

PROPHETIC VALUES IN DEALING WITH WOMEN IN WARS: A DOCTRINAL STUDY

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Research Summary

This research examines the ethics of the Prophet Muhammad (PBUH) in relation to women during wars, shedding light on the numerous principles he established in dealing with women in times of conflict. The Prophet (PBUH) prohibited the mistreatment of women in war and emphasized the importance of respecting their dignity. He treated female captives with mercy and justice, ensuring that their rights were upheld either through marriage or equitable treatment. Furthermore, the Prophet (PBUH) showed special honor to women in captivity, alleviating their suffering through various means. In addition to this, he exempted women from participating in combat, while encouraging their involvement in humanitarian and service roles, such as tending to the wounded and providing water.

One of the key findings of the research is that the Prophet Muhammad (PBUH) set a model to be followed in the treatment of women during wars, preserving their dignity and protecting them from aggression.

The main recommendation of the research is the need for comparative studies between the teachings of the Prophet Muhammad (PBUH) in war and modern wartime behaviors. This is to identify the gaps between them and develop effective solutions for applying Islamic principles to protect women's rights in current conflicts.

Keywords: Wars, Women, Ethics, Combat, Prisoners.

Introduction

Since the prophethood of Prophet Muhammad (PBUH), the world witnessed a unique model of ethics in all aspects of life. These ethics were clearly evident in his interactions with women under various circumstances, most notably during times of war. While women in the pre-Islamic era were subjects of oppression and degradation, the message of Islam brought about profound changes that granted women dignity and gave them rights in every aspect of their lives, including during times of conflict.

What the Prophet Muhammad (PBUH) did to honor women during wartime is a clear reflection of the great ethical principles advocated by Islam. The Prophet (PBUH) came to prevent aggression against women in war and emphasized the prohibition of killing women and children unless they were directly involved in combat. Even more so, he established the principle of honoring female captives during wars, giving them special care and ensuring their conditions were addressed, which reflects the ultimate in mercy and justice.

Manuscrito recibido: 01/12/2024
Manuscrito aceptado: 15/12/2024

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While the world today witnesses international treaties and agreements that set legal frameworks to regulate wars and establish standards to protect civilians, including women, the ground reality starkly contrasts what is written in international conventions versus what is practically implemented in contemporary wars. Many global agreements, such as the Geneva Conventions and their additional protocols, have ratified the need to protect women in situations of armed conflict, including the prohibition of sexual exploitation and the guarantee of their basic human rights. Yet, despite these treaties, many modern conflicts vividly demonstrate that women's rights are not respected on the battlefields.

It is unfortunate that what is declared as women's rights in warfare through international pacts and legal agreements often remains just ink on paper. The real-world scenario, however, paints an entirely different picture. In numerous conflict zones, women endure the most horrific forms of violations, ranging from mass rape, which is used as a tool of psychological and punitive warfare, to forced labor and exploitation as instruments of war, including through forced recruitment or human trafficking. United Nations reports and humanitarian organizations have confirmed that women in conflict areas such as Syria, Yemen, Iraq, and parts of Africa are suffering from unimaginable horrors that transcend the basic standards of humanity and justice.

In contrast, the Prophet Muhammad (PBUH) was the first to establish dignified protection for women in the context of wars, placing them in a high status that was never subject to such brutal exploitation. The Prophet (PBUH) emphasized in his military campaigns that women must be respected under all circumstances and that no harm should come to them, regardless of the situation. Islam prohibited any aggression against women during war, and the killing of women was forbidden unless they were directly involved in combat. Moreover, the Prophet Muhammad (PBUH) treated female captives with the utmost mercy and honor when they were captured.

One of the most prominent aspects of the Prophet's (PBUH) respect for women was his prohibition of any form of harm toward them. He gave women the right to be treated with kindness and respect, even in the most difficult circumstances. This honor was not restricted to Muslim women alone, but also extended to all women, including the female captives of the enemy. The Prophet (PBUH) was an exemplary model of mercy and noble treatment of women during times of war, a stark contrast to what occurs today, where women in wars are targeted by sexual violence, murder, and rape.

The Prophet (PBUH) also exempted women from the obligation of jihad,

explaining that women were not required to undertake the same combat duties as men. However, they could contribute by providing non-combat assistance, such as caring for the wounded, providing water to the fighters, and offering general support. This understanding did not represent the marginalization of women's roles in society but rather acknowledged their physical and emotional nature, which differs from men's. This demonstrates the greatness of Islam in appreciating the unique needs of women.

