe, *Megâzî* 195; Sâlihî, *Sübülü'l-Hüdâ* 4/60

<sup>192</sup> İbrâhîm 14/36

He then turned to ‘Umar and said, “You, O ‘Umar, resemble Gabriel among the angels, who delivers God’s just punishment to His enemies, and among the Prophets *are like Noah who said, ‘My Lord! Do not leave on the earth any from among the unbelievers dwelling therein!’<sup>194</sup>, and like Moses who said, ‘Our Lord! Destroy their riches, and press upon their hearts, for they do not believe until they see the painful punishment.*”<sup>195,196</sup>

He then addressed both of them saying,

“Were you both to concur on a matter, I would not object to it.”<sup>197</sup>

He had scarcely finished his sentence when the voice of ‘Abd Allah ibn Mas’ud was heard: “O Messenger of God,” he exclaimed. “Let Suhayl ibn Bayda' be an exception, for he is considering becoming a Muslim.”<sup>198</sup>

This was exhilarating news and the countenance of God’s Messenger was as radiant as the full moon. In utter joy he repeated, “Let Suhayl ibn Bayda' be an exception!”<sup>199</sup> These words made ‘Abd Allah ibn Rawaha go weak at the knees. He was terrified. Later relating his experiences on the day, he was to say: “I was never so afraid as when I heard God’s Messenger say, ‘Let Suhayl ibn Bayda' be an exception,’ as I feared that stones would rain down upon me from the heavens, for the words I put forward before god and His Messenger.”<sup>200</sup>

The matter was about to reach a point that was desirable to God’s Messenger. Those who were unable to grasp the main objective until that point also came to understand the essence of the matter through this process. They had begun to realize that what mattered was not killing, but paving the way for allowing human beings to live as human beings. At the same time, God’s Messenger was slowly and painstaking raising an ideal community even under the most adverse conditions. In the meantime, Gabriel had come to the Prophet and said, “O Muhammad, "God did not approve of your Companions’ having taken captives and has given them the choice between putting them to the sword or accepting ransom for them, on the condition that the same number of their men would fall in battle the coming year.”

This was an offer that was to cost them dearly, for this surely meant seventy lives in return for seventy captives. The Messenger of God relayed Gabriel’s message to his Companions, seeking

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<sup>193</sup> Mâide 5/118

<sup>194</sup> Nûh Sûrûesi 71/36

<sup>195</sup> Yûnus 10/88

<sup>196</sup> Ahmed İbn-i Hanbel, *Müsned* 6/138, 139; Taberî, *Tefsîr* 10/46; Târîh 3/48; İbn-i Kesîr, *Bidâye* 3/312; Sâlihî, *Sübûlü'l-Hüdâ* 4/61

<sup>197</sup> Sâlihî, *Sübûlü'l-Hüdâ* 4/61

<sup>198</sup> There are accounts to the effect of Suhayl ibn Bayda' having embraced Islam while in Mecca, that he concealed this from the people, and that he was forcibly brought to Badr. 'Abd Allah ibn Mas'ud even states that he saw him offering the prayer in Mecca. Ahmed İbn-i Hanbel, *Müsned* 6/140; Taberî, *Târîh* 10/46; Beğavî, *Mu'cemü's-Sahâbe* 3/104 (1013)

<sup>199</sup> Ahmed İbn-i Hanbel, *Müsned* 6/140; Taberî, *Tefsîr* 10/46

<sup>200</sup> Ahmed İbn-i Hanbel, *Müsned* 6/140; Taberî, *Tefsîr* 10/46; Târîh 3/48; İbn-i Kesîr, *Bidâye* 3/312; Beyhakî, *Delâil* 3/139; İbn-i Ebî Şeybe, *Megâzî* 196

to consult with them about the matter. “This is Gabriel,” he began, “and he asks you to choose regarding the captives: between putting them to death or taking ransom for them on the condition that there will be martyred among you the same number as those ransomed, the following year.” In other words, they could put them to death if they so wished, or they could free them for a ransom. And the latter was of course subject to the condition that an equal number of their own men would be killed on the battlefield in the coming year.

What is more, both the number of those who would be martyred as well as the specific time for this event was revealed. The Companions who deemed martyrdom a golden opportunity and who followed developments closely from the very beginning, thus saw where Divine approval and good pleasure was to be found, and having acquired the extraordinary sensibility in having this fulfilled, said, “O Messenger of God, “They are, after all, our kith and kin. We choose ransom and will make use of it (in strengthening ourselves against our enemy). If there are to be martyrs among us, let it be so. For this is surely not a thing with which we will not be pleased.”<sup>201</sup>

They were making a monumental choice indeed. The meaning of this was, “Let us die, so long as they are saved.” This was the difference of being a Companion. This was, at the same time, something that was being witnessed for the very first time in human history. To be sure, the role of the Qur’anic verses revealed until that time, encouraging forgiveness and emphasizing calling the people wisely and with kindness,<sup>202</sup> was instrumental in such a preference. Acting upon emotion and responding in anger were being left behind, and pardoning everyone as a soul that has become one with the Qur’an, became second nature to every believer. It was of course the Messenger of God who was the exemplar in this regard and on that day, he ruled in favor of the captives being released on ransom.

The first prisoner to be released was Abu Wada'a. His son Muttalib was the first to slip away to Medina,<sup>203</sup> despite all the warnings of the Meccans, and after paying a sum of four thousand <sup>204</sup>uqiyya, took his father with him back to Mecca.<sup>205</sup> In a sense, this signified the sum which determined the price to be paid for such release. Nonetheless, flexibility was the case in practice and lenience was shown those who could not muster this amount, with the possibility of an even further reduction to this total.<sup>206</sup>

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<sup>201</sup> Vâkıdî, *Megâzî* 107; İbn-i Sa'd, *Tabakât* 2/16; İbn-i Seyyidinnâs, *Uyûnü'l-Eser* 1/333

<sup>202</sup> See for examples: *Nahl* 16/125; *Bakara* 2/109; *Câsiye* 45/14; *Fussilet* 41/34

<sup>203</sup> The Quraysh were to only send fourteen of fifteen of their men to Medina three days after Muttalib who had arrived with his father's ransom, and were forced to pay the amount of ransom fixed by him. Vâkıdî, *Megâzî* 1/129

<sup>204</sup> The uqiyya is an ancient metric unit of mass; 1 uqiyya is equivalent to 1283 grams.

