

The prevalent attitude in later periods was no different. Continuing as a tradition through the centuries, when this attitude was paralleled to the same extent in current media and film production, with action and tension sought-after elements for watchability, a similar perception was regrettably formed in the mind of today's generations. Of course, the role of radicalism, the examples of which are regrettably observed from time to time, must not be forgotten in the rise of such a perception.

The Duration of the Battles from a Temporal Perspective

When compared to the close to 8,000 days⁷¹ of God's Messenger's Prophethood, such military campaigns where he was forced to engage in active conflict as Badr, Uhud, and Hunayn, did not carry over to a second day. Upon consideration of their duration, it becomes evident that they occupied only half a day:

Badr was a battle that ended just as quickly as it had begun. A consideration of its beginning, the number of men on both sides, its phases, and outcome reveal that it did not take longer than a total of three hours. It came into question on the second day of the month of Ramadan and⁷² transpired on the Friday⁷³ corresponding with the seventeenth day of Ramadan. Three days were spent in Badr after the battle, followed by a return to the city of Medina. It can be said that from the moment it became a subject of discussion up until the return to Medina, and including the process of resolution pertaining to issues concerning the prisoners of war, a maximum of twenty days passed.

Uhud was no different; while the battle began in a similar way to that of Badr, on the basis of the descriptions of what happened on that day from those who witnessed it firsthand, and in taking into account the oscillations experienced on the day, it was a battle that did not exceed five hours. At Uhud, which began after sunrise when the sun rose above the horizon, God's Messenger offered the

17. Ma'mer Ibn-i Râşid (152-3-4/769-770-1): *Kitâbu'l-Megâzî*

18. Ebû Ma'ser es-Sindî, Abdurrahmân İbnü'l-Velîd (170/787): *Kitâbu'l-Megâzî*

19. Vâkîdî (207/822): *Kitâbu'l-Megâzî*

As can be seen, almost all of these works have focused on battles first of all, and have been authored with titles whose main theme is battle.

⁷¹ The Prophethood of the Messenger of God began in the month of Ramadan, of the year 610, and he passed away on the twelfth of Rabi' al-Awwal, in the year 632. Under normal circumstances, the time between these two dates is 7,960 days. However, due to the habitual tendency, particularly during the Meccan period and continuing all the way until the Farewell Pilgrimage, to tamper with the number of months, there is no way of providing an exact figure. When the desire to go to battle clashed with the 'sacred months' during which fighting was prohibited, the Arabs at the time intercalated a month and, as such, prevented people saying of them that they, "fought during the sacred months." This practice, which the Qur'an refers to as *nasi*, was abolished by God's Messenger and by raising the issue during the Farewell Pilgrimage, he declared, "Surely time has completed its cycle and is as it was on the day that God created the heavens and the earth." Vâkîdî, *Megâzî* 730; İbn-i Hişâm, *Sîre* 2/379

⁷² Some sources indicated that this was a Monday which coincided with the eighth day of the month of Ramadan. İbn-i Hişâm, *Sîre* 1/361. However, according to Ibn Hisham's assessment here, Badr should have taken place on the nineteenth of Ramadan. Whereas the same author also states that Badr took place on a Friday. In saying such, he presumably refers to the date at which God's Messenger set off in pursuit of the Meccan caravan.

⁷³ After a discussion of Badr having taken place on the seventeenth of Ramadan, Ibn al-Athir also mentions the possibility of its coinciding with the Friday that was the nineteenth of Ramadan. İbnü'l-Esîr, *Kâmil* 2/12

Noon Prayer where he was receiving treatment for his wounds, despite the events that unfolded. Following the departure of the Meccan forces, he laid seventy martyrs to rest, returned to Medina, and led the Evening Prayer in the Prophet's Mosque. In view of the fact that seventy of the seven hundred Companions accompanying God's Messenger were martyred and twice this number critically injured, and considering on top of that the effort exerted to obtain the necessary tools for digging and the carrying out of the burial procedures, the total duration of the battle would be more clearly seen. For the sources expressly state that it took place on the morning of that day.⁷⁴

While separate confrontations took place at what was known as the trench, or khandaq, there was no battle per se;⁷⁵ The Confederate (Ahzab) forces⁷⁶ arrived and after having waiting for approximately twenty days⁷⁷, were forced to return empty-handed.

The Second Badr,⁷⁸ that was an open invitation by the Meccans after Uhud, was a course upon which God's Messenger initially embarked with the purpose of battle, but from which they returned without skirmish, as the Meccan forces failed to turn up.

Instances of direct conflict apart from this also include Hunayn. A consideration of its course of events and battle site reveals that it ended within a matter of hours. Personally, I am of the view that, like Badr, it did not exceed three hours. When the initial ambush and pursuit of the enemy is also taken into account, it is estimated that this period was no more than four hours.

Ta'if, which was in a sense a continuation of Hunayn, remained a siege, and despite the objections of the Companions, God's Messenger withdrew aborting the siege just at the point it could have allowed for a favorable outcome. His retreat, however, paved the way for the subsequent winning over the entire Ta'if population, and where the weapons were put away and sheathed, hearts freely and voluntarily opened to Islam.

As concerns Tabuk, to which God's Messenger set off having thoroughly completed his battle preparations, this too ended without confrontation due to Byzantine retreat. Tabuk thus stands as a significant milestone where the Muslims returned with the treaties that were the fruits of peace.

