

*Polygamy of the Holy Prophet Muhammad (PBUH): A
Research Analysis of Critics' Objections in the light of Dr.
Adil Salahi's Book "Muhammad: His Character and Conduct"*

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Abstract

This research paper studies the practice of polygamy attributed to the Holy Prophet Muhammad (PBUH) by scrutinizing objections raised by critics. Through a comprehensive analysis of historical accounts, religious texts, and societal contexts, this study seeks to provide a comprehensive understanding of this aspect of the Prophet's life. By addressing the objections raised against polygamy and exploring its socio-religious implications, the research aims to contextualize polygamy within the broader framework of Islamic teachings and societal norms. Furthermore, it draws upon Dr. Adil Salahi's work, "Muhammad: His Character and Conduct," to enrich the discourse. This research contributes significant insights to the ongoing discourse surrounding the life and practices of the Holy Prophet Muhammad (PBUH).

Keywords: Polgamy, Prophet Muhammad, Criticism, Adil Salahi.

Introduction

The life and teachings of the Holy Prophet Muhammad (PBUH) have been subjects of extensive scholarly inquiry, with polygamy often emerging as a focal point of discussion and debate. This research embarks on a thorough examination of the practice of polygamy associated with the Prophet Muhammad (PBUH), particularly through the critical lens of objections raised by various critics. By delving into historical records, religious texts, and the societal milieu in which these practices occurred, this study endeavors to offer a comprehensive insight into this facet of the Prophet's life. Moreover, it seeks to address the concerns and objections that have been raised against polygamy and to unravel its broader socio-religious implications. In doing so, this research aims to position polygamy within the larger context of Islamic principles and the norms prevalent during the Prophet's era. Additionally, this study draws upon the scholarly work of Dr. Adil Salahi in his acclaimed book, "Muhammad: His Character and Conduct," to further enrich the discourse. The findings of this research are composed to contribute important insights to the ongoing scholarly dialogue surrounding the life and practices of the Holy Prophet Muhammad (PBUH).

Adil Salahi put the title WHY NINE WIVES FOR MUHAMMAD?

Salahi discussed the polygamy in detail. In the beginning, he stated back ground of the marriage of Hazrat Juwayriyyah bint Ḥārith that there was a war (which is called Ghazwa banu al mustaliq) between the muslims and non-muslims, the Muslims were victorious. As a result, the Muslims got their women and wealth as booty and Juwayriyyah bint Al- Ḥārith became under the custody of a companion Qays bin Shammas. He had agreed to make her free in exchange of money that is called (badle kitabat). Juwayriyyah came to the Holy prophet and asked for help She was a beautiful lady. The Holy prophet said, What if I tell you even better option? She asked, "What is that, O Messenger of Allah?" The Prophet (PBUH) replied that I should pay money to Qays in your behalf then free you and marry you. She immediately accepted the offer. The Prophet's marriage was discussed and talked about in the Muslim camp. A notion was formed that if the Prophet had married a woman from the al-Muṣṭalaq tribe, then the entire tribe would have become his relatives through marriage. It was therefore impossible for the Muslims to detain or take any wealth from such people. The Muslims held the Prophet in the highest regard, even above their own families and themselves. It would have been a source of embarrassment for them to keep his in-laws in custody. Consequently, by the end of the day, all the Muṣṭalaq prisoners, including both men and women, were released in honor of the Prophet.

The narration is as follow:

[قَالَتُ جَوَيْرِيَّةُ قُلْتُ يَا رَسُولَ اللَّهِ: أَنَا جَوَيْرِيَّةُ بِنْتُ الْحَارِثِ وَإِنَّمَا كَانَ مِنْ أَمْرِي مَا لَا يَخْفَى عَلَيْكَ وَإِنِّي وَقَعْتُ فِي سَهْمِ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ وَإِنِّي كَاتِبْتُ عَلَى نَفْسِي فَحِثُّتُكَ أَسْأَلُكَ فِي كِتَابَتِي --- وَقَالُوا: أَصْهَارُ رَسُولِ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ، فَمَا رَأَيْنَا امْرَأَةً كَانَتْ أَكْبَرُ بَرَكَتٍ عَلَى قَوْمِهَا مِنْهَا، أُغْتِقَ فِي سَبِيلِهَا مِائَةٌ مِنْ بَنِي الْمُضْطَلِقِ¹

