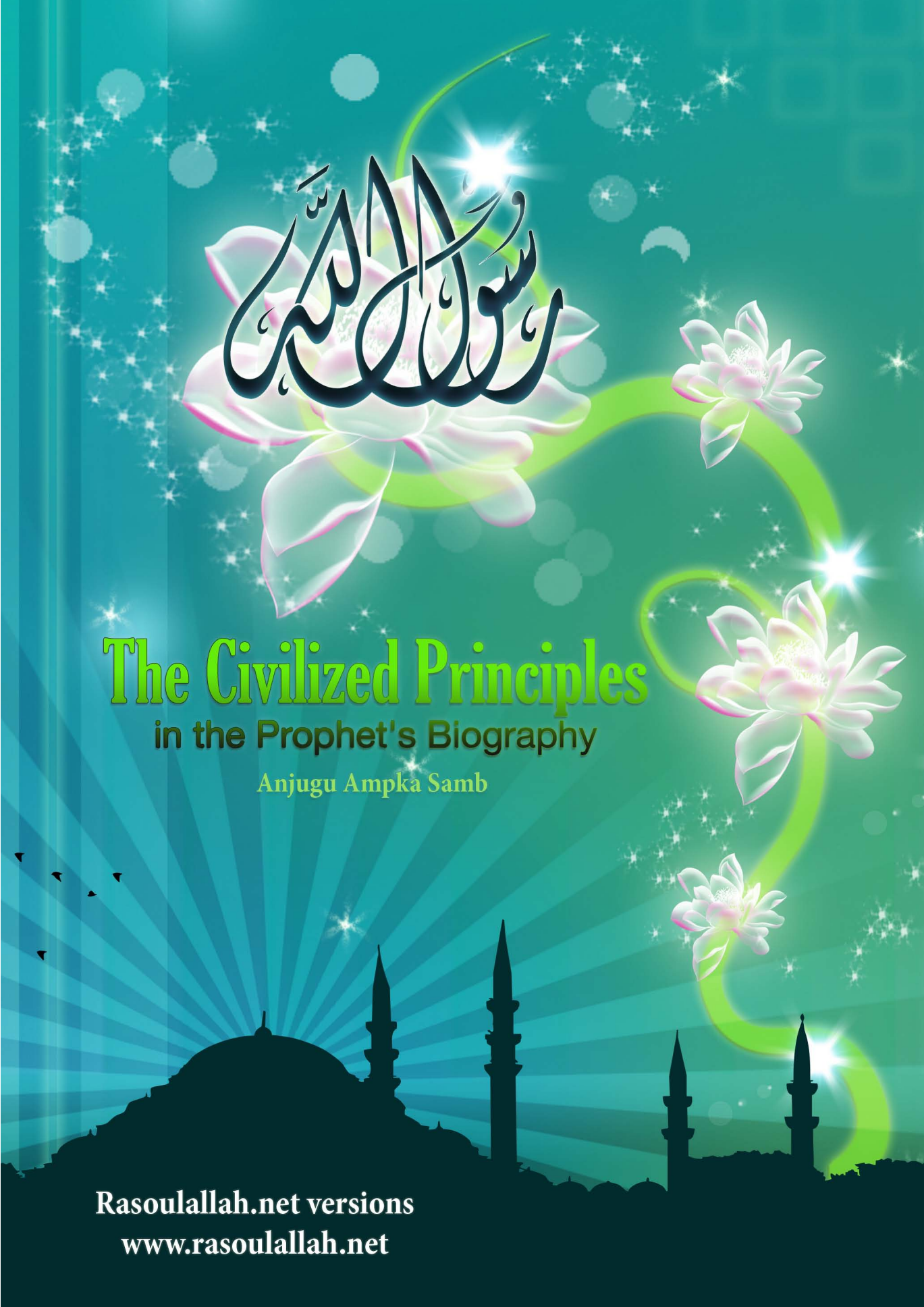
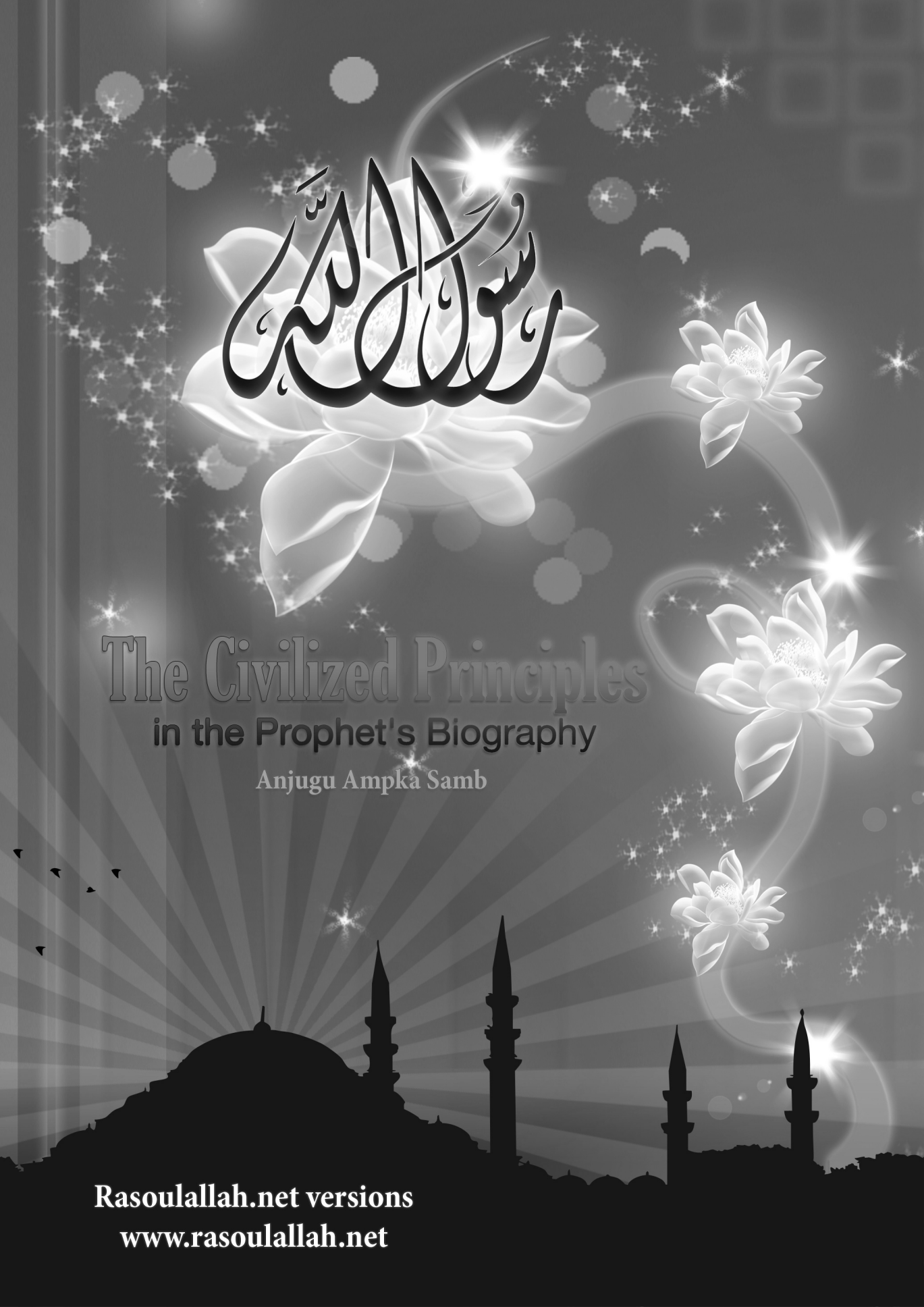

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Scientific Research on the Doubts Regarding the Prophet's Marriages, Jihad, and Attributes

Introduction

Thanks are due to Allah, the One, and peace and blessings be upon his final Prophet (PBUH), his family and his Companions.