The Banu Qaynuqa, Banu Nadir, Banu Qurayza, and the Khaybar siege were not battles, but could each be considered counter-terrorist operations against insurrection attempts. As is the case today, every nation state maintains a firm stance against such activities and clamps down on terrorist groups. For there is a fully constituted government in question and each of these tribes engaged in armed insurrection against this State which was formed with their complete contractual agreement. The State thus did what was incumbent upon it to quell these acts of open

⁷⁴ Beyhakî, *Delâil* 3/202; İbn-i Kesîr, *Bidâye* 4/11

⁷⁵ Even if there were isolated encounters from time to time, these can hardly be referred to as battles.

⁷⁶ The forces coming all the way to Khandaq have been referred to as the Ahzab, or Confederate forces, as nearly all those tribes outside Medina combined to form coalition against the Muslims.

⁷⁷ İbn-i Kesîr, *Bidâye* 4/113. Some sources state that God's Messenger was away from Medina during the Khandaq campaign for fifteen nights. İbn-i Sa'd, *Tabakât* 2/54

⁷⁸ The Second Badr is the encounter that Commander of the Meccan forces Abu Sufyan announced when leaving Uhud saying: "You were victorious at Badr, while today at Uhud, we have defeated you. The matter thus remains undecided. We shall meet again at Badr next year, where the victor will be determined in a decisive battle." However, despite the fact that he was the one to make such a call, Abu Sufyan did not turn up, and God's Messenger returned to Medina after a sojourn of ten days here.

revolt against civil authority. In any event, no armed uprising against a state in our day is called ‘warfare’ or ‘battle’, but has perpetually been referred to as ‘terrorism’. Moreover, when the causes for these sieges are examined in detail, each of them entails an uprising, revolt, violation of a treaty, assassination, conspiracy, armed insurgence, collaboration with foreign powers against their own State, and such activities as banding together with various powers for the formation of armed networks. While these tribes were parties that formed an alliance with God’s Messenger after the Emigration, and thus jointly established the State of Medina. They turned the rebellion against the State that they were party to and that they themselves had established into armed attack. On top of that, they turned a deaf ear to the envoys and messages sent with the intention of settling the unease, cooperated treasonably with forces that were open enemies to Islam, and instigated all-out assault.

But with one discernible difference — all these uprisings did not surface at the same time. They remained localized, were not transformed into a war of religion, and never involved an entire mass of people being targeted.

Furthermore, the position of the other Jewish groups remaining loyal to the treaty during this process is also different. They did not respond favorably to their coreligionists and kinfolk who sought help from them, and viewed the matter as being their own issue. The State, on the other hand, faced with such a rebellion unsettling seventy percent of the Medinan population, exercised its most natural right of self-defense. As such, it resolved the situation by means of the aforementioned sieges in as short a period of time as four years, not allowing for it to become a permanent problem for Medina.

A closer look at the general strategy put forth during the sieges reveals that a remarkable stance was taken to avoid bloodshed. The fact that not a single woman or child was killed, despite a complete beleaguerment of the citadels in which they sought refuge, is the clearest demonstration of this. As a matter of fact, this was the main reason for the extended duration of the sieges in the first place: their surrender without the use of arms was aimed at, and the matter was resolved with minimal losses. For instance, in the case of the Banu Qaynuqa that instigated the insurrection attempts, there was no one killed other than one of the Prophet’s Companions who was martyred at the outset and the Jew that this Companion had killed at the time. Other sieges were no different; despite the fact that the Banu Nadir had attempted to kill the Messenger of God, their surrender was assured almost entirely without use of the sword, while in the siege of Banu Qurayza, only two Companions had been martyred.⁷⁹ One of these was Khallad ibn Suwayd ibn Tha’laba who was killed when a millstone was thrown on him from one of the citadels as he rested in the shade of a tree. At Khaybar, however, where relatively more intense encounters took place and which took close to one month, only fifteen Companions were martyred,⁸⁰ despite direct fighting and face to face combat, and ninety-three Jews killed.⁸¹

⁷⁹ Ibn-i Hişâm, *Sîre* 2/157, 158. The number of martyrs is cited as three in some sources. İbnü’l-Esîr, *Kâmil* 2/72

⁸⁰ Ibn-i Hişâm *Sîre* 2/213. The number of Companions martyred at Khaybar is reported to be 15, 20, or 21. The woman who poisoned a Companion is included in this figure. Vakîdî, *Megâzî* 481; Zehebî, *Târih* 2/246, 247; İbn-i Kesîr, *Bidâye* 4/232, 233

⁸¹ Vakîdî, *Megâzî* 481

An assessment of these sieges from the perspective of their outcomes reveals an altogether different situation. The demands of the tribes were taken into consideration despite their defeat, they were not treated as captives, the entirety of their wealth and possessions were not seized, and they were addressed directly once more, with new agreements being made with them. What is more, the Banu Qaynuqa and Nabu Nadir tribes in particular, who had instigated the insurrection, were permitted to migrate elsewhere, with as many possessions as they could possibly take with them.⁸²

The Banu Khaybar, where the hatred and animosity that had built up over four years intensified and where preparations for an attack against Medina had begun by joining forces with other tribes such as the Banu Ghatafan, was treated very differently despite its capture. Even though they were defeated, this was overlooked and a new agreement was made with them. In return for fulfilling their financial obligations, they could remain and cultivate their lands. What is interesting here is that this agreement, which no victorious military commander of the day could ever possibly agree to, was repeated with the Jews of Tayma', Fadak, and Wadi al-Qura. So from that day forth, Medina, left nearly four years of tension behind, and people began a natural and unaffected life of coexistence, with their respective Muslim and Jewish identities. So much so that on the day of God's Messenger's demise, his armor was in the possession of a Jew by the name of Abu al-Shahm as security for the measure of barley he purchased on credit from him, so that he could serve his guests with it.⁸³

⁸² A closer examination of the unfolding of these two events, which appear on the surface as banishment, indicates that their expulsion from the city at a point where they expected execution due to the severity of their crimes, was a great grace shown to them. When examined from yet another perspective and taking into account the historical and cultural context, it can readily be said that for a people who rose against their own State and who took this uprising all the way to an armed resistance, this banishment could have even constituted a form of protecting them against the reaction that the city's other inhabitants would have shown to them, and to prevent any potential aggression that such a reaction could have triggered.

