

Plural Marriages of the Prophet Muhammad (PBUH) (In the eyes of Non-Muslim Scholars)

Prof. Dr. Muhammad Khaqan Ayaz*

Prof. Dr. Muhammad Sultan Shah**

ABSTRACT:

Some of the non-muslim scholars have raised purposeless, morales and useless objections on the plural marriages of the Prophet Muhammad (PBUH). Many of them have tried to spread disinformation about the personal life of Prophet Muhammad (PBUH); but out of them Ammanuel Ratiq luther, Tamara Sonn, James A, Mechener, George Bernand Show, H.A.R Gibb and Robert N. Bellah, have turned town all obinuous objections of crucial minded scholars of oriental community writers given about the sub-lime, transparent, honorable and graceful character of the Prophet Muhammad (PBUH) with regard to the plural marriage system given by the Prophet of Islam to the universe. In particular the polygamy made by Prophet Muhammad (PBUH) with 11, gentle and Honorable women of different classes, creeds and status belong to the society of the Arab of that time, has been praised by above cited scholars on the basis of natural facts. In this article a comprehensive discussion has been given which has been made on the part of Orientals with respect to polygamy of Prophet Muhammad (PBUH); furthermore the orientlists writers have elaborated the causes of polygamy with profound commentary given on the part of Muslims experts, Ulama and Imams in the support of polygamies made by Prophet Muhammad (PBUH) with the top most meritorious, chaste, virtuous, undefiled and Honorable ladies of the Arabs society in following paragraphs respectively:

Polygamy in the Light of Hadith and Sīrah

A laconic account of the lives of the Noble Wives of the Prophet (peace and blessings of Allah be upon him) by Ammanuel Luther Ratiq is being elaborated in this section. An impartial Christian writer Emmanuel Luther Ratiq has given brief history of the holy life of the wives of the Holy Prohpet Muhammad (peace and blessings of Allah be upon him) in a transparent way. He has also referred to the causes of the marry of the Prophet (peace and blessings of Allah be upon him) with different noble women of different tribes and religions. The description in this article regarding Prophet's polygamy shows a systematic data which automatically proves the genuinessof the cause of the Prophet (peace and blessings of Allah be upon him) marriage to 11 holy women through arranged conjugal system. The description is given below:

1. Lady Khadijah's bint Khawailid (R.A.)

“She was first woman among all the wives of Muhammad (peace and blessings of Allah be upon him). At the time of her marriage, she was a widow of 40 while Muhammad (peace and blessings of Allah be upon him) was twenty-five. According

* Assistant Professor Govt. Degree College for Boys Authmuqam Dist. Neelum A.J.K

** Chair Person Islamic Studies & Arabic Department G.C University Lahore

to some better reports she was 28 years old. Her first husband was “Atiq bin-A’idh. She had a daughter, named Hind with her, who grew up and embraced Islam. On the death of ‘Atiq, Khadijah was married to Abu Halah, she begot two children from him VIZ- Hind and Halah. On the death of Abū Halah, she was married to Muhammad (peace and blessings of Allah be upon him) She died in Ramadan of 10th year of the mission at the age of sixty-five. Muhammad (PBUH) loved her very much and did not marry any other woman during her life time. On her death Muhammad (PBUH) laid her in the grave with his own hands. The funeral service had not till then been enjoined.”¹

The above cited information tells that the Prophet Muhammad (PBUH) was Prophet of mercy and kindness. He did not hate a woman who was an aged and widow but encouraged her and gave her respect due to her piety and chastity. Being a handsome, talented, intelligent, healthy and beautiful young man of 25 years old accepted her, but there had been found no proudness and aspiration of selfishness in life style of the Prophet Muhammad (PBUH).

2. Lady Sauda bint Zam’a (R.A.)

The commentary in respect of Lady Sauda bint Zam’a (R.A.) shows that she was destitute old widow lady. She was taken in the Prophet’s (PBUH) wedlock in accordance with the need of her help and necessity. There was no involvement of worldly aspirations of the Prophet (PBUH). The Christian Scholar further draws the attention of readers to a very important point that when Aisha became the wife of the Holy Prophet (peace and blessings of Allah be upon him) Sauda (R.A.) forego her turn in favour of Aisha (R.A.) and only to stay in the guardianship of Prophet (peace and blessings of Allah be upon him) with consent that she wants to be resurrected on the day of Judgment as the wife of the Prophet (peace and blessings of Allah be upon him). The Prophet (peace and blessings of Allah be upon him) was a mercy to the universe, so he at once agreed with the will of Sauda bint zam’a (R.A.).