Allah the Almighty created both humans and the jinn for a great objective, that is, the realization of voluntary worship and servitude to Him alone. Allah says in the Noble Qur'an what can be translated as «And in no way did I create the jinn and humankind except to worship Me.» (51:56) As human minds are short of knowing the attributes of the Creator, their duties towards Him, His rewards for the obedient, and His punishments to the disobedient, He chose the perfect persons, both physically and morally, to deliver His Message and guide the people to His right Way. Allah says in the Noble Qur'an what can be translated as «Allah knows best where He makes His Message.» (6:124)

Allah has not sent an angel who always worships or another creature that is always playful and self-indulgent. The reason is that the objectives of the divine Message are the rehabilitation of man to be able to carry out his task as a successor on Earth, that is, to worship Allah and cultivate the Earth according to the divine method.

Therefore, Allah's Messengers and Prophets (PBUH) were humans who eat food and walk in the markets, who marry and have children, who are perfect but human. Prophet Muhammad (PBUH) was in no way an innovation among the Messengers and was no exception. Allah says in the Noble Qur'an what can be translated as «Say, ' Surely I am only a mortal the like of you: it is revealed to me that surely your God is only one God « (18:110) Prophet Muhammad (PBUH) was endowed with unique attributes so that he taught humanity how to worship Allah, guided them to abide by the best of morals, and showed them, through his good policy and justice, how to navigate their worldly interests.

However, media may mislead some people who believe in the veracity of everything written or broadcast while it is devoid of any fairness or objectivity. These misleading media may cause people to believe what is being said about the so-called demerits of Prophet Muhammad (PBUH). It is the duty of every person not to take this misleading information for granted and to ask the true scholars and refer to the historical facts that prove the true image of the Prophet (PBUH).

Preface

The reason for writing this research is the phenomenon of insulting Islam and Muslims and debasing their sacred symbols, rituals, and legislations. This comes in the form of systemized fierce campaigns led by politicians and religious scholars and supported by media. The cause of these campaigns was the abusive caricatures published by the Danish newspaper Jyllads-posten . These caricatures depicted Prophet Muhammad (PBUH) as a lascivious person or a bloody killer who is devoid of any of the values of humanity or civilization. The same caricatures were later published in French and Norwegian newspapers.

The reaction was an uncontrolled anger on the part of Muslims all over the world. Demonstrations were organized, speeches were delivered, conferences were convened, and flags were burnt. Despite our objection to any form of violence, all these activities lack the simplest criteria that the true support of the Prophet (PBUH) must have. Supporting him is not a matter of temporary anger and aimless demonstration; it is not cursing those who insulted him or those who did not support him. To really vindicate the Prophet (PBUH) we should follow a scientific methodology that addresses both the minds and the hearts.

This methodology should benefit from the effective ways that aim to maximize the interests and minimizes the negative points. It should not be an idealistic methodology in an ivory tower that does not abide by any shariah rule or a human interest and the result would be it fires against us before the enemy.

This vindication should be comprehensive to include every fair person from among Muslims and non-Muslims. Scholars, rulers, traders, etc shall each has his own rule. Vindicating the Prophet (PBUH) is an obligation.

This vindication should continue during our life. First, we should support him within ourselves through following his instructions and sunnah and leave all bid ' ahs in order to be gathered with him and his great Companions on the Day of Judgment, to have his intercession, and to drink from his hand for one time after which we shall never be thirsty again.

This scientific research regarding the doubts about his polygyny, jihad, and attributes is a humble contribution to the vindication of the Prophet (PBUH). I ask Allah, the Ever-Exalted and the Omnipotent, to accept this and make our scales weigh heavy on the Day of Judgment.

Noble Civilized Values in the Prophet's Polygyny

Chapter One

One of the most common doubts regarding Prophet Muhammad (PBUH) has been his polygyny. He married a number of women more than the allowed number in the Islamic shariah for the ordinary Muslim. The Prophet (PBUH) has been accused of being lusty; this has been the only reason the accusers found to justify their plea.

In this chapter I am going to refute their plea through historical facts and shariah rules. I believe that would prove this accusation as groundless.

Aspect One

His Marriage Makes him Completely Human

It is taken for granted that marriage for adult men is a virtue and not a demerit. Allah says in the Noble Qur ' an what can be translated as "Adorned for mankind is the love of lusts, for women and seeds, (Or: sons) and heaped-up, heaps (Literally: "arched" hoarded cantars) of gold and silver, and horses of mark, and cattle and tillage. That is the enjoyment (Literally: the belongings) of the present life; (Literally: the lowly life, i.e., the life of this world) and Allah has in His Providence the fairest resorting ." (3:14) The males in every society or tribe marry when they grow up; those who do not marry are held incomplete in one aspect or another. Divine religions ordain marriage for people if they fulfil the required material and spiritual conditions. At the top of those ordained to marry were Allah ' s Prophets. Allah says in the Noble Qur ' an what can be translated as "And indeed We have already sent Messengers even before you, and We made for them spouses and offspring;" (14:38)
Therefore, Prophet Muhammad ' s (PBUH) marriage was a practical proof of his complete humanity. He married Lady Khadijah (May Allah be pleased with her) when he was twenty-five years old. She was twice widowed and she wanted to marry the Prophet (PBUH) because of his noble attributes. She sent to him saying "O dear Muhammad, I would like to marry you because of your noble descent and your lofty status among your people and your good manners and truthfulness.

”She was one of the greatest ladies of Quraysh, both in social status and wealth. The Prophet (PBUH) told his uncles. His uncles Hamzah and Abu Talib went with him to her father and proposed for her. The Prophet (PBUH) gave her twenty she-camels as a dowry. This marriage produced six children: Al Qasim, Abdullah, Ruqayyiah, Zainab, Fatimah, and Umm Kulthoum. The Prophet (PBUH) did not have any children from any of his other wives, except from Lady Mary Bint-Sham ’ oun (RA), mother of his son Ibrahim.
Following Lady Khadijah ’ s death, Prophet Muhammad (PBUH) married Lady Sawdah Bint-Zam›ah (May Allah be pleased with her), the widow of Suhail bin Amr, one of the early converts to Islam who migrated to Abyssinia, embraced Christianity and died there. He then proposed to Lady Aisha Bint-Abu-Bakr (May Allah be pleased with her), the daughter of his closest Companion Abu Bakr. However, she was still young and he married her when he migrated to Madinah.

Muhammad also married Lady Hafsah (May Allah be pleased with her) Bint-Omar Ibnul-Khattab, the daughter of his close Companion Omar. She was a widow whose husband Ghunays bin Hudhafah as-Sahmi had met martyrdom in the battle of Uhud.

Then he married Lady Umm-Salamah (May Allah be pleased with her), Lady Zainab Bint-Khuzaimah (May Allah be pleased with her) who was called “the mother of the weak” because she was kind and charitable and Lady Juwayriah Bintul-Harith (May Allah be pleased with her). Both were widows. He also married Lady Safiyah Bint-Huiayy Ibn-Akhtab (May Allah be pleased with her) and Lady Maimunah Bintul-Harith (May Allah be pleased with her) who were both twice widowed. He married his cousin Lady Zainab Bint-Jahsh following her divorce from his adopted son Zaid who used to be his servant.

He betrothed Sharraf bint-Khalifah al-Kalbi but she died before marriage. He betrothed as-Shanbaa bint-Amr al-Ghaffari. When his son Ibrahim died she said that if Muhammad (PBUH) were really a prophet, Allah would not let his son die. The Prophet (PBUH) divorced her. He betrothed Arabah bint-Jabir al-Kalabi. However, when she came to him she unknowingly asked protection against him and they separated. He married Al-Aliyah bint-Zibian but he divorced her because of a contagious disease.

