

<p>A prophet says: My subs'tence has been made under the shadow of my spear, and takes the spo'ls

One of the m'sunderstand'ngs about the prophet (PBUH), 's that he (PBUH) used to str've for worldly des'res, wh'ch he (PBUH) d'dn't attest at the beg'n'ng of h's message 'n Makkah. But after h's (PBUH) 'mm'grat'on to Mad'na, he (PBUH) started to collect money and spo'ls from the 'ncurs'ons he (PBUH) d'd w'th h's followers, as a k'nd of f'nanc'al 'ncome, and moral benef'ts. He (PBUH) adm'ted that when say'ng: "My subs'tence has been made under the shadow of my spear".
The reply to th's m'sunderstand'ng:
F'rst: 't's a delus've allege to say that the prophet (PBUH) was a man of worldly des'res. On the contrary, h's (PBUH) message was good, useful, and br'ngs goodness to 'ts followers 'n the present l'fe and 'n the hereafter. He who reads h's (PBUH) b'ography, w'll know that th's 's completely untrue, as th's m'sunderstand'ng hasn't any proof. The pagans that l'ved w'th h'm (PBUH), used to descr'be h'm as be'ng honest and loyal, even after he (PBUH) told them that he was a messenger of Allah, the Alm'ghty, and h'story proves th's.
I say: If he (PBUH) had been what they alleged, he (PBUH) would have l'ved a King's l'fe; l'v'ng 'n palaces, hav'ng many servants and guards to watch those worldly des'res. But, the real'ty 's completely oppos'te to th's, as he (PBUH) l'ved 'n auster'ty and abstent'on, and that was h's (PBUH) l'fe style s'nce h's b'rth t'll h's death. H's (PBUH) houses were a very clear proof for th's; they cons'ted of very s'mple rooms that he (PBUH) could barely l've 'n w'th h's w'ves. Same w'th food and dr'nk, he (PBUH) could l've for a month or two w'thout eat'ng any k'nd of food cooked on the stove, and he (PBUH) used to eat dates and dr'nk water only.
In The Correct Bukhar', no.5977, narrated by h's (PBUH) w'fe, A'sha (may Allah be pleased w'th her, she sa'd: "A complete month would pass by dur'ng wh'ch we would not make a f're (for cook'ng), and our food used to be only dates and water unless we were g'ven a present of some meat".
He (PBUH) d'ed wh'le h's ('ron) armor was mortgaged to a Jew, and he (PBUH) d'ed leav'ng only s'x D'nars 'n h's house, wh'ch he (PBUH) ordered to g've the poor as a char'ty...Th's 's ment'oned 'n the follow'ng:
1 – The Correct Bukhar', no. 2700, narrated by A'sha (may Allah be pleased w'th her), she sa'd: "The messenger of Allah d'ed wh'le h's armor was mortgaged to a Jew for th'rty grams of barley".
2 – The Correct Bukhar', no. 2534, narrated by Amr Ibn Al Hareth (may Allah be pleased w'th h'm), he sa'd: "When the messenger of Allah d'ed, he d'd not leave any D'rham or D'nar (.e. money), a slave or a slave woman or anyth'ng else except h's wh'te mule, h's sword and a p'ce of land wh'ch he had g'ven 'n char'ty".
3 – The Correct Bukhar', no. 2866, narrated by A'sha (may Allah be pleased w'th her), she sa'd: "The messenger of Allah d'ed, and there was noth'ng 'n my house that a l'v'ng be'ng could eat, except some barley ly'ng on a shelf. So, I ate of 't for a long per'od and measured 't, and (after a short per'od) 't was consumed".
Therefore, h's (PBUH) b'ography 's full of examples that fals'fy the'r allege. He (PBUH) used to be very generous, not fear'ng of be'ng poor, wh'le he (PBUH) and h's fam'ly l'ved most of the'r l'ves hungry. Somet'mes, he (PBUH) t'ed a stone on h's belly to res't hunger, so that he could g've food to the poor....Th's 's proved 'n The Correct Bukhar', no. 1376. Abu Saeed Al Khud'r narrated that
Some Ansar' persons asked for (someth'ng) from the messenger of Allah (PBUH) and he gave them. They aga'n asked h'm for (someth'ng) and he aga'n gave them. And then they asked h'm and he gave them aga'n t'll all that was w'th h'm f'n'shed. And then he sa'd "If I had anyth'ng. I would not keep 't away from you. (Remember) Whoever absta'ns from ask'ng others, Allah w'll make h'm contented, and whoever tr'es to make h'mself self-suff'cent, Allah w'll make h'm self-suff'cent. And whoever rema'ns pat'ent, Allah w'll make h'm pat'ent. Nobody can be g'ven a bless'ng better and greater than pat'ence".
Second: the'r m'sunderstand'ng opposes h's (PBUH) renunc'at'on that was clear to all even h's enem'ies....Th's 's proved 'n the follow'ng:
1 – The Correct Ser'ies, no.439. Ibn Abbas (may Allah be pleased w'th h'm) narrated that Amr entered the prophet's (PBUH) house, and found h'm ly'ng on a straw mat that marked on h's body. He sa'd: "O messenger of Allah! Why don't you br'ng a more comfortable bed?" He (PBUH) rep'ied: "I don't care for th's l'fe! I'm 'ust l'ke a person r'd'ng a camel on a scorch'ng hot day, so he l'es under the shadow of a tree for an hour, and then he leaves "t".
2 – The Correct Bukhar', no. 3615. Abu Saeed Al Khud'r narrated that the messenger of Allah (PBUH) sat on a pulp't and sa'd: "Allah, the Alm'ghty, let H's servant choose between all the pleasures of l'fe and the rewards of the after'l'fe, so the servant chose the rewards of the after'l'fe. Abu Bakr cr'ed and sa'd: "O messenger of Allah! We, our fathers and mothers shall sacr'f'ce our l'ves for you". We awed that, and some people sa'd: "look at that old man and l'sten to h's words. That servant 's the messenger of Allah, and Abu Bakr 's the only one who understood that". The messenger of Allah (PBUH) sa'd: "Abu Bakr 's the best fr'end I can ever have, he supported me w'th h's money and compan'ons'p. If I was to choose an 'nt'mate fr'end from my nat'on, I would choose Abu Bakr as a fr'end 'n Islam..."</p>
<p>3 – He (PBUH) used to urge h's compan'ons for renunc'at'on...Th's 's proved 'n The Correct Bukhar', no. 1372. Abu Saeed Al Khudry (may Allah be pleased w'th h'm) narrated that the prophet (PBUH) once sat on a pulp't and we sat around h'm. Then he (PBUH) sa'd, "The th'ngs I am afra'd of most for your sake (concern'ng what w'll befall you after me) 's the pleasures and splendors of l'fe and 'ts beaut'es wh'ch w'll be d'sclosed to you."

