

Moral Governance of Prophet Muhammad Part 3: Peace & War, Judiciary & Politics



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This part of the series of articles studies his peace- making strategies as well as managing war and dealing with opposition within and outside Medina, such as the Prophet's emphasis on use of consultation, as well as leniency and kindness towards war captives. His judicial and political approaches are also taken into account.

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Abstract

Prophet Muhammad was sent to perfect people's ethics and to establish a community based on moral principles. In the administration he formed, he encouraged public participation, and eradicated idol worship in Mecca by replacing it through constructing places of worship for Muslims. The Prophet also established a comprehensive system of laws in which the duties of each person was taken into consideration to form an independent and unified nation. According to these guidelines, the Prophet succeeded in creating a system grounded on perfect principles in which all believers have equal rights rather than abiding by rules based on tribe, gender, race, or social class.

In the previous part, Prophet Muhammad's ethical management of the economy in the Islamic state was described. This part studies his peace-making strategies as well as managing war and dealing with opposition within and outside Medina, such as the Prophet's emphasis on use of consultation, as well as leniency and kindness towards war captives. His judicial and political approaches are also taken into account.

Ethical Management of Peace and War

God describes the conduct and kindness of the Prophet in the Holy Qur'an:

There has certainly come to you a messenger from among yourselves. Grievous to him is your distress; he is full of concern for you, and most kind and merciful to the faithful. (9: 128)

The aims of the Prophet's peace-making and warfare were done for the people's peace and comfort. Naturally, pacifism was the Prophet's favourite policy because it brings about security, and as a result, people can achieve their personal and social goals and pursue their material and spiritual aims.

a) Managing peace

The Prophet made massive efforts to establish peace and security. By announcing Medina to be a divine and secure sanctuary, the Prophet established a legal boundary for it so that it is safe from invasion and conflict. As soon as he entered Medina, the Prophet managed to sign a peace treaty with all the pagan tribes around the city. As Safwan ibn Umayyah explained to his pagan Qurayshite friends, "Muhammad has blocked the coastal route to Damascus (Shaam) and made a treaty with all tribes in this route so that we are not able to trade from here."¹

Some delegations from Najran, Thaqif, and other regions were coming to the Prophet to negotiate from regions such as Najran and Thaqi. The Prophet himself sent agents to different areas to make peace with all tribes. His insistence on peace was such that when Imam Ali was sent to Yemen, he advised, "When you reach there, do not initiate war; if they began the war and one or two of you were killed, do not wage a war. Act leniently with them and forgive them."²

At the peak of his power, the Prophet wrote letters to various tribes granting them autonomy, provided that they would pray and give Zakat and make roads safe. According to these treaties, if these tribes were attacked, Muslims must defend them against the enemy, and if the Muslims needed their help, they must assist them.³

Those whom the Prophet sent as envoys spoke the language of those people.⁴ Zayd ibn Thabit Ansari, who was eleven years old when the Holy Prophet entered Medina, said, "The Prophet told me to learn Hebraic or Syriac writing and I learned it within seven nights so that I could read the Jews' letters for him."⁵

In battles, the Prophet tried not to initiate the battle, and if invaders offered peace, he would welcome it.⁶

He was not also willing to fight even against the most aggressive enemies such as the Quraysh. For this reason, he praised 'Utbah ibn Rabi'ah and Hakim ibn Hizam because they did not seek to fight and invade the Muslims.⁷

The Prophet propagated Islam through dialogue and instruction, but his enemies did stubbornly resist and resorted to violence. Although the Prophet prepared to defend the Ummah against enemy, he also tried to ally himself with various tribes to prevent their attacks on – and union with the enemy. When Abu Jahl had taken up the position to fight against the Muslims along with Quraysh army in the battle of Badr, the Prophet despatched 'Umar ibn al-Khattab to Abu Jahl and told him to tell them to return, since the Prophet is not willing to fight him.⁸

Those who initiated the battles of Uhud and Khandaq were also polytheists, and the Prophet only defended himself and the Muslims. He lived with the Jews in peace as long as they agreed not to be a military threat or plot militarily. As soon as he felt the weakness of the Qurayshite polytheists, he went to Mecca for pilgrimage (hajj) unarmed.