The Prophet ' s (PBUH) Wives are Mothers of the Believers

It was an honor for all the Prophet ' s (PBUH) wives to be married to the best and the fairest husband. Allah made them the mothers of the believers until the Day of Judgment. Allah says in the Noble Qur ' an what can be translated as "The Prophet is (worthier of) patronizing (i.e., mankind the pronoun is plural) the believers than their selves, and his spouses are their mothers ;" (33:6) Therefore, they were prohibited to marry after his death; how can a person marry his mother? Allah says in the Noble Qur ' an what can be translated as " And in no way should you hurt the Messenger of Allah, nor marry his spouses even after him at all. Surely that would, in the Reckoning of Allah, be a monstrous (thing). " (33:35)

The Prophet ' s (PBUH) House and Matrimonial Problems

The Prophet ' s (PBUH) house was just a human house that witnessed happiness and joy because of the prevalent amity and mercy. Allah says in the Noble Qur ' an what can be translated as "And of His signs is that He created for you, of yourselves, spouses, that you (may) find rest in them, and he has made between you amity and mercy. Surely in that are indeed signs for a people who meditate." (30:21) The Prophet (PBUH) used to chat and laugh with his wives to fill their hearts with gladness.

However, it was not always that rosy. There were problems such as the lack of money, envy among fellow wives, abandoning in bed, divorce, etc. Imam Al-Bukhari tells us some events that happened at this blessed house. Ibn Abbas narrated that he was keen to ask Omar Ibnul-Khattab regarding the two wives of the Prophet (PBUH) who aided one another against him and who Allah says about them in Surat at-Tahrim (Prohibition) what can be translated as "In case you two repent to Allah, then your hearts are readily attentive; " (TMQ 66:4) When Omar Ibnul-Khattab went to perform the hajj, Ibn Abbas too went along with him. On their return, he asked Omar and he told him they were Lady Aisha (May Allah be pleased with her) and Lady Hafsah (May Allah be pleased with her).

Then Omar added, "By Allah, in the Pre-Islamic Period of Ignorance we did not pay attention to women until Allah revealed regarding them what He revealed regarding them and assigned for them what He has assigned. Once while I was thinking over a certain matter, my wife said, "I recommend that you do so-and-so.

”I said to her, “What have you got to do with this matter? Why do you poke your nose in a matter which I want to see fulfilled?” She said, “How strange you are, O son of Al-Khattab! You don›t want to be argued with whereas your daughter, Hafsah surely, argues with Allah ’ s Prophet so much that he remains angry for a full day!” Omar then reported; how he at once put on his outer garment and went to Hafsah and said to her, “O my daughter! Do you argue with Allah›s Prophet so that he remains angry the whole day?” Hafsah said, “By Allah, we argue with him.” Omar said, “Know that I warn you of Allah›s punishment and the anger of Allah›s Prophet. . . O my daughter! Don›t be betrayed by the one who is proud of her beauty because of the love of Allah›s Prophet for her (i.e. Aisha).” Omar added, “Then I went out to Umm Salamah›s house who was one of my relatives, and I talked to her. She said, “O son of Al-Khattab! It is rather astonishing that you interfere in everything; you even want to interfere between Allah›s Prophet and his wives!” By Allah, by her talk she influenced me so much that I lost some of my anger. I left her (and went home).

At that time I had a friend from the Ansar who used to bring news (from the Prophet) in case of my absence, and I used to bring him the news if he was absent. In those days we were afraid of one of the kings of Ghassan tribe. We heard that he intended to move and attack us, so fear filled our hearts because of that. (One day) my Ansari friend unexpectedly knocked at my door, and said, “Open Open!” I said, “Has the king of Ghassan come”› He said, “No, but something worse; Allah›s Prophet has isolated himself from his wives.” I said, “Let the nose of Aisha and Hafsah be stuck to dust (i.e. humiliated)!” Then I put on my clothes and went to Allah›s Prophet ’ s residence, and behold, he was staying in an upper room of his to which he ascended by a ladder, and a black slave of Allah›s Prophet was (sitting) on the first step.

I said to him, “Say (to the Prophet) Omar Ibnul-Khattab is here.
” Then the Prophet admitted me and I narrated the story to Allah›s Prophet. When I reached the story of Umm Salamah, Allah›s Prophet smiled while he was lying on a mat made of palm tree leaves with nothing between him and the mat. Underneath his head there was a leather pillow stuffed with palm fibres, and leaves of a saut tree were piled at his feet, and above his head hung a few water skins. On seeing the marks of the mat imprinted on his side, I wept. He said.

“Why are you weeping?” I replied, “O Allah›s Prophet! Caesar and Khosrau are leading the life (i.e. luxurious life) while you, Allah›s Prophet though you are, is living in destitute”. The Prophet then replied. “Won›t you be satisfied that they enjoy this world and we the Hereafter? ”

The Prophet (PBUH) abandoned his wives for one month because of some kind of conspiracy among them out on envy. Then Allah revealed the choice ayah that can be translated as “O you Prophet, say to your spouses, “In case you would (like) the present life (Literally: the lowly life, i.e., the life of this world) and its adornment, then come, and I will allow you (the necessary) enjoyment and will release you a becoming release. And in case you would (like) Allah and His Messenger and the Last Home, then surely Allah has prepared for the fair-doers among you a magnificent reward .” (33:28-29)

One reader may ask about the reason for quoting this hadith in full. This is to assert that the Prophet ’ s (PBUH) wives are not angels. They are human beings and behave so. The Prophet (PBUH) gained strong ties with all main Arab tribes and powers through his marriages. His family continues to the present day. My Allah have his mercy and blessing on the Prophet (PBUH), his family and Companions until the Day of Judgment.

The Prophet's Uniqueness in the Matter of Marriage

Second Episode

The Prophet's Uniqueness in the Matter of Marriage

Although marriage is an integral part of Allah's ordinances for his worshippers and one of the traditions of his Prophet (PBUH), the Prophet (PBUH) is unique in this matter: he married more than four wives at the same time. Allah says in the Noble Qur'an what can be translated as: "If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice." (4:3) However, the Prophet (PBUH) had eleven wives while he ordered his Companions who embraced Islam while married to more than four to choose only four and divorce the others. It is reported that the Prophet (PBUH) told a man from the tribe of Thaqeif when he embraced Islam to keep only four of his ten wives.

This uniqueness is among Allah's graces for his Prophet (PBUH). It suits his lofty status and his bodily strength that made him able to deliver the rights of his wives completely. Imam al-Bukhari narrated that the Prophet (PBUH) used to have sexual relation with his eleven wives in one day and that he had the power of thirty men in doing this.

The Prophet (PBUH) devoted this ability and these marriages in achieving lofty goals and acquiring prestigious benefits for the Muslim Ummah and humankind in general, both in this life and in the afterlife.

It is strange that most of those who argue about this issue from among Christians and Jews know for sure that the number of Prophet Muhammad' s (PBUH) wives is nothing compared to the other Prophets who came before him who used to marry in hundreds. This is a fact that is mentioned in many places in the Scriptures so far.

We should consider marriage as being a Divine order that should be followed to gain the Allah' s reward and avoid His punishment. He Who created Death and Life, that He may try which of you is best in deed: and He is the Exalted in Might, Oft-Forgiving;-" (67:2) Having more than one wife is better than what many leaders and presidents commit of homosexual acts and adultery. Legal marriage is for sure better than affairs.

Wisdom behind the Prophet's Polygyny

Third Theme
Wisdom behind the Prophet's Polygyny

In the first and second themes we have discussed Prophet's (PBUH) marriages and his uniqueness in this regard. It is time now to highlight the noble civilized values and the lofty legislative aims behind his polygyny and why he married his pure wives, may Allah be pleased with them. Then we are going to deal with the accusation of being lusty in light of these values and aims to see the difference between the lusty womaniser who is eager to get virgin beautiful girls and replace them when they become older and the creator of a civilization project who aims to make human happiness come true in both this world and afterlife. This was the person who was entitled to deliver Allah's message, elevate the human soul, and teach us everything in our life. Allah says in the Noble Qur'an what can be translated as: « He is The One Who has sent forth among the illiterate (i.e., unlettered Arabs; the common folk) a Messenger from among them, to recite His ayat (Verses, signs) to them, and to cleanse them, and to teach them the Book and (the) Wisdom, though they were earlier indeed in evident error. » (62:2) From among the women of his age he chose the ones who could understand his teachings, transfer his morals to others, help him to obey his creator and help women in their issues. There is wisdom in every marriage and an aim behind marrying each of them .