4 - He (PBUH) warned Musl'ms from the allurements of l'fe and women....Th's 's ment'oned 'n The Correct Musl'm, no. 4925. Abu Saeed Al Khudry narrated that the prophet (PBUH) sa'd: "L'fe 's sweet and green (allur'ng) and ver'ly Allah 's go'ng to 'nstall you as successors 'n 't 'n order to see how you act. So avo'd the allurement of l'fe and women, as the fr'st t'ral for the people of Israel was caused by women".
Th'rd: they allege that he (PBUH) used to str've for worldly des'res, wh'ch he (PBUH) d'dn't attest at the beg'n'ng of h's message 'n Makkah. But after h's (PBUH) 'mm'grat'on to Mad'na, he (PBUH) started to collect money and spo'ls from the 'ncurs'ons he (PBUH) d'd w'th h's followers, as a k'nd of f'nanc'al 'ncome, and moral benef'ts!! Th's 's completely false and untrue, on the contrary, as people of Makkah offered to h'm (PBUH) money, k'ngdom, and h'gh stand'ng w'th the a'im of leav'ng h's message. He (PBUH) refused all the'r offers, and preferred to l've an austere l'fe, w'th cont'nu'ng h's message. If he (PBUH) was a man of worldly des'res, he (PBUH) would have accepted the'r offers....Th's 's proved by the follow'ng:
1 – The b'ography books, 'n Al Alban's F'qh Al s'ra, no. 109. He (PBUH) sa'd: "O uncle, I swear by Allah, 'f they put the sun 'n my r'ght hand and the moon 'n my left hand so that I g've up th's matter (the message), I w'll never do unt'l Allah w'll make 't preva'l or I shall d'e for 't".
2 – Abu Dawood's Sunan, no. 1351, Ibn Abbas (may Allah be pleased w'th h'm) narrated that the prophet (PBUH) sa'd to Moaath when he sent h'm to Yemen, "You w'll go to the people of the Scr'pture. So, when you reach there, 'nv'te them to test'fy that there's no God but Allah, and that Muhammad 's H's messenger. And 'f they obey you 'n that, tell them that Allah has en'o'ned on them f've prayers 'n each day and n'ght. And 'f they obey you 'n that tell them that Allah has made 't ob'l'gatory on them to pay the zakat (alms), wh'ch w'll be taken from the r'ch among them and g'ven to the poor among them. If they obey you 'n that, then avo'd tak'ng the best of the'r possess'ons, and be afra'd of the curse of an oppressed person because there 's no screen between h's 'nvocat'on and Allah."
Not'ce here from h's (PBUH) commandments, after leav'ng Makkah, that he (PBUH) used to recommend h's compan'ons and the army leaders to take zakat (alms) from the r'ch and g've 't to the poor, for the sake of soc'al collaborat'on and corroborat'on.