⁸³ Buhârî, Büyû' 14; Rehin 2, 5; İstikrâz 2; Müslim, Mûsâkât 124; Tirmizî, Büyû' 20; Nesâî, Büyû' 83. Let us listen to the manner in which this incident transpired from an individual who was personally involved. Abu Rafî', one of the Companions distinguished with the honor of serving the Messenger of God, relates:
"A guest once came to the Messenger of God. He sent me to a Jew in Medina to ask to buy some foodstuffs to be paid for later, so that he could attend to his guest. I went. The man said, 'I won't give anything without security.' When I returned to inform God's Messenger, he said, 'By God, I am recognized as trustworthy in the heavens and trustworthy on earth. Even so, take my coat of mail to him as security.'" (Taberî, Tefsîr 16/235) And so, on the day of his demise, his coat of mail was in pledge to a Jew for thirty sa'a of barley.

This incident is illustrative and cogent proof of a very natural and unaffected life that was shared with all the various segments making up the social fabric. Before anything else, the individual with whom such a transaction was made was a Jew who lived in Medina, and was a neighbor to God's Messenger, with his Jewish identity. For the same term was not designated for Jews who had become Muslim. For instance, the term 'Jew' was not employed for those who had accepted Islam and, as was the case with 'Abd Allah ibn Salam, they were henceforth referred to by their actual name or with their honorific. There is no possibility of this individual's being one of those who concealed his identity due to societal pressures, as he turned down the Messenger's request, in turn making a demand indicative of a lack of confidence in such a person as God's Messenger who was known for his trustworthiness. The more significant aspect of the matter is that the Messenger of God who was Head of State, does not make such a request from such Companions who had devoted their everything to his cause, as Abu Bakr, 'Umar, 'Uthman, but communicates with a Jewish citizen of the state. What is more, he leaves his iron armor with him as collateral used to guarantee repayment of his debt, and meets such a need at the time with that which he purchased from a Jew. From yet another perspective, the Messenger's sending Abu Rafî' to the same Jew despite the latter's stating that he would not give him anything without taking something on credit and thus making his distrust clear – and on top of that, after not having been shown even basic courtesy – demonstrates the will and resolve of God's Messenger to

An examination of these sieges in light of all this information indicates that the siege of Banu Qaynuqa lasted fifteen days, Nadir six,⁸⁴ Banu Qurayza fifteen, and that of Khaybar took close to one month, despite their fortified citadels, the gates of which they sealed many times over.

The other campaigns discussed to date in almost every book until the heading ‘Ghazwa’, such as Abwa’ (Waddan), Buwat, Dhu al-’Ashira (‘Ushayra), Sawiq, Hamra’ al-Asad, Banu Sulaym (Kudr), Buhran, Dhat al-Riqā’, Dumat al-Jandal, Banu Lihyan, Ghatafan (Dhu Amarr), and Dhu Qarad (Ghaba), are not ‘battles’ in the sense we understand them today, but constituted border reconnaissance and security operations of the newly-founded State of Medina, which were conducted in view of securing and maintaining the peace and public order. In any case, none of these involved heat combat and as a result of these expeditions, aimless crowds lending the impression of an imminent insurrection were deterred, and the beginning of an era where such actions would not go unpunished was essentially declared. As a result, peace and harmony was established in a region where chaos had reigned for the past 120 years, such that this development on its own is one that is no short of miraculous, one which nobody on that day could even imagine. Moreover, this was not the sole aim of these expeditions; agreements were made with tribes en route, and the peace that was sought did not remain confined to the borders of Medina, but spread to a wider geography. Whom God’s Messenger made contact with, exactly which leaders he met, and the steps he took in view of building a future along peaceful lines, is not known to us. In reference to Medina, however, when the results obtained from these operations over a decade are examined, it becomes almost certain that quite significant steps not recorded in history and of which we too are unaware must have been taken.

Referring to Hudaybiya and the minor pilgrimage performed in lieu of that which the Meccans had previously prevented him from performing (‘Umra al-Qada’) as military campaigns or ‘battles’ would be a grave injustice indeed, for all the Companions were in the ritual state of ihram and were unarmed. What is more, they had with them the sacrificial animals that they had so marked. Such was the ‘blamelessness’ of the sight in question that it brought even the representatives of the enemy to reason. And God’s Messenger constantly reminded the envoys he sent to the Meccans as well as the spokesmen coming from Mecca of the same notion; that they were unarmed and came in a state of consecration with their sacrificial animals, and expressly reiterated that their purpose was not war but purely worship. In point of fact, no form of conflict was experienced at either Hudaybiya nor during the compensatory pilgrimage, despite all the tension and provocation, and a return to Medina followed a fulfillment of all the intended acts of worship.

continue such a relationship. Moreover, it is also a given that what was required was a foodstuff that God’s Messenger required to serve his guest who had come to him wanting to learn about Islam. The fact that God’s Messenger did not meet this need from the state treasury or from his leading Companions, but firstly and insistently from his Jewish neighbor, requires separate discussion in terms of what kind of interaction existed between the citizens of Medinan society.