Scholar Muhammad Ali as-Sabouni divided the wisdoms and aims of the Prophet's (PBUH) polygyny into four parts: legislative, educational, social, and political. He was unprecedented in making such a division. Therefore, we will follow it and add some more examples and proofs .

First: Legislative Wisdom

Prophet Muhammad (PBUH) was sent to the people to call them for the worship of Allah, the One and Only and to order them to be just and honest in their dealings with one another. He used to deliver the message through his sayings, actions, or approval. Adoption was an old Arab custom. The Prophet (PBUH) followed suit as long as Allah did not reveal anything to him that forbids this. He adopted Zaid Ibn Harithah who preferred to stay to him and leave his family. He then was called Zaid Ibn Muhammad .

Because this custom entailed many religious and worldly blights, Allah forbade it in such a memorable way to be an example for all people. Zaid Ibn Harithah married Zainab Bint Jahsh and there were a lot of problems between them that they finally were divorced. Allah had told his Prophet (PBUH) about this before it happened and told him he would marry Zainab. Allah reminds us of the wisdom of this story in the Noble Qur'an when He says what can be translated as: "And as you (This is addressed to the prophet) have said to him on whom Allah has (graciously) favored and you have (much) favored, "Retain your spouse to yourself, and be pious to Allah, " and you were concealing within yourself what Allah would display, and being apprehensive of mankind; and Allah truly has better right for you to be apprehensive of Him. So, as soon as Zayd had accomplished what he would of her, (i.e., accomplished his purpose, and divorced her. The reference is to Zaynab) We espoused her to you so that there should not be any restriction for the believers concerning the spouses of their adopted sons, when they have accomplished what they would of them; and the Command of Allah has been performed." (33:37) This was not the Prophet's (PBUH) choice; it was rather a command from Allah .

Second: Educational Wisdom

Prophet Muhammad (PBUH) was sent to people to tell them all: men, women, and children about Islam, to teach them the rules for different types of worship and dealings. As Muslim women were always shy and as Prophet Muhammad (PBUH) had lofty morals it was required to have wives who could absorb his teachings and tell women their own rules and the duties regarding the special relation between them and their husbands and the like. Lady Aisha narrated that a woman asked the Prophet (PBUH) about the bath which is taken after finishing from the menses. The Prophet (PBUH) told her what to do and said, "Purify yourself with a piece of cloth scented with musk." The woman asked, "How shall I purify myself with it" He said, "Subhan Allah! Purify yourself (with it)." Lady Aisha pulled her to myself and said, "Rub the place soiled with blood with it ."

This was regular at the House of the Prophet (PBUH) as women used to go there to learn and ask the Prophet (PBUH) and his wives about their religion and life Lady Aisha as well used to deliver the messages about the Prophet (PBUH) to both women and men through their wives. She told women to tell their husbands to use water after they urinate because she was shy to tell them so. She saw the Prophet (PBUH) doing this.

How could any one except the wives of the Prophet (PBUH) see such things? By the way, Lady Aisha narrated many hadiths of the Prophet (PBUH). She had a photographic memory and much knowledge. After the death of the Prophet (PBUH) Abu Musa al-Ash'ari told us that in case the Companions found difficulty in understanding something they used to ask Lady Aisha who used to be of help .

Third: Political Wisdom

In all his political behaviors, Prophet Muhammad (PBUH) used to give public interest the priority and to use the best way to minimize blights. He understood that Arab community at that time was mainly tribal, that is, the tribe helps its members whether they were right or wrong and the individual followed the policy of his tribe in all cases. Therefore, he tried to benefit from the advantages of this tribal community. He ordered his Companions to help one another if they are right and if they are wrong but in a lawful way through facing the unjust and returning the rights to their owners. He also ordered them to follow the right path whether their tribes agreed or not .

In the light of this, the Prophet (PBUH) married Lady Ramlah bint Abi Sufyan when her husband embraced Christianity and died in Abyssinia . He sent to an-Najashi, the ruler of Abyssinia , to ask for her hand in marriage. She was glad and her father was proud. It is a well-known fact that Abu Sufyan was highly esteemed among his people and that relationship through marriage had many social effects among Arabs. It was a means of affinity among people, especially when the couple does their duties towards each other .

He also married Lady Juwayriah Bintul-Harith for the same reason. She was a war prisoner in the Battle of Bani Al Mustalaq, the Prophet (PBUH) wanted to give dignity to this type of women and so he made them equal with free women. Such a marriage was a clear proof about the tolerance of Islam and its call to free bondsmen and women. Muslims learned the lesson and afterwards we could see many examples of ruklers annd caliphs who married bondswomen and freed them and later these women gave birth to rulers and kingsm especially during the Abbassid period .

Another political wisdom can be discerned in the marriage of Lady Safiyah Bint-Huiayy Ibn-Akhtab. It refutes the accusation of Prophet's (PBUH) racism agauinst Jews. He married Lady Safiyah after he defeated the Jews in the Battle of Khaibar. If he had been a racist, how could he have married the daughter of one of his enemies whose husband, brother, and father died while they were fighting him .

Fourth: Social Wisdom

Abu Bakr and Omar like Prophet's (PBUH) two main ministers. He used to entrust them with doing many tasks and ask for their advice in difficult issues. He needed to visit them at many times. Marrying their daughters, Aisha and Hafsa, helped strengthening such a relationship between the Prophet (PBUH) and his ministers. In addition, marrying Lady Umm Salamah after her husband met martyrdom in the Battle of Uhud and left her four children. When the Prophet (PBUH) proposed to her she told him that she had four orphans and that she was jealous. He said that the orphans would be his children and he would ask Allah to make her get rid of jealousy. He did not care about age and succeeded to compensate the orphans .

The Honourable Civilized Principles of the Holy War (Jihad) of the Prophet PBUH

Chapter 2
The Honorable Civilized Principles of the Holy War (Jihad) of the Prophet PBUH:

The second discredit about the character and way of conduct of the Prophet PBUH was the claim that he was bloody, and unrestrained in killing people, and destroying innocent lives. This accusation falls to pieces, like the first accusation, in view of the historic facts during the life of the Prophet PBUH, his battles, and the capturing of other countries by his successors (caliphs) later on. Such accusation comes to nothing also in view of the rules of the Islamic law (the Shareea), and the restrictions and principles that such law has imposed when practicing holy war (Jihad). More details are in the following researches:

1st Research:

Legitimacy of the holy war (Jihad)(1)

The war or armed fighting is an act or measure taken by most nations of the world (if not all of them) when peaceful means and methods fail to secure what such nations aim at, or fail to prevent what such nations hope to drive away. The final judgment whether such an act is good or bad depends on whether what such nations call for is legitimate, whether their objectives are honorable, and whether their means and methods are fair. Holy war (Jihad) derives its legitimacy from the Quran, the Sunnah (what the Prophet PBUH did and said), the consensus, and sound judgment.

Some of what Allah (the Almighty) said in the Quran about the holy war (Jihad) are the following:

«Verily, Allah has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allah›s Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurat (Torah) and the Injeel (Gospel) and the Quran. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success.»(At Tauba: 111)

«And fight in the Way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors.»(Al Baqrara : 190)

«And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allah) and (all and every kind of) worship is for Allah (Alone). But if they cease, let there be no transgression except against Az-Zalimun (the polytheists, and wrong-doers, etc.)» (Al Baqara : 193)

Several sayings of the Prophet PBUH indicate that the holy war (Jihad) is legitimate.