When comparing the Prophet Muhammad's (PBUH) profound understanding of women's rights in wartime with what we witness in modern conflicts, it becomes evident that the world still lacks the noble ethics required to treat women with dignity during wartime. While international conventions boast about human values, the reality is grim for many women who suffer severe violations during wars. In these conflicts, women become voiceless victims, stripped of all their rights, even the most basic forms of human respect. It is based on this understanding that I embarked on studying this important subject, and I have titled it: "The Ethical Values in the Prophetic Biography Regarding Women in War."

Importance of the Research**1. Highlighting Women's Rights in War**

This research is a significant step in shedding light on women's rights during armed conflicts, where many women face horrific violations of their rights. The research focuses on the urgent need to protect women, especially in times of war, as they are often a vulnerable group deprived of their rights. Through this research, individuals and international organizations can be made more aware of the importance of respecting women's rights during times of conflict.

2. Raising Social and Global Awareness

The research is particularly important for raising both societal and global awareness regarding the suffering of women in conflict zones, thereby supporting worldwide efforts to end violence directed against them. Increased awareness in this area helps encourage the international community to uphold international treaties designed to protect women and urges the enforcement of these laws to safeguard women from various forms of violence during wars.

3. Analyzing the Islamic Prophetic Experience as a Role Model

By examining the life and teachings of the Prophet Muhammad (PBUH) regarding the treatment of women in war, the research enhances the value

of Islamic principles that ensure the protection of women, presenting them fairly, even in times of conflict. The research helps present Islam as an ethical model to be followed and contributes to correcting misconceptions about the treatment of women in Islam, particularly in the context of warfare.

4. Discussing the Humanitarian Values Upheld by Islam

The research offers an opportunity for a deeper understanding of how the humanitarian values brought by Islam protect and honor women. It discusses the importance of fair treatment of women in wartime and emphasizes that these principles represent some of the highest humanitarian values that should prevail in all wars. The research helps solidify these values by rooting them in contemporary thought, discussing the Prophet's (PBUH) experiences as a model for ethical conduct.

This research is an essential contribution to both academic and societal discussions on the rights of women in conflict and the enduring ethical teachings of Islam regarding the treatment of women during warfare.

Research Problem

The problem addressed by this research lies in the widespread violation of women's rights in contemporary wars, where sexual violence, exploitation, and killing are rampant, despite the existence of international treaties aimed at protecting women in armed conflicts. While these treaties serve as a legal framework for protecting women, they are often neglected or inadequately enforced. In this context, the study of the ethics established by the Prophet Muhammad (PBUH) regarding the treatment of women during wars becomes crucial, as he placed special emphasis on their rights and respected their dignity even in times of conflict.

The core issue of this research is the need to study these prophetic teachings, which can serve as a model to be followed in contemporary wars, to improve the conditions of women and ensure the protection of their rights. This is especially important in the current reality, which sees an increase in violations against women in armed conflicts. The study aims to draw on these ethical principles as a means of advocating for better protection and justice for women in war zones, offering an alternative to the ongoing disregard for their rights as seen in modern-day warfare.

This research emphasizes the importance of revisiting these noble teachings as a guiding light for policymakers, humanitarian organizations, and international actors to ensure that the rights of women are better protected in today's conflicts, making this an essential area of study in the face of continued abuses in many parts of the world.

Reasons for Choosing the Research

The selection of this research falls within the context of an increasing global focus on humanitarian issues in wars and armed conflicts, particularly those concerning women's rights in conflict zones. The reasons for choosing this topic can be summarized in the following points:

1. Humanitarian Importance of Women's Rights in War

Wars represent some of the most horrific experiences that humans can endure, and women, in particular, suffer severe harm due to armed conflicts. Addressing women's rights in wartime is of crucial importance, as these rights are often violated in ways that exacerbate the suffering of women. This research seeks to explore these violations and highlight the need for better protection mechanisms.