In this event, Badil ibn Warqa' came to the Prophet and said, "We have come from your relatives, Ka'b ibn Lu'ayy and 'Amir ibn Lu'ayy. The Quraysh have brought a mob along with their allies and their families who are all armed and have taken an oath that won't allow you to enter the Ka'ba unless you kill all of them." The Prophet said, "We have come not to fight, but for circumambulation of Kaaba, we will fight anyone who attempts to prevent us."⁹ He made peace with the Meccans during this journey and treated them with tolerance. This was portrayed in writing a peace treaty where he accepted "Bismik Allahumma" to be written instead of 'Allah' and 'Muhammad ibn A. b. Allah' instead of 'Messenger of Allah'.

b) Managing war

The newly established government of Medina had potential and dangerous enemies who prevented Muslims from a peaceful life; they constantly engaged in plotting against Medina. The enemies of the Muslim authority were both external and internal:

Enemies outside Medina

The Qurayshite pagans and their allied tribes were the chief enemies of the Muslims. Primitive barbarian and savage tribes of the Arab polytheists took any opportunity to attack and plunder Medina.

The Jews of Yathrib were among the Muslims' potential enemies who lived around and out of Medina. They bore enmity and grudge against the Muslims, while the Christians displayed friendliness towards the Muslims, as the Qur'an stated:

You find Jews and pagans among the worst of the enemies of the believers. (Of the non-

believers) nearest to them (the believers) in affection you find those who say, "We are Christians," for among them are the priests and monks who are not proud. (5:82)

Enemies within Medina

Most of the people of Medina had completely embraced Islam, although some became mere Muslims by name because they could not confront the majority of the people. The Qur'an labels them as 'hypocrites' as they constantly harmed the Muslims through their acts of sabotage.¹⁰

While the Prophet was peace-loving, he did not forgive those who violated the Muslims' lives and property. He confronted them as he considered their acts deserving of severe punishment. Usually, when he heard a clan or tribe intend to attack Medina, he quickly prepared himself for defense.

In a world where the law does not rule, if you do not have power, you will be swallowed by the powerful. The Quraysh and other Arab tribes were very likely to attack Medina. For this reason, the Prophet dispatched the Emigrants (Muhajirin) on various military missions to reveal his power so that nobody dared to invade the Muslims:

Mobilize your (defensive) force as much as you can to frighten the enemies of God and your own enemies. This also will frighten those who are behind them whom you do not know but God knows well. Whatever you spend for the cause of God, He will give you sufficient recompense with due justice. (8:60)

Military missions were carrying out to familiarize themselves with the region, to conclude treaties with tribes around Medina, and to intimidate the enemy. In addition to preventing the enemy's invasion of Medina and securing the city, the missions created convenient jobs suitable to the mind-set of the Emigrants (Muhajirun).

Waqidi writes, "Before the battle of Badr, the Prophet did not dispatch any of the Helpers (Ansaar) for war."¹¹

After the Prophet arrived, coinciding with the revelation of the verses of jihad, no military move was made by Muslims for one year. During the ten years that the Prophet lived in Medina, 74 military combats took place which were initiated by the pagans. The Prophet was present in 27 of the battles and he personally fought in nine of them. In the other 47 battles, the Prophet sent other the troops under commandment of another person.¹²

The pagans were extremely hostile to the Muslims; one battle was imposed on them within every 50 days. Naturally, the Prophet spent most of his social life in Medina in the battles, and war is the most challenging scenario for observing human ethics because of its special requirements and conditions, although the Prophet represented the highest level of ethical management of war in this scene.