In another narration, al-Ḥārith ibn Abī Ḍirār offered camels to the Holy prophet in exchange for freeing his daughter. But he had hidden two camels on the way because he liked them. When he reached the Prophet, he said, "Where are those two camels?" He believed that what he had done as a secret act and no one knew about his action except Allah. Listening to this from the prophet made him believe he is the true messenger of ALAH Swt and embraced Islam. Then Juwayriyyah also converted to Islam. She was handed over to her father. After that, the Prophet (peace be upon him) sent a message to his father asking her hands for marriage and resultantly the entire tribe embraced Islam.

Analysis:

This marriage was full of political wisdom. As Hazrat Juwayriyyah was daughter of a tribal chief, and after marriage, her entire tribe became in-laws of the Holy prophet. On the other hand, when companions of the prophet came to know about the development, they stated, as narrated, that how can we keep the people of in-laws of Holy prophet in our prison? And set free hundred prisoners. When the people of the tribe came to know about this kind behavior of Muslims, they were greatly impressed and they all embraced Islam.

Adil Salahi mentions another reason as well. He stated: In accordance with the customary laws of war during that time, prisoners had to either purchase their freedom or face enslavement. However, the Prophet was dissatisfied with both options since they would have further fueled animosity and positioned Islam and the Muslim state on par with the rest of the world. His aim was for people to view his message, if not positively, then at least impartially. To achieve this, he swiftly revealed his marriage to Barrah, the daughter of al-Ḥārith ibn Abī Ḍirār, the leader of the Muṣṭalaq tribe who had been conspiring against him.

According to Adil Salahi's logic, the Prophet (PBUH) was unhappy with the applicable norms of the time regarding prisoners because either the prisoner would have to pay ransom to secure his freedom or he would always remain a slave. Therefore, this would have created hatred, hostility and enmity between them and Muslims. To present the true image of Islam and to differentiate it from other religions and beliefs, the Holy prophet immediately announced the marriage with Juwayriyyah.

The incident of Safiya Bint Huai is very close to the above mentioned incident. Her husband was killed in the Battle of Khyber, and she was occupied by a Muslim as booty. Wise people suggested that she is the daughter of a chief so the Holy prophet may marry her. The Holy prophet gave her two options. Either, she would be set free and she should accept Islam and the prophet would marry her or after freedom, she may remain a Jew and go to her homeland. She preferred the former one and resultantly her

tribe also embraced Islam.

According to Adil salahi: Juwayriyyah and Şafiyyah were not elderly, but they were not considered young either, and they were both widows. Juwayriyyah had been previously married to her cousin, ‘Abdullāh, while Şafiyyah had been married twice before marrying the Prophet. Although both women were attractive, their marriages to the Prophet were not based on their age or beauty. Instead, the Prophet considered the impact that such marriages would have on both women and the Muslim community.

Similarly, the marriage of prophet SAW with Hazrat umme Habiba R.A, who was the daughter of Abu Sufyan, an enemy from the early days of Islam. Umme Habiba initially converted to Islam and went to Abyssinia with her husband. Her husband accepted Christianity there, they lived together for some time finally he died in this condition. She was left helpless in Abyssinia. When the Prophet (PBUH) came to know about her loneliness, she proposed her through King Najashi of Abyssinia which she accepted. Najashi gave her some gifts and dinars and sent her to Madinah .She reached there and Muhammad SAW married her .When Abu Sufyan came to know about this marriage, he maintained this engagement and expressed his admiration for the Holy prophet (PUBH). Consequently Almighty Allah blessed him with the blessing of Islam. So this marriage also became a means of softening the hearts of the Banu Umayyads.