2. Analyzing the Religious Perspective on Protecting Women

Considering the significant role that religion plays in shaping values and ethics within societies, it is valuable to compare what Islamic law prescribes regarding the treatment of women in wars with what is applied in contemporary conflicts. The rights of women during the time of the Prophet Muhammad (PBUH) were an exemplary model of protection and dignity, even within the context of war. Exploring these principles can offer insights into how Islamic teachings can inform contemporary practices for safeguarding women's rights in modern warfare.

3. Studying the Prophet Muhammad's (PBUH) Ethics Towards Women in War

The Prophet Muhammad (PBUH) serves as a human role model in all aspects of life, including handling major crises such as wars. His ethical treatment of women, even in the midst of conflict, stands as a powerful example. This research aims to analyze the Prophet's (PBUH) actions and teachings in relation to women during wartime, highlighting his noble conduct as a guide for modern ethical practices.

These reasons reflect the importance of understanding the deep ethical foundations laid by Islam for protecting women, especially in times of conflict,

and the relevance of applying these principles to the current challenges faced by women in modern wars.

Research Objectives

1. Clarifying Women's Rights in Islam During Wars: The research aims to highlight how Islam honors women in the context of wars, identifying the rights that Prophet Muhammad (PBUH) granted them in such circumstances. The research seeks to present the humane treatment that Islam mandated for women in wars, and how the Prophet Muhammad (PBUH) was a role model in honoring them and protecting them from any form of exploitation or violence.

2. Demonstrating the Comprehensive Protection Guaranteed by Prophet Muhammad (PBUH): A key objective of the research is to clarify how Prophet Muhammad (PBUH) ensured women's rights in wars in a comprehensive manner, by prohibiting aggression against them, exempting them from participation in combat, and affirming respect for their rights if they were captured. The research aims to highlight these humane and Islamic aspects that dignify women and preserve their honor, free from any form of exploitation.

3. Re-presenting Islam as a Model for Protecting Women in Wars: The research aims to restore the true image of Islam, showcasing it as a comprehensive system that protects women's rights, making them an integral part of the Muslim community. By presenting the biography of Prophet Muhammad (PBUH) in this regard, the research seeks to correct misconceptions about Islam and affirm its role in providing humane and just solutions for women in times of war.

My Research Methodology

I followed the descriptive analytical approach in the research.

Previous Studies

The main subject of this topic is divided into three categories of books: the first category includes books on ethics, the second category includes books on jihad and war, and the third category includes books on the biography of the Prophet Muhammad (PBUH).

It is well known that the library of the biography of the Prophet Muhammad (PBUH) is one of the largest in the field of Islamic books, and books on his ethics and characteristics rarely lack references to him. Among the most prominent recent studies on the ethics of the Prophet Muhammad (PBUH) are two studies: the first is a collective work, and the second is an individual study; the first is the "Mawsu'at Nadhrat al-Ni'am fi Makarim Akhlaq al-Rasul al-Karim", prepared by a group of specialists under the supervision of our esteemed scholar Dr. Saleh bin Abdullah bin Humaid.

The second is the book "Akhlaq al-Nabi (PBUH) fi al-Qur'an wa al-Sunnah" by Dr. Ahmed Abdel Aziz Al-Haddad, which is an applied study of the saying of Aisha (RA), "His character was the Qur'an."

As for studies in the field of ethics, jihad, and war, there are many, but I have not come across a study that combines the ethics of the Prophet Muhammad (PBUH) with his treatment of women in war.

Research Plan

I divided the research into the following sections

Introduction

Preliminary Section

Chapter One: Prohibition of Aggression Against Women and Honoring Them if Captured

Chapter Two: Exemption of Women from Jihad

Chapter Three: Acceptance of Women's Protection

Chapter Four: Preservation of the Honor of Combatants and Prevention of its Violation

Introduction

The Arab woman in pre-Islamic society was subjected to injustice and oppression; her rights were taken away, her wealth extorted, her inheritance denied, and she was prohibited from remarrying after her husband's death or divorce. In some cases, she was inherited like property or livestock, and female infanticide was practiced out of fear of disgrace. These are just some of the humiliating practices that characterized the pre-Islamic era [1].

As for war, they had an ancient custom introduced by Al-Harith bin Abad, one of the leaders of Banu Bakr, where he enlisted women in the fight due to the shortage of men facing his enemies from Banu Taghlib [2].

And perhaps some of them resorted to the most disgraceful practices, such

as exposing themselves in front of their people in an attempt to arouse zeal in their hearts [3].