The Prophet also disliked compelling someone to do something; instead, he delegated those who

volunteered. In the Battle of Badr, when it was known that the trade caravan of Quraysh had gone to Mecca and the Muslims confronted the Qurayshite army, the Prophet thought that the Ansaar (the Helpers) would defend him only inside Medina; however, the Ansaar assured him that none of them would leave him, and after that unity, the Prophet went for the battle.¹³

During the Hajj season, when attacks were likely to occur, the Prophet consulted with his companions. After the allegiance of Ridwan, which indicated their consent, he decided to wage war. During the battle of Tabuk, when many did not volunteer, the Prophet reproached them afterwards for having preferred their own desires over God's. Evidently, he forgave them when they expressed regret.¹⁴

In the middle of the battle of the Ditch (Khandaq), Bani Harithah sent a message to the Prophet by Aws ibn Qayzi, telling him that their homes were defenceless, although the Ansaar's homes are not. The Prophet exempted them from war, and they prepared to return to their own homes. When Sa'ad ibn Ma'adh heard this news, he told the Prophet, "They're always making excuses during challenging situations." Then he turned to Bani Harithah and said, "You

are always like this when there is a problem, this is how you react." However, the Prophet did not compel them to stay and returned them.¹⁵

The Prophet was not an opinionated person; he carefully listened to others' opinions and then acted upon what seemed logical, to which some of the ignorant leaders of the time regarded his behaviour as a defect, calling him an 'Ear'.¹⁶ Nonetheless, war was among the important affairs that the Prophet consulted about with others.

Before the battle of Badr began, he consulted with the companions, including the Ansaar and the Muhajirin (the Emigrants).¹⁷ He also consulted during the battles of Uhud and Khandaq, and implemented their suggestions. Examples of these implementations include Salman Farsi's proposal to dig a ditch that blocked the enemy.¹⁸ Also, during the siege of Bani Thaqif, when it lengthened, the Prophet consulted with the people.

When Salman Farsi suggested using a mangonel¹⁹, he accepted this suggestion and instructed them to build it.²⁰

Sometimes these consultations resulted in ideas contrary to the Prophet's suggestions. In the battle of Badr, Hubab ibn Mundhr asked the Prophet, "Have you selected this military position by revelation or it is your own opinion and war tactic?" He replied, "It is my opinion." Mundhir said, "It is not a suitable military position. We should camp near the water." He made some other suggestions. The Prophet stated, "You're right." And he ordered the army to act according to Mundhr's suggestion.²¹

In the battle of Uhud, he also consulted with the companions and acted upon the view of majority, contrary to his own opinion.²²

During the battle of Khandaq, although the Prophet had agreed with the Bani Ghatafan that one-third of Medina's products would be given to them if they stop helping the Quraysh, before signing the contract, he consulted with the chiefs of Aus and Khazraj tribes. And because they did not accept it, he said, "It is up to you."²³ Abu Hurayrah said, "I have not seen anybody who consulted with his companions as much as the Prophet did."²⁴

In the beginning of the battle of Khaybar, Hubab ibn Mundhr ibn Jamu' went to the Prophet and said, "You have camped near the rampart, in the palm grove and wet lands, and no tribe is more aggressive than the people of fortress of 'Natah'. Also, they overlook us and we will be within range of their arrows. It is likely that they hide in the palm grove at night. You should move from here and place a pebble land between us and them, so that we are out of range of their rows."

The Prophet called Muhammad ibn Muslimah to consider a place farther, away from the enemy's rampart, theft, and night raid.²⁵

Discipline was another important issue in the Prophet's personal and military activities²⁶. He did his works such as putting on his dress and walking from the right side²⁷. Before every battle, he used to rank forces in rows and arrange those who were front or back toward the line by moving his stick, and then he organized them.