Fourth: the true understand'ng of th's speech d'ffers from the ob'ectors' understand'ng; the speech 's ment'oned 'n Al Bukhar', and 'n Al Imam Ahmad's Musnad, no, 4868. Ibn Omar (may Allah be pleased w'th h'm) narrated that the messenger of Allah (PBUH) sa'd: "I have been sent by sword t'll people worsh'p Allah, the only God. My subs'tence has been made under the shadow of my spear. Hum't'at'on has been made to those who controvert my orders, and he who 'm'tates a group of people shall be one of them".
I say: Concern'ng h's (PBUH) words: "I have been sent by sword t'll people worsh'p Allah, the only God", I ment'oned before the prophet's (PBUH) speech when he (PBUH) sent Moaath to Yemen, wh'ch clar'f'es that he (PBUH) d'dn't f'ght anyone, before 'nv't'ng people to Islam, by wh'ch blood and 'nv'olab'l'ties are preserved....
As for h's (PBUH) words: "My subs'tence has been made under the shadow of my spear", I say: the subs'tence meant 'n the speech 's parad'se, because he (PBUH) sa'd 'n another speech: "Parad'se 's under swords' shadows".

In h's book, Al Fateh, Ibn Ha'ar sa'd: h's (PBUH) words "under the shadow of my spear" s'gnal'zes that the shadow extends forever. The spear 's the only war weapon ment'oned, because the Arabs used to put the standards at the spear's edge. Thus, the subs'tence 's attr'buted to the spear's shadow, as the spear means the standard, and parad'se 's attr'buted to the sword's shadow, because mostly the sword 's way of be'ng k'iled as a martyr, bes'des the more the f'ghter used the sword, the more 'ts shadow appears, and also because the sword's shadow appears only after us'ng 't 'n the f'ght.

Therefore, the speech clar'f'es that he who f'ghts 'n the cause of Allah, the Alm'ghty, 's the one who res'sts the enemy's attack, or defends the v'ct'm'zed, or ra'ses the word of monothe'sm. So, he becomes a martyr and h's subs'tence w'll be parad'se. That's why th's m'sunderstand'ng 's completely false and untrue.

F'fth: Many non Musl'm fa'r people test'fy that Muhammad (PBUH) 's completely d'fferent from the ob'ectors' allegat'on. The quotat'on say'ng that the r'ght 's what the enem'ies test'fy 's very true, as many reasonable persons sa'd th'ngs that fals'fy th's m'sunderstand'ng, of wh'ch Carlyle's words: " 't 's a great shame for anyone to l'sten to the accusat'on that Islaam 's a l'ie and that Muhammad was a fabr'cator and a dece'ver. We saw that he rema'ned steadfast upon h's pr'nc'ples, w'th frm deter'minat'on; k'nd and generous,

compass'ionate, p'ious, v'rtuous, w'ith real manhood, hardwork'ing and s'incere. Bes'des all these qual't'es, he was len'ient w'ith others, tolerant, k'ind, cheerful and pra'seworthy and perhaps he would 'oke and tease h's compan'ions. He was 'ust, truthful, smart, pure, magnan'itous and present-m'inded; h's face was rad'ant as 'if he had l'ghts w'ith'n h'im to 'illum'inate the darkest of n'ghts; he was a great man by nature who was not educated 'n a school nor nurtured by a teacher as he was not 'n need of any of th's."

S'xth: There's no doubt that spo'ls were some of the prophet's subs'tence...

I have a quest'on here: Accord'ng to the B'ble, 's 't proh'b'ted to take the spo'ls after wars?! Or 's 't proh'b'ted 'n any other book on earth?! Or 'n any customs and trad't'ions...?

The answer: No, because the B'ble ment'ons that the Lord orders H's prophets to take the spo'ls after k'll'ng the'r enem'es 'n wars. Th's 's ment'oned 'n the follow'ng:

1 - Prophet Dav'd (PBUH) took the spo'ls after defeat'ng h's enemy: 1 Samuel 30

And Dav'd took all the flocks and the herds, wh'ch they drave before those other cattle, and sa'd, Th's 's Dav'd's spo'l.