Abu Huraira reported that the Prophet PBUH was asked what acts are most loved by Allah (the Almighty). The Prophet PBUH replied: «Firm faith in Allah, and His Messenger». «Then what?» he was asked again. His reply was: «Jihad in the way of Allah». «Then what?» he was asked once more. The Prophet PBUH replied: «Doing a blessed and accepted pilgrim (Hajj)»

Also reported by Abu Huraira that the Prophet PBUH said:

«The best who is doing good to people, is a man holding the reins of his horse (in Arabic meaning completely on alert and ready to fight) in the way of Allah, ready to fly on its back whenever he hears any scared call for help, craving after being killed (in the way of Allah), and to the place where death is most likely.»

Those texts together give the same indication that the holy war (Jihad) is legitimate and right. Interpreters and scholars of the sayings of the Prophet PBUH, after making a consensus about the legitimacy the holy war (Jihad), they differed over whether this is a collective duty that must by done by each and every Muslim, or if some Muslims do it, other Muslims are absolved of doing it. This can be discussed in detail elsewhere.

Among what has been said about the holy war (Jihad) as an example of sound judgment were the words of the late Mr. Mustafa Al-Sibayee (May Allah have Mercy on him) in his lecture about «What regulates peace and war in Islam». He said:

«As regards the regulation of peace and war in Islam, there is no doubt that it is based on the view held by every other realistic law (or system), admitting the idea of war, and that some people cannot get deterred by reasoning or by law from being aggressive and tyrannous. Also some nations may get tempted by their own strength, and by the weakness of their neighbours, to launch aggression and rule them as colonies. Needless to say that it is good to legalize the use of force in such cases.»

So, Islam was not the first to legalize war. In that, it was preceded and followed by other religions, and nations. What gives Islam an advantage over others in that connection is its right guidance when fighting, and its continued willingness to keep its honest objectives, fair means, and the legitimacy of its slogans.

Fight Legislation Stages

The Second Research

Fight Legislation Stages:

Islam is not a message enforcing people to accept it or believe in; it is rather a self-power propagation relying upon clear-cut facts and supreme instructions. Allah the Almighty said: {There is no compulsion in the religion; right-mindedness has already been evidently (distinct) from misguidance. So whoever disbelieves in the Taghût (i.e. false gods, idols, devils and seducers) and believes in Allah, then he has already upheld fast the most binding Grip, with no disjunction (ever); and Allah is Ever-Hearing, Ever-Knowing.} (Al-Baqara: 256). However, the old customs and traditions in addition to the fancies of people are the main obstacles which prevent people from accepting the right and rejecting the false. Not only this, the boasting of certain haughty persons who enslave people may lead them to announce the war against the people who are propagating the right and defending it, and will also incite people to fight them by all ways. Therefore, due to this war against the people who propagate the right, it is not reasonable that the propagators remain like bystanders, do not face the tyrants or fight the enemies.

Accordingly, Allah the Almighty has legislated fighting on four stages:

The First Stage: Preventing Muslims from Fighting:

This stage continued as long as the stay of the Prophet, peace be upon him, in Makka for thirteen years suffering from injustice, persecution, restriction and boycott. The companions was approaching the Prophet – peace be upon him – to take his permission for fighting the injustice but he was preventing them and telling them to be patient in order to complete the stages of the right faith education which is compulsory on those who will be the pioneers of the Islamic propagation. In this regard, the companion Khabbab bin Al-Arat – May Allah be pleased with him - one of the first people who embraced Islam and suffered from the bitterness of this stage, narrated the following being an eyewitness. He said: (We have complained to the Prophet – peace be upon him – while he was sitting beside the Kaba and said: O Prophet of Allah, support us,

supplicate to Allah The Almighty to help us? The Prophet – peace be upon him – replied: ((In the previous eras, the tyrants was bringing the faithful man, digging a pit in the ground, putting him inside, then they saw him by the saw into two halves in order to change his belief but he remains determined, firmed and insisting on his faith. They were tearing his flesh into pieces but he remains firmed and insisting on his faith.

I swear by Allah The Almighty that Allah will perfect this religion to the degree that the passenger will walk from Sana›a to Hadramount fearing nothing except Allah The Almighty and the wolf from eating his sheep but you are anticipating matters)) (1). Even the Prophet – peace be upon him – was not spared the harm and torture of his people. He was suffering with his companions alike but Allah The Almighty did not permit Prophet – peace be upon him – and his companions to fight even for the purpose of defending themselves.

The Second Stage: The Permission to Fight

This stage commenced after Hijra (immigration) to Medina. The Muslims in this stage were allowed to fight for the purpose of defending themselves from injustice, increasing their number and obtain enough weapons. Allah The Almighty said: {To those against whom war is made, permission is given (to fight), because they are wronged;- and verily, Allah is most powerful for their aid;-} (Hajj: 39). The heads of disbelievers in Quraish were still wishing to undermine the Islamic propagation. Dr. Mahdi Risquallah Ahmad said in this regard: (When Allah The Almighty permitted his Prophet and the believers to fight, the started building their force in order to defend themselves from Quraish and their supporters. The tribe of Quraish wanted to show the Muslims that it has a support in the Madina; therefore, the Muslims wanted to show Quraish that the Muslims are not weak as Quraish is thinking and that they are able to defeat Quriash and break its legal and economic boycott and recover their usurped rights) (1).

Moreover, the purpose of allowing Muslims to fight in this stage was to put an end to the hypocrites in the Medina who were headed by Abdullah bin Ubai; the person who was looking for domination. In this stage, the battle of Bader and Uhud took place and were preceded with military maneuvers in the form of brigades.

The Third Stage: Permitting Muslims to Fight Who Fight them

Allah The Almighty in this stage revealed this verse: {And fight in the way of Allah the ones who fight you, but do not transgress; surely Allah does not love the transgressors.} (Baqara: 190). It was the right stage to achieve the progress and prosperity of the Islamic Nation, develop the same and form its organized and trained army, especially after the battle of Badr & Uhud.

The Fourth Stage: The Order to Fight All Disbelievers

In this stage, Allah The Almighty has revealed this verse: {fight the Pagans all together as they fight you all together. But know that Allah is with those who restrain themselves} (At-Tawba: 36). The order of fighting all disbelievers has came as a response to the International aspect of the Islamic Propagation then, and to the kings who heard about the Islamic Propagation and insisted on standing against its noble aims like freeing the nations from injustice and persecution (1).

It is worth mentioning here that these stages did not supersede each other because each stage has its own conditions, circumstances and justifications concerning the power and weakness, the change of the position of the enemy in war and peace, the kind of disbelievers and the other things to be detailed in another place. Mustafa As-Siba›i, May Allah has mercy on his soul, said: (The history of the Prophet – peace be upon him – in the wars is the most clear-cut proof for the noble aim behind the wars and battles of the Prophet who did not announce the war except after the torture and persecution faced by them, and after exiling them from their homelands; therefore, the battle of Bader and the following ones came for the purpose of achieving the religious liberty and attaining the security & stability in the Arabian Peninsula. This sought peace was violated by the Arab pagans who changed the lands of Makka into fields for slaughtering the believers, torturing them, exiling them from their land and confiscating their properties). (1)

The Manners of the Prophet In Fighting Enemies

The Third Research:

The Manners of the Prophet in Fighting Enemies:

The world did not know a president or conqueror more merciful than Prophet Muhammad – peace be upon him – in dealing with his enemies and captives. This big headline may look too exaggerated, but mentioning some evidences and examples will sure prove the truth. In this part, we will deal with the manners of the Prophet – peace be upon him – before, during and after fighting in order to extract the best moral lessons, the human principles and the cultural values.

