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<d v>A prophet says: Invade and catch women!</d v>

They sa'd: The prophet of Islam used to urge h's compan'ons to f'ght for catch'ng women as capt'ives and en'oy w'ith them. He sa'd to h's compan'ons 'n Tabook 'ncurs'on: "Invade to catch the g'rls of Ban' Al Asfar, and the Roman's women". They referred to some 'nterpretat'ons for th's verse: {And among them 's he who says, "Perm't me [to rema'n at home] and do not put me to tr'al." Unquest'onably, 'nto tr'al they have fallen. And 'ndeed, Hell w'll encompass the d'sbel'evers} (The Repentance:49). The messenger of Allah (PBUH) sa'd: "Invade Tabook to capture the g'rls of Ban' Al Asfar, and the Roman's women". Jadd sa'd: "Perm't us, and don't put us to tr'al w'ith women".</blockquote>

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<d v>The reply to th's m'sunderstand'ng:</d v>

<d v>F'rst: the' r cla'm that the messenger of Islam urged h's
compan'ons to 'nvade to catch women and en'oy w'ith them, 's a mere lie and completely untrue. Muhammad (PBUH) used to urge h's compan'ons to f'ght for several reasons:
1 – Stopp'ng the pagans' harm, as Allah, the Alm'ghty, says: {So f'ght, [O Muhammad], 'n the cause of Allah; you are not held respons'ble except for yourself. And encourage the bel'evers [to o'n you] that perhaps Allah w'll restr'a'n the [m't'ary] m'ght of those who d'sbel'eve. And Allah 's greater 'n m'ght and stronger 'n [exemplary] pun'shment} (The Women:84).</d v>

<d v>2 – Defend'ng oppressed people: {Would you not f'ght a people who broke the'r oaths and determ'ned to expel the Messenger, and they had begun [the attack upon] you the fr'st t'me? Do you fear them? But Allah has more r'ght that you should fear H'm, 'f you are [truly] bel'evers} (The Repentance:13). Allah, the Alm'ghty, says also: {F'ght 'n the way of Allah those who f'ght you but do not transgress. Indeed, Allah does not l'ke transgressors} (The Cow:190).</d v>

<d v>3 – Defend'ng weak women and ch'ldren: {And what 's [the matter] w'ith you that you f'ght not 'n the cause of Allah and [for] the oppressed among men, women, and ch'ldren who say, "Our Lord, take us out of th's c'ty of oppress'ive people and appo'nt for us from Yourself a protector and appo'nt for us from Yourself a helper?") (The Women:75).</d v>

<d v>4 – Ra's'ng the word of monothe'sm. Th's 's proved 'n several po'nts:
a) Allah, the Alm'ghty, says: {And f'ght them unt'l there 's no f'tnah [m'sch'ef] and [unt'l] the rel'g'on, all of 't, 's for Allah. And 'f they cease - then 'ndeed, Allah 's See'ng of what they do} (The Spo'ls of War:39).
b) Abu Dawood's Sunan, no. 2156, Abu Musa narrated that a man came to the messenger of Allah (PBUH) and sa'd "One man f'ghts for reputat'on, one f'ghts for be'ng pra'sed, one f'ghts for booty and one for h's place to be seen. (Wh'ch of them 's 'n Allah's path?)". The messenger of Allah (PBUH) repl'ed "The one who f'ghts that Allah's word may have pre-em'nence 's 'n Allah's path."
c) Abu Dawood's Sunan, no. 4142, Saeed Ibn Za'd narrated that the prophet (PBUH) sa'd: "He who 's k'illed wh'le protect'ng h's property 's a martyr, and he who 's k'illed wh'le defend'ng h's fam'ly, or h's blood, or h's rel'g'on 's a martyr".
d) The Correct Musl'm, no. 3440. Jundab Ibn Abdullah Al Ba'al' narrated that the messenger of Allah (PBUH) sa'd: "He who 's k'illed under the banner of a man who 's bl'nd [to h's 'ust cause], who ra'ses the slogan of fam'ly or supports h's own tr'be, d'es the death of one belong'ng to the days before the com'ng of Islam".
Therefore, the prophet (PBUH) used to urge h's compan'ons for noble manners, and forb'ds them from 'll manners, such as tr'bal'sm and others. He (PBUH) used to gu'de people to all goodness, and takes them away from all ev'l...
Second: The' r cla'm that Muhammad (PBUH) told h's compan'ons before Tabook 'ncurs'on: "Invade to capture the g'rls of Ban' Al Asfar and the Roman's women" 's completely false, and Musl'ms don't accept such cla'ms and narrat'ons, as the prophet (PBUH) never sa'd that. The narrat'ons that they referred to aren't correct as agreed on by several well known scholars, such as Al Alban', who commented about the prev'ous speeches

say'ng:</d v>

<d v>"Invade to capture the g'rls of Ban' Al Asfar and the Roman's women": the speech's support (narrat'on) 's very weak.
Al Alban' ment'oned another narrat'on, wh'ch he assured to be correct: Jadd sa'd: "O messenger of Allah! Perm't me (to stay at home), I'm a man

who loves women, and I'm afra'd to be put `nto tr'al (m'sch'ef) when I see the g'rls of Ban' Al Asfar. The messenger of Allah (PBUH) repl'ed (wh'le not look'ng to h'm): "I perm't you". At that t'me, Allah, the Alm'ghty, revealed the verse: {And among them `s he who says, "Perm't me [to rema'n at home] and do not put me `nto tr'al." Unquest'onably, `nto tr'al they have fallen. And `ndeed, Hell w'll encompass the d'sbel'evers}.</d>v>