When the Muslims reached the rampart of Na'im in Natah, the Prophet marshalled the companions and commanded them not to begin the battle until they received an order. At this moment, a man from tribe of 'Ashja" attacked a Jew named Marhab and killed him. Others asked, "O Prophet! Is this man a martyr?" He asked, "Was he killed after I had forbidden fighting?" They replied, "Yes." He stated, "The crier should proclaim that paradise will be forbidden for anyone who has disobeyed my command."²⁸

He also made his companions take turns to guard at night when they were in Raji' for seven days²⁹. Umme Salamah narrated, "During the battle of Khandaq, I was with the Prophet, and at night, while it was extremely cold, he got up, prayed, and went out of his tent to guard the place."³⁰

When there was nobody to guard the region, the Prophet did it himself. Ayishah reported, "One night when we were beside the trench, the Prophet constantly walked through an opening adjacent to it, and guarded it until the weather got too cold. I warmed him and he again went through that gap to continue guarding it, saying, "I fear that the enemy will penetrate through this area." At this time, I heard sword strokes. When the Prophet came to know it was Sa'd ibn Abi Waqqas, the Prophet asked him to guard the opening. And then the Prophet slept."³¹

The Prophet also managed the military equipment and enemies' weaponry. In the battle of Khaybar, the Prophet put on two armours, the helmet and breast plate, and was riding on a horse named Zirb. He also used to hold spear and shield in his hand.³²

Before beginning any military operation, the Prophet made great efforts to obtain information to make

military decisions, and was confidential if it undermined the morale of the defence forces. For example, once the Prophet sent Hubab ibn Mundhir to obtain information and assess the enemy among Quraysh; he ordered him, "After returning, do not give your information to anybody except me in private."³³

In previous battles, war crimes were committed. The Prophet gave ethical advice to the troops before war to prevent these war crimes. After the victory of the Battle of Hunayn, the Prophet dispatched Tufayl ibn 'Amr to Ta'if to destroy idol-temples there. Before he left, the Prophet had advised him, "Give my greeting to people, help your own people, grant food, and be afraid of God as such anyone is afraid of his respected family members; and if you do a bad deed, compensate it with goodness."³⁴

The Prophet advised 'Abd al-Rahman ibn 'Awf in the Siryah of Dumah al-Jandal as follows: "Go to jihad in the name of God and wage a war with the unbelievers only in the way of Him. Do not deceive people and do not kill children."³⁵ The Prophet also ordered his people to bury the enemies' corpses in the Battle of Badr.³⁶

It was customary among the Arabs not to refrain from doing any savagery if they overcame the enemy. They would cut their body parts into pieces, take parts of them as a souvenir, and blind them. Islam forbade these acts. When the Prophet sent a group to Syria, he forbade them from mutilating enemies' corpses.³⁷

After capturing Suhayl ibn 'Amr, 'Omar ibn Khattab told the Prophet, "Command us to take out his front teeth and tongue so that he won't be able to deliver sermon against you anymore." The Prophet said, "Never will I mutilate him, and you do not want the prophet of God to give such command."³⁸

The Prophet was also kind and merciful to the war captives. Abu al-'As ibn Rabi', a Qurayshite captive, said, "The Prophet advised the Muslims to treat the captives kindly; during the Muslims' mealtime, they gave us bread even though it was little, and they themselves would eat dates. The Ansaar took us on horse, and they went on foot."³⁹

After the victory of Muslims over Bani Mustalaq, the Prophet ordered the captives to be treated kindly. They gathered men in one place and women and children in another; the Prophet also appointed someone to protect and watch them⁴⁰.

After Bani Thaqif had been under siege in their fortress for a long time, the Prophet said, "Every slave who comes out of the fortress and joins us will be free." About twenty men came out and joined the Muslims. Later, when some became Muslim, the Prophet paid for their freedom and gave each of them to a Muslim his living expenses were taken care of.