<sup>205</sup> God's Messenger said of Abu Wada'a: "He has an affluent and prosperous son in Mecca who will surely exceed his ransom." The Meccans were not at all impressed when he was the first to go to Medina and remit such an amount. When they learned of his having slipped away from Mecca despite their warnings, they looked at him as "young and opinionated." Vâkıdî, *Megâzî* 122; İbn-i Hişâm, *Sîre*, 1/382; Taberî, *Târih*, 3/42; Heysemî, *Mecmaü'z-Zevâid* 6/91; İbn-i Esîr, *Üsdü'l-Gâbe* 1/614

<sup>206</sup> İbn-i Hişâm, *Sîre* 1/389; Vâkıdî, *Megâzî* 121; Sâlihî, *Sübûlü'l-Hüdâ* 4/69

And then there were those impoverished individuals who had nothing whatsoever to give and it did not take long for the Prophetic benevolence to find a solution to this question also. Those who could not pay the determined amount were to teach ten young Muslims to read and write in exchange for their freedom.<sup>207</sup>

There was yet another category in need of support, like 'Amr ibn 'Abd Allah who was also known as Abu 'Azza. They possessed neither money, nor were they able to teach reading and writing. God's Messenger did not leave him without help and released him on the understanding that he would not inveigh against Islam and take part in hostilities against the Muslims again.<sup>208</sup> Sa'ib ibn 'Ubayd, 'Ubayd ibn 'Amr, Sayfi ibn Abi Rifa'a Mutallib ibn Hantab ibn al-Harith, and Rabi'a ibn al-Darraj ibn al-'Anbas were those who also were released on such grounds.<sup>209</sup> This situation was arguably a first in human history. Their period of slavery, the marks of which would remain with them for the rest of their lives and which they had begun to accept would be the lot of their progeny also, ended within a matter of days. At best, instead of servitude to others for a full stomach, or being sold at the market, they were returning to their hometown where they could make a fresh start.<sup>210</sup> On that day, God's Messenger was also to set free 'Amr, the son of Abu Sufyan who held Sa'd ibn al-Nu'man hostage in exchange for his son. Abu Sufyan had captured Sa'd upon the latter's Minor Pilgrimage to the Ka'ba.<sup>211</sup>

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<sup>207</sup> Even prior to the emergence of Islam, the inhabitants of Mecca were ahead of the Medinans in terms of levels of literacy. Ibn-i Sa'd, *Tabakât* 2/22; Beyhakî, *Sünen* 6/322; Ibn Seyyidinnâs, *Uyûnu'l-Eser* 1/373; Sâlihî, *Sübûlü'l-Hüdâ* 4/69

<sup>208</sup> Vâkîdî, *Megâzî* 130; İbn Hişâm, *Sîre* 1/389; Halebî, *Sîre* 2/296

<sup>209</sup> Vâkîdî, *Megâzî* 128, 130

<sup>210</sup> Although, in verse which was to be revealed one day later, God seemed to remind them of the encounter which would take place in a year's time at Uhud: It is not for a Prophet to have captives until he has widely exhausted the enemies in the land. You (O believers) seek the fleeting gains of the present, worldly life, but God wills that the Hereafter will be yours. God is All-Glorious with irresistible might, All-Wise. Had there not been a previous decree from God (concerning that gains of war are lawful and captives can be released in return for ransom), a tremendous punishment would surely have touched you because of what you took (the gains of war, and the captives taken in expectation of ransom, before the enemies' power in the land had been sufficiently suppressed and exhausted). (But since such a decree has already come) now enjoy as lawful and pure and wholesome of what you have obtained (as gains of war and ransom); and keep from disobedience to God in all your actions. Surely God is All-Forgiving, All- Compassionate (especially toward His believing, pious servants)." As such, He was to convey to them that the release of the prisoners on such a day, when they had not yet come down to earth, was not right strategically, but that this was the decree on this matter nonetheless. As a result of this, God's Messenger was to weep at length with his two Companions. Muslim, *Cihâd* 18; Sâlihî, *Sübûlü'l-Hüdâ* 4/61

<sup>211</sup> Sa'd ibn al-Nu'man, one of the notables of the 'Amr ibn 'Awf, had come to Mecca on the presumption that those who came here for worship would be safe, and in consideration of all his service to the Meccans. The Quraysh had a declaration, in any case. Any coming to Mecca with the aim of worship could not be touched. In spite of this, Abu Sufyan cornered him here and took Sa'd prisoner as he circumambulated the Ka'ba, in flagrant disregard of their pledge and all their traditions. There was neither war or confrontation. But with one of his sons killed at Badr and the other captured, Abu Sufyan wanted to save his son 'Amr without paying any price and without lifting a finger. And for such an opportunity he was on the lookout. To those who asked him why he did not attempt to pay his son's ransom, he replied, "Am I to lose both my blood and my wealth?" This was his way of reminding them of his son Hanzala who was slain at Badr. Now, his chance had fallen into his lap. Ignoring even such a case of blackmail, God's Messenger handed Abu Sufyan's son 'Amr to the 'Amr ibn 'Awf and sent to him

The Messenger of God also favored Jubayr ibn Mut'im whom he noticed among those who came to claim their prisoners. With a view to inviting him to Islam, God's Messenger said, "If your father Mut'im ibn 'Adi had been alive, I would have freed all those Qurayshi prisoners on his behalf."<sup>212</sup> This was because Mut'im ibn 'Adi was one of the rare notables of Mecca who stood out with his benignity. He had given God's Messenger protection<sup>213</sup> from the Meccan polytheists on his return from Ta'if and was one of the handful of honorable figures who took the crucial steps which ultimately ended the three years of exile and hardship.<sup>214</sup> This simultaneously signified a kind of expression of condolence, as Mut'im ibn 'Adi had died around seven months prior to Badr.<sup>215</sup> Jubayr who was to become a Muslim following Hudaibiya<sup>216</sup>, was later to pinpoint his witnessing the Prophet's prayer and hearing his recitation of the Qur'an for the very first time as the moment his life began to change. He was also later to describe this as the first instance of his heart's softening and inclination towards Islam.<sup>217</sup>