And Quraysh, in their war against the Prophet (PBUH), would bring women along, but not for the purpose of fighting, rather to incite the men to fight [4], and among them, fifteen women went out with their husbands in the howdahs during the Battle of Uhud [5].

When this noble Prophet came, he honored this woman, elevated her status, and gave her all of her rights with justice and fairness in various aspects of life.

As for the field of war, which we are addressing here, the Prophet (PBUH) fulfilled her rights, greatly honored her, and placed her in the position suitable for her psychological and physical role. I will mention below the manifestations of this honor through his (PBUH) biography in war, whether with the Muslim or non-Muslim women.

Chapter 1: Prohibition of Aggression Against Women and Honoring Them if Captured

The Prophet (PBUH) prohibited aggression against women in wars and forbade their killing if they did not participate in the fighting. There are many narrations regarding this. Among them is the narration of Sa'd bin Juthama, who asked the Messenger of Allah (PBUH) about the people of a settlement of polytheists who were attacked during the night, and their women and children were harmed. He asked: "Are they from them?" In another narration: "Shall I strike at the families of the polytheists in the night?" He (PBUH) replied: "They are from them [6].

In Sahih al-Bukhari and Sahih Muslim, Abdullah bin Umar (RA) said: "I found a woman killed in one of the campaigns of the Messenger of Allah (PBUH). The Messenger of Allah (PBUH) forbade the killing of women and children" [7].

And from Ikrimah (RA), it is narrated that the Prophet (PBUH) saw a woman killed in Ta'if and said: "Did I not forbid the killing of women? [8].

And from Raba'ah-and it is also said Hanzalah-bin al-Rabi', he said: "We went out in a campaign with the Messenger of Allah (PBUH), and we passed by a woman who had been killed, and people gathered around her. The Prophet (PBUH) ordered them to make way, and he said: 'She was not one to fight.' Then he said to one of them: 'Go to Khalid -who was in the vanguard-and tell him: Do not kill women or children.'" In another narration: "Do not kill women or non-combatants [9].

And from Ka'b bin Malik, he said: "The Messenger of Allah (PBUH) forbade those who killed Ibn Abi al-Huqayq from killing women and parents. One of them said: 'A woman, the daughter of Abu al-Huqayq, disturbed us with her shouting, and I was about to raise my sword against her. Then I remembered the prohibition of the Messenger of Allah (PBUH) and refrained. Otherwise, we would have found rest from her [10].

All of these narrations serve as evidence that killing women is not permissible unless they directly participate in the fighting, as is implied in the statement "She was not one to fight."

This is further supported by the narration of Ikrimah, that the Prophet (PBUH) saw a woman killed in Ta'if and said: "Did I not forbid the killing of women? Who is responsible for her?" A man responded, "I am, O Messenger of Allah. I was riding behind her, and she tried to strike me to kill me." The Prophet (PBUH) then ordered that she be buried.

In al-Musannaf, it is mentioned that Khalid ibn al-Walid killed a woman who was insulting the Prophet (PBUH) [11].

Aisha (RA) narrated that only one woman was killed from the women of Banu Qurayza, and she was killed due to an offense she committed [12].

Al-Khattabi said: "It is said that she insulted the Prophet (PBUH), and this indicates that the killing of such a person is obligatory [13].

Based on the above, it is agreed by all-as Ibn Batal reported- that the killing of women and children is forbidden. Women are exempt due to their physical weakness, and children due to their incapacity to commit disbelief. Furthermore, sparing their lives benefits by either enslaving them or ransoming them, if they are among those eligible for ransom [14].

Ibn al-Tallā' al-Mālikī mentioned in his book "The Judgments of the Messenger of Allah (PBUH)" the Prophet's ruling on the prohibition of killing women, and he cited the hadiths that prohibit it [15].

The Prophet's (PBUH) honor towards women is also evident in how he treated women captives. He did not separate mothers from their children but ordered that they be kept together [16], and he showed respect to a captive woman if she was of high rank in her tribe by treating her with dignity.

An example of this is what the Prophet (PBUH) did with Juwayriyyah bint al-

Harith and Safiyyah bint Huyayy, who were daughters of their respective tribes' leaders. He married them and treated them with kindness and generosity beyond what they could have imagined. Their stories have already been mentioned [17].