When all these are taken into consideration, the meaning of God’s Messenger’s preference is significant indeed. Such a transaction being made with a Jew living in Medina demonstrates that what was experienced in the past was left in the past and was something which concerned only those who experienced such difficulties at the time. Mutual visits between neighbors, transactions that were the natural result of sharing the same space, society-state relations, and interfamilial communications continued along their natural course.

⁸⁴ Ibn-i Hişâm, *Sîre* 2/121; Halebî, *Sîre* 2/359. Some sources suggest that it lasted for fifteen days. Vâkıdî, *Megâzî* 279; Taberî, *Târîh* 3/90

As for the conquest of Mecca, this was an encounter that was realized in great care taken to avoid bloodshed. In considering its outcome, it is by no means a 'battle', but as though a happy season of reunion with relatives that had been separated for years on end. Even though twelve thousand people entered the city with a population of around ten thousand, vigilance, warning, and careful follow-up did not go amiss and ensured that there was no resistance, other than the brisk encounter at Khandama, through which Khalid ibn al-Walid entered the city. The Messenger of God advanced all the way to the Ka'ba within the space of less than an hour. The general attitude of the Meccan populace at the time, displays of endearment of the women and children, and the quiet withdrawal of the city's inhabitants to their homes, all serve to demonstrate that there was nothing 'warlike' in the overall picture of the city. In other words, as a result of the Prophetic approach, the individuals of Mecca had long been conquered in spite of all the separating distance and adversity of conditions. In that case, the Prophet's coming here was aimed at putting a name to the conquest that was realized, and after having done so, he set off back to Medina. Furthermore, the Messenger of God confirms this with his manner and bearing. Signaling from the outset that he would not remain in Mecca but return to Medina, he shortened all his prayers here, offering them two at a time, as per the requirements for a traveler. This was evidently the greatest indication that he would stay in his hometown, Mecca — the city which contained such a treasure as the Ka'ba — for a maximum of fifteen days.

The same situation applies for the expeditions (*sariyya*) in which God's Messenger himself did not take part but sent his Companions, as for the campaigns (*ghazwa*) on which he himself was present. At a time where power came to the forefront as virtually the only determining factor, where there was no authority to respond to the call of the weak, and where the rules were established only by those who possessed power, almost all of these expeditions served as law enforcement mechanisms aimed at showing that old habits of authority were no longer tenable, and that offenders would most certainly be punished. As was the case with the campaigns, widening the circle of security by making agreements with those tribes they encountered along the way were among the key functions of the expeditions in question.

These are of course the apparent reasons striking our attention. The fact remains that all the bridges destroyed, with respect to Badr, were rebuilt in as short a time as six years and that a people who were bound by no rule in their hostility were transformed into heroes of love. When this enormous transformation is taken into account, it becomes clear that these expeditions and campaigns had a great many other aims with respect to guidance and conveying the message. If we are to look at that period considering the fact that in our day particularly brothers are up against brothers and taking into account the security gaps in the regions deprived of state authority and grappling with war, then it quickly becomes clear just how necessary and appropriate were the existence of such teams at the time. With the total of seven campaigns⁸⁵ and the seventy-three reconnaissance operations,⁸⁶ thirteen of which were attended by the Prophet himself, God's Messenger held total command of the region he directly addressed, within as short a period as ten years. He thus established such an environment of safety and security that in a

⁸⁵ Badr, Uhud, Khandaq, the Second Badr, Hunayn, Ta'if, and Tabuk are implied.

⁸⁶ Due to their different statuses, this figure does not include Hudaybiya, the Compensatory Pilgrimage, the Conquest of Mecca, Banu Qaynuqa, Banu Nadir, Banu Qurayza, Wadi al-Qura, Fadak, Tayma', Bi'r al-Ma'una, and Raji'.

region where travel had until then been perilous even for caravans, women could now travel unattended. When the people living at the time became witness to the actualization of what God's Messenger had heralded⁸⁷ in the early days of Mecca, they could not hide their joy and deemed this too a proof of God's Messenger's Prophethood.⁸⁸

When the Age of Happiness in its entirety is examined in light of this information, and upon calculating the time of active conflict during the military campaigns and expeditions of God's Messenger, Badr and Uhud included, a most striking outcome is revealed: with the exception of Mu'ta which continued through the second day,⁸⁹ this period, in total, does not occupy a full day. Even when Mu'ta is included, this total time emerges as a maximum of three days. When compared to close to 8,000 days of Prophethood, this fact explicitly demonstrates just how inadequate and erroneous is the approach of confining the life of God's Messenger merely to a discussion of battles. While Islam is an extraordinary civilization whose foundations were laid and its edifice constructed in the 7,997 days outside the military expeditions and campaigns. What is more, even in cases where active warfare took place, these were dependent on clearly defined and set rules, and such occasions were periods oriented more towards enabling others to live than to killing, and where a sweeping compassion prevailed.

⁸⁷ On a day where he was subjected to the severe torture of the Meccans, Khabbab came to God's Messenger in a wretched state and voiced his complaint saying, "O Messenger of God, will you not ask for help for us? Will you not pray to God for us?" God's Messenger who had been using his cloak as a cushion in the shade of the Ka'ba, straightened up, and with his disapproval visible on his face, said:

"Among those who came before were such people that they would be placed in a ditch which was dug for them in the earth. Then a saw would be brought and smote on their head and they would be cut in half, but that would not deter them from their religion. They would be raked with iron combs which would remove their flesh from their bones or sinews, but that would not deter them from their religion. By God, God will complete (perfect) this affair (His Religion) so that a traveler will be able to go from San'a' to Hadramawt fearing only God, and where none will fear the wolf for their sheep, but you are trying to hasten things." Buhârî, *Menâkib* 29 (3852); Ebû Dâvud, *Cihâd* 107 (2649)

⁸⁸ The most striking example of this is transmitted by 'Adi ibn Hatim when he relates his experiences upon first meeting God's Messenger.