“Lady Sauda bint Zam’a bin Qais was the second wife of Muhammad (peace and blessings of Allah be upon him). She was also widow and previously married to her cousin Sukran bin ‘Amr. The couple embraced Islam and emigrated to Abyssinia (during the second Hijrah to that place), where Sukran died and Sauda returned to Makkah. On the death of Lady Khadijah, Muhammad (peace and blessings of Allah be upon him) married Sauda in the month of Shawāl of the same year in which Lady Khadijah died. After the marriage with Lady A’ishah Muhammad (peace and blessings of Allah be upon him) once intended to divorce her on which she said, “O Prophet of Allah! I am ready to forego my turn in favour of A’ishah. There is absolutely no interest for me in conjugal life (due to old age) but I want to be resurrected on the day of Judgment as your wife”. Muhammad (peace and blessings of Allah be upon him) immediately agreed to this suggestion”²

3. Lady A’isha bint Abū Bakr (R.A.)

No women in Islamic law are forced to have marriage relation with any man. It is a plausible relation with the consent of woman and her parents and the parents of man.

Being bounteous mediators, parents of the bride and bridegroom play their role in the affairs of engagement. Mostly the family engagements are in accordance with the Islamic conjugal laws so that the marriage system through mediation is always successful in society. On the same footing the marriage Transaction of Lady ‘A’isha bint Abū Bakr was finalized, therefore, it was highly one of every blessing and successful marriage of the Prophet (peace and blessings of Allah be upon him) with Lady ‘A’isha bint Abū Bakr.

The opinions of Emmanuel Luther Ratiq are as follows on the conjugal relationships of the Prophet Muhammad (peace and blessings of Allah be upon him) and ‘A’ishah bint Abū Bakr.

“Lady ‘A’isha bint Abū Bakr (R.A.) was the only virgin girl with whom Muhammad (peace and blessings of Allah be upon him) was married. She was also married in the month of Shawal, 10th year of the mission (after his marriage with Lady Sauda). Lady ‘A’isha was very minor at the time of her marriage.

Muslim and Būkhārī are most authentic books after the Qur’ān tell us that Lady Ayesha (R.A.) used to say that “I used to play with dolls” when she was given in Nīkah to Muhammad (peace and blessings of Allah be upon him). There is a difference in opinions among Muslims about the age of Lady ‘A’isha at the time of marriage with Muhammad (peace and blessings of Allah be upon him). Some say that she was six or nine years of age at the time of Nīkah with Muhammad (peace and blessings of Allah be upon him) while others hold that she was 13 or 16 or 18 years of age quite suitable for marriage.

According to Muslim Lady ‘A’isha herself is reported to have said that “the Prophet Muhammad (peace and blessings of Allah be upon him) living with her as husband when she was a girl of 9 years”.

To some scholars she was 17, but looked 10 years younger than her original age”³

4. Lady Ḥafsah bint ‘Umar (R.A.)

Emmanuel Luther Ratiq’s statement about the marriage of the Prophet (peace and blessings of Allah be upon him) to Lady Ḥafsah bint ‘Umar (R.A.) shows a purposeful process of arranged marriage held by the consent of parents. Parents are well wishers who always want to have suitable hand for their boys and girls.

‘Umar (R.A.) made the same struggle for having a suitable hand for his widow daughter. When he felt wounded by the response of his companions he came to the Prophet (peace and blessings of Allah be upon him) and had handsome cooperation at the time of trouble from the Prophet’s (peace and blessings of Allah be upon him) side. The complete and laconic account of this marriage is stated below.

“Ḥafsah was the daughter of Umar (R.A.) was born in Makkah five years before the mission. She was first married to Khunais-bin-Hudhafah (R.A.). He was one of very early Muslims. He first emigrated to Abyssinia and then to Madina. He participated in Badr. In the battle of ‘Uhud he fell martyr. She was still young so her father, ‘Umar started to search a suitable hand for her. He first suggested to his close friend Abū Bakr but received no reply. Then he suggested to ‘Uthman (who had just lost his wife,

Prophet's daughter), but he excused himself as he was cherishing the hope to marry another daughter of Muhammad (peace and blessings of Allah be upon him) to Umar felt wounded with this and complained to Muhammad (peace and blessings of Allah be upon him), who said, "I tell you of a husband for Ḥafsa better than 'Uthman and of a wife for 'Uthman' better than Ḥafsa. He took Ḥafsa as for his next wife and gave his own daughter, Umm Kulthūm, in marriage to 'Uthman'. Later Abū Bakr explained his silence to 'Umar' and said, "I could neither accept your offer nor disclose the Prophet's secret to you. I, therefore, kept quiet. If the Prophet (peace and blessings of Allah be upon him) had changed his mind I would have gladly married her". Lady Ḥafsa died in Jumadī al Ula, 45 A.H at the age of 63".⁴

5. Lady Zainab bint Khuzima (R.A.)

The story of Lady Zainab bint Khuzima (R.A.) narrated by Emmanuel Luther Ratiq is the very same as that of Lady Ḥafsa bint 'Umar (R.A.) whose husband was fell martyr in Uhud, and her husband 'Ubaidullah (R.A.) was martyred in the battle of Badr. She was in the need of honourable and graceful help. It was respectfully done by the Prophet (peace and blessings of Allah be upon him). Emmanuel Luther Rafiq narrated the story as follows: "According to the most of the historian, she was married to 'Ubaidullah bin al-Harith, before her marriage to Muhammad (peace and blessings of Allah be upon him). 'Ubaidullah was martyred in the battle of Badr. Muhammad (peace and blessings of Allah be upon him) married her in Ramadan 3 A.H.