Chapter 2: Exemption of Women from Jihad

Allah, the Almighty, has made fighting obligatory on men but not on women, as He says: {نَا يُسْنَ عُو مُفَلِّ رِيْخ وُو اِي اِي نِيْش اُو اُو رَا لَفَت نَا اِي سْنَ عُو مُفَلِّ نَزَك وُو لَا اِسْتَوَالَا مُفَلِّ لِي لَع نَبِيْكَ} [216].

This matter was well known to the women of the Companions, may Allah be pleased with them all, and for that reason, they would ask permission from the Messenger of Allah, peace be upon him, to go out with him. One example of this is the incident with Umm Kabsha al-Qudaiyyah, who asked the Messenger of Allah, peace be upon him, for permission to go on a military campaign with him. The Prophet, peace be upon him, replied: "No." She said: "O Messenger of Allah, I do not intend to fight! I wish to tend to the wounded and give water." The Prophet, peace be upon him, replied: "Were it not for the fact that it would become a custom, and people would say, 'So-and-so went out,' I would have allowed you. But sit down, so that people do not talk about Muhammad going out with a woman [17].

The Messenger of Allah, peace be upon him, clarified that the jihad for women is in performing the obligatory pilgrimage. Aisha, the Mother of the Believers, said: "O Messenger of Allah, is there jihad for women?" He replied: "Yes, a jihad in which there is no fighting—Hajj and Umrah." In another narration: "Your jihad is Hajj [18].

There are also other hadiths that confirm the permissibility of women going out with the Mujahideen. Among these hadiths is:

1- Anas, may Allah be pleased with him, said: "When the people fled on the day of Uhud, I saw Aisha, daughter of Abu Bakr, and Umm Sulaym, both of them rolling up their garments, with their lower garments visible [19]. They were carrying water skins [20], filling them and giving water to the fighters. Others said that they were carrying the water skins on their backs, filling them and returning to the battlefield to give water to the fighters [21].

2- Rabi'ah bint Mu'awdh said: "We were with the Prophet, peace be upon him, giving water and tending to the wounded, and we would return the dead to Medina." [22]. In another narration: "We used to go on expeditions with the Prophet, peace be upon him. [23].

If it is established that it is permissible for women to go out with the Mujahideen in the way of Allah, then the scholars have set conditions for this, including:

1. That they go out with a mahram (a male relative) and with his permission [24].
2. That their departure is with a large army where they are Ibn al-Nahhas said: "They agreed that women should not travel to the enemy's land unless it is with a large army where they are safe [25].
3. That elderly women go out to carry water, treat the wounded, and similar tasks. However, the departure of young women is disliked because it causes fitnah, and there is a risk that the enemy might capture them and violate what Allah has made forbidden [26].

It was well known among the women of the Companions that jihad was a duty for men. This was clearly stated in the hadith of Asma' bint Yazid ibn al-Sakan al-Ansariyah, who came to the Prophet, peace be upon him, as a representative of the women, while he was sitting among his companions. She said: "May my father and mother be sacrificed for you, O Messenger of Allah! I am the representative of women to you. Allah, the Almighty, sent you to both men and women. We believed in you and your Lord, and as women, we are confined to our homes, fulfilling your desires, carrying your children. You, the men, have been preferred over us in attending the Friday prayers, congregational prayers, visiting the sick, attending funerals, performing pilgrimage after pilgrimage, and above all, jihad in the way of Allah. When one of you goes out for hajj or jihad, you entrust us with your wealth, we weave your clothes, and raise your children for you. Can we not share in this reward?"

The Prophet, peace be upon him, turned his face to his companions and said: "Have you ever heard a woman speak more beautifully about her religious matters than this?" They replied: "O Messenger of Allah, we did not think that a woman would understand such a thing!" The Prophet then turned to her and said: "Understand, O woman, and inform the women behind you that the best act of worship a woman can do is to be a good wife to her husband, to seek his approval, and to follow his lead. This is equivalent to all of that." Asma' then left, glorifying and praising Allah, rejoicing in what the Prophet had said. When she returned to the women of her tribe, she shared with them what the Prophet had told her, and they rejoiced at the reward and blessings promised to them [27].

The advocates of women's liberation have used the example of women accompanying the Prophet, peace be upon him, in jihad as evidence for their argument, relying on such hadiths as those we have mentioned [28].