According to Adil Salahi. The precise date of Ramlah’s marriage to the Prophet and her journey to Madinah is unknown. Historians of that time did not give much importance to the specific dates of the events they recorded; instead, they focused on the events themselves. However, it is believed that the marriage occurred a few years following the Prophet's immigration to Madinah, most likely between the fourth and sixth year. In the sixth year, the Prophet dispatched an envoy to Negus to request the repatriation of Muslim migrants from Abyssinia. It is uncertain whether Ramlah was part of this last group as only a few are mentioned by name in reports. If Ramlah had married the Prophet during this time, there would have been some mention of it in the repatriation reports. However, there is no such mention, which suggests that the marriage took place during an earlier visit by the Prophet's envoy, ‘Amr ibn Umayyah.

Keeping in view the background of above mentioned marriages, anyone who impartially study the whole circumstances and its results will accept that these marriages have very positive impact on spreading the message of islam. for instance if we look into the marriage of Umm al-Momineen Juwayriyyah R.A, many people including the chief of her tribe accepted Islam. Rather, the allies of her tribe also became supporters of the Muslims. Similarly, after the marriage of Hazrat Safiya R.A, significant portion Jews who always fought against Muslims became neutral and never again stood against Islam. likewise, the marriage of Umme Habiba, Abu Sufyan, the fiercest enemy of Islam, avoided fighting against Muslims in the future.

Ashraf Ali Thanvi says: There are two sides of every person's life. It is necessary to look at both these sides in order to correctly assess one's practical situation. Without it, it becomes difficult to arrive at the right conclusion. One is the inner life and the other is the outer life. The later refers to the part of the person life in front of the people. There are abundant evidence available to ascertain the detailed circumstances relating to this section. As it has to do with common people. The former is the part of human life from which the moral condition of a person can be known. Everyone wants to hide the condition behind the walls of the house. And this aspect of every human being's life is so weak. So in such a case, to assess the correct life of every human being in the world this is the best standard to properly evaluate the life of every human being.²

Keeping in mind the above two aspects of life, if we see, all the wives of Holy Prophet (PUBH) are eyewitnesses of his domestic life and he is the best example in the inner affairs of his life as he was in his outer life. There are many wisdom to be found in his multiple marriages. Such as educational wisdom, legislative wisdom, collective wisdom and political wisdom. The detail can be seen in proper lengthy books of Sīrah.

Now the question raised on the objection itself, that whether it is objectionable for the Holy prophet to be the husband of nine wives?

To answer the question Adil Salahi put a tittle namely "Divine Order to Marry" Then he illustrates further: With the exception of Khadijah, the Prophet married all his wives after he turned fifty years old. Each of his marriages had a distinct reason, prompted by the circumstances faced by him and the emerging Muslim community. Some of these reasons were social or political, while others had a legislative purpose, which will be explained later. It should be noted that the marriage of Zainab bint e Jahash was specifically ordained by God, as the Holy Quran mentions.

فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطْرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطْرًا
وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا [...]

When Zaid the Companion of the Holy prophet decided to divorce her wife we gave her to you in marriage, so that no blame should attach to the believers for marrying the spouses of their adopted sons God's will must be fulfilled.

The purpose of this marriage was to end an un-Islamic custom prevalent in Arab society. As the adopted son would have been considered like the actual son and heir. Zaid was called the son of Muhammad as he preferred the Holy prophet for living over his Father and uncle and the people would have called him Zayed bin Muhammad. Muhammad's (PUBH) paternal sister Zainab bint Jahsh was married to Zaid, but they were not happy with each other. When they both separated, Allah SWT directed that the prophet SAW should marry her to eliminate the concept of pre islamic era that one cannot marry with the divorced wife of his adopted son. From this

incident, Allah SWT demolished an evil custom through Muhammad SAW for the convenience of the Ummah.

If it is said, "How can he command him to hold onto her when he knew that separation is inevitable? This is contradictory." We say, on the contrary, it is correct based on valid objectives, to establish the argument and to know the outcome. Don't you see that Allah commands the servant to have faith even though He knows that the servant does not have faith? So, there is no contradiction between the commandment and the knowledge. What prevents commanding something based on knowledge from being contrary to reason and judgment³?