She lived with Muhammad (peace and blessings of Allah be upon him) for eight months only, as she died in Rabi al Akbir 4 A.H. Lady Zainab, Khadijah (R.A.) who died during his life time. All other wives lived after him and died later. Lady Zainab spent very lavishly on the poor and was known as "Umme masa Kin" (mother of poor) even before Islam"⁵

6. Lady Umm Salmah or Hind bint Abū Umayyah (R.A.)

Emmanuel Luthr Ratiq highlighted very important reasons and causes of the marry of Lady Umm Salmah or Hind bint Abū Umayyah (R.A.) to the Prophet (PBUH).

She was an old lady of having four children two sons and two daughters when her husband (who was one of the very early Muslim) got very bad wound and did not heal up and at last died of the same. All these grievances to the widow Lady Umm Salmah or Hind bint Abū Umayyah (R.A.) liable to be redressed on top priority basis she was lamenting after the death of her husband. The Prophet (PBUH) who esteemed much the family decided to console her by marrying her. This act of consolation shows the relation of the Prophet (PBUH) with orphans and widow as a sort of help and has been describe in Glorious Qur'an, is for the Muslim an advice that they should always be aware of the rights of the widow and the minor orphans. On the teaching of Islam, it was acted upon by the Prophet Muhammad (PBUH) at first and same practice was made by other disciples of the Prophet (PBUH) after the death of the Prophet (PBUH) in the shape of polygamy in general and otherwise in particular.

This act of the Prophet (PBUH) linked always to the polygamy which is politicized and up roared by some of the orientlists as an over luxurious practice on the part of

the Prophet Muhammad (PBUH) whereas the fact elucidated by the impartial realistic historians shows the clear position of destitute human service on the part of the Prophet Muhammad (PBUH). Emmanuel Luther's opinions are stated in respect of Lady Umm Salmah or Hind bint Abū Ummayyah as follows:

“She was the daughter of Abū Ummayyah. She was first married to her cousin ‘Abudullah bin ‘Abdul Asad, commonly known as Abu Salmah (R.A.). The couple embraced Islam and migrated to Abyssinia due to persecution of Quraysh. A son was born to them in exile that was named Salmah. After returning from Abyssinia the family emigrated to Madina. In Madina they got another son, ‘Umar and two daughters Darah and Zaniab. In the battle of Uhad ‘Abdullah got a bad wound which did not heal up for a long time. In Safar, 4. A.H he went on another expedition and on his return from there, the old wound again started giving trouble and at last he died of the same on 8th Jumadi-al-Akhir, 4. A.H. Umm Salmah (R.A.) was pregnant at that time, Zainab was born to her after the death of her husband. The unfortunate Lady began to weep and Lament after the death of her husband. “Although she was advanced in age, and had several children, the Prophet Muhammad (peace and blessings of Allah be upon him) who esteemed much the family decided to console her by marrying her. She was married in the end of Shawal, 4 A.H. As she was married after the death of Lady Zainab bint Khuzaimah, she lived in Zainab's house. Lady Umm Salmah was the last of the Prophet's wives to die. She died in 59 A.H. (or 62 A.H) according to some historians). She was 84 at the time of her death and as such she was born a years before the mission.”⁶

7. Lady Zainab bint Jahish (R.A.)

Divorced and widow one, are always be affected women in the society. The Prophet Muhammad (peace and blessings of Allah be upon him) was humane hearted and always esteemed the poverty stricken people of the society on one hand and on the other he wanted to finish the proudness and vanity from the society like slavery effected persons poverty-stricken persons, low and high cast and creed or tribal custom adopted in public for equity and equally rights were not followed in that era. So, to finish all unequal norms, customs resting in Arabs society the Prophet (peace and blessings of Allah be upon him) proved to the mankind that all of the human beings are equal and all are the off spring of Adam (A.S) and a statesman can marry a divorced wife of an emancipated slave.

A girl of high tribal creed could be married to a manumitted person who in case became a slave by help of cruel people in the society. Prophet Muhammad (PBUH) destroyed all cruelties striking and self-made rules, which were a stain on the face of the free creature of the creator. By marrying widows, divorced and slave's wife who were left over by them and divorced due to some personal disputes could be married by the leader of the house. The leader in the Islamic teaching has been declared on the basis of righteousness not on the basis of beauty, health or power and pelf.