They are answered as follows:

- The presence of women in the Prophet's army, peace be upon him, was very minimal. By examining the Prophet's battles, we find that the largest number of women who went out with him was twenty women [29]. Therefore, it is likely that the departure of women with the fighters went unnoticed by some Muslims, and it became necessary to confirm this fact. This is evident in the correspondence between Najdah al-Haruri and Ibn Abbas regarding this issue: The letter stated, "Najdah wrote to Ibn Abbas asking: 'After peace, tell me: Did the Messenger of Allah, peace be upon him, go out to battle with women?'" Ibn Abbas replied: "You wrote to ask me whether the Messenger of Allah, peace be upon him, went out to battle with women. Yes, he did, and they used to care for the wounded [30].

- The expeditions and campaigns of the Prophet, peace be upon him, which numbered thirty-eight or more [31], never included any women [32]. This confirms that jihad was prescribed for men and not for women.

- The participation of women in fighting was not based on a duty assigned to them, as it was for men, but rather as a voluntary act. This is clear from the statement of the Prophet, peace be upon him, to Umm Sulaym, who asked him for permission to join him in battle: "O Umm Sulaym! Jihad has not been prescribed for women [33].

- The main role that women played in the army was to serve the fighters, such as safeguarding supplies, preparing food, providing drink, tending to the wounded, caring for the sick, and transporting the dead from the battle zones, among other tasks.

- The physical structure of women does not support them in bearing the burdens of jihad, nor in carrying heavy weapons. Therefore, there is no known weapon specifically used by women other than those prepared for men, nor is it known that women have owned or cared for weapons [34]. Even those women who went out with the Prophet, peace be upon him, in some of his expeditions did not carry weapons. It has not been reported that any of the Prophet's wives or women of the household ever carried weapons. Rather, some women, known for their courage, would pick up weapons when retreating from the battlefield, as did the distinguished woman "Umm Ammarah" Nusaybah bint Ka'b, may Allah be pleased with her, on the day of Uhud. Despite her participation in the battle, she did not carry a weapon; she carried a water-skin for the wounded [35]. Umm Sulaym, may Allah be pleased with her, when she went out carrying only a dagger to defend herself, her husband Abu Talhah, may Allah be pleased with him, reprimanded her and brought her matter before the Prophet, peace be upon him [36]. In fact, a virtuous woman might be criticized for carrying a bow or riding a horse [37].

Thus, the spoils of war were restricted to the men who fought, while women who participated in the battle were given a share from the general spoils but not in the same way as the men [38]. One of the reasons why men in pre-Islamic Arabia viewed women negatively was that they were weak and unable to carry weapons and defend the tribe, which lowered their status in their eyes. Contemporary studies indicate that gender equality can only be achieved when women are able to perform military duties like men [38]. The modern Western trend of enlisting women in the military could be seen as a consequence of the call for gender equality.

Despite the prominence of this general feminine nature, there are limits to female deviance that should not be exceeded. Just as there are great men who shy away from battle [39], there are some women in every era who may equal certain men in physical strength, combat training skills, and even excel, though rarely, in endurance and resilience in battle and sacrifice. For some, injury and death may even seem insignificant, and perhaps there are those among them who lead armies and engage in battle with men. All of this, however, does not change the inherent truth; for every rule, there is an exception, and the judgment in such matters is always based on the majority and the most common case. The female fighter is nearly non-existent except in rare instance, and therefore, no women are mentioned in the lists of martyrs of some Islamic battles [40].

Chapter Three: Acceptance of a Woman's Protection

The Arabs in the pre-Islamic era would accept protection (or safe conduct), but only the noble or those of high status could offer it. However, the greatness of this religion lies in the fact that it made no distinction between the weak and the strong; there was no difference between them in granting protection. The Prophet Muhammad (peace be upon him) established this principle when he said: "The blood of the believers are equal, and their least one can offer protection to others, and they are united against those who oppose them" The Messenger of Allah, the leader of this Ummah, stated explicitly: "The least

among my people can grant protection to anyone.

Islam's honor for women is clearly shown in its acceptance of their offering protection, while in pre-Islamic times, this was limited to noble men. An exemplary case of the Prophet Muhammad (peace be upon him) accepting a woman's protection is the protection offered by his daughter, Zaynab, for her husband, Abu al-As ibn al-Rabi.