After this, Adil Salahi mentions the objection of the atheist of Macca that many non-Muslims today attempt to criticize the Prophet for his marriages, scrutinizing them from a modern social perspective and highlighting differences in age or social status to cast doubt on his character. Conversely, Muslim writers often feel compelled to defend each of his marriages. However, neither approach is entirely accurate. It is unnecessary to apologize for the Prophet's marriages or attempt to justify them.

He then gives a rationally detailed answer to the above objection. He tries to defend the above objections as follow:

A man's perspective on women, sex, and marriage is most evident when he reaches his prime and has opportunities to engage with women. Muhammad was raised in a society that did not limit relations with women. Men were allowed to marry as many wives as they desired, and sex outside of marriage was not stigmatized. Having numerous children, particularly male children, was considered an advantage. Even children born out of wedlock were accepted, and their fathers had no issue acknowledging their parenthood and giving them their name

Muhammad never approved of the idolatrous practices of his people's religion, but he did not have any knowledge of religion until he began receiving Divine revelations at the age of forty. He claimed that during his adolescence and early adulthood, he did not engage in any immoral or licentious behavior. However, he did express a desire to have fun on two occasions as a teenager while working as a shepherd. He asked a friend to watch over his sheep and went out in search of pleasure but fell asleep near a house where a party was taking place, waking up after sunrise on both occasions.

God's protection was evident in Muhammad's life as he married Khadijah, a wealthy widow who had previously employed him as her business agent in the markets and bazaars of Arabia. He gained her admiration for his honesty and business skills while on a trade caravan to Syria, and she eventually proposed to him. They remained married for 25 years until Khadijah's death, and Muhammad did not consider marrying anyone else during their marriage.

Analysis: Human sexuality is at its peak for forty years. Whereas

Muhammad SAW has spent 25 to 50 years of life with only one woman. And that woman was also older than him. While after forty years, he was offered many times to marry virgin and beautiful girls but he has rejected. However, in that era, the custom of multiple marriages was also found among the Arabs. The meaning of Adil Salahi's text is as follow:

I tried to Search the reference and found many sayings that confirm khadija's age was forty and Muhammad's age was twenty five as bellow:

[حَكِيمُ بْنُ جِرَامٍ يَقُولُ: تَزَوَّجَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - خَدِيجَةَ وَهِيَ ابْنَةُ أُرَيْعِينَ سَنَةَ وَرَسُولُ اللَّهِ -

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ابْنُ خَمْسٍ وَعَشْرِينَ سَنَةً]⁴

According to another tradition, her age was 28 years that is narrated by Ibn Abbas .Adil Salahi also mentioned it but did not give the reference.it is as follow.

[عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتْ خَدِيجَةُ يَوْمَ تَزَوَّجَهَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ابْنَةَ ثَمَانٍ وَعَشْرِينَ سَنَةً]⁵

Similarly, there are different sayings about Muhammad's age at the time of his marriage to Khadijah which are as follow:

[وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ تَزَوَّجَ خَدِيجَةَ ابْنَ إِحْدَى وَعَشْرِينَ سَنَةً. وَقِيلَ: ابْنُ خَمْسٍ وَعَشْرِينَ سَنَةً،

وَهُوَ الْأَكْثَرُ وَقِيلَ: ابْنُ ثَلَاثِينَ سَنَةً. كَانَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِحْدَى وَعَشْرِينَ سَنَةً" قَالَ الزَّهْرِيُّ، "وَقِيلَ: ثَلَاثِينَ" سَنَةً،

حَكَاهُ ابْنُ عَبْدِ الْبَرِّ عَنْ أَبِي بَكْرٍ بْنِ عَتَّانٍ وَغَيْرِهِ، وَقَالَ ابْنُ جَرِيْرٍ: كَانَ سَبْعًا وَثَلَاثِينَ سَنَةً، وَقَالَ الْبَرْقِيُّ: تَسْعًا وَعَشْرِينَ قَد

رَاهِقُ الثَّلَاثِينَ، وَقِيلَ غَيْرَ ذَلِكَ]⁶

Then he mentions different sayings about the age of Hazrat Khadijha. He says:

[وَكَانَ لَهَا -حِينَ تَزَوَّجَهَا بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- مِنَ الْعُمُرِ أَرْبَعُونَ سَنَةً" رواه ابن سعد، واقتصر عليه

اليعمري، وقدمه مغلطاي والبرهان. قال في الغرز: وهو الصحيح، وقيل: خمس وأربعون، وقيل: ثلاثون، وقيل: ثمانية

وعشرون، حكاه مغلطاي وغيره]

At the end he summed up all these sayings and fixed the most true among That the Holy prophet was 25 years old and Khadijha was forty years old⁷.

Anne MeriSchemal says: Additionally, the extensive harem of Solomon and David, the two Israelite kings who are recognized as prophets in the Quran and regarded as predecessors to Muhammad, significantly dwarfs the number of marriages Muhammad entered into following the passing of Khadija, thereby rendering his marital unions comparatively modes⁸.

According to Adil Salahi's text: The marriage of Maymūnah, who was the sister of the Prophet's deceased wife Zaynab bint Khuzaymah, may have been allowed for legislative reasons. Although other religions prohibit such marriages, Islam permits them. The case of Maria, a slave woman, also illustrates the legal situation of slaves at the time. She was considered lawful to her master, in addition to his four wives. Alternatively, she could marry someone else and remain a slave. Her marriage was recognized as a full

marriage, and she became unlawful to anyone other than her husband. However, if her master kept her to himself and she bore him a child, her status changed to that of "mother of a child." In this situation, she could not be sold or given as a gift, and she would remain with her master. After her master's death, she would be freed by virtue of having had a child. Some scholars consider Maria as one of the Prophet's wives, but most maintain that she remained a slave.

Analysis: Hazrat Marya's Status.

Mariya al-Qibtiyya, also known as Maria the Copt, was a concubine or slave girl gifted to the Prophet Muhammad by the ruler of Egypt during his lifetime. She was originally a Christian from Egypt and is said to have converted to Islam after being brought to the Prophet. Mariya bore the Prophet a son named Ibrahim, who died in infancy.

Although Mariya was not a wife of the Prophet, she was highly respected by him and considered to be one of his "Mothers of the Believers," a title given to the wives and female companions of the Prophet. Mariya's presence in the Prophet's household, along with his other wives and companions, is a testament to the importance of women in the early Islamic community and their role in supporting the Prophet and spreading the message of Islam.

There is no doubt that she was married to Muhammad and she became free legally after the birth of Abraham, but it is debatable among the scholars that whether she was a slave or a free woman at the time of marriage. According to some scholars numerous narrations indicate that she was a maid slave before the marriage while others say that she was free and independent at that time. The former scholars present the narration of Ibn Abbas as follows:

[عن ابن عباس, قال: لما ولدت مارية القبطية إبراهيم بن النبي صلى الله عليه وسلم, قال رسول الله صلى الله عليه وسلم: «أعتقها ولدها»⁹.

When Ibrahim bin Muhammad was born to Maria Qibtiya, Muhammad said that this woman was freed by her son. Dar Qutni has narrated this tradition in 7 different ways that when Ibrahim bin Muhammad was born to Maria Qibtiya, Muhammad said that this woman was freed by her son. But there is weakness in all these traditions. Imam Ibn Abd al-Bar says about it-

وإسناده لا تقوم به حجة لضعفه¹⁰.

The latter group present the following arguments:

1. Allama Shibli Nu'mani says:

The king of Egypt, Muqawqis, sent two girls as gifts to Muhammad SAW. He used a word "jariya" for both that is a common word between girl and maid slave however he stated in next sentence that "The Egyptians give respect to these two girls". and obviously people respects only the free and

independent princess not the maid slave. It shows that she was a free girl at the time of marriage.¹¹

2. Dr. Hameedullah stated that Maria Qibtiya had accepted Islam willingly, that is why Muhammad had married her¹².

Life in the Prophet's Home

Here the question arises whether all these wives were living in the house of the Prophet (PUBH) happily or was there any compulsion?