The extra-ordinary customs had to be finished which were adopted before the advent of Islam. Accordingly, the status of adopted son was made equal to the real sons. This

custom was also having to be finished by the command of Almighty Allah in verses of Sūrah al-Aḥzāb (xxxiii), that the wife of an adopted son is not called the wife of real son, but this relation does not have interference in the domain of God gifted relations between the real parents and their off springs.

Commentary made by Emmanuel Luther Ratiq is reproduced here under in this respect of adopted son and his divorced wife.

“She was the cousin of Muhammad (peace and blessings of Allah be upon him). Her father was an Arab from North Arabia lived in Makkah for some personal reasons, and had married an aunt of “Muhammad” (peace and blessings of Allah be upon him), Viz Umma Ima bint ‘Abd al-Muṭṭalib’. Zainab (R.A.) was first given in marriage by “Muhammad” to his adopted son, Zaid bin Haritha. There was some dispute between her and Zaid, so Zaid divorced her. After the divorce, she got married to Muhammad (peace and blessings of Allah be upon him) by Allah command as mentioned in Sūrah al-Aḥzab (xxiii).

Lady Zainab (R.A.) was the first to die among the wives of “the Holy Prophet” Muhammad (peace and blessings of Allah be upon him) prophesied: “My wife with long hands will be the first to meet me after my death”. The wives took this to mean the length of physical arms and began to measure their hands with a stick. The hands of Saudah come out to be the longest by measurement. And when Zainab (R.A.) died first the meaning of metaphor used by the Prophet (peace and blessings of Allah be upon him) dawned upon them. By this metaphor, Muhammad (peace and blessings of Allah be upon him) actually meant, “long hands in alms giving” i.e., She gave alms and spent upon the poor very much. She kept fast very often. She died in 20 A.H and ‘Umar (R.A.) led the funeral service. She was fifty at the time of her death.”⁷

8. Lady Juwaīryah bint al-Harith (R.A.)

This story shows to the world that there was no compulsion even for the captive of battle in the reign of the Prophet Muhammad (PBUH). Lady Juwaīryah bint al-Harith (R.A.) appeal for freedom. It was accepted by at first instead of the payment of ransom. When she was made free then she was offered to take her as his (Prophet PBUH) wife. She was very glad to accept this offer. The treatment with the prisoners of war is also come to the sight of the people of world who were present at that moment and it was a message to the future generation of the Adam that the Prophet (PBUH) taught them the lesson of morality; when they will be in power how they ought to treat the mankind; Being opponents when they are totally helpless and are in the clutches of them but no cruelty be committed to them, but kindly and mercifully be treated and given them their due respect and rights as the creator of them had commanded in the books of Semitic religions in the past and in Holy Qur’ān at present.

Emmanuel Luther Ratiq uncovered these secrets to the universe in this story of marriage of the Prophet (PBUH) with Lady Juwaīryah bint Al-Harith (R.A.) in following words: “Juwaīryah (R.A.) was the daughter of Harith, the chief of Banū Mustalīq and was married to Musāf bin Safwān. She was one of the large number of

captives who fell to Muslim's hand after the battle of Muraisi and was given to Thabit bin Qais (R.A.). When she came to Muhammad (peace and blessings of Allah be upon him) to seek his help in paying off the ransom, he offered to pay her ransom, set her free and then to take her as his wife. She was very glad to accept the offer. She was married to Muhammad (peace and blessings of Allah be upon him) in 5 A.H. As a consequence of this marriage the prisoners of Banū Mustalīq (Juwaīriyah's tribe), about a hundred families were all set free by the Muslims. "The tribes which was so honoured by the Prophet's relationship" they said, "Should not remain in slavery". Lady Juwaīriyah bint al-Harith (R.A.) was very pretty her face was very attractive. She was 20 at the time of her marriage with Muhammad (peace and blessings of Allah be upon him). Lady Juwaīriyah bint al-Harith (R.A.) died in Rabi-al-Awal, 50 A.H in Madina at the age of 65. According to some historians she died in 56 A.H."⁸

9. Lady Umm Ḥabībah or Ramlah bint Abū Sūfyān (R.A.)

This short history of Umm Ḥabībah or Ramlah bint Abū Sūfyān (R.A.) tells the people that she was also a widow lady. She was also married to Muhammad (peace and blessings of Allah be upon him) due to providing her consolation and emergency help through Prophet Muhammad (peace and blessings of Allah be upon him) she was married to 'Ubaid Ullah bin Jahsh in Makkah. The brief and laconic account of her marriage is given below:

"She was belonging to famous tribe of Makkah, Banū Umayyah and was the daughter of Abū Sūfyān. She was first married to 'Ubaidullah bin Jash in Makkah. This marriage took place in 7.A.H".