After the Muslims' victory over the Bani Thaqif and their conversion to Islam, they asked to retract the slaves, although the Prophet said, "They were sent in the way of God and no one has control over them."⁴¹ When the Prophet arrived at the place of keeping the Hawazin's captives in Ji'ranah, he ordered Busr ibn Sufyan to bring clothing for the captives from Mecca. Then he said, "None of the captives must

be without clothes."⁴²

In another event, Nabbash ibn Qays, one of the captives of Bani Qurayzah, wrestled with the Muslim who brought him. The Muslim punched Nabbash on the nose and it bled. The Prophet, who witnessed this, reproached the Muslim and said, "Why did you treat with him like this?" He replied, "He wrestled with me and wanted to escape, so I hit him." Nabbash stated, "By the Torah! He is lying. Even if he frees me, I will not go away from my tribesmen." The Prophet told the Muslim, "Treat the captives leniently and give them water to cool them down."⁴³

The Prophet strongly opposed mental torture of captives. When Safiyah, the ex-wife of Kunanah ibn Abi al-Haqiq, was captured, the Prophet sent her and her cousin along with Bilal to a certain place. During the walk, Safiyah's cousin wept bitterly as Bilal led her and her cousin through battlefield. The Prophet was upset with Bilal's action, saying, "Do you have not any mercy? Why do you take a young girl through the slain?" Bilal replied, "I did not know this act would disturb you; I only wanted them to see the place where their relatives had been."⁴⁴

In another event, the Prophet passed by a pregnant woman who was about to deliver the baby and asked, "Whose share is this woman?" After it was pointed out who it was, he said that if the man takes the child as a slave he would be cursed; a curse which will be with him even in his grave."⁴⁵

Ethical judicial management

Killing and bloodshed were prevalent among the Arabs before the advent of Islam; getting revenge was a tribal duty, as they believed that murder was to be retaliated with murder. When possible, several people would be killed in return for one murdered person. However, Islam provided a balance and replaced violence with leniency. It also encouraged people to forgive and take blood-money and in return for it, it promised them paradise and forgiveness for their sins.⁴⁶

In the advent of Islam, Muhallim ibn Jaththamah killed 'Amir ibn Adbat because of pre-Islamic grudges. After the Muslim army returned from the battle of Hunayn, in the presence of the Prophet, Uyyinah ibn Hisn sought vengeance for 'Amir. The Prophet said, "Are you ready to take blood-money?" Uyyinah refused and made a fuss. People asked for retaliation against Muhallim and told the Prophet, "If you like to take blood-money from killers, start this act from tomorrow." The Prophet raised his hands and stated, "Accept blood-money. We offer fifty camels now and fifty camels after reaching Medina." They did not accept. The Prophet insisted on his position so much that they accepted to discontinue bloodshed; however, the killer had made himself ready for retaliation. He came to the Prophet and asked for God's forgiveness. The Prophet reproached him because of his unforgivable act and said three times, "O God! Do not forgive Muhallim." Then he told him, "Stand up." Muhallim left there crying and ashamed. Those present said they witnessed the Prophet secretly asking for God's forgiveness for Muhallim, but he reproached Muhallim in public to warn everyone against homicide.⁴⁷

When someone hid one of the spoils, the Prophet blamed him and asked to be punished. When a companion asked for the Prophet's forgiveness three times, the Prophet replied, "Do not ask me for forgiveness and to reduce the criminals' punishments."⁴⁸

In the battle of Uhud, Harith ibn Suwayd surprisingly killed another Muslim named Majdar ibn Ziyad to take the revenge for his father's murder who had been killed during tribal conflicts between Aus and Khazraj before Islam. When the Prophet ordered Harith to be arrested, Harith, with deep regret, said, "Satan dominated me and I was overcome with my desire and pre-Islamic beliefs; I will repent and feed sixty poor people, pay his blood-money and fast for two consecutive months." But the Prophet did not know him worthy of forgiveness and ordered that he be killed so that his unfair act would be compensated for.⁴⁹

Ethical management of politics

The Prophet's sublime character was reflected in his politics, too, for or the Prophet, management and political power were not only a goal but also a means of gaining access to Exalted God in Hereafter. The Prophet stood among Muslims in Dhi Tuwa and to express his own humility to the Exalted God, he bowed his head so much that his beard almost touched the saddle. He thanked God and the large crowd of Muslims for the liberation of Mecca and then stated: "**Life is the life in the Hereafter**".⁵⁰