First: his Manners Before Fighting

The Prophet – peace be upon him – was not hostile or aggressive in dealing with his opponents. He was distinguishing between the covenanters, the warriors and non-Muslims under the ruling of Islam. He did not violate the treaties or act treacherously toward his enemies; contrary, he was dealing with each of them according to the peace & war relations. Ibn Al-Qayyem has summarized the fighting manners of the Prophet – peace be upon him – in his book «Zad Al-Ma›ad» by saying: (After Allah The Almighty has ordered Muslims to fight the disbelievers, the Prophet has classified the disbelievers into three categories; covenanters, warmongers and Non-Muslims under the Islamic Rule. He instructed to honor the treaties which were entered with the covenanters as long as they are honoring their promises but if he fears that they will violate the treaties, he will terminate the treaties and will not fight them except after notifying them duly about the termination of the treaty. Allah the Almighty has ordered the Prophet – peace be upon him – to fight any party who violates the treaties and promises. After the revelation of the verses of «Bara›a» which demonstrated the methods of dealing with such categories, the Prophet – peace be upon him – was ordered to fight the enemies from the Jews & Christians until they pay tributes or embrace Islam and was ordered also to fight the disbelievers; therefore, the Prophet – peace be upon him – has fought the disbelievers by sword and fought the hypocrite by proof and evidence.

These are the rules which were organizing his relations with his opponents; the peace loving or warmongers. Peace was exchanged under certain conditions and war was preceded with objective premises aiming at attaining peace such as the propagation for embracing Islam by own will or paying the tribute to the Islamic State; otherwise, if they insisted on war, continued their stubbornness and fought the Islamic propagation they will find what they want.

Second: his Manners during the Fight

Although fighting is a process wherein the people are killed or injured, the Prophet – peace be upon him – has legislated to his people supreme morals and principles governing the manners of the Muslim fighter and imposing severe punishments on the violators in the current life and the hereafter. Accordingly, the holy fighting should not be used except under the permissible means and the fair methods. Safwan Bin Assal – May Allah be pleased with him – said: (The Prophet – peace be upon him has sent me with a brigade and said: Start Fight in the name of Allah The Almighty and don›t exceed the proper bounds and don›t be treacherous…)) (1)?

Yahia Bin Saeed said: Abu Bakr – May Allah be pleased with him – has sent the armies to Al-Sham and told Yazid Bin Abi Sufian the following: (I have ten commandments to you: Don›t destroy inhabited places, don›t kill sheep or camels except for eating, don›t sink palms or burn it, don›t exaggerate, don›t be coward, don›t kill children, women, or old people, don›t cut fruitful trees) (2).

In another narration he said: (You will pass by people who dedicated their time for hermitages, don›t bother them). These texts and the other Islamic military rules established by the Prophet comprised the moral principles of war, such as:

1. Dedication and neutrality concerning the actual objectives of the war and leave any thing related to the hatred, treachery, revenge or retaliation.

2- Keep the environment and avoid spoiling the land such as burning trees and killing the animals except when necessary.

3- Not confronting the non-warriors such as the women, children and the old people.

4- Religious forgiveness, respecting the sacred places of the others, not killing the priests or ministers unless they fight Muslims or support fighting the Muslims and avoid their churches and worship places.

Those who accuse the Prophet – peace be upon him – and his followers of being bloodthirsty or barbaric are ignorant about these manners and morals and do not care about it in their wars (There are several laws which tell people the most faithful, dutiful and kind teachings & instructions but when the matter came to the actual manners they forget such teachings & instructions and turn into the hatred, severity and mocking the rights of people, blood shedding and making the wars. One of the best examples on this fact is the clear-cut contradiction between the French Wealth Principles and the actions of the French people in the countries which are under their control such as the Arabic North African Countries which suffered and still suffering from all kinds of injustice, persecution and humiliation. The same is also applicable on the large countries which declared the legislation of human rights while they were the first who ignored human rights and breached the dignity and liberty of the people on their land and wealth) (1)

Not only this, the large countries have ignited wars and committed genocides against their opponents under the pretext of fighting terrorism, liberating people, achieve democracy and the other alleged principles while they do not have mercy on the children, old people or woman. Just see the prisons of Gwantanamo or Abu Ghraib and the other horrible examples of their manners and morals.

Third: his Manners After Fighting

When the battle has come to an end and the victorious party appears, if the Muslims were the victorious party and the enemy fell under the control of the Muslim and their states defeated by armies of Islam the Prophet – peace be upon him – applied the just & fair rules of Islam on the captives by considering the welfare of the Muslims, the dignity of man and the security aspect of the captives toward Muslims.

The jurists of the Prophet›s life have demonstrated the manners of the Prophet

– peace be upon him – and the rules of Islam after the fight. They said: (As for the defeated party, we respect their believes, lives, money and temples and they will be under the protection of the state and shall have the rights of the citizens.

They will not be obliged to do any thing except keeping loyalty toward the country and pay a simple amount called the tributes which were imposed on the defeated nations by the victorious nations before and after Islam.

Several countries in our era are imposing tributes on their citizens as a personal tax on people …) (1).

Ibn Al-Qayyem Al-Jawziah has summarized the manners of the Prophet – peace be upon him – toward the captives by saying: (He was freeing some captives, kill others, take ransom for some of them, exchange them with the Muslim captives and all of this according to the Muslims› welfare. The Prophet – peace be upon him – has taken ransom for the captives of Bader Battle and said: If Al-Mute›m Bin Adai was alive and negotiated with me about those captives I will sure leave them to him. On the Treaty of Hudaibiah, more than eighty armed people attacked the Prophet – peace be upon him – suddenly, but the Prophet – peace by upon him – defeated them and took them as captives and then released them. He has captured Thumama Bin Athal, the Head of Bani Hanifa tribe, then released him. Seeing the mercy & forgiveness of the Prophet – peace be upon him, Thumama has embraced Islam.

The treatment and the dealings of the Prophet – peace be upon him – during his battles were conforming to the statements of the scholars and here are some of his wise stands toward the captives:

Captives of Bader Battle: they were seventy captives. The Prophet – peace be upon him – consulted Abu Baker and Omar – May Allah be pleased with them – about the captives, but each of them has different opinion. Abu Baker›s opinion was to take ransom due to their kinship so that they may embrace Islam while Omar›s opinion was to kill them because of their previous torture & persecution to the Muslims. The Prophet – peace be upon him – adopted the opinion of Abu Baker. Then Allah The Almighty has revealed this verse supporting the opinion of Omar: {In no way can any Prophet have captives until he has subjugated (the enemy) in the earth; you (i.e., the believers) are willing to have the (chance) advantages of the present (life), (Literally: the lowly “life”, i.e., the life of this world) and Allah wills the Hereafter; and Allah is Ever-Mighty, Ever-Wise} (Al Anfal: 67).

The ransom started from four hundred Dirham and reached four thousand Dirham. (1). The Prophet – peace be upon him – has took the ransom from Al-Mutaleb Bin Hantab, Saifi Bin Abi Rifaa and Abu Iza Al-Jamahi in addition to Abi Al-As provided that the later should release Zainab and let her immigrate to the Medina. - The Captives of Bani Al-Mustalek Battle: The Muslims in this battle has captured women and children, among them was Juwairiah Bint Al Hareth,

the Head of Bani Al-Mustalek. She was the share of Thabit Bin Qais Bin Shamas who entered an agreement with her against a certain sum of money. The Prophet – peace be upon him – has paid for her and married her. Seeing that, the Muslims said: the relatives of the Prophet›s wife are arrested by us?? Then they released the captives of Bani Al Mustalek who have all entered Islam (3).

- His Ruling on Bani Quraidha: Bani Quraida was in alliance with the parties who formed a union in order to invade the Prophet – peace be upon him – although they were in treaty with the Prophet – peace be upon him. After the battle of Al-Ahzab directly, the Prophet – peace be upon him – invaded and blockaded them for twenty five days. When the blockade became very severe and they felt the pain of the plight, they were told to submit to the ruling of the Prophet – peace be upon him. They have then consulted Abu Lubaba Bin Abdul Munther but he told them it is only the death; hearing that, they said we will submit to the ruling of Sa›ad Bin Mu›ath. The Prophet – peace be upon him – agreed, and Sa›ad was called and brought on a donkey. When he reached, they began asking him for sympathy and to alleviate their punishment. Sa›ad has applied on them the judgment of Allah The Almighty which is: The men to be killed, the women and children to be taken as captives and the money to be distributed. This judgment was fair and just because in addition to their betrayal, Bani Quraida have collected one thousand and five hundred swords, two thousand spears, three hundred armors, and five hundred shields to fight Muslims but the Muslims have taken the same after they have conquered their dwelling.