2 - He (PBUH) br'ngs h's followers hearts together by d'str'but'ng the spo'ls: 1 Samuel 30:

26 When Dav'd came to Z'k'lag, he sent part of the spo'l to h's fr'ends, the elders of Judah, say'ng, "Here 's a present for you from the spo'l of the enem'es of the LORD." 27 It was for those 'n Bethel, 'n Ramoth of the Negeb, 'n Jatt'r, 28 'n Aroer, 'n S'ph'moth, 'n Eshtemoa, 29 'n Racal, 'n the c't'es of the Jerahmeel't'es, 'n the c't'es of the Ken't'es, 30 'n Hormah, 'n Bor-ashan, 'n Athach, 31 'n Hebron, for all the places where Dav'd and h's men had roamed.

3 - He (PBUH) takes the spo'ls after k'll'ng h's enem'es and mayhem'ng the'r bod'es. Th's 's ment'oned 'n 2 Samuel 12:

26 Now Joab fought aga'nst Rabbah of the Ammon't'es and took the royal c'ty. 27 And Joab sent messengers to Dav'd and sa'd, "I have fought aga'nst Rabbah; moreover, I have taken the c'ty of waters. 28 Now then gather the rest of the people together and encamp aga'nst the c'ty and take 't, lest I take the c'ty and 't be called by my name." 29 So Dav'd gathered all the people together and went to Rabbah and fought aga'nst 't and took 't. 30 And he took the crown of the'r k'ng from h's head. The we'ght of 't was a talent[d] of gold, and 'n 't was a prec'ous stone, and 't was placed on Dav'd's head. And he brought out the spo'l of the c'ty, a very great amount. 31 And he brought out the people who were 'n 't and set them to labor w'ith saws and 'ron p'cks and 'ron axes and made them to l[a]t[e] the br'ck k'ins. And thus he d'd to all the c't'es of the Ammon't'es. Then Dav'd and all the people returned to Jerusalem.

4 - The Lord orders H's prophet Moses (PBUH) to take the spo'ls....Th's 's ment'oned 'n several pos't'ons:

1 - Deuteronomy 20:10:

10 "When you draw near to a c'ty to f'ght aga'nst 't, offer terms of peace to 't. 11 And 'f 't responds to you peaceably and 't opens to you, then all the people who are found 'n 't shall do forced labor for you and shall serve you. 12 But 'f 't makes no peace w'ith you, but makes war aga'nst you, then you shall bes'ege 't. 13 And when the LORD your God g'ves 't 'nto your hand, you shall put all 'ts males to the sword, 14 but the women and the l'ttle ones, the l'vestock, and everyth'ng else 'n the c'ty, all 'ts spo'l, you shall take as plunder for yourselves. And you shall enjoy the spo'l of your enem'es, wh'ch the LORD your God has g'ven you. 15 Thus you shall do to all the c't'es that are very far from you, wh'ch are not c't'es of the nat'ons here.

2 - Numbers 31:

The LORD spoke to Moses, say'ng, 2 "Avenge the people of Israel on the M'd'an't'es. Afterward you shall be gathered to your people." 3 So Moses spoke to the people, say'ng, "Arm men from among you for the war, that they may go aga'nst M'd'an to execute the LORD's vengeance on M'd'an. 4 You shall send a thousand from each of the tr'bes of Israel to the war." 5 So there were prov'ded, out of the thousands of Israel, a thousand from each tr'be, twelve thousand armed for war. 6 And Moses sent them to the war, a thousand from each tr'be, together w'ith Ph'nehas the son of Eleazar the pr'est, w'ith the vessels of the sanctuary and the trumpets for the alarm 'n h's hand. 7 They warred aga'nst M'd'an, as the LORD commanded Moses, and k'll'd every male. 8 They k'll'd the k'ings of M'd'an w'ith the rest of the'r sla'n, Ev', Rekem, Zur, Hur, and Reba, the f've k'ings of M'd'an. And they also k'll'd Balaam the son of Beor w'ith the sword. 9 And the people of Israel took capt'ive the women of M'd'an and the'r l'ttle ones, and they took as plunder all the'r cattle, the'r flocks, and all the'r goods. 10 All the'r c't'es 'n the places where they l'ved, and all the'r encampments, they burned w'ith f're, 11 and took all the spo'l and all the plunder, both of man and of beast. 12 Then they brought the capt'ives and the plunder and the spo'l to Moses, and to Eleazar the pr'est, and to the congregat'on of the people of Israel, at the camp on the pla'ns of Moab by the Jordan at Jer'cho.