Lady Umm Ḥabībah (R.A.) most probably died in 44 A.H. According to some historians she passed away in 59 A.H."⁹

10. Lady Safīyah bint Huyaiy (R.A.)

The marriage agreed upon with Lady Safīyah bint Huyaiy (R.A.) shows a complete equity, equality, justice, full freedom of thoughts and will of every human being whether they belong to Christians or Jewish community or Paganism, they were given full freedom in state of Madina. No cruelty was committed with the male or female prisoner of Jewish community. As Emmanuel Luther Ratiq has narrated the story of the marriage of Lady Safīyah bint Huyaiy (R.A.) in following words:

"She was originally a Jewish and was daughter of Huyaiy bin Akhtāb. She was first married to Sallam bin Mishkan and then to Kinah bin AbīḤuqaiq. After the battle of Khaibar, in 7 A.H. She fell in booty. According to some Traditions Dihya Kalbi requested for a maid and Muhammad (PBUH) made her over to him. Atthis other companions approached Muhammad (peace and blessings of Allah be upon him) and said, "O Messenger of Allah Banū Nazir and Banū Quraizah (the Jewish tribes) will feel offended to see the daughter of a Jewish chief working as a maid. We therefore, suggest that she may be taken as your own wife".

On this Muhammad (PBUH) paid a reasonable sum of money to Dihyah Kalbi (R.A.) as ransom and said to Safīyah (R.A.), "you are now free, if you like to, can go back to your tribe or can be my wife". She preferred to come in marriage with Muhammad

(peace and blessings of Allah be upon him) as she had dreamt. Lady Safiyah bint Huyaiy (R.A.) died in 50 A.H. When she was about 60.”¹⁰

11. Lady Maimuna bint Al-Harith (R.A.)

Ummul Muminin Lady Maimuna bint Al-Harith (R.A.) was also a bereaved and twice married lady when she married to Muhammad (PBUH) as a wife. No vision of Luxury could be found on the part of the Prophet (PBUH). Emmanuel Luther Ratiq very simply and laconically narrates this story in following lines: “She was daughter of Harith bin Hazar and belonged to the tribe of ‘Amir bin Sa’sa of Najd. Her original name was Barah but she was later renamed Maimuna by Muhammad (PBUH) She had been married twice, before she became “Ummul mu’minin” (the mother of the believers) she had been widowed latterly when Muhammad (PBUH) married her at Safar a place lying on his journey to Makkah for ‘Umrah in Dhi-Qa’dah, 7. A.H. Muhammad (PBUH) intended to start living with her while he was in Makkah after performing ‘Umrah’. But he (PBUH) had not remained in Makkah only three days. When the stipulated time expired, a delegation of the pagans of Makkah arrived, demanding his departure. He told them, “what matters you a little prolongation. I have just married; I invited the whole town of Makkah to the nuptial feast”. But they refused to accept the invitation of Muhammad (PBUH). The nuptial feast was given by Muhammad (PBUH) on his return, journey at Sāfā the place of where the “Nīkah” ceremony was performed.

Lady Maimuna died in 51 A.H. at the same place where nuptial feast was given and was buried there. This is a strange incidence that at certain place during the same time on return journey. She starts living with Muhammad (PBUH) and at the very place during another journey she died and is buried.

Lady ‘Aisha says about her, Maimuna was the most pious and the most regardful of her kith & kin among Muhammad’s (PBUH) wives.” She was the last woman to be married to Muhammad (PBUH).

These are the eleven wives of Muhammad (PBUH) also called “Ummuhatul Mominin” (the mother of the believers).¹¹

Emmanuel Luther Ratiq discusses the case of more than 11 wives of the Prophet (PBUH) with references to the tradition at first and gives the views of Muslim scholars on the polygamy of the Prophet (PBUH) in which they present the causes and reasons at one hand there is a lesson to the mankind that why did the Prophet (PBUH) have had more than one marriages. In the second phase of his commentary at page-14 on polygamy of the Prophet (PBUH) he gives his own opinions in a very impartial way and are base on real facts. He rejects the accusation made by Christians and Jews against the Prophet (PBUH) plural marriage.

Causes of Multiple Marriages

A Christian scholar Emmanuel Luther Ratiq has stated the following causes of the Plural Marriages of the Holy Prophet (PBUH):

1. “Muslim scholars give different causes for multiple marriages of Muhammad (PBUH). They said that “Muhammad (PBUH) married sometimes to teach or to set

example to marry with divorced women. They in this connection code the examples of Muhammad (PBUH) marriage to Zainab bint Jahsh (R.A). According to Muslim scholars this marriage teaches the lesson that marriage to cousin and divorced wives of adopted son is lawful.

2. That He (PBUH) sometimes married to teach the lesson of inter-cast marriages. The example of marriage of Safiyah is quoted in this regard, because she was from Jewish creed.

3. Muslim scholars are of the views that sometimes Muhammad (PBUH) married to give protection to widows and their children. In this regard the example of marriages of Hafsa, Zainab bint Khuazaima and Umm Salma to Muhammad (PBUH) is quoted.

4. That He (PBUH) married to give status of free person to prisoners of war. In this regard the example of Juawriah is given. She was with prisoners of war of Muraisi war with the tribe of Mustaliq.