The Prophet's gestures did not stop here, but rather continued one after the other. He also freed Suhayl ibn 'Amr, who had inveighed against Islam at every opportunity for fifteen years and was one of those who financed the forces that came to Badr. Mikraz ibn Hafsa stayed in Medina in his place and returned to Mecca after Suhayl's ransom had arrived.<sup>218</sup> Qutayla bint al-Harith, the daughter of one of those fierce opponent of the Prophet like Nadr ibn al-Harith who made a sector of following God's Messenger wherever and to whomever he went for the purpose of destroying the positive climate that he had established, wrote a letter to God's Messenger after her father was put to death at Badr. When God's Messenger read her elegy, he was deeply moved and wept so profusely that his beard became wet with his tears. Such weeping was for a man who constantly provoked the Meccans against him due to his enmity and who had devoted his life to destroying everything pertaining to Islam. Between his tears, he turned to Abu Bakr who was next to him at the time and said, "O Abu Bakr, Had her poem reached me earlier, I would not have had him put to death."<sup>219</sup>

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to Mecca in exchange for Sa'd. Ibn-i Hişâm, *Sîre* 1/384; Taberî, *Târîh* 3/43; Ibn-i Kesîr, *Bidâye* 3/311; Halebî, *Sîre* 2/451, 452

<sup>212</sup> Buhârî, *Megâzî* 12 (2970); Vakîdî, *Megâzî* 109; Ibn-i Hacer, *İsâbe* 1/259

<sup>213</sup> Vakîdî, *Megâzî* 109; Ibn-i Hişâm, *Sîre* 1/234

<sup>214</sup> Ibn-i Hişâm, *Sîre* 1/234; İbnü'l-Esîr, *Üsdü'l-Gâbe* 2/569

<sup>215</sup> İbnü'l-Esîr, *Üsdü'l-Gâbe* 1/516

<sup>216</sup> Buhârî, *Megâzî* 12; Vakîdî, *Megâzî* 121; Ibn-i Hacer, *İsâbe* 1/259. Some sources indicate that he became Muslim either before or during Conquest. Ibn-i Hacer, *İsâbe* 1/259

<sup>217</sup> Vakîdî, *Megâzî* 121; Ibn-i Hacer, *İsâbe* 1/259

<sup>218</sup> Ibn-i Hişâm, *Sîre* 1/383; Taberî, *Târîh* 3/42

<sup>219</sup> Another narration reads: "Had I heard her poem before this, I would not have had him killed." İbnü'l-Esîr, *Üsdü'l-Gâbe* 7/235; Ibn-i Abdilberr, *İstîâb* 3/253; Halebî, *Sîre* 2/255; Sâlihî, *Sübülü'l-Hüdâ*, 4/73

Thus, the hearts of those captives who witnessed such magnanimity and kindness and who beheld such a stance against all the odds, softened. Their hatred and animosity was at the very least ameliorated, with the enmity of some even being completely replaced with feelings of affection. Suhayl ibn Bayda',<sup>220</sup> Nawfal ibn al-Harith,<sup>221</sup> Walid ibn al-Walid,<sup>222</sup> Sa'ib ibn 'Ubayd,<sup>223</sup> Muttalib ibn Hantab,<sup>224</sup> Hajjaj ibn Qays,<sup>225</sup> 'Abd al-Rahman ibn Mashnu',<sup>226</sup> Musafi' ibn 'Iyad,<sup>227</sup> Abu Rafi',<sup>228</sup> 'A'idh b. al-Sa'ib,<sup>229</sup> and Bijad ibn al-Sa'ib<sup>230</sup> were those who came, there and then, and professed their acceptance of Islam.

Among those returning to Mecca the same day, 'Umayr ibn Wahn<sup>231</sup> and his son Wahn ibn 'Umayr<sup>232</sup> and the youth<sup>233</sup> that Abu Sufyan had sent to Medina for the purpose of assassinating

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<sup>220</sup> Vâkıdî, *Megâzî* 109

<sup>221</sup> Nawfal ibn al-Harith was the son of the Messenger's paternal uncle. The stance of God's Messenger on the day and his uncle 'Abbas' paying his ransom was enough to soften his heart and he accepted the Islam that he had fought against for fifteen years and for which reason he had come to Badr. İbn-i Sa'd, *Tabakât* 4/34; İbnü'l-Esîr, *Üsdü'l-Gâbe* 5/347; Süheylî, *Ravdu'l-Unf* 3/127. There are also accounts that the Messenger's knowing of the wealth and possessions he had hidden in Jeddah, of which no one else had knowledge, contributed to his acceptance of Islam on this day. Hâkim, *Müstedrek* 4/270 (5123); Beyhakî, *Delâil* 3/144; İbnü'l-Esîr, *Üsdü'l-Gâbe* 5/347; Sâlihî, *Sübü'l-Hüdâ* 4/69

<sup>222</sup> Vâkıdî, *Megâzî* 129; Sâlihî, *Sübü'l-Hüdâ* 4/79

<sup>223</sup> Sa'ib ibn 'Ubayd who was among those captured on the day of Badr had also softened and began to show signs of his changing sides. However, he did kept this concealed until the payment of his ransom, after which proclaimed his acceptance of Islam. When asked why he did not profess this earlier, he said, "I did not like to deprive the believers of such an opportunity." İbnü'l-Esîr, *Üsdü'l-Gâbe* 2/396; İbn-i Seyyidinnâs, *Uyûnü'l-Eser* 1/333

<sup>224</sup> İbn-i Hacer, *İsâbe* 3/1845; İbnü'l-Esîr, *Üsdü'l-Gâbe* 5/182; İbn-i Abdilberr, *İstîâb* 2/374; Süheylî, *Ravdu'l-Unuf* 3/127

<sup>225</sup> İbnü'l-Esîr, *Üsdü'l-Gâbe* 1/693; İbn-i Hacer, *İsâbe* 1/355

<sup>226</sup> Vâkıdî, *Meğâzî* 131; İbn-i Hacer, *İsâbe* 2/1189

<sup>227</sup> İbnü'l-Esîr, *Üsdü'l-Gâbe* 5/147; İbn-i Hacer, *İsâbe* 3/1821; İbn-i Abdilberr, *İstîâb* 2/406

<sup>228</sup> Halebî, *Sîre*, 2/209

<sup>229</sup> İbnü'l-Esîr, *Üsdü'l-Gâbe* 1/349; İbn-i Hacer, *İsâbe* 2/988

<sup>230</sup> İbnü'l-Esîr, *Üsdü'l-Gâbe* 1/195, 349. Whereas two brothers of 'A'idh b. al-Sa'ib and Bijad ibn al-Sa'ib, by the names of Hajib and 'Uwaymir, had been killed at Badr on that day. İbn-i Hişâm, *Sîre* 1/417