Umm al-Mu'minin (the Mother of the Believers), Umm Salama, narrates the story of Zaynab's protection for her husband, Abu al-As. She said: "Zaynab came out and showed her face from the door of her room while the Prophet (peace be upon him) was leading the people in the morning prayer. She said: 'O people, I am Zaynab, the daughter of the Messenger of Allah, and I have granted protection to Abu al-As.' When the Prophet (peace be upon him) finished his prayer, he said: 'O people! I was not aware of this until you heard it. Know that the least among the Muslims can grant protection.

Another example of the Prophet Muhammad (peace be upon him) accepting a woman's protection and granting her the right to offer safety is his confirmation of the protection offered by Umm Hani to two men from her family. He said: "We have granted protection to those whom you have given protection to, Umm Hani.

These are some of the manifestations of the honor the Prophet (peace be upon him) showed towards women in his battles. Where is this respect and honor in comparison to what Western civilization claims about the liberation of women and the demand for gender equality, even in military work, joining armies, and engaging in wars? Did they succeed in that?

Of course, they did not succeed, because they oppose the natural disposition and creation of women as God made them, both physically and psychologically. This is evident because, despite the legal openness seen in the contemporary world regarding women's participation in various military fields, and the integration of some women into various branches of the military, even forming entire women's units in some countries, the total number of women is still small when compared to the number of men. For example, in the United States' war with Vietnam, in the second half of the 20th century, three million men participated over the years of the war, compared to only seven thousand women, a ratio of (0.2%).

Additionally, there are negative effects on the psychology of women who participated in wars. Studies have shown that American female recruits who participated in the Vietnam War suffered from serious psychological disorders. By nature, they are more fearful than men, more anxious about death and its causes, and more profoundly affected by suffering and pain. The severity of their psychological distress negatively impacted their physical and mental functions.

One of the moral degradations of this Western civilization is that it justifies the participation of women in military work as a means of providing relief (i.e., prostitution) for the soldiers, they claim!!

Where is this immoral role of Western women compared to what the true liberator of women, the Prophet Muhammad (peace be upon him), brought? Where is this animalistic sexual role of Western women compared to the human and ethical roles performed by the women of the Prophet's companions, may Allah be pleased with them, such as treating the wounded and saving the dying?

Chapter Four: The Protection of the Honor of the Warriors and the Prohibition of Violating It

The Arabs before Islam, in their ignorance, were accustomed to allowing the victorious army to do whatever they pleased to the defeated. Violating honor and dishonoring women was a common practice among them.

When the Messenger of Islam (peace be upon him) came, he put an end to this phenomenon in warfare. His jihad (struggle) stemmed from noble values and high morals. Therefore, in his battles and those of his companions, there is no record of anyone violating honor or transgressing against sanctity. Their wars were just, not driven by the desire to conquer lands, plunder wealth, or violate the honor of others, as was the case in the ignorance of the past and the present.

The army of the Prophet (peace be upon him) was not driven by sexual desires. He trained them on chastity and the sanctity of marriage. Allah, the Almighty, described them with the following words: {نَوَظَّفَاحٌ مَّهْجُورٌ فَسَلُّهُ نَيْدًا أَوْ} [Al-Ma'arij: 29-31], and {نَوَظَّفَاحٌ مَّهْجُورٌ فَسَلُّهُ نَيْدًا} [Al-Mu'minin: 5-7].

The Messenger of Allah (peace be upon him) honored the captives. Instead of treating them as they were treated in the time of ignorance, where the captives were exploited and turned into prostitutes, he honored them by allowing them to be married to men who would protect and preserve their dignity. The Messenger of Allah (peace be upon him) safeguarded the dignity of one of

the female captives by making her his wife. This woman was Juwayriya bint al-Harith, the daughter of the leader of her people.

She suffered a great calamity: her husband was killed, the men of her tribe were slain, the women and children were taken captive, and she fell into the humiliation of slavery. She negotiated her own freedom through a written agreement but was unable to fulfill the terms. She came to the Prophet (peace be upon him) to seek his help in fulfilling her agreement. She stood before him, introduced herself, and explained her position. She said: "O Messenger of Allah, I am Juwayriya bint al-Harith bin Abi Dharar, the leader of my people, and I have suffered a calamity that you are surely aware of. I was taken as a captive by Thabit ibn Qays ibn Shammah or one of his relatives. I made an agreement to free myself, but I have been unable to fulfill it. I have come to you to seek your help."