5. That He (PBUH) married to solve the problem of shortage of male Muslim.

6. That He (PBUH) married to prepare the band of good ladies by giving personal training and education to them. In this regard the marriage of Lady Aisha is quoted, who according to them turned to be a great scholar of the religious teaching.

7. That He (PBUH) wanted that his (PBUH) private life should be preserved in minute detail, that is why He (PBUH) married a number of women belong to different places and tribe.

8. That He (PBUH) married with many women for political reasons. According to Muslims scholars by marriage with Lady Safiyah, the enmity towards Islam was removed. To these scholars, marriages of Muhammad (PBUH) with Umm Ḥabibah and Maimunah were also of the political nature.”¹²

In support of above cited reasons and causes of the marriages of the Prophet (PBUH) with many women of different tribes Emmanuel Luther Ratiq also gives his opinions which are quite against the views of other Christians and Jewsoientalists which have given against the polygamy of the Prophet (PBUH). The opinions of Emmanuel Luther Ratiq are as follows: “Why Muhammad (PBUH) constructed so many marriage relations are a question which perturbs many of a mind, and there are many who do not hesitate to term Him (PBUH) as “Licentious”, “Sensuous” and “Profligate” (God forbids me for saying so) simply because of his polygamy.

These daft isolates while interposing, the “Holy Personality” of the Muhammad (PBUH) do not take this account into consideration that the men who brought the most thorough transformation of a nation within a short span of twenty years, who alone, unaided, swept away immorality from a country like Arabia, who by Qur’ān has been given the title of “Mercy to the universe”. “An apostle of God”. “A lamp spread light”, who came to purge and purity to the society, could ever himself be such a man given to sin? Can an impure preach virtue? How could he help the sinners emancipate from the bondage of sin, if he himself is bound with it?”¹³

Orientalists Praise the Prophet's (peace and blessings of Allah be upon him) Polygamy Policy

The Wellbeing of Destitutes (Widows and Orphans)

1. Why does Islam and the Prophet Muhammad (PBUH) allowed under circumstances to have more than one wife, in this regard the views of an orientalist scholar Tamara Sonn are stated who says: "There is no single formula for achieving justice: it can only be achieved by establishing a standard of human dignity and then being committed to maintaining that dignity in ever-changing circumstances. Therefore, The Qur'ān deals with multiple aspects of justice in multiple contexts, establishing norms and giving examples, but it pays particular attention to the concerns of the most vulnerable in Society; orphans, mentioned over twenty times. Interestingly the Qur'ān's permission for polygamy (multiple wives) is made in context of concern for orphans. In a chapter entitled "women" (chapter Sura 4 of the Qur'ān) people are told to protect the right of orphans for whom they are responsible - if necessary, by marrying them.

At another place the same scholar says; "As a result many modern interpreters believe in the Qur'ān advocates monogamy except under extraordinary circumstance (i.e., like those of seventh century Arabia). In view of Qur'ān's emphasis, on human equality, many modern interpreters believe the Qur'ān's goal, is to establish society in which the polygamy is not necessary to protect women."¹⁴

2. Maxime Rodinson discussed the Prophetic teaching regarding the life of man and a woman in the society and he says: "Later on, all that could be recalled of these assertions, advice and instructions was collected into one great speech' in its Muhammad (PBUH) forbade usury and vendetta on account of murders committed during the days of paganism. He repeated the specifications concerning the calendar, the four sacred months and the return of lunar computation. He also pronounced in the mutual duties of husband and wives. An adulterous wife might be beaten, though not cruelly, and confined to her quarters; but she must be forgiven if she mended her ways. He also uttered a warning against Satan, commended the proper treatment of slaves and preached amongst all Muslims according to one version, He (PBUH) maintained that all men were equal before Allah, without distinction of social class or radical origin."¹⁵

3. What does James A. Michener says about plural marriage system of the Holy Prophet (PBUH) can be studied as follows: "later on he becomes head of the state, and the testimony even of his enemies is that he administered wisely. The wisdom he displayed in judging intricate cases become the basis for the religious law that governs Islam today. In his final years he was invited to become a dictator or a saint, but he rejected both temptations, insisted that he was an average man to whom God had sent, Further James says: "He lifted women from the bondage in which desert custom held them and preached general social justice".