<d>v>I say: It's obv'ous from the prev'ous correct narrat'on that the prophet (PBUH) d'dn't tell the man: "Go and f'ght for the sake of women", but he (PBUH) urged h's compan'ons to f'ght Ban' Al Asfar tr'be, then Jad Ibn Qa's presented a weak pretext, that `s: `f he goes to f'ght w'th the prophet (PBUH), he w'll be put `n tr'al when he sees the g'rls of Ban' Al Asfar, as he loves women. That was h's pretext to escape from the f'ght w'th the prophet (PBUH). However, the prophet (PBUH) permitted h'm (and others) to stay home and don't go w'th h'm. Thereupon, Allah, the Alm'ghty, blamed h's prophet (PBUH) say'ng: {May Allah pardon you, [O Muhammad]; why d'd you g've them perm'ss'on [to rema'n beh'nd]? [You should not have] unt'l t'was ev'dent to you who were truthful and you knew [who were] the l'ars} (The Repentance:43).</d>v>

<d>v>It's worth ment'oning that although Jad escaped from the f'ght w'th the prophet (PBUH) fear'ng of be'ng put `nto tr'al, he was actually put `nto tr'al when he d'dn't go to f'ght w'th the prophet, as Allah, the Alm'ghty, says: {Unquest'onably, `nto tr'al they have fallen. And `ndeed, Hell w'll encompass the d'sbel'evers}.</d>v>

<d>v>In The Jalalen `nterpretat'on: {And among them `s he who says, "Perm't me [to rema'n at home] and do not put me to tr'al."} that `s Jad Ibn Qa's, who wanted to rema'n at home and escape from the f'ght, so he asked the prophet (PBUH) to perm't h'm to stay home, because he's afra'd to be put `nto tr'al when he sees the g'rls of Ban' Al Asfar. {Unquest'onably, `nto tr'al they have fallen} by not go'ng to f'ght w'th the prophet (PBUH), {And `ndeed, Hell w'll encompass the d'sbel'evers} they w'll be put `n hellf're.</d>v>

<d>v>Therefore, t's clear now that th's m'sunderstand'ng `s completely false.
Th'rd: There's a very `mportant quest'on: Is `t shameful or a taboo for the prophet (PBUH) and h's compan'ons to f'ght and take the capt'ves after beat'ng the'r enemy?</d>v>

<d>v>The answer: No, because the B'ble `s the strongest ev'dent for that, as t' ment'ons that the Lord orders to capture women as pr'soners of war. This `s ment'oned `n several pos't'ons:
1 – Deuteronomy 21:10-14:
10 "When you go out to war aga'nst your enem'ies, and the Lord your God g'ves them `nto your hand and you take them capt've, 11 and you see among the capt'ves a beaut'ful woman, and you des're to take her to be your w'fe, 12 and you br'ng her home to your house, she shall shave her head and pare her na'ls. 13 And she shall take off the clothes `n wh'ch she was captured and shall rema'n `n your house and lament her father and her mother a full month. After that you may go `n to her and be her husband, and she shall be your w'fe. 14 But `f you no longer del'ght `n her, you shall let her go where she wants. But you shall not sell her for money, nor shall you treat her as a slave, s'nce you have hum'tated her.</d>v>

<d>v>2 – Deuteronomy 20:13-14:
And when the Lord your God g'ves t' `nto your hand, you shall put all t's 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 t's spo'l, you shall take as plunder for yourselves. And you shall en'oy the spo'l of your enem'ies, wh'ch the Lord your God has g'ven you.</d>v>

<d>v>3 – Numbers 31:17-18:</d>v>

<d>v>17 Now therefore, k'll every male among the l'ttle ones, and k'll every woman who has known man by ly'ng w'th h'm. 18 But all the young g'rls who have not known man by ly'ng w'th h'm keep al'ive for yourselves.</d>v>

<d>v>4 – 2 Samuel 5:13:
13 And Dav'd took more concub'nes and w'ves from Jerusalem, after he came from Hebron, and more sons and daughters were

born to Dav'd born to Dav'd born to Dav'd</d>v>

<d>v>Written by: Akram Hassan Mors`
Translat'on to Engl'sh: Professor Islami`c translat'on</d>v>
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