The Messenger of Allah (peace be upon him) was moved by her situation and offered to pay her ransom and marry her, so as to elevate her status and compensate her for the loss of her dignity and honor. Keeping someone like her among the army would only increase her sorrow. On the other hand, his marriage to her would restore honor to her people. As soon as the Prophet (peace be upon him) married her, the Muslims heard of this and immediately freed all the captives from the Banu al-Mustaliq, saying, "They are the in-laws of the Messenger of Allah." Freedom returned to the entire tribe, and they became respected and cared for by the Muslims.

Thus, the marriage of the Messenger of Allah (peace be upon him) to Juwayriya brought blessings to her people, honor to her, and elevated her tribe from the humiliation they had faced.

Where is this when compared to the actions of Western armies in Muslim lands? The crimes committed by American soldiers in Iraq are not far from our memories. They violated the honor of free women in a hideous, animalistic manner that no human can believe. They took turns assaulting a girl until she died in despair, and at other times, they raped her and burned her body.

Conclusion

In conclusion, it is clear from studying the ethics of the Prophet Muhammad (peace be upon him) in his dealings with women during wars that he was an exemplary figure in justice and mercy. The Prophet (peace be upon him) established noble principles for dealing with women in times of war, emphasizing the protection of their rights and dignity, whether in captivity or in daily interactions. While contemporary wars witness widespread violations of women's rights, it is essential that we draw inspiration from these Islamic ethics to improve the situation of women in armed conflicts. Returning to these noble values could be the key to achieving justice and dignity for women in wars, and modern societies must work towards applying these humanitarian principles in all fields of war and peace.

The research has led to several findings and recommendations

Key Findings

1. Prohibition of Aggression Against Women: The Prophet (peace be upon him) prohibited the aggression of women during war and commanded their protection, highlighting the importance of safeguarding women's rights under all circumstances.
2. Honoring Female Captives: The Prophet (peace be upon him) showed great respect for female captives, treating them with justice and mercy, and elevating their status through marriage or granting them their rights.
3. Exemption of Women from Combat: Islam did not obligate women to fight in jihad, but rather their role was complementary through offering support and services, such as tending to the wounded and providing water.
4. Protection of Women's Honor: The Prophet (peace be upon him) forbade the violation of women's honor, whether in wars or otherwise, and emphasized the need to preserve their dignity.
5. Honor and Justice in Captivity: The Prophet (peace be upon him) treated female captives with dignity, working to remove injustice from them, as seen in his marriages to Juwayriya and Safiyyah.
6. Non-Equality of Women and Men in Jihad: In line with God's natural law, jihad was made an obligation upon men, not women, which aligns with the physical and psychological makeup of women.
7. The Prophet's Ethics as a Model: The ethics of the Prophet (peace be upon him) in his dealings with women during wars stand out as a model to be followed in contemporary wars.
8. The sound creed instills this manner of dealing with people during wars, especially with women, who are often more vulnerable in such crises.
9. Islamic creed has safeguarded people's rights at all times,

emphasizing them during critical situations such as wars. Preserving the dignity of women represents one of the distinctive features of the Islamic creed.

10. Deviation from the Islamic creed inevitably leads to unjust treatment of women in various fields, including the arena of wars. We have seen how deviant groups exploited women in wars, using them to advance partisan interests.

Key Recommendations

1. The Necessity of Applying Islamic War Ethics: It is recommended to disseminate and implement the ethics established by the Prophet (peace be upon him) in wars, such as protecting women from violence and aggression.
2. Enhancing the Role of Women in Humanitarian Efforts in Wars: The role of women should be activated in assisting fighters through logistical and supportive work, while maintaining their dignity and acknowledging their important role.
3. Implementing International Human Rights Conventions: Countries and international organizations must commit to effectively applying human rights conventions for women in conflict areas, drawing inspiration from the ethics of the Prophet (peace be upon him).
4. Conducting Comparative Studies: It is recommended to carry out comparative studies between the way the Prophet (peace be upon him) dealt with women in wars and the behaviors in contemporary wars to identify gaps and offer effective solutions.
5. A Study on the Impact of Deviant Beliefs on Dealing with People: The Treatment of Women in Wars as a Model.

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