The Prophet's some marriages were based on love and affection, others were contracted for political or strategic reasons.

It is important to note that the Prophet treated all of his wives with kindness and respect and encouraged his followers to do the same. In Islamic tradition, the Prophet's wives are highly respected and considered to be the "Mothers of the Believers," an honorific title that reflects their important role in the early Islamic community.

However, it is also important to recognize that the Prophet's wives were human beings with their own feelings and desires. There were instances of conflict and jealousy between some of the wives, as well as times when the Prophet faced challenges in balancing his relationships with each of them.

The Prophet treated all of his wives equally and did not show favoritism towards any of them, despite his greater affection for 'Ā'ishah. He would pray to God to forgive him for his inability to control his emotions and feelings towards her. In his supplications, he would say.

The narration is as follows:

[عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَسَمَّى بِمِغْدَلٍ، وَيَقُولُ: «اللَّهُمَّ هَذَا قَسَمِي فِيمَا أَمْلِكُ، فَلَا تَأْتِنِي فِيمَا تَمْلِكُ، وَلَا أَمْلِكُ»¹³.

"My Lord, You see what I do in the area I control. Please forgive me what is beyond my control."

Each of the Prophet's wives had a separate dwelling, which were modest one-room homes located adjacent to the mosque. The Holy prophet has fixed dates to meet and spend nights with each.

All above these wives have chosen the Holy prophet over the worldly facilities. The Holy Quran says:

[يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِن كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَرَبَّتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا. وَإِن كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا]¹⁴

So when the following verses have been revealed the Holy prophet asked about their choices:

[نزلت آية التخيير، بدأ بي رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا عَائِشَةُ، إِنِّي عَارِضُ عَلَيْكَ أَمْرًا... فَقُلْنَ: وَنَحْنُ نَقُولُ مِثْلَ مَا قَالَتْ عَائِشَةُ، رَضِيَ اللَّهُ عَنْهُنَّ كُلِّهِنَّ]¹⁵

When the priority verses were revealed, Muhammad (PUBH) said to Hazrat 'Ā'ishah, I share an issue with you, but answer me only after consulting your parents. She asked what is that? So Muhammad recited these

verses. So Ā'ishah said, "Should I ask my parents about it? I certainly accept you." Muhammad ﷺ smiled at this. Then he told his other wives and they all said the same thing as Ā'ishah said.

Findings:

1. The Prophet married several women, including three who were daughters of his enemies in battle. He treated them kindly, designating them as "mothers of the believers." Another marriage was a Divine directive to dismantle a false system that God sought to abolish.
2. The Prophet's multiple marriages should be viewed in their historical context, highlighting his significance as a role model over strict legal provisions. While we can study the circumstances, there's no need to justify his actions, as God exempted him from the four-wife limit, making apologies unnecessary.
3. The Prophet's exemption from the four-wife limit wasn't tied to a specific number. God later intervened, prohibiting him from taking more wives or exchanging current ones, except through lawful means.¹⁶
4. Prophet Muhammad followed God's commands and used his exemption to marry when he saw it will be beneficial for Islam. Non-Muslims may find this hard to understand, especially in today's society with its specific value system.
5. Islamic laws on marriage and divorce, often criticized by some non-Muslims, are designed to cater to various needs and situations while encouraging virtuous behavior.
6. Muslims believe that Muhammad's choices, including his marriages, were guided by what he saw as best for Islam. Despite having multiple wives, some with children from prior marriages and being in their twenties or thirties, the Prophet had only six children with his first wife. His last child was born when he was over sixty years old.
7. The passage questions the accuracy of reported ages of the Prophet's companions, stressing the importance of careful evaluation and contextual understanding. It cautions against making baseless assumptions about the Prophet's marriages, emphasizing his role as an exemplar of ideal human qualities.
8. This reflects Divine will. After the Prophet's passing, his wives couldn't remarry, but this wasn't a worry for them. They believed in reuniting with their last husband in the afterlife, prioritizing their connection with God's Messenger.



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