- The Stand of the Prophet in the Day of Makka Conquest: When the Prophet – peace be upon him – conquered Makka, controlled it and commanded the heads of Makka who have tortured him and his companions the Prophet – peace be upon him – gave them the full security and stability on their properties and bloods except certain group of them who have committed crimes against the Muslims such as: Abdul Ozza Bin Khatal, Abdullah Bin Saad Ibn Abi Sarah,

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As for Abi Sarah, Othman Bin Affan has brought him to the Prophet – peace be upon him – and pleaded for him; therefore, the prophet forgave him as he has embraced Islam before and immigrated but then converted again to polytheism and went back to Makka. As for Ikrema Bin Abi Jahl, he escaped away to Yemen but his wife requested protection from the Prophet – peace be upon him – and the Prophet gave him the protection; therefore, she followed him and he returned back with her and embraced Islam. As for Bin Khatl, he was clinging to the curtains of the Kabba, then a man came to the Prophet – peace be upon him – and told him about that. The prophet said: «Kill him»; therefore, he killed him. As for Maqis Bin Sababa, he was killed by Numaila Bin Abdullah. Maqais was a Muslim but he killed a man from the people of the Medina, converted to polytheism and supported the polytheists. As for Al-Hareth, he has harmed the Prophet – peace be upon him – very much; therefore, Ali – May Allah be pleased with him – has killed him.

As for Habar Bin Al-Aswad who has harmed Zainab, the daughter of the Prophet – peace be upon him – when she immigrated and made her fell on the rock and caused her abortion, he escaped a way to Hibar at the day of Makka Conquest then embraced Islam. As for the two female signers, one of them was killed and the other was protected. Sara also was protected then she embraced Islam (1). Thereafter, the Prophet – peace be upon him – has gathered the people of Makka and told them: (Non has the right to be worshipped except Allah The Almighty alone, Who has honored His promises, supported his Prophet and defeated the Al-Ahzab (the conspiring polytheists parties). Any exploit, blood or claimed money is under my feet except the custody of the Kaba and supplying water to the pilgrims. The one who is killed by mistake by lash or stick is subject to a blood money of One Hundred camels, forty of which are pregnant.
O people of Quraish, Allah The Almighty has liberated you from the zeal and the glorification of your fathers before Islam. All people came from Adam and Adam was created out of soil, then the Prophet – peace be upon him recited this verse {O mankind! We created you from a single (pair) of a male and a female,

and made you into nations and tribes, that ye may know each other (not that ye may despise (each other).

Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you} (Al-Hujurat: 13) then he said: ((O people of Quraish, what do you think I›ll do with you?)) the replied: Sure forgiveness, you are the dear brother and nephew. He said: (go! You are free)) (1)

No doubt, if the Prophet – peace be upon him – has killed them he will not be unjust with them because they have tortured him and his companions, killed several of them, took their money, exiled them from their houses, fought them for their religion, supported their enemies and satirized them by their poets!! See his mercy in dealing with his people, his enemies and his opponents.

Submission to Allah and Thanking Him after Victory & Stability

The kings of the earth and the masters of the world, when they achieved victory in their wars, used to take proud in such victories, recite the speeches, say the poems, talk about their achievements via all media means out of their joy and they forgot that the victory is one of the blessings of Allah and that He is alone the One who grants victory. But the Prophet – peace be upon him – has invented unprecedented manner for the conquerors and invaders by submission to Allah The Almighty and thanking Him for the blessing of victory. The Prophet – peace be upon him – has entered Makka lowering his head and submitting to Allah The Almighty after wining the blessings of Allah by conquering Makka and remained lowering his head until he felt that his beard will touch his saddle … (1).

Sheikh Safurahman Al-Mubarakfori said: (The Prophet – Peace be upon him – then entered the house of Umm Hane› Bint Abi Taleb, made a shower and prayed eight Rak›as (prayers) in her house at the time of the morning. People thought that this is the prayer of Dhuha which is not like this but it is the prayer of conquest …)(2).

All of this was to comply with the order of Allah The Almighty mentioned in the Surah of An-Nasr which stated: {When comes the victory of Allah, and the Conquest, And you see mankind entering the Religion of Allah in troops, So extol with the praise of your Lord, and ask Him forgiveness; surely He has (always) been Superbly Relenting}

Chapter Three
Loftiest Values of Prophet Muhammad's Attributes

Having dealt with the noble civilized values of Prophet Muhammad' s (PBUH) polygyny and jihad(1) in the cause of Allah(2), we are going to touch upon some of his noble attributes in order to highlight the uniqueness of both his morals and physique. Although we cannot embrace all the aspects in this regard, we will mention some of the testaments of those who dealt with him (PBUH) and who were more than ready to die to protect him (PBUH).

First Aspect
Smart and Well-Groomed

The believers and unbelievers who saw Prophet Muhammad (PBUH) were unanimous agreed that he had the best attributes and that he (PBUH) was unique and approached the level of human perfection.

Ali ibn Abi Talib's (may Allah be pleased with him) description of Allah's Prophet – peace and blessings be upon him -

"The Prophet was neither too tall nor too short, his hands and feet were slender, his head and bones were big, he had long hair line from his chest to his navel, he moved as if descending a slope. I have never seen before or after him anyone similar to him."(4)

Umm Ma'bad's description of Allah's Prophet – Peace and blessings be upon him

Umm Mabad Al-Khuzaiyyah was the best one ever to describe the Allah's Prophet . She described him to her husband: "He is bright, he has a good face, well-behaved, he is not defective with a large abdomen or a small head, he is a handsome man, the pupils of his eyes are very black, the hair of his eyelids is very long, there is Sahal in his voice (i.e. mild hoarseness), his neck is brilliant, there is Kathatha in his beard (i.e. much hair), he is black-eyed, his eyebrows are bent and very close to each other, his hair is very black, he is dignified when he is silent and he is splendid when he talks.

He is most beautiful and graceful one from a distance and the best one when he is near, he is fluent, his speech looks like pearls, he has a medium height, he becomes the brightest and the most supreme one when he is between two persons, he always has companions who listen to him when he talks and obeys his orders when he asks them to do something, his companions accompany and serve him, he is not frowning, he does not talk in vain." (5)

Comparison between both Descriptions

Although both descriptions tried to provide the most exact image of the Prophet (PBUH) they have some differences due to the difference of purpose and contexts:

Umm Ma'bad's description has nothing to do with any religious belief in the Prophet (PBUH). Therefore it cannot be dubbed as exaggerated. The resemblance of her description to that of Ali (RA) renders the latter's description unexaggerated.

Despite the idiosyncratic preferences of men and women in determining the criteria of smartness and tidiness, neither Umm Ma'bad nor Ali mentioned a demerit in the Prophet (PBUH).

Umm Ma'bad's description was during the Prophet's (PBUH) escape from Makkah. He was afraid and apprehensive, hungry and thirsty; he was fifty-three years old at that time. However, her description does not differ from Ali's who knew him while he (PBUH) was still young. This testifies to the consistence of the Prophet's (PBUH) condition during all his life.

The Prophet (PBUH) was always well-groomed and smart without exaggeration or asceticism. He always opted for the golden mean.

Taking care of his hair care of his hair:

Lady A'isha (may Allah be pleased with her) used to comb his (PBUH) hair while she was in her menses. She also tells us that the Prophet (PBUH) used to like to start from the right side on wearing shoes, combing his hair and cleaning or washing himself and on doing anything else. He was smart both within and without.

Description of his clothes of his clothes:

Lady Umm-Salamah (may Allah be pleased with her) tells us that the best clothe for the Prophet (PBUH) was the shirt. Anas ibn Malik (may Allah be pleased with him) tells us that the Prophet (PBUH) used to wear habrah(6). Abu Juhaifah saw the Prophet (PBUH) in a red garment and his legs were bright. The Prophet (PBUH) recommended his Companions to wear white clothes and shroud the dead in them.