<sup>231</sup> Plotted with Safwan ibn Umayya after Badr, whereby he came all the way to Medina on the pretext of saving his son Wahn ibn 'Umayr. He came, however, with murderous intent, wanting to kill the Messenger of God and do what no other was able to do until then, and thus exact his revenge. 'Umar was suspicious of his arrival and waited with his hand on the hilt of his sword. When God's Messenger asked him what had brought him to Medina, he said that it was for his prisoner. After informing him that his son would be released, God's Messenger inquired about his sword that he held so tight in his grasp. He said that he had forgotten all about it. However, he completely caved in in the presence of God's Messenger who had informed him of his knowledge of his true intention and his schemes. He, in turn, surrendered in the presence of God's Messenger, leaving behind whatever there was in the name of animosity, in the past. For God's Messenger had described to him in detail his conversation and all his designs with Safwan ibn Umayya and had revealed a secret that none but he Safwan knew. On that day, 'Umar was to say: "Surely I preferred swine to him when he appeared, but in this hour he is



the Prophet had also become Muslim. The sources indicate that when 'Umayr ibn Wahb, who was introduced to the radiant countenance of Islam and who had the opportunity of seeing the Messenger of God directly, returned to Mecca, he contributed to many people accepting the faith.<sup>234</sup> Meanwhile, figures such as 'Abd Allah ibn Suhayl ibn 'Amr<sup>235</sup> and 'Umayr ibn al-'Awf<sup>236</sup> who came all the way to Badr only to change sides, had also taken their place among Muslim ranks.<sup>237</sup>

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more agreeable to me than my own children." Vâkîdî, *Megâzî* 119,120; İbn-i Hişâm, *Sîre* 1/390; Taberî, *Târîh* 3/47; Beyhakî, *Delâil* 3/148; İbnü'l-Esîr, *Üsdü'l-Gâbe* 4/288; Kâmil, 2/28

<sup>232</sup> After his father 'Umayr ibn Wahb, who had come to kill God's Messenger, became Muslim, God's Messenger said to his Companions: "Teach your brother the Qur'an and release his prisoner." He had thus been set free. He too became Muslim on that day, by means of his father 'Umayr, who contributed to the embracing of Islam of a great number of people after his return to Mecca. Vâkîdî, *Megâzî* 130; Beyhakî, *Delâil* 3/149; İbn-i Abdilberr, *İstîâb* 3/43; İbnü'l-Esîr, *Üsdü'l-Gâbe* 4/288, 289; 5/430; Süheyli, *Ravdu'l-Unf* 3/127

<sup>233</sup> The new leader of the Meccans, Abu Sufyan, who breathed hate and enmity as a result of the crushing defeat at Badr, sent this Bedouin to Medina to kill God's Messenger, in return for a handsome fortune. Making a stealthy entry into the city, he came all the way to the presence of God's Messenger, asking which of the people he was. When God's Messenger saw him, he said to his Companions, "This man intends some treachery, but, By God, God will foil his artful scheme." The Bedouin approached as though wanting to confide a secret to him. But was quick in sensing his design and, on the basis of the Messenger's words earlier, 'Usayd ibn Hudayr pulled him away, saying, "Keep away from God's Messenger!" He had pulled on his garment so violently that the dagger the man hid in his lion cloth became revealed. "O Messenger of God," 'Usayd cried, this is the very man with treacherous intent!"

When everything became clear, the Companions, 'Usayd first and foremost, seized him and he cried, "My blood, take my blood!" The Messenger of God said to him, "Speak the truth, who are you and why have you come? If you speak the truth, your honesty will serve you well, but if you lie, I will come to know of what you hide."

"Then, will I be free," the young Bedouin asked. "Will I be safe?" Having receiving the security he sought, he began relating everything from the very beginning.

The matter was now clear. In spite of this, 'Usayd ibn Hudayr received this youth as a guest in his own home that same night. When they returned to the Prophet's Mosque the following morning, God's Messenger said to him, "I have already given you assurance of safety, so you are now free to go wherever you want, or you may wish to prefer something better than that." The warmth in his expression and the affection in his tone of voice reassured the young man. "What would that be?" he asked. "That you bear witness that there is no god but God, and that I am His Messenger," God's Messenger answered. Seeing now the difference between Mecca and Medina and overcome by saturation of the spiritual effusion and serenity of his presence, the Bedouin said, "I bear witness that there is no god but God, and I also bear witness that you are His Messenger." He then said,

"By God, O Muhammad, what a benevolent person you are! I was never so afraid of any man until I saw you, when all my strength left me. Then you perceived my intention, when no rider could have reached you before me to inform you of it. And no one was informed of my intention besides. It was then that I realized that you are protected against all evil, that you are truth and the party of Abu Sufyan is that of Satan." İbn-i Sa'd, *Tabakât* 2/72

<sup>234</sup> Vâkîdî, *Megâzî* 120; İbn-i Hişâm, *Sîre* 1/391; İbnü'l-Esîr, *Üsdü'l-Gâbe* 4/288, 289; 5/430

<sup>235</sup> Vâkîdî, *Megâzî* 140; İbn-i Hişâm, *Sîre* 1/391; İbn-i Sa'd, *Tabakât* 3/310; İbn-i Kesîr, *Bidâye* 3/97

<sup>236</sup> İbn-i Hişâm, *Sîre* 1/403. His name is also mentioned as being 'Amr.

<sup>237</sup> 'Abd Allah is reported to be among the first believers and the first to immigrate to Abyssinia. After returning back to Mecca following his three-month stay in Abyssinia, he is said to have been held captive and tortured by his father Suhayl ibn 'Amr, which continued until he was forced to utter professions of unbelief, as was the case with 'Ammar ibn Yasir, and was then forcibly brought to Badr to fight against God's Messenger. A Companion with wounded

Similarly, among those taken captive, Suhayl ibn 'Amr,<sup>238</sup> 'Aqil ibn Abi Talib,<sup>239</sup> Abu al-'As,<sup>240</sup> Khalid ibn Hisham,<sup>241</sup> Khalid ibn Asid,<sup>242</sup> 'Adi ibn al-Khiyar,<sup>243</sup> Abu Wada'a ibn al-Subira,<sup>244</sup> 'Abd Allah ibn Ubayy ibn Khalaf,<sup>245</sup> Sa'ib ibn Abu Hubaysh,<sup>246</sup> Nistas,<sup>247</sup> 'Abd ibn Zam'a,<sup>248</sup> Qays ibn al-Sa'ib,<sup>249</sup> and Abu 'Aziz bin 'Umayr<sup>250</sup> were to comprehend this difference within the time that passed and, putting aside a lifetime's vain ideal, were to profess their belief in Islam.