After saying that God's Messenger told him all about his own self, those things that were not generally known by others, and describing his embarrassment before God's Messenger as a result, he explained: "Now 'Adi,' he said. 'It may well be that the poverty you among those of its followers you see prevents you from joining this religion. Or perhaps you suppose that the Arabs have abandoned them.'

He then looked at me and said, 'O 'Adi, do you know of Hira (a city near Kufa, in Iraq, that was the seat of the Persian ruler)?' 'I have not seen it, but have heard of it.' God's Messenger said, 'By the One Who holds my soul in His Hand, this affair will be complete, until a woman travels from Hira on her own without fearing none but God, and will perform the circumambulation of the Ka'ba, and the treasures of Chosroes, the son of Hormuz, will be laid open before the Muslims!' 'The treasures of Chosroes, the son of Hormuz?' I asked incredulously. 'Yes, the treasures of Chosroes, the son of Hormuz,' he said.

He then said,

"By God, wealth will flow so copiously among them that there will not be the people to take it."

Having heard all this from God's Messenger on that day, 'Adi ibn Hatim was to remark years later:

"A woman now travels unafraid from Hira to the Ka'ba, to circumambulate it. And I was one of those who opened the treasures of Chosroes. By God, the third will come to pass. Wealth will be so abundant that you will go out looking for a person to accept it, only to find none to accept it from you. For this is what God's Messenger has said." Ibn-i Hişâm, *Sîre* 2/364

⁸⁹ At Mu'ta, where the Muslims met the Byzantines, Khalid ibn al-Walid was responsible for an extraordinarily successful campaign where, with his army of 3,000 men up against the Byzantine forces 200,000 strong, he withdrew with only 12 losses, with some sources putting this figure at 8 or 9.

By way of further elaboration, when such factors as the preparatory stages which took place from the moment battle was at issue, the time for travel, the exertions to dissuade the enemy from war, the time for commanders to arrange their formations for battle, the battle itself, waiting three days on the battle site in the aftermath, the burying of those killed, the return home, and the finalization of the process concerning war spoils and prisoners of war are taken into account, it becomes evident that this occupied the Prophet's agenda for a total of roughly 79 days. If we are to include the Second Badr and Tabuk where there was no fighting or combat, then battle took up a total 144 days during the entire Age of Happiness. With the additional course pursued by the security teams in which God's Messenger did not take part but sent his Companions, and the siege manoeuvres directed at subversive terrorist activities, a total 392 days is obtained; the greater part of this time, however, was spent on the road in journeys that took weeks on end, or in the sieges that were drawn out to prevent the loss of human life.⁹⁰

The total loss of life during this period of ten years, despite this amount of operations, sieges and encounters, is also striking: 108 casualties on the Muslim side and 111 dead in enemy ranks. Including the conquest of Mecca, sieges and expeditions on top of this amounts to a total 217 martyrs⁹¹ and 287 people known to have been killed on the opposing side.⁹² With the delegation of 79 Companions who were ambushed and treacherously killed, along with those upon whom the penalty of death was imposed for committing certain crimes,⁹³ this number becomes 296 and 701 respectively. Accordingly, the total loss on both sides is 997.⁹⁴

⁹⁰ As there is no information available concerning the time some teams set off, how long they remained stationed at their destination, and the date of their return to Medina, there is no way of assessing the precise duration.

⁹¹ The 70 Companions martyred at Bi'r al-Ma'una and Raji' have been excluded from these figures, as their aim was to teach the people about Islam in the lands to which they went and were ambushed and killed on the way.

⁹² Due the different circumstances, these figures do not include the 14 people and the 400 members of the Banu Qurayza sentenced to death at different times for their war crimes and treason.

⁹³ Some sources put the figures for the members of the Banu Qurayza killed to 600, 700, 800, or 900, making it clear that rule of thumb was applied due to a resentment felt towards the Jews, with the figures being rounded off. A critical indicator is the sources also recounting that these people were gathered in the house of Zayd ibn Haritha. It is inconceivable for the house of a person who came from a background of slavery and who led a very simple existence with very limited means, and which was parallel with the lives of those closest to God's Messenger, to fit such a number of people. Another reason for these high figures was the presence of those at the time disturbed by this practice and who sought to turn this into a smear campaign. Moreover, all of those killed on the day were not from the Banu Qurayza. Among them were also members of other tribes who cooperated treasonably from the outside. Nonetheless, we have taken the number of people killed from the Banu Qurayza to be 400. In spite of all this, we can still see different examples of the Prophet's largess. God's Messenger gave them the right to choose the judge who would make a render the verdict in their regard. What is more, he even turned a blind eye to their efforts to influence the functioning of the justice mechanism right up until the time judgment was to be delivered. It is for this reason that they did not object to the verdict and were resigned to the judgment given. Not even the slightest objection was raised, whether during this decision-making process or during its execution, neither by the Jews at that time, nor by their allied tribes and clans, on the basis of any wrong or injustice being done to them.

⁹⁴ It can be said that this number can be a maximum of 1,500 with the inclusion of those who were not recorded, or which were taken or buried by the enemy.