3 - Numbers 31:

25 The LORD sa'd to Moses, 26 "Take the count of the plunder that was taken, both of man and of beast, you and Eleazar the pr'est and the heads of the fathers' houses of the congregat'on, 27 and d'v'de the plunder 'nto two parts between the warr'ors who went out to battle and all the congregat'on. 28 And levy for the LORD a tr'but'e from the men of war who went out to battle, one out of f've hundred, of the people and of the oxen and of the donkeys and of the flocks. 29 Take 't from the'r half and g've 't to Eleazar the pr'est as a contr'but'on to the LORD. 30 And from the people of Israel's half you shall take one drawn out of every f'fty, of the people, of the oxen, of the donkeys, and of the flocks, of all the cattle, and g've them to the Lev't'es who keep guard over the tabernacle of the LORD." 31 And Moses and Eleazar the pr'est d'd as the LORD commanded Moses.

32 Now the plunder rema'n'ng of the spo'l that the army took was 675,000 sheep, 33 72,000 cattle, 34 61,000 donkeys, 35 and 32,000 persons 'n all, women who had not known man by ly'ng w'ith h'im. 36 And the half, the por't'on of those who had gone out 'n the army, numbered 337,500 sheep, 37 and the LORD's tr'but'e of sheep was 675. 38 The cattle were 36,000, of wh'ch the LORD's tr'but'e was 72. 39 The donkeys were 30,500, of wh'ch the LORD's tr'but'e was 61. 40 The persons were 16,000, of wh'ch the LORD's tr'but'e was 32 persons. 41 And Moses gave the tr'but'e, wh'ch was the contr'but'on for the LORD, to Eleazar the pr'est, as the LORD commanded Moses.

42 From the people of Israel's half, wh'ch Moses separated from that of the men who had served 'n the army— 43 now the congregat'on's half was 337,500 sheep, 44 36,000 cattle, 45 and 30,500 donkeys, 46 and 16,000 persons— 47 from the people of Israel's half Moses took one of every 50, both of persons and of beasts, and gave them to the Lev't'es who kept guard over the tabernacle of the LORD, as the LORD commanded Moses.

4 - Deuteronomy 2:

35 Only the l'vestock we took as spo'l for ourselves, w'ith the plunder of the c't'es that we captured. 36 From Aroer, wh'ch 's on the edge of the Valley of the Arnon, and from the c'ty that 's 'n the valley, as far as G'lead, there was not a c'ty too h'gh for us. The LORD our God gave all 'nto our hands.

3 - Prophet Joshua took the spo'ls accord'ng to h's Lord's order....Th's 's 'n Joshua 11:

14 And all the spo'l of these c't'es and the l'vestock, the people of Israel took for the'r plunder. But every person they struck w'ith the edge of the sword unt'l they had destroyed them, and they d'd not leave any who breathed. 15 Just as the LORD had commanded Moses h's servant, so Moses commanded Joshua, and so Joshua d'd. He left noth'ng undone of all that the LORD had commanded Moses.

5 - Prophet Abraham (PBUH) took the spo'ls accord'ng to the Lord's order....Th's 's 'n Paul's Ep'stle 7:

"It ment'ons that prophet Abraham (PBUH) fought the k'ngs and defeated them...."

Thus, I have some quest'ons to ask:

1 - These aren't all the examples; If prophets Dav'd, Moses, Joshua, Abraham, and others (peace be upon them) took the spo'ls, accord'ng to what's ment'oned 'n the B'ble, so what's wrong when Muhammad (PBUH) takes the spo'ls same as the rest of the B'ble prophets....?

2 - Why d'dn't the ob'ectors attack the B'ble fr'st..?! Why d'dn't they look at the p'ce of wood 'n the'r eyes before look'ng at the straw 'n the eyes of others?!

Seventh: Same as the all the prophets, Muhammad's subs'tence was to take the spo'ls, but what's aston'sh'ng 's that 't's ment'oned 'n Luke that Jesus, the Chr'st's and h's followers' subs'tence and food were from women's effort, of wh'ch were scrubbers, such as Mary the Magdalene!!!! Th's 's ment'oned 'n Luke 8:

Soon afterward he went on through c't'es and v'llages, procla'im'ng and br'ng'ng the good news of the k'ngdom of God. And the twelve were w'ith h'im, 2 and also some women who had been healed of ev'l sp'rts and 'nf'rm't'es: Mary, called Magdalene, from whom seven demons had gone out, 3 and Joanna, the w'fe of Chuza, Herod's household manager, and Susanna, and many others, who prov'ded for them[a] out of the'r means.

No comment!!!!

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