As a consequence, it becomes evident that in the aftermath of Badr — the conflict that God's Messenger did everything he possibly could to prevent but that he could not convince his enemy to avoid — a period that human history was seeing for the very first time transpired. For during such a time, under the most intense conditions, the number of people whose hearts had been won over within a matter of roughly ten days is at least sixteen. This number equals twenty-three percent of seventy captives and corresponds to the total number of people who

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heart, he came to God's Messenger when the lines of battle came side by side, also bringing with him 'Umayr ibn 'Awf. İbn-i Hişâm, *Sîre* 1/403

<sup>238</sup> İbnü'l-Esîr, *Üsdü'l-Gâbe* 2/579; İbn-i Hacer, *İsâbe* 1/785, 786; İbn-i Abdilberr, *İstîâb* 1/365

<sup>239</sup> İbn-i Hacer, *İsâbe* 2/1276; Süheylî, *Ravdu'l-Unf* 3/127; İbn-i Abdilberr, *İstîâb* 2/274

<sup>240</sup> Abu al-'As returned to Mecca after Badr and fulfilled his promise to God's Messenger, against all the opposition he face from the Meccans, sending his daughter Zaynab back to Medina. In the ensuing altercation, Zaynab fell from her camel and miscarried as a result. (Hâkim, *Müstedrek* 4/48; İbn-i Abdilberr, *İstîâb* 4/1854; Halebî, *Sîre* 2/453). Captured six years later when his caravan was intercepted at al-'Is by the mustad'afin who had set up camp there, he was later released when Zaynab learned of the incident and granted him protection. He subsequently returned to Mecca, returned the goods in the caravan to their rightful owners, and returned to Medina where he embraced Islam. God's Messenger renewed his daughter's marriage to Abu al-'As. İbn-i Hişâm, *Sîre* 3/204, 205; Taberî, *Târîh* 2/43. For a comprehensive discussion, see Akademi Araştırma Heyeti, *En Öndekiler* 90 vd.

<sup>241</sup> İbnü'l-Esîr, *Üsdü'l-Gâbe* 2/144; İbn-i Abdilberr, *İstîâb* 1/235; İbn-i Hacer, *İsâbe* 1/469; Süheylî, *Ravdu'l-Unf* 3/126

<sup>242</sup> İbnü'l-Esîr, *Üsdü'l-Gâbe* 2/114; İbn-i Hacer, *İsâbe* 1/455; İbn-i Abdilberr, *İstîâb* 1/235

<sup>243</sup> İbn-i Hacer, *İsâbe* 2/1246; İbnü'l-Esîr, *Üsdü'l-Gâbe* 4/17; Sâlihî, *Sübülü'l-Hüdâ* 4/79

<sup>244</sup> İbnü'l-Esîr, *Üsdü'l-Gâbe* 1/614; 6/321; İbn-i Hacer, *İsâbe* 4/2400; İbn-i Abdilberr, *İstîâb*, 3/178; Süheylî, *Ravdu'l-Unuf* 3/126

<sup>245</sup> İbnü'l-Esîr, *Üsdü'l-Gâbe* 3/170; İbn-i Hacer, *İsâbe* 2/1002; İbn-i Abdilberr, *İstîâb* 2/37; Süheylî, *Ravdu'l-Unuf*, 3/127

<sup>246</sup> İbn-i Hacer, *İsâbe* 1/682; İbnü'l-Esîr, *Üsdü'l-Gâbe* 2/389; İbn-i Abdilberr, *İstîâb* 1/361; Süheylî, *Ravdu'l-Unuf* 3/126

<sup>247</sup> Sâlihî, *Sübülü'l-Hüdâ*, 4/79; Süheylî, *Ravdu'l-Unuf*, 3/127; İbn-i Seyyidinnâs, *Uyûnü'l-Eser* 1/333

<sup>248</sup> İbnü'l-Esîr, *Üsdü'l-Gâbe* 3/510; İbn-i Hacer, *İsâbe* 2/1203; Süheylî, *Ravdu'l-Unuf* 3/127

<sup>249</sup> İbn-i Hacer, *İsâbe* 3/1633, 1634; İbnü'l-Esîr, *Üsdü'l-Gâbe* 4/402; İbn-i Abdilberr, *İstîâb* 2/295; Süheylî, *Ravdu'l-Unuf* 3/127

<sup>250</sup> İbn-i Hacer, *İsâbe* 4/2302; İbn-i Abdilberr, *İstîâb* 3/146; İbnü'l-Esîr, *Üsdü'l-Gâbe* 6/209

became Muslim over several years, throughout the thirteen-year Meccan period.<sup>251</sup> Eleven of these were prisoners, two were those who defected before the battle even started and joined the Muslims, and two were the assassins sent to Medina to avenge the defeat at Badr. Furthermore, those who embraced Islam through the efforts of ‘Umayr ibn Wahb after his return to Mecca,<sup>252</sup> and Hakam ibn Kaysan who was taken captive during the Nakhla expedition and became Muslim, are not accounted for in this figure. Taking these into account also, the number of those who came to God’s Messenger and professed their belief within two or three months was at least twenty.

As we have seen, God’s Messenger generated new openings even during a period that was on the surface absolute atrocity. In so doing, he personally demonstrated that hearts could be conquered even at a time when emotions were in a state of heightened negativity. This goes to show that there is a mercy so great as to melt a hatred and animosity the size of mountains, treat the deep wounds inflicted in hearts and indeed heal all wounds. They saw this boundless compassion that they had hitherto been unable to see, noticed this glorious mercy that they had not noticed and, changing sides against all odds, they chose the straightest path even at a time when all roads had become so convoluted. This message that this scene conveys to those who could not make such a preference on that day is axiomatic. However much the Meccans, who were received in a way completely unexpected via these measures carried into effect before everyone’s eyes, lost out to their emotions, they had actually begun to realize that doors had opened for them. As such, they witnessed firsthand the treatment they would receive when they were to join them in the future. After all, there had been the handful of people, even if gradual, who made use of this opportunity in the lead up to Mecca’s conquest.

Without question, the Prophet’s attitude continued unchanged subsequently also. He released them without ransom<sup>253</sup> and forever did what behoved him, as opposed to established custom. For instance, God’s Messenger received the Tamim delegation who had come to Medina to retrieve their prisoners and caused him much vexation with their crudeness.<sup>254</sup> He sat with them at length

<sup>251</sup> According to Muhammad Hamidullah, the number of people who became Muslim in the twenty-one year Meccan period and who emigrated to Medina was 186. (Hamidullah, *Islām Peygamberi* 1/181). Accordingly,  $(186 \div 21 = 8.86)$  8.8 people embraced Islam per year in Mecca. If we take this figure to be 300 – on the basis of the assumption that Hamidullah did not mention those believers that we could not possibly know, or who were not documented – then  $(300 \div 21 = 14.29)$  14 people became Muslim each year. In line with the first calculation, the number of people reached within in a period of approximately ten days was around the number people won over in two years. Taking into account the second probability, more people were reached in ten days that was reached in a single year.