In no successive war throughout human history was there such little loss of life, nor was there any ideology, state or civilization formed with such little casualties. It seems to me that in order to recognize the strategy and precision that God's Messenger exhibited in this field, and the extraordinary civilization that God's Messenger wove with the thread of the ideal to enable others to live, one need only compare with the grievous scenes appearing before us throughout history wherein not just troops but millions of civilians, women and children first and foremost, were lost.⁹⁵

A General Table of Battles, Expeditions and Campaigns During the Age of Happiness

⁹⁵ Regrettably, human history has been stage to many great massacres during certain major periods. For instance, it is estimated that 500,000 people were killed during the era of Alexander the Great between the years 336-325 BCE. Between the years 264 CE and 435 BCE, the Romans are said to have killed 3,500,000 people in pitting them against one another. During the Crusades which took place between the years 1095-1291, 3,000,000 people were killed. Genghis Khan is reported to have slaughtered 40,000,000 in his massacres during the thirteenth century, while 27,000,000 people were killed during Great Britain's colonization of India during the total eleven years between the dates 1769-70, 1876-79, and 1896-1900. The number of those killed in the slave trade between the seventh and nineteenth centuries is estimated to be 38,000,000. The number of Indians killed after the European discovery of America in 1492 is said to be at least 15,000,000. Those killed during the Russo-Turkish War (1877-78) are estimated to have numbered 500,000. It is an accepted fact that World War I saw 10,000,000 people killed, while a minimum of 60,000,000 were killed during World War II. Moreover, it must not be forgotten that during this time, at such sites of massacre such as Hiroshima, 30 and 50 million people were killed. While the same carnage was witnessed, with the slaughter of 40,000,000 between the years 1949-1976 during the reign of Mao Zedong who brought communism to China, approximately 40,000,000 people are said to have been killed in Russia from 1917 to 1953. The number of Russians killed in civil war at the beginning of the twentieth century is estimated to be 18,000,000. The figures for those killed in Nazi occupation and concentration camps in Germany are put at 15,000,000, 750,000 for the Italo-Abyssinian War (1935-41), and between 1,500,000 and 3,000,000 for the Korean War (1950-53). The subsequent years too are filled with blood and tears: 400,200,000 people were killed in the Vietnam War (1959-75); 1,500,000 killed during Soviet occupation of Afghanistan from 1979 to 1992; 700,000 killed in the Iran-Iraq War (1980-88); 350,000 killed in the coalition wars against Iraq between the years 1990-2003; and 300,000 killed in the massacres committed by Saddam Hussein from the years 1979 to 2003. Woefully, these massacres increase with each passing day instead of decreasing, and confront us as a very real danger we know not where and when will rise again to haunt us. Until today, net figures are not given as to how many people were killed in Iraq, Bosnia, and Afghanistan, and what is worse, no one can even predict where the number of people killed in Syria, where people still continue to die, will stop. See Oral Sander, *Siyasi Tarih*, İstanbul, İmge Kitabevi, 2000, c. 1, s. 351; William Woodruff, *Modern Dünya Tarihi*, İstanbul, Pozitif Yayınları, s. 2006, 458, 468; Clive Ponting, *World History*, London, Pimlico, 2001, s. 769, 770; Clive Ponting, *World History*, London, Pimlico, 2001, s. 778-855; Clive Ponting, *World History*, London, Pimlico, 2001, s. 781, 782; John B. Harrison, Richard E. Sullivan, and Dennis Sherman, *A short History of Western Civilization*, 7th Edition, McGraw-Hill Publishing Company, s. 672, 694, 719; John B. Harrison, Richard E. Sullivan, and Dennis Sherman, *A short History of Western Civilization*, 7th Edition, McGraw-Hill Publishing Company, s. 750; Matthew White, *The Great Book of Horrible Things*; Robin. W. Winks, *A history of Civilization*, ninth edition, USA, prentice-hall, 1996, s. 555

OVERALL	Number of Muslims	Enemy Numbers	Martyrs	Casualties	Prisoners of War	Duration (hours)	Total Time those receiving the Death	Desc.
Badr	314	950	14	70	70	3	20	Departure from Medina on the 8th or 12th of Ramadan. The battle takes place on Friday 17 Ramadan. The Companions are said to number 300, 313 or 318. The Meccan army is said to be comprised of 1000 men. Ibn Kathir puts the number of those martyred at 11. The death toll on the enemy side is mentioned as being 39, 40, more than 70, or 88.
Uhud	700	3,000	70	23		5	7	Departure on the 3rd or Friday 14 Shawwal. The Battle takes place on the 11th or Saturday 15 Shawwal. The figures on those martyred at Uhud are said to stand at 44, 49, 65, or 68. The figures given for those killed on the Meccan side are 16, 19, or 22.
Khandaq	3,000	10,000	6	5			30	While 4 and 5 are the figures put for those martyred, the Meccans killed are said to number 3, 4, or 8. Said to have continued for 15 days.
Hunayn	12,000		4	1	6,000	4	4	Alongside the 2,000 Meccans who joined the ranks despite the fact that they were not Muslim, this figure reaches 14,000. While the sources do not indicate how many people were killed from the enemy, there is a report to the effect of a woman being killed where Khalid ibn Walid was present.
Ta'if			12				18	The siege is reported to have lasted for 15 or 30 days.
Tabuk	30,000						50	
Second Badr	1,500						15	
Hudaybiya	1,400							
The Compensatory Pilgrimage ('Umra al-Qada')								
Conquest of Mecca	12,000		2	12			4	The reported number of those who were martyred was a reported 3. While the sources concentrate on 12, the figures 13, 24 and 28 have also been suggested. One of those receiving the punishment of death for a crime was a woman.
Banu Qaynuqa			1	1	700		15	
Banu Nadir							6	Some sources suggest that the siege lasted 15 days.
Banu Qurayza	3,000		2				15	400 Some sources record 3 people as having been martyred. The woman killed, by the name of Nubata, was executed in retaliation for the Companion that she had killed. The figures for those killed from the Banu Qurayza are put as 600, 700, 750, 800 or 900.
Khaybar	1,400	10,000	15	93			30	1 The number of martyrs is indicated to be 18 or 21. A woman by the name of Zaynab received punishment by death in retaliation for poisoning a Companion.
Wadi al-Qura				11			4	
Fadak	100							
Tayma'								
Bi'r al-Ma'una			69					Figures suggested for the Companions martyred are 21 and 39.
Raji'		100	10					The number of Companions martyred are reported to be 6 or 7.

