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

They said: The prophet of Islam used to urge his companions to fight for catching women as captives and enjoy with them. He said to his companions in Tabook incursion: "Invade to catch the girls of Banu Al Asfar, and the Roman's women". They referred to some interpretations for this verse: {And among them is he who says, "Permit me [to remain at home] and do not put me to trial." Unquestionably, into trial they have fallen. And indeed, Hell will encompass the disbelievers} (The Repentance:49). The messenger of Allah (PBUH) said: "Invade Tabook to capture the girls of Banu Al Asfar, and the Roman's women". Jadd said: "Permit us, and don't put us to trial with women".</blockquote>

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<div>The reply to this misunderstanding:</div>

<div>First: the claim that the messenger of Islam urged his companions to invade to catch women and enjoy with them, is a mere lie and completely untrue. Muhammad (PBUH) used to urge his companions to fight for several reasons:
1 – Stopping the pagans' harm, as Allah, the Almighty, says: {So fight, [O Muhammad], in the cause of Allah; you are not held responsible except for yourself. And encourage the believers [to join you] that perhaps Allah will restrain the [military] might of those who disbelieve. And Allah is greater in might and stronger in [exemplary] punishment} (The Women:84).</div>

<div>2 – Defending oppressed people: {Would you not fight a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time? Do you fear them? But Allah has more right that you should fear Him, if you are [truly] believers} (The Repentance:13). Allah, the Almighty, says also: {Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors} (The Cow:190).</div>

<div>3 – Defending weak women and children: {And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?"} (The Women:75).</div>

<div>4 – Raising the word of monotheism. This is proved in several points:
a) Allah, the Almighty, says: {And fight them until there is no more faith [in shirk] and [until] the religion, all of it, is for Allah. And if they cease - then indeed, Allah is Seeing of what they do} (The Spoils of War:39).
b) Abu Dawood's Sunan, no. 2156, Abu Musa narrated that a man came to the messenger of Allah (PBUH) and said "One man fights for reputation, one fights for being praised, one fights for booty and one for his place to be seen. (Which of them is in Allah's path?). The messenger of Allah (PBUH) replied "The one who fights that Allah's word may have pre-eminence is in Allah's path."
c) Abu Dawood's Sunan, no. 4142, Saeed Ibn Za'd narrated that the prophet (PBUH) said: "He who is killed while protecting his property is a martyr, and he who is killed while defending his family, or his blood, or his religion is a martyr".
d) The Correct Muslim, no. 3440. Jundab Ibn Abdullah Al Ba'al narrated that the messenger of Allah (PBUH) said: "He who is killed under the banner of a man who is blind [to his just cause], who raises the slogan of family or supports his own tribe, deserves the death of one belonging to the days before the coming of Islam".
Therefore, the prophet (PBUH) used to urge his companions for noble manners, and forbids them from ill manners, such as tribalism and others. He (PBUH) used to guide people to all goodness, and takes them away from all evil...
Second: The claim that Muhammad (PBUH) told his companions before Tabook incursion: "Invade to capture the girls of Banu Al Asfar and the Roman's women" is completely false, and Muslims don't accept such claims and narrations, as the prophet (PBUH) never said that. The narrations that they referred to aren't correct as agreed on by several well known scholars, such as Al Albanī, who commented about the previous speeches saying:</div>

<div>"Invade to capture the girls of Banu Al Asfar and the Roman's women": the speech's support (narration) is very weak.
Al Albanī mentioned another narration, which he assured to be correct: Jadd said: "O messenger of Allah! Permit me (to stay at home), I'm a man

who loves women, and I'm afraid to be put into trial (m'sch'ef) when I see the girls of Ban' Al Asfar. The messenger of Allah (PBUH) replied (while not looking to him): "I permit you". At that time, Allah, the Almighty, revealed the verse: {And among them is he who says, "Permit me [to remain at home] and do not put me into trial." Unquestionably, into trial they have fallen. And indeed, Hell will encompass the

d'sbe'evers}.</d>

<d>I say: It's obvious from the previous correct narration that the prophet (PBUH) didn't tell the man: "Go and fight for the sake of women", but he (PBUH) urged his companions to fight Ban' Al Asfar tribe, then Jad Ibn Qa's presented a weak pretext, that is: "He goes to fight with the prophet (PBUH), he will be put into trial when he sees the girls of Ban' Al Asfar, as he loves women. That was his pretext to escape from the fight with the prophet (PBUH). However, the prophet (PBUH) permitted him (and others) to stay home and don't go with him. Thereupon, Allah, the Almighty, blamed his prophet (PBUH) saying: [May Allah pardon you, [O Muhammad]; why didn't you give them permission [to remain behind]? [You should not have] until it was evident to you who were truthful and you knew [who were] the fars} (The Repentance:43).</d>

<d>It's worth mentioning that although Jad escaped from the fight with the prophet (PBUH) fearing of being put into trial, he was actually put into trial when he didn't go to fight with the prophet, as Allah, the Almighty, says: {Unquestionably, into trial they have fallen. And indeed, Hell will encompass the d'sbe'evers}.</d>

<d>In The Jalalen interpretation: {And among them is he who says, "Permit me [to remain at home] and do not put me to trial."} that is Jad Ibn Qa's, who wanted to remain at home and escape from the fight, so he asked the prophet (PBUH) to permit him to stay home, because he's afraid to be put into trial when he sees the girls of Ban' Al Asfar. {Unquestionably, into trial they have fallen} by not going to fight with the prophet (PBUH), {And indeed, Hell will encompass the d'sbe'evers} they will be put in hellfire.</d>

<d>Therefore, it's clear now that this misunderstanding is completely false.
ThisThere's a very important question: Is it shameful or a taboo for the prophet (PBUH) and his companions to fight and take the captives after beating the enemy?</d>

<d>The answer: No, because the Bible is the strongest evidence for that, as it mentions that the Lord orders to capture women as prisoners of war. This is mentioned in several positions:
1 – Deuteronomy 21:10-14:
10 "When you go out to war against your enemies, and the Lord your God gives them into your hand and you take them captive, 11 and you see among the captives a beautiful woman, and you desire to take her to be your wife, 12 and you bring her home to your house, she shall shave her head and pare her nails. 13 And she shall take off the clothes in which she was captured and shall remain in your house and lament her father and her mother a full month. After that you may go in to her and be her husband, and she shall be your wife. 14 But if you no longer delight in 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, since you have humiliated her.</d>

<d>2 – Deuteronomy 20:13-14:
And when the Lord your God gives it into your hand, you shall put all its males to the sword, 14 but the women and the little ones, the livestock, and everything else in the city, all its spoil, you shall take as plunder for yourselves. And you shall enjoy the spoil of your enemies, which the Lord your God has given you.</d>

<d>3 – Numbers 31:17-18:

17 Now therefore, kill every male among the little ones, and kill every woman who has known man by lying with him. 18 But all the young girls who have not known man by lying with him keep alive for yourselves.</d>

<d>4 – 2 Samuel 5:13:
And David took more concubines and wives from Jerusalem, after he came from Hebron, and more sons and daughters were
 born to David born to David</d>

<d>Written by: Akram Hassan Mors
Translation to English: Professor Islamic translation</d>

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