<sup>252</sup> Sources relate that he contributed to the guidance of many people, but provide no figures. Vâkîdî, *Megâzî* 120; İbn-i Hişâm, *Sîre* 1/391; Taberî, *Târîh* 3/47. It must not be forgotten that the minimum figure for many in Arabic, is three.

<sup>253</sup> For instance, God’s Messenger released the captive by the name of Yasar, from the Banu Sulaym who were readying for an attack against Medina, without demanding anything in return. İbn-i Sa’d, *Tabakât* 2/31; İbn-i Seyyidinnâs, *Uyûnu’l-Eser* 1/391. Similarly, he released the captive taken at Dumat al-Jandal (Vâkîdî, *Megâzî* 298) and the individual engaging in espionage for the Jews at Khaybar. Vâkîdî, *Megâzî* 446. Interestingly, both individuals who had received such favor from God’s Messenger embraced Islam. Vâkîdî, *Megâzî* 298, 446

<sup>254</sup> The fourth verse of the Qur’anic chapter Hujuraat was to be revealed within this context. Taberî, *el-Câmiu’l-Beyân*, 26/122; Ahmed İbn-i Hanbel, *Müsned* 3/488; İbn-i Sa’d, *Tabakât* 2/161; Vâhidî, *Esbâbu Nüzûli’l-Kur’ân* 1/259

and set the captives free in spite of everything. Witnessing his magnanimity on that day, Aqra' ibn Habis and his fellow tribesmen accepted Islam.<sup>255</sup>

<sup>256</sup>When Juwayriya bint al-Harith who was taken captive after the encounter with the Banu Mustaliq embraced Islam, the Messenger of God took her in marriage. The Companions who witnessed the marriage said, "How can we enslave the affinal (marriage) relatives of God's Messenger!" and thus set all the captives free. Before such gesture and courtesy, the Banu Mustaliq naturally softened and had all together embraced Islam.<sup>257</sup> Moreover, Juwayriya's father and leader of the Banu Mustaliq Harith ibn Abi Dirar hid two of the camels he had taken all the way to the 'Aqiq Valley as ransom for his daughter and had entered Medina alone. When he appeared before the Messenger of God and presented the situation, God's Messenger responded to him saying, "And tell me, where are the two camels that you hid in such and such place at the 'Aqiq Valley?" Upon the Prophet's relating to him the incident of which no one else had any knowledge, Harith too accepted Islam.<sup>258</sup>

The Banu Qurayza, with whom God's Messenger had consolidated ties by drawing up a new agreement during the tension experienced with the Banu Qaynuqa and the Banu Nadir, sided with the Confederate forces and collaborated with them to attack from the inside during the Battle of the Trench. As a result of this treasonous contact, they were besieged and close to one thousand people were taken prisoner. The Messenger of God announced that those who produced the required ransom within the specified time would be released, no questions asked. Affluent Jews such as Abu al-Shahm who did not want to miss out on such a favor and bought the freedom of many of their relatives.<sup>259</sup> Furthermore, seeing that the captives were being kept under the sweltering sun, God's Messenger immediately intervened and said, "Do not punish them both with the heat of the sun and the glow of the sword."<sup>260</sup> We also see the Messenger of God, the Pride of Humanity, exhorting his Companions to ensure that children were not separated from their mothers saying, "Do not separate the mother from her children until they have reached maturity."<sup>261</sup> He stated:

"Whoever separates a mother and her child, God will separate them from their loved ones on the Day of Judgment."<sup>262</sup>

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<sup>255</sup> İbn-i Hişâm, *Sîre* 2/355

<sup>256</sup> It is also reported that Juwayriya's name was Barra and that God's Messenger named her Juwayriya. Müslim, *Sahîh*, 3/1687 (2140); Ebû Dâvûd, *Sünen*, 2/81 (1503); Ahmed İbn-i Hanbel, *Müsned* 1/258 (2334); 1/316 (2902); 6/429 (27461)

<sup>257</sup> Vâkîdî, *Megâzî* 303, 304

<sup>258</sup> İbn-i Asâkir, *Tehzîb* 1/307; İbnü'l-Esîr, *Üsdü'l-Gâbe* 1/617

<sup>259</sup> Among those Abu al-Shahm freed for fifty dinars were two devout Jewish women who each had three children with them. Vakîdî, *Megâzî*, 1/523; Salihi, *Sübülü'l-Hüda ve'r-Reşad*, 5/16

<sup>260</sup> Vâkîdî, *Megâzî* 368

<sup>261</sup> Vâkîdî, *Megâzî* 374

<sup>262</sup> Tirmizî, *Siyer* 17 (1566). 'Ali purchsed two slaves, brothers, and had employed them in two separate places. When God's Messenger learned of this, he summoned 'Ali to bring those two brothers and instructed him not to

Yet another Prophetic warning concerning prisoners of war was about the treatment of women and that no harm come to them. When Rayhana bint Sham'un from the Banu Qurayza became Muslim against all the odds, God's Messenger forgot all his troubles and experienced great happiness.<sup>263</sup> Upon the sister of Hatim al-Ta'i, who was then renowned for his generosity, being taken captive, he provided her with clothing and an allowance, and sent her to her native homeland, accompanied by some of his Companions.<sup>264</sup> The following example is striking with respect to God's Messenger's good treatment of captives:

Security teams dispatched towards Najd captured a chief of the Banu Hanifa by the name of Thumama ibn Uthal and brought him to Medina, tying him to one of the mosque's pillars so that he could not escape. God's Messenger approached him and asked, "What are you in expectation of, O Thumama?" "I am in expectation of good, O Muhammad. For if you should kill me, you would have killed one who has already the blood of another,<sup>265</sup> and if you should set me free, you would have favored and obliged one who will be grateful. If it is wealth and possessions that you seek, then ask of me whatever you wish and it shall be granted to you."

The Messenger of God went to him again the following day and asked him once more, "What are you in expectation of, O Thumama?" "What I (have already) told you," Thumama replied. "Should you set me free, you would have shown kindness to and obliged one who will be grateful. But, should you kill me, you would have killed somebody who has already shed blood. If it is wealth and possessions that you seek instead, you will be given as much as you should wish."