After the conquest of Mecca, the Prophet stood by the door of the Kaabah and announced general amnesty. He turned his face to the nobles of the Quraysh and said, "What do you say now?" They said, "Goodness and charity, you are our brother and brother's son that have come to power now." The Prophet stated, "But I tell you the same word which my brother, Joseph said to his brothers: He said, 'There shall be no reproach on you today. Allah will forgive you, and He is the most merciful of the merciful.'"⁵¹

The Prophet divided task according to the peoples' capabilities and qualifications. He did not officially recognize any previous office and post except the offices of guarding the Kaaba and giving water to the pilgrims.⁵²

'Uthman ibn Talhah, a former guardian of the Kaaba, brought the key of Ka'ba to the Prophet and gave it to him. Abbas ibn Abd al-Muttalib used the suitable occasion, extended his hand, and said, "O Messenger of Allah! Grant us the post of guarding the Ka'ba and giving water to pilgrims." The Prophet said, "I assign you a duty by which you undertake some costs and not earn money." He returned the key to 'Uthman and said, "You will continue to assume this duty." He granted Abbas the responsibility of giving water to the pilgrims, in which he annually paid high costs for.⁵³

The Prophet never misused his power, and considered himself a member of Islamic community. When he was busy marshalling Muslims in the battle of Badr, he hit Sawad ibn Azyah with a stick and told him, "O Sawad! Stand in the line." Sawad objected that the blow had annoyed him and he retaliated against

the Prophet. The Prophet made his stomach bare and said, "Hit me back." Sawad embraced the Prophet and kissed his face. The Prophet asked the reason. Sawad replied, "We are going to fight in the way of God and I fear I will be killed and won't see you anymore; I wanted my last encounter with the Prophet to be embracing him."⁵⁴

The Prophet was known not to use his leadership as an excuse to escape hardship. In one event, the Muslims had to dig a ditch in the battle of Ahzab, and the Prophet worked with them. The Muslims had borrowed some baskets, spades, and axes from the Jews of the Bani Quraydah. The Prophet assigned each group to dig one part of the ditch. Marwan ibn Abi Sa'id narrated that on that day, the Prophet was carrying lumps on earth with a basket. The Prophet pushed aside some earth with a pick, a spade, or he carried it with basket. One day the Prophet leaned on a stone to the left side of ditch and fell asleep from extreme exhaustion. One of the Muslims approached the Prophet. He woke up, picked up the pick and began working again."⁵⁵

After the conquest of Mecca, the Prophet prepared his army to confront the tribe of Hawazin who rebelled and waged war on the Muslims. To do so, the Prophet requested to borrow a hundred armours from Safwan ibn Umayyah. Safwan asked, "Do you demand them because you have control over us or do you demand it willingly?" The Prophet said, "I demand it on loan and I will give you a guarantee."⁵⁶

The Prophet deceived neither his friends and nor enemies; he kept his promise even to his worst enemies, who admitted it. Before the Prophet entered Mecca, a group of Qurayshites had met with him and said, "O Muhammad! By God, you were not known for deception during your childhood and adulthood. Why did you enter the Holy Sanctuary with an armed tribe while you promised that you would enter with passenger's arms [i.e. not as a warrior] and swords in sheath." The Prophet replied,

"This time would be the same and we will not enter Mecca except in this way."⁵⁷

After a three-day lesser pilgrimage (hajj) in Mecca, the morning of the fourth day, the Prophet was among the Ansaar and Sa'd ibn 'Ubadah was talking with him when Suhayl ibn 'Amr and Huwaytib ibn Abd al-'Uzza came and said, "Your respite has been finished. We ask you to leave our land for the sake of God and for your promise to us." Sa'd ibn 'Ubadah got upset by their bitter tone and told Suhayl, "This land is neither yours nor your father's. By God! The Prophet won't leave this land unless he wills too." The Prophet smiled and said to Sa'd ibn 'Ubadah, "Do not disturb those who have come to see us." And then he ordered Abu Rafi', "No Muslim must stay in Mecca tonight."⁵⁸