Abwa' (Waddan)						15		
Buwat	200	100						
Dhu al-'Ashira ('Ushayra)	150					30		Some sources put the number of the Companions as 200.
Sawiq	200	100	2			5		They were martyred beforehand.
Banu Sulaym	200					15		Three days spent in Kudr.
Buhran	300					10		Reported to have continued for two months.
Dhat al-Riqat'	400				1	15		Known to have lasted 30 days, and the number of Companions martyred are put to 700 or 800.
Dumat al-Jandal	1,000				1	25		Captive, embraces Islam.
Banu Lihyan	200					14		
Ghaba (Dhu Qarad)			1	4	2	5		Two people are said to have been martyred. One of the captives, Furat ibn Hayyan, embraces Islam. Some sources put the number of captives as 1. The death toll on the enemy side is given in some sources as 3.
Ghatafan	450					11		Some sources suggest that it lasted for one month.
Hamra' al-Asad	630	3				5	1	Killed as a war criminal. The number of people killed is also put to as 2 and both these were cases of the punishment of war criminals.
Banu Mustaliq al-'Is	700		1	10		1	28	A person is killed mistakenly. Ibn Hisham puts the death toll to 3 people.
Rabigh	30	300						
	60	200						
Kharrar	20							The reported number of Muslims is 21.
Batn Nakhla	12			1	2			The Muslims are reported as numbering 8 or 13.
Banu Sulaym and Ghatafan								
Qarada	100				2			One of the captives becomes Muslim.
Qatan	150		1					
Qurata'	30			12			19	Two expeditions were dispatched to Qurata'. One person is killed in the first, while 11 people are killed in the second.
Ghamr	40							
Dhu al-Qassa	10	100	9		1			Captive, embraces Islam. Two further expeditions, the first of ten and the second of forty men, are carried out to the same place. 9 Muslims are martyred in the first and one person is taken prisoner.
Jamum					1			
al-'Is	170				2			Mention is made of prisoners, but no figures given. One of the prisoners is the Prophet's son-in-law, Abu al-'As ibn al-Rabi'. The other is al-Mughira ibn Mu'awiya ibn Abi al-'As.
Taraf	15						4	
Hisma	500			2	100			The captives consisted of women and children.
Khabat (Sif al-Bahr)	300							
Wadi al-Qura								
Dumat al-Jandal								

Jinab									
Habasha	300								
Dumat al-Jandal	420								
Judham				4					
Banu Sulaym/B aliyy									
Qurata									
Banu al-Harith ibn Ka'b	400								
Yemen (Mudhij)	300			20					Prisoners are taken.
Jurash									
Najd									
Wadi al-Qura									
Kadid									
???									
Ubna (Mu'ta)									

The Battles with regards to their Causes

None of these battles were those of God's Messenger. Just as he was not the one who took the first step, it was again always him who effectuated all the rules of diplomacy to stop them. A closer analysis of the places where the battles in question took place demonstrates that this was a natural consequence. Badr was approximately 350 kilometers away from Mecca and 120 kilometers from Medina; the battle came to the fore after getting wind of the Meccans' scheme to attack the city with their forces and systematically exterminate all its inhabitants, women, children and all. What is more, from the moment it was brought to the agenda, envoys were sent to put a stop to such a course that would give rise to unnecessary bloodshed among relatives, and messages upon messages were sent to Abu Jahl's army requesting them to turn back. Uhud and Khandaq today, however, are part of the city of Medina. Strictly speaking, this is clear demonstration of the fact that the Meccan army attacked at every possible opportunity. As a result, the battles under discussion, which God's Messenger was unable to prevent despite all his efforts, can be said to resemble the Crusades or one of the most recent examples, the Battle of Gallipoli. To be more precise, the Messenger of God was never the side that went on the offensive, but forever remained on the defensive.

Badr was the Quraysh's plan of mass extermination. Uhud was the assault to avenge their heavy defeat at Badr, while Khandaq was the final onslaught attempted with the alliance of all the tribes, for the realization of that which hitherto could not be realized. But all three maneuvers came to naught and Islam could not be eradicated.

The conquest of Mecca came into question with the indiscriminate killing of 23 women, children and the elderly from the Khuza'a tribe, allied to the Muslims, by the Meccans. In the wake of these murders, which constituted a clear breach of the treaty, God's Messenger sent envoys to the Meccans and presented them with set options. Continuing to act with pride and

arrogance despite this, even going so far as to attempt to kill the envoy sent and refusing to accept any of these options, the Meccans, with this same attitude of defiance, rendered the treaty signed two years earlier null and void, and the conquest of Mecca through which God had promised victory transpired on the basis of this lawlessness.

Hunayn was an attack predicated on their chagrin following Mecca's conquest and the thought that their turn would come. In the battle, women, children, camels, cattle, sheep — everything that moved — were incorporated in the army and the Hawazin came to Hunayn having put everything forth and burnt all their bridges.