God's Messenger left Thumama alone that day also, only to come to him on the third day and repeat the same question, to which he received the same response from Thumama.

It appeared as though Thumama, who had repeated the same things that until that time had become established practice, was not to comprehend the Prophet's purpose. Hearing the same statements from Thumama a third time, God's Messenger ordered his Companions to, "Release Thumama." Just as he was expecting to lose his head or receive a hefty demand, he was set free without expectation of anything in return. This left Thumama stupefied. He ruminated over this, but he could not for the life of him imagine how such a courtesy could be shown. There was no longer anything binding him in Medina for he was free and could return back home. But he felt as though he had become attached to Medina. He was free of the enslavement that restricted his actions and movement, but had become the captive of God's Messenger who had treated him thus.

Thumama disappeared for a brief period, during which he withdrew to a grove of date palms and performed the major ritual ablution. He returned to the Prophet's Mosque with

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separate them. Ahmed İbn-i Hanbel, *Müsned* 2/155 (760). This is why Muslim scholars have emphatically stressed that not only mother and child, but father and child, as well as siblings should not be separated. Some would even take entire families and would keep them in the same place as a result of this Prophetic admonition. İbn-i Mâce, *Ticâret* 46 2/755 (2248); İbn-i Kayyim, *Zâdû'l-Meâd* 3/114

<sup>263</sup> Vâkıdî, *Megâzî* 372; Taberî, *Târih* 3/111; İbn-i Hacer, *İsâbe* 4/2512

<sup>264</sup> İbn-i Hişâm, *Sîre* 2/363;

<sup>265</sup> In saying this, he meant, "You would have killed one whose kindred, in a blood feud, would seek to avenge his death."

water dripping from his head, approached the Messenger of God in due reverence, and said, "I bear witness that there is no deity worthy of worship but God, and I also bear witness that Muhammad is His servant and His Messenger." He was voicing his innermost convictions. However, he did not content Himself merely with this. "O Muhammad," he continued, looking God's Messenger directly in the face. "Until this moment, there was no face on earth I disliked more than yours, but now your face is the dearest and you are the most beloved of all to me. There was no religion more hateful to me than yours, but it is now the dearest of all to me. There was no place more detestable to me than this place, but it is now the most beloved place on earth to me."

With yet another person awakening to the truth, there was none happier, none more at ease than God's Messenger.<sup>266</sup>

A great many other examples of the sensitivity of God's Messenger concerning war spoils and captives can be offered, as one who was sent to enable human beings to live as exactly that and who demonstrated this to the rest of humanity in his person. There is, however, a scene exemplifying his utmost delicacy which warrants mention, such that a failure to do so in this discussion would be an injustice to his painstaking care in this regard :

Despite Malik ibn 'Awf's launching an onslaught to the death with a sizable army comprised of virtually everything that lived and breathed, God's Messenger inflicted a decisive defeat on his army at Hunayn. He then resorted to fleeing and sought sanctuary in Ta'if. Left behind him on the battlefield were twenty-four thousand camels, more than forty thousand sheep, and around four thousand 'uqiyya of silver. There were also the six thousand prisoners, the majority of whom were women and children. The Messenger of God once again exhorted his Companions concerning women, emphatically warning against laying hands on them. Archangel Gabriel had come on this day too, reaffirming the need for such delicacy.<sup>267</sup>

God's Messenger had come to Ji'rana on the return from Ta'if and despite the days that had passed, had not divided up the captives nor the spoils in question. So much so that there were even those who were troubled by this delay.

Wishing to spend this time in the best way possible, God's Messenger sent his Companion Busr ibn Sufyan to Mecca to purchase new clothes for the prisoners at Ji'rana. It was clear that he wanted to make the most of this time.

Under the Prophet's strict instructions, Busr immediately set off for Mecca and returned to Ji'rana with as much clothing as would be enough for all the people held captive. The history of humanity was being witness to yet another new practice: the women and children waiting to be sold at the slave market were fitted out with new clothes and the hearts of these people who had been forced to the front line and exposed to peril by their own leader, had been won over.<sup>268</sup>

Subsequently, a fourteen-member Hawazin delegation led by Zuhayr ibn Surad was seen to be approaching Ji'rana. Among them, was the Prophet's foster uncle Abu Burqan. They had

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<sup>266</sup> Buhârî, *Megâzî* 70 (4372); İbnü'l-Esîr, *Üsdü'l-Gâbe* 1/477-478. Meanwhile, Thumama had asked God's Messenger, "The cavalry captured me while I was on my way to make the Lesser Pilgrimage. What do you think I should do now?" The Messenger of God told him to proceed.

<sup>267</sup> Nisâ 4/24

<sup>268</sup> Vâkîdî, *Megazî* 627

come to realize that the incessant conflict and fighting would get them nowhere and had embraced Islam. "O Messenger of God," they said. "We are of noble origin and we are kinsfolk. The disaster which has befallen us is not unknown to you. Please show us favor, so that God bestow favor upon you."

The Prophet's initial response was to inquire about their foolhardy commander. "What happened to Malik ibn 'Awf," he asked the delegation. Upon the delegation's replying, "He fled and took refuge in the fortress of Ta'if along with the Thaqif," God's Messenger said, "Inform him that were he to come here as a Muslim, I will return to him his family and property and give him an additional hundred camels."<sup>269</sup> He had sent Malik ibn 'Awf's family to Mecca in any case, to lodge in the house of his paternal aunt Umm 'Abd Allah bint Abi Umayya, so that special attention be shown to them. Seeing the Messenger's earnestness, the Hawazin delegation said, "O Messenger of God, They are our lords and are most dear to us," upon which God's Messenger replied, "Indeed I desire the best for them."

The Prophet's Companions were watching the unfolding of events in sheer astonishment. Thus, underlying the Messenger's delaying the matter and not hastening to render judgment concerning the war spoils and prisoners taken from the Hawazin were certain things of which they were unaware. That the Messenger of God would approach the captives affably was clear from the very moment he distributed clothing made of cotton and linen to each and every one of them.<sup>270</sup> And now, men who had just a few weeks earlier wielded swords at them, had come of their own free will and expressed their acceptance of Islam. Meanwhile, their spokesperson Zuhayr ibn Surad turned to the Prophet and said: "O Messenger of God, Among the captives are your paternal and maternal aunts and those who suckled and looked after you. Had our women played similar roles to Harith ibn Abi Shimr or Nu'man ibn al-Mundhir, and were we to be in the same predicament with them as we are with you, we could have hoped for their favor and kindness. And yet you are the most honorable of men."