1. Waghidi, Maghazi, vol.2, p. 143.
2. Ibid. vol. 3, p. 26.
3. Tabaqat, vol.1, p. 255, 257.
4. Ibid. vol.2, p. 342.
5. Ibid. vol.1, p. 249.
6. Maghazi,vol. 1; p. 49,54.
7. Al-Sirah al-Nabawiyah, pp. 233-234.
8. Maghazi, p. 45.

9. Ibid., p. 450.

10. "O Prophet! Wage jihad against the faithless and the hypocrites, and be severe with them. Their refuge shall be hell, and it is an evil destination." (9:73)

11. Waqidi, Maghazi, vol. 1, p. 7, Tabaqat, Vol. 2, p. 2.

12. Ibid., vol. 1, p. 5.

13. Al-Sirah al-Nabawiyah, vol.2, p. 227.

14. Ibid., vol. 2, pp. 185-190.

15. Maghazi, p. 347.

16. "Among them are those who torment the Prophet, and say," He is an ear. Say, An ear that is good for you. He has faith in Allah and trusts the faithful, and is a mercy for those of you who have faith. As for those who torment the Apostle of Allah, there is a painful punishment for them." (9:61)

17. Sirat-e Rasul Allah, vol.2, p. 536.

18. Al-Sirah al-Nabawiyah, vol. 1, p. 247.

19. A war engine for throwing stones.

20. Maghazi, p. 706.

21. Al-Sirah al-Nabawiyah, vol.2, p. 232.

22. Sirat-e Rasul Allah, vol.2, pp. 648 & 649.

23. Al-Sirah al-Nabawiyah, vol. 3, p. 246.

24. Maghazi, p. 440.

25. Ibid., pp. 489 & 490.

26. Ibn Sa'd, Tabaqat, vol. 1, p. 366.

27. Ibid., vol. 1, p. 370.

28. Maghazi, pp. 493 & 494.

29. Ibid., p. 492.

30. Ibid., p. 348.

31. Ibid., pp. 347 & 348.

32. Ibid., p. 479.

33. Ibid., p. 151.

34. Ibid., p. 703.

35. Ibid., p. 424.

36. Ibid., p. 83.

37. Ibid., p. 432.

38. Ibid., p. 79.

39. Ibid., p. 88.

40. Ibid., p. 305.

41. Ibid., p. 709.

42. Ibid., p. 718.

43. Ibid., pp. 388 & 389.

44. Ibid., p. 514.

45. Ibid., p. 521.

46. "In the Torah We made mandatory for the Jews these rules of retaliation: Capital punishment for the murder of a person; an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and a just compensation for a wound. If the perpetrator is forgiven by the affected party, this will be an expiation of his crime. Those who do not judge according to what God has revealed are unjust." (5:45)

"Believers, in case of murder, the death penalty is the sanctioned retaliation: a free man for a free man, a slave for a slave, and a female for a female. However, if the convicted person receives pardon from the aggrieved party, the prescribed rules of compensation must be followed accordingly. This is a merciful alteration from your Lord. Whoever transgresses against it will face a painful punishment." (2:178)

"There is life for you in retribution, O you who possess intellects! Maybe you will be God wary!" (2:179)

47. Maghazi, p. 701.

48. Ibid., p. 76.

49. Ibid., p. 220.

50. Ibid., p. 630. This means that real life and joy come in the hereafter.

51. Ibid., p. 639 & 640.

52. Ibid., p. 639.

53. Ibid., pp. 614 & 637.

54. Ibid., p. 42.

55. Ibid., pp. 339 & 340.

56. Ibid., p. 680.

57. Ibid., p. 560.

58. Ibid., p. 564.

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