James A. Michener come to special criticism of the orientalist and refute it in following words: "Western writers have based their charges of voluptuousness mainly

on the question of women before Muhammad, (PBUH) advised however, men were encouraged to take innumerable wives, He (PBUH) advised them to have only four wives if they could manage their well-fare on the basis of equality, otherwise only one licit in law. In the Koran it explicit that husbands who are unable to maintain strict equality between two or more wives must confine themselves to one.”¹⁶

Marriage for Honour and Extending Kinship

1. George Bernard Shaw presents a very suitable description about the protection of the honour of men (Human beings). It has clearly been proved that Muhammad (PBUH) has consummated the wedlock with the female kingdom only on behalf of humanitarian basis. Not on Luxurious and voluptuous basis. He states: “At the age of 25 He (PBUH) married Khadijah (may God be pleased with her) daughter of Khwailid bin Asad bin ‘Abdal-Uzz bin Qasī. She was forty then and had been married twice before. Khadijah ranked high among the women of Quraysh. She was Kind hearted, elegant, noble and attractive. And having inherited considerable property from her second husband, she was wealthy. But above all she was renowned as “al-Tahīrah” (meaning “the pure”). Although a number of celebrities from the Quraysh had expressed their desire to marry her, they all met with refused. Therefore, Muhammad’s marriage with Khadijah was to be regarded as another feather in his cap. Khadijah never ceased to be an ideal wife till she breathed her last. And Muhammad (PBUH) always remembered her after her passing away with gratitude and deep appreciation.”¹⁷

2. H.A.R. Gibb opines with reference to the plural marriage of the Prophet (PBUH). He states: “The tradition on the other hands unanimously emphasizes his personal disapproval of repudiation as a thing, ‘obvious’ in the sight of God’. His own family life at Medina and his numerous marriages have been the subject of much insinuating comments on the one side and of hatred and disingenuous apology on the other. The tradition makes no secret of the attraction which he felt towards women, or of the fact that it was combined with particularly strict regard for the proprieties. But critics have tended to overlook the almost unfailing patience which he displayed even under provocation and the gentleness with which he attended to the griefs of all sorts of women and comforted them, even at times to the extent of revising his legislation.”¹⁸

3. In the above cited context Tamara Sonn gives his opinions in favor of the Prophet’s Policies of family arrangements. “As a result, many modern interpreters believe the Qur’ān advocates monogamy except under extra ordinary circumstances (i.e., like these of seventh century Arabs) in view of Qur’ān’s emphasis on human equality, many modern interpreters believe the Qur’ān’s goal is to establish societies in which polygamy is not necessary to protect women.”¹⁹

4. Robert N. Bellah’s opinion is providing a guideline to the orientalist critics. They should leave off making nefarious propaganda in respect of the personality of Prophet Muhammad (PBUH). In the western society, because every Prophet is a mercy of God for the people. They received instructions from their God which were

duly essential for the benefits of universal community; what does Robert N. Bellah says is as follows: “The history of the family in Islam shows a similar picture of development and arrest. The main burden of the Qur’ānic family legislations, it seems clear today, was stabilize the nuclear family, limit polygamy and divorce, and to Protect the interests of wives and children. The Islamic family as it took shape under the Prophet’s guidance was to reflect the reduced significance of extended kinship in the new Muslim community and to express the enhanced dignity of the individual, including women and children’ as persons standing in direction recreation to God. Once again, as in certain aspects of early Muslim political experience, this is a strikingly modern series of development.”²⁰

Conclusively: George Bernard Shaw had acknowledged that Prophet (peace and blessings of Allah be upon him) had not paid any attention to the luxurious life. He (PBUH) was young and his wife was of 40 years old. Due to humanitarian basis and for the protection of the rights of widows he (peace and blessings of Allah be upon him) had married more than one wife after the death of Khadījah bint Khawailid. H.A.R. Gibb also has spoken about the propriety of the Prophet (PBUH) he says that critics have tended to overlook almost unfailing patience of the Prophet (PBUH) in attention of all sort of grief of woman. Tamara Sonn commented in the favor of polygamy under extra ordinary circumstances as the Qur’ānic teaching has given a guidance therein. Robert N. Bellah’s comments are also in favour of Islamic teaching given about the polygamy.

Repudiation of Allegations by Orientalist Themselves

The Prophet Muhammad (peace and blessings of Allah be upon him) as the Man of Sublime Character

Emmanuel Luther is going to refute the objections of his Orientals in following words:

These daft insolents while interposing, the “Holy Personality” of the Muhammad (PBUH) do not even take this account into consideration that the man who brought the most thorough transformation of a nation, within a short span of twenty years, who alone, unaided, swept away immorality from a country like Arabia, who by Qur’ān has been given the title of “Mercy to the universe” “An Apostle of God”. “A lamp spread light”, who came to purge and to purify the society, could ever himself be such a man given to sin? Can an impure preach virtue? How could he help the sinners to emancipate from the bondage of sin, if he himself is bound with it? These inelegant critics of Muhammad (PBUH) forget to induct that plurality of women or polygamy was an integral part of the social system of the old societies and countries.²¹