Speaking thus in the presence of God's Messenger, the poet Zuhayr was subsequently to employ the power in his poetry and express his purpose through verse. Moreover, this was a development that God's Messenger expected and he first said, "All that was due for myself and the family of 'Abd al-Muttalib is yours." He would thus lead his Companions in yet another practice, in relinquishing their own share of their own volition, himself again taking the first step. The Quraysh who witnessed this pronounced, "And all that falls to our share belongs to God and His Messenger," thus renouncing any claim to the spoils. After hearing this, God's Messenger asked, "Which is dearer to you, your women and children or your wealth and possessions? The most beloved speech to me is the most truthful. So choose one of the two alternatives: either the captives or the properties, as I have been waiting for you and have thus delayed their distribution."

Before such unanticipated magnanimity, the Hawazin delegation said, "O Messenger of God, If you are giving us a choice between our captives and our property, we choose our captives."

This was so surprise to God's Messenger, but he was to do this before everyone and in manner which allowed for its recognition and acceptance by public opinion. *This is why he directed them*

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<sup>269</sup> Ibn-i Sa'd, Tabakât 1/237

<sup>270</sup> Vâkîdî, Megazî 627

saying, “Come to me after I lead the Noon Prayer, declare your acceptance of Islam in the midst of the worshipers and say, ‘We are your brothers and sisters in faith and call upon the Messenger of God to intercede with the Muslims for us and the Muslims to intercede with the Messenger of God for us concerning our women and children.’ I shall then publicly declare that I relinquish my share and ask that they relinquish their share also.” He also advised them in the manner of reciting the Declaration of Faith and gave them pointers as to how they were to address the people following the prayer.

The Noon Prayer was subsequently offered and the time then came for putting God’s Messenger’s strategy into action. The Hawazin delegation stood up and requested permission to speak. No sooner had they been given permission than they put their spokespeople forth and began presenting their intent, as the Messenger of God had advised. Addressing the Companions directly, they petitioned them for the restoration of their prisoners. A new page was being turned before everyone’s eyes. At the completion of their address, God’s Messenger turned to the people, first praised and glorified God, and then said:

“Your brothers have here having repented and I deem it proper to return their captives. So, whoever of you wishes to do the same of their own accord, let them do so. And whoever wishes to keep their share until we give to them from the very first spoils that God may bestow upon us, than let them do so.”

The Prophet’s Companions possessed keen discernment and had long since grasped the subtlety in his words. He wished to set the captives free. Thus, they proclaimed in unison, “This would please us also, O Messenger of God.” They were relinquishing any claim to their own share. But the Messenger of God did not want this acceptance to be limited merely to those present in the mosque, and sought for this to be embraced and espoused by wider society as a whole. This is why he added, “We cannot know at present which of you have agreed and which have not; so go back to your homes and discuss the matter amongst yourselves once again. Then let your representatives convey to us your decision.”

Before long, the representatives of the Helpers and the Emigrants returned to the Messenger of God to inform him that all of them had readily agreed. They said, “Anything that is lawfully ours belongs to the Messenger of God and is hereby relinquished.” There was no one left among the Companions on that day who did not accept, with the exception of Aqra’ ibn Habis representing the Tamim, Banu Fazara chieftain ‘Uyayna ibn Hisn, and ‘Abbas ibn Mirdas, speaking for the Banu Sulaym. They maintained that they would not relinquish their right and stated that their tribes would not act otherwise. On account of this, God’s Messenger pledged six camels from the first war spoils that were to be acquired, for every captive that they set free, and everyone except ‘Uyayna ibn Hisn consented. ‘Uyayna would not budge.

In relation to such meaningless insistence and greed for worldly wealth, God’s Messenger was to entreat God with the words, “O Lord, Diminish what falls to his share.”<sup>271</sup>

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<sup>271</sup> Rejecting all offers made to him one by one, ‘Uyayna was to take an old woman from among the captives thinking that she was of a noble status in her tribe and that her ransom would therefore be high. He, however, was to fall prey to his own ambition, and was not able to receive neither a penny from this prisoner, nor in ransom, and was forced to return empty-handed. Sâlihî, *Sübûlü’l-Hüdâ* 5/393, 394



Meanwhile, the Hawazin delegation had relayed the Prophet's message to their chieftain Malik ibn 'Awf and had informed him of the Anyone among you who has indicated the need for him to return and take advantage of this general amnesty. Malik was overcome by angst. He feared the Thaqif's learning of the assurance given to him, that his family and possessions would be restored to him in the event of his returning as a Muslim, and their thus imprisoning him in the fortress to prevent his escape. He secretly had a camel readied for him and had it sent to Dahna, instructing the slave he sent with his mount to wait until he arrived there. He himself stole out of Ta'if by night and headed straight for Dahna. No one noticed his departure. Upon reaching Dahna, he mounted his camel and made straight for Ji'rana. He went immediately to the Messenger of God, overcome with shame, but fully aware that he was only now beginning to take his first step towards true happiness. The Messenger of God rejoiced at his arrival and returned his family and possessions to Malik as he had so promised, not to mention the additional hundred camels. Malik ibn 'Awf attempted to express in verse his gratitude for such generosity and earnest hospitality. He spoke of his never having seen the likes of God's Messenger in goodness and generosity and endeavored to describe his making known in advance, one by one, what was to happen in the future.<sup>272</sup>

## SECTION TWO

### MULTIFACETED COMMUNICATION OF THE MESSAGE AND THE MISSION OF 'ABBAS

While he was forced to Emigrate, the Messenger of God did not leave the Meccans to their own devices, or rule them out on account of the thirteen-year suffering and persecution they subjected the Muslims to. Despite having been warmly and wholeheartedly embraced in Medina, he forever kept sight of Mecca. At a time where limited resources were at hand, distance was a major barrier, and where the sole means of communication was the letter and courier, he found ways of reaching all the Meccans and was able to enter Mecca eight years later having won over the hearts of all of them, without exception.

In point of fact, the Messenger of God did not make contact with the people merely through speech, but adopted many different strategies by means of the resources at his disposal, and undertook activities within a very broad arena to reach his addressees. When we look at his life from this standpoint, we see that communication of the message and his guiding others was not

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<sup>272</sup> Vākidi, *Megâzî* 631-637; İbnü'l-Esîr, *Kâmil* 2/139; Taberî, *Târîh* 3/188-189