The battles in Medina which began with the Banu Qaynuqa and ended with Khaybar however, were regional uprisings against the state aimed at regaining the influence they realized was lost to them and the old system they had established with their easy money, and that were possible only with their complete support. In view of the matter turning into an armed insurrection and the readying for war via the procural of weapons and men acquiring certainty, the Medinan State responded by activating its natural self-defense mechanism and quelled these respective uprisings. Among these, the situation of the Banu Qurayza is rather different; during the adverse course of events experienced with the previous two tribes God's Messenger sat at the table with the Banu Qurayza once again and renewed the treaties formed with them.⁹⁶ Moreover, until the Prophet's emigration to Medina, the Banu Qurayza was a tribe to whom the other Jewish tribes paid no importance and whom they did not regard their equal, and it was God's Messenger who raised their status and brought them to equal footing with all others.⁹⁷ What is more, even as the trench was being dug, there was no concern whatsoever in regards to them and God's Messenger had confidence in them as he did in his Companions, and he left the trench on the Medinan side despite those sharing their views being on the opposing side. In spite of all these gestures, the Banu Qurayza made contact with the Confederate forces and, on top of that, had betrayed the Muslim forces from the very beginning of the beleaguement. Throughout the close to one month siege, they supplied the Confederate forces with food and weapons, strengthened their hand with the intelligence they provided from the inside, and organized attacks against the defenseless women and children who remained in the city. Consequently, when the siege came to an end and the Confederate forces left, Archangel Gabriel came and, indicating that this treachery ought not go unpunished, communicated to God's Messenger that he was waiting for God's Messenger and his Companions where the Banu Qurayza lived. God's Messenger, who by this point had taken off his armor and was washing his face, took his Companions with him and went to the land of the Banu Qurayza. At the end of the ensuing siege, one further problem had been removed from his agenda.

The chief demonstration that peace was fundamental to all these manoeuvres and that not even the slightest imbalance was in question in the scales of justice was that as a result of this tension that had continued for a good three-and-a-half years, treaties were signed once again with all the Jewish tribes living in Medina, and that, in burying all the ill-feeling and negativity of the past,

⁹⁶ Ibn-i Hişâm, *Sîre* 2/515

⁹⁷ For instance, until the time God's Messenger was to address this inequality, the Banu Qurayza were regarded by the other Jewish tribes as of a lower class, were treated as inferior, and were snubbed and slighted. While relatives were only given 50 camels in blood money when a member of their tribe was killed, for example, they needed to pay 100 camels to the family of those they killed.

a completely new and peaceful existence began and lasted again for about three-and-a-half years until the demise of God's Messenger. It is to be regretted that, today, instead of seeing that God's Messenger solved every kind of problem and looking at this last phase of his life, we look to the slice of time in which problems came to the forefront and constantly create problems rather than solutions. What is central, however, is focusing on the situations where problems were resolved and the particular manner of their resolution and solving the problems of our day with the same Prophetic methods.

Verification and Diplomacy

Another example of Prophetic discretion exhibited from the moment conflict was brought to the Messenger's agenda was his verification of the reports received; God's Messenger immediately sent one of his Companions or a delegation to the relevant place and ask them to gather intelligence from within, wanting to be certain of the truth of the information he received so as not to leave any room for error. We see this same sensitivity in virtually every problematic arena beginning with Badr. As a case in point, to the Banu Qurayza who acted treacherously in the course of the Khandaq episode, he dispatched a delegation led by the two leaders of the Aws and Khazraj tribes, Sa'd ibn Mu'adh and Sa'd ibn 'Ubayda, and including such Companions as 'Abd Allah ibn Rawaha and Khawwat ibn Jubayr, advising them, "Now go forth and learn the truth of the news that has come to us from them. If these reports are indeed correct, then do not inform me of this openly upon your return, but in a way that only I can comprehend your meaning. However, should you find the Banu Qurayza loyal to the pact between us (and the rumors to be thus groundless), then you may openly declare your findings." In so doing, he laid the groundwork for the strategy to be built upon this information.⁹⁸ This same discretion was in question in all the problematic situations.

An additional Prophetic measure coming into play when it became clear that the reports were in line with the information received, was undoubtedly diplomacy. This time, envoys were assigned and in conveying the Prophet's message to the most authorized people, the struggle to dissuade them from conflict was waged. From the moment news of Badr had been received, it was the Messenger of God who declared that brother would be in arms against brother and father against son, and thus strove to talk them out of meeting face to face in deadly conflict. Reading the Prophet's messages correctly, Khadija's nephew Hakim ibn Hizam⁹⁹ approached 'Utba and said, "O Abu al-Walid, you are an elder of the Quraysh and their lord, and command their obedience. Would you not want to do that for which the people would praise you until the end of time?"

'Utba, who was himself constantly wavering,¹⁰⁰ was stunned by this most unexpected proposal and asked, "What do you mean to say, O Hakim? What is that you speak of?" "Return with the

⁹⁸ Ibn-i Hişâm, *Sîre* 2/139

⁹⁹ Hakim ibn Hizam was to act with the Meccans until the conquest of Mecca and was to embrace Islam after Conquest. Said to have been 60 years of age at the time, Hakim lived for another 60 years and died aged 120. Ibn-i Abdilberr, *İstiâb* 1/184

¹⁰⁰ He wanted to turn back at least a couple of times before reaching Badr, but was prevented from doing so by Abu Jahl's intervention. It becomes apparent that 'Utba had a constant fear, from the very beginning, of the error of what they were doing. Ibn-i Hişâm, *Sîre* 1/368