An eminent, well versed and literary scholar of Orientalist’s community, J.H Denison, comments under heading: “Christianity” was working on Division; “Man bore to unite the whole world” in the fifth and sixth centuries the civilized world stood on the verge of a chaos. The old emotional cultures that had made civilization possible, since they had given to men a sense of unity and of reverence for their rules, had broken down, nothing had been found adequate to take their place---it seemed then the great

civilization which it had taken off thousands years to conduct war on the verge of 'disintegration' and that mankind was likely to return to that condition of barbarism where every tribe and sect was against the next, and law and order was unknown --- The old tribal section had lost their power --- The new sections created by Christianity were working division and destruction instead of unity and order. It was a time fought with tragedy. Civilization, like a gigantic tree whose foliage had over arched the world and whose branches had burned to golden fruit of art and science and literature stood tottering and rotten to the care, was there any emotional culture that could be brought in together mankind one more into unity and to save civilization?" and then, speaking of Arabia; Dr. Devenson says, "It was among these People that the man was born who was to unite the whole known world of the East and South that was the Muhammad (peace and blessings of Allah be upon him)."²²

Emmanuel Luther Ratiq a very famous scholar of Christian community who is negating the fake objections of the orientalist in following words:

1. "Abraham who was rightly been called the "father of righteous people" (may God bless him forever) had two wives. Jacob, Moses, David, Soloman, and other "Men of God" had more than one wife. Sometime the number raised to one thousand (1000) as in the case of Soloman the wise is upto 700 plus concubines.
2. When none of them is accused of enormity or profligacy because of their multiple marriages. Rather they are held in great reverence by all the Jews and Christians.
3. To defame the Muhammad (PBUH) on the basis of his resorting to polygamy only, is condemnable itself, because he is not only the Prophet of Muslims, but a teacher also. Whatever he did, it carried a wisdom and expediency in it. According to Qur'ān "Nor does he say (aught) of (his own) desire it is no less than inspiration sent down to him."
4. To me, the multiple marriages of Muhammad (PBUH) had an expedience and guidance for the society, because He as the Qur'ān says- never did or said anything of his own wishes;
5. Therefore, the despise charges of the plurality of women against Muhammad (PBUH) to Lucerate or variegate but his elegant personality is not deperated automatically."²³

Emmanuel Luther Ratiq has given a complete description of the polygamy process adopted by the Prophet (PBUH) and proved that all of the objections are null and void in the light of Jewish and Christian teaching referred with regard to Abraham (A.S.) and other Prophets, of God who had got through polygamy.

6. Dichotomically recognizing the sublime character of the (PBUH) Prophet Maxime Rodinson observes as follows: "So Muhammad (PBUH) message acquired a universal value. The new ideology had therefore its supreme authority in Muhammad (PBUH) the gentile Prophet who judged right and wrong, transmitting the irrefutable message of Allah. But in the absence of the Prophet the faithful should be able to remember his words, to refer to and quote them and find arguments in them for action in any situation. Besides, it was necessary to prepare for the time when the supreme

mouth Piece would be no more. The document had to be objective, a scripture that could be consulted like the Torah and the Gospel.”²⁴

7. An authority in the Western world in many field of art and literature “ Thomas Carlyle is talking about the marriage of Prophet’s (PBUH) and says:“How he was placed with kadijah (God be pleased with her) a rich widow, as her steward, and travelled in her business again to the fairs of Syria, how he managed all, as one can well understand, with fidelity and adroitness (skill), how her gratitude, her regard for him grew; the story of their marriage is altogether a graceful intelligible one, as told us by the Arabs authors. He was twenty-five; she forty, though still beautiful, He seems to have lived in a most affectionate, peaceable, wholesome way with this wedded benefactress, loving her truly, and her alone it goes greatly against the impostor theory, the fact that he lived in this entirely unexpected tunable, entirely quiet and common place way. Till the heat of his years was done.”²⁵

8. Lamartine Sonna famous orientalist, praises the Holy Prophet in the following words “Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of national dogmas, the founder of twenty terrestrial empires and one spiritual empire, that is Muhammad (PBUH). As regards all standards by which human greatness may be measured, we may ask, is there any man greater than he?”²⁶

Conclusively: The blasphemy committed by the orientalist against Prophet’s (PBUH) character which is being refuted by Dr. Devension, Maxime Rodinson and Thomas Carlyle.

Dr. Devension gives his observations that Cultural Revolution in the world had brought by Messenger of God PBUH). Maxime Rodinson says that the Prophet Muhammad (PBUH) introduced the people the spirit of right and wrong.

He was the real Prophet of God (peace and blessings of Allah be upon him) and conveyed the real message of God to the universe whereas in day-to-day practice at present and past orientalist had used very abused language against the Holy Prophet (PBUH) which, at any cast is not part of truthfulness and reality.

Thomas Carlyle called Prophet (PBUH) an eminent personality of the world and he was away from impostor theory. Lamartine Sonn introduced him (PBUH) with the titles of philosopher, orator, apostle, legislator warrior, conqueror of ideas, restorer of national dogmas, the founder of 20 terrestrial empires and one spiritual empire that is Muhammad (PBUH). After having got such titles no other objections of orientalist are called reliable to be accepted against Prophet (PBUH).

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