Type of his shoes and slippers:

The Prophet (PBUH) used different types of khuffs(7). Ibn ‘Abbas tells us that an-Najashi sent two pairs of simple black leather socks to the Prophet (PBUH). The Prophet (PBUH) wore them then did ablution.

Type of his ring: Ibn ‘Omar (may Allah be pleased with him) tells us that the Prophet (PBUH) got a silver ring and stamped on it the expression “Muhammad, Prophet of Allah”.

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1 Jihad: Any earnest striving in the way of Allah, involving personal, physical, intellectual or military effort, for righteousness and against wrong-doing. “Lesser Jihad”: fighting to protect Islam from attack or oppression. In such fighting, no woman, child or innocent civilian is to be harmed, and no tree is to be cut down. “Greater Jihad”: internal struggle for the soul (nafs) against evil, e.g. to overcome the temptation to sleep when it is time to pray the morning prayer is a greater jihad. Although jihad comprises lesser and greater jihad, the term mujahideen often refers to those of lesser jihad.
2 The word Allah is the Arabic term for God. Although the use of the word «Allah» is most often associated with Islam, it is not used exclusively by Muslims; Arab Christians and Arabic-speaking Jews also use it to refer to the One God. The Arabic word expresses the unique characteristics of the One God more precisely than the English term. Whereas the word «Allah» has no plural form in Arabic, the English form does. Allah is the God worshipped by all Prophets, from Adam to Noah, Abraham, Moses, Jesus and Muhammad.

4 At-Tirmithi, Muhammdan Attributes (4). Sahih as per Al-Albani in Compendium of Muhammdan Attributes (p. 15).

5 Sahih. Reported by At-Tabarani in Al Mujam Al Kabir (3524), Al Hakim in Al Mustadark (4243), Al Baihaqi in Prophethood Proofs, and Ibn Amro As-Shaibani in Al Ahad wa Al Mathani (3083). Az-Zahibi in The Brief dubbed it as Sahih.

6 Wrapping garment.

7 Leather Socks

The Prophet›s High Morals

The 2ed Research

Allah (THE ALMIGHTY) had granted his Messenger (PBUH) both the beauty of appearance and the beauty of the morals. Whoever meets him can't help but love him and whoever associates himself with him can't help but feel intimate. He was honored by Allah (THE ALMIGHTY) when He praised the beauty of his morals in the holy Quran saying "And surely you are indeed of a magnificent character" (Al-Qalam: 4). His noble companions had discussed his benevolent character and his great traits, so let's listen to what they said about him.

1)His Generosity: he reached the ultimate in generosity which made the Arabs forget Hatem At-Taei who was before the ideal model of generosity. Jabir Ibn Abdullah narrated "No one had ever asked Allah's Messenger (PBUH) anything unless he gave it to him. Once a man came asking him for charity. Allah's Messenger (PBUH) gave him a flock of sheep filling the area between two mountains. The man then returned to his folk saying: Oh my people embrace Islam for Muhammad (PBUH) gives like someone who isn›t afraid of poverty".

2) His Patience: He had unrivaled patience. Once a Bedouin caught hold of him and gave his cloak a violent tug leaving a mark on his neck. Then, the Bedouin said to him "load these two camels of mine, for you don't give me anything from your property or from your father's property. Allah's Messenger (PBUH) was patient with him saying: the property is that of Allah (THE ALMIGHTY) and I am his slave I will ask you to pay me back for what you did to me on Judgment Day. The Bedouin said: No. Allah's Messenger (PBUH) said: Why?? The Bedouin replied: because you don't return the bad deed for a bad deed. Allah's Messenger (PBUH) smiled and ordered to load the Bedouin›s two camels, one with barley and the other with dates".

3) His Shyness: which never stood between him and what's right. Abu Saeid Al-Khudri narrated "the Prophet (PBUH) was more shy than a virgin in her separate room. And if he saw a thing which he disliked, we would recognize that in his face.

4)His Humor: which was so decent in a manner that doesn't affect his solemnity. Nu'man ibn Bashir narrated "When Abu Bakr (Aisha›s father) asked the permission of Allah's Messenger (PBUH) to come in, he heard Aisha speaking in a loud voice. So when he entered, he caught hold of her in order to slap her, and said: Do I see you raising your voice to the Apostle of Allah? Allah's Messenger (PBUH) prevented Abu Bakr and so he went out angry. Allah's Messenger (PBUH) said when Abu Bakr went out: You see I rescued you from the man. Abu Bakr waited for some days, then asked permission of Allah's Messenger (PBUH) to enter, and found that they had made peace with each other. He said to them: Bring me into your peace as you brought me into your war. Allah's Messenger (PBUH) said: We have done so: we have done so".

5) His Loyalty: which doesn't differentiate between the living and the dead. Anas Ibn Malik narrated that when Allah's Messenger (PBUH) was brought a gift to his wives he would say "take one to the house of so-and-so for she was a friend of Khadija (the Prophet›s 1st dead wife) and she loved her".

The Best Civilized Principles and the Noblest Human Feelings

Conclusion:

After such a quick journey through the biography of the Prophet (PBUH) through which we have reviewed some of the aspects of his perfection and the signs of his beauty, such aspects and signs which hold evidence that the most magnificent values of civilization and the noblest of human feelings are clearly manifested in the biography of our noble Prophet (PBUH). Such conclusions were proven by both the facts of history and the rulings of the Shariah. We have chosen to deal with such a small portion of his biography which is related to his marriage, Jihad and merits because such points were a cause of suspicion around his noble character. Otherwise, the rest of the sides of his life are as important.

This is a summary of the results that I have reached to, I put it down asking for Allah's satisfaction and for history's record, asking Allah the Almighty to guide the humanity which is lost in the darkness of atheism, polytheism, oppression, terrorism and decadence to the lights of belief, monotheism, security, happiness, goodness and rationality.

1)The Muslims believe that Muhammad (PBUH) is Allah's Messenger and the last sent Prophet and that he is a human just like them. However, he is the most perfect in creation and character and that he has the highest stature with Allah the Almighty .
2)The performance of Allah's Messenger (PBUH) of his necessary human functions like eating, drinking and marriage isn›t but a proof of his complete humanity which is neither a flaw nor does it degrade his high stature with Allah the Almighty .

3)The pure biography of Allah's Messenger (PBUH) is considered a school for all humanity from which all people of any kind and race and of any level of the society can reproduce what guides them to success in their endeavors.

4)The true reason for the polygyny of Allah's Messenger (PBUH) are based on great intentions and sublime purposes which are represented in what we mentioned earlier in the decrees of the Shariah, the educational, social and political rulings.

5)The purpose of the Jihad of Allah's Messenger (PBUH) was to uphold the word of Allah the Almighty and spreading his religion and liberating the peoples of the earth from oppression and persecution.

6)Because of the nobleness of his aims and the sublimity of his purposes in Jihad he had never used any unjust (unclean) means in his fights with his enemies and foes.

7)His mercy was encompassing of all: the honest, the dissolute, the believer, the atheist, the little and the elder. It even encompassed all creatures, stones, trees and animals.

8)Allah's Messenger (PBUH) was respectful of the sacred places of the others and caring for the treaties drawn between him and the others. He had never violated any of such treaties unless with people who had themselves breached the sanctities of Allah the Almighty and his Messenger (PBUH), or with people who have no respect for neither consanguinity nor treaty towards a believer, or with people who wanted to betray him.

9)Allah the Almighty had granted his Messenger (PBUH) the beauty of the appearance and the character to make people love him and to make them find intimacy in dealing with him alive and in dealing with the biography later.

10)In addition to all this, he was modest through all his conditions and practical in all his matters. He never faked any of his sayings or actions, on the contrary he was natural in all his traits and merits peace be upon him.


رسول الله
صلى الله عليه وسلم
ورفعنا لك ذكرك