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The Misrepresented Views of William Muir on Prophet Muhammad's Polygyny

ALIYU KABIR* & MOHAMMED MUNEER'DEEN OLODO AL-SHAFI'I¹

ABSTRACT

The polygynous marriage of the Prophet Muhammad has been one of the most controversial issues in Muslim-Christian relations. Muslims and Christian generally believe that Prophet Muhammad was monogynous before, during, and after his mission as a prophet. Non-Muslim scholars, especially Christians, have written books and articles on this issue. William Muir's works are controversial because of his extreme representation of the polygyny of the Prophet in order to condemn the Prophethood of Prophet Muhammad. William Muir asserts that the Prophet was evil and has unbridled desires, which was among the factors that led him to practice polygynous marriage. The aim of this study is to analyse and evaluate Muir's views on the polygynous life of the Prophet, and to carefully clarify Islamic historical sources concerning same, to prove its authenticity and shed light on reasons behind the Prophet practicing polygyny. The study employs qualitative approach and analytical method to collect data of relevance. The finding shows that arranging marriages by the Prophet was not for desirable purposes as Muir asserted, but rather was an effort to provide shelter to individuals experiencing difficulty in settling their lives for particular reasons.

Key words: Polygyny, prophethood, Prophet Muhammad, Muir.

The practice of marrying more than one man or woman at a time is called polygamy, while the practice of marrying more than one wife at a time is referred to as polygyny (Yusuf 2020). This is a controversial issue raised by many Orientalists in their discussions on the Prophethood of Muhammad. Their perspective is influenced by Western discourse on Islam and its Messenger, which is full of misconceptions and ideological distortions. This technique undoubtedly is very ancient, and the method of criticism has not changed over the years, even in current centuries. In this regard, Muir used historical-critical approach to analyse the Prophet's practice of polygyny, as he considered the Prophet to be the progenitor of the above-mentioned practice in historical contexts, due to his evil desire.

The views of the intellectual scholar cannot be adequately analysed and evaluated without a thorough investigation into his intellectual background. To avoid premature analysis and evaluation, it is not only important but also crucial and necessary to take into account the

¹Aliyu Kabir*, (Corresponding Author). Ph. D., Student at the Faculty of Islamic Contemporary Studies, Universiti Sultan Zainal Abidin (UniSZA), Gong Badak Campus, 21300 Kuala Nerus, Terengganu, MALAYSIA. Email: aliyukabirakas02@gmail.com [ORCID iD: 0009-0003-7712-3455].

-Mohammed Muneer'deen Olodo Al-Shafi'I, Ph. D., Senior Lecturer at Dept. of Usuluddin, Faculty of Islamic Contemporary Studies, Universiti Sultan Zainal Abidin (UniSZA), Gong Badak Campus, 21300 Kuala Nerus, Terengganu, MALAYSIA. Email: mmolodo@unisza.edu.my [ORCID iD: 0000-0002-4779-7200].

surrounding circumstances, internal and external influences and relevant experiences that made it possible for him to achieve this calibre of scholarly work.

William Muir was born on April 27, 1815 in Glasgow, Scotland. He was educated at Haileybury College, University of Edinburgh, and Kilmarnock Academy in Glasgow for his primary and secondary education during his formative years. He later completed his studies at the University of Edinburgh. After graduating from college, Muir developed an interest in learning about Islam (Bernard 1987). He was a Scottish modern Christian scholar and orientalist who served as a colonial administrator in India. He worked hard to strengthen the educational system in India, and was influential in establishing Muir Central College there. The college later became a part of Allahabad University in Allahabad. The university was well funded and grew into one of the oldest universities in India (Muir 1897).

During his stay in India, Muir gained notoriety due to his close ties with the missionary community. He was an evangelical Orientalist who fully supported their goals (Daniel 1966). However, it is impossible to overestimate Muir's knowledge and contributions to the field of Islamic studies. Although he specialized in several fields, it seems that it was Arabic and Islamic studies that interested him most, as he made significant contributions to the fields. He wrote numerous publications in Arabic-Islamic studies, and, because of this, some academics opine he is more knowledgeable in Islamic studies than the majority of Muslim scholars. However, his works, namely, *The Life of Mahomet and History of Islam to the Era of the Hegira (1861)*, *The life of Muhammad from original sources (1923)*, *The Quran, its Composition and Teaching and the Testimony it Bears to the Holy Scriptures (1878)*, *The Opium Revenue (1875)*, *The Apology of al-Kindy-Written at the Court of Al-Mamun in Defence of Christianity against Islam (1887)*, and *The Caliphate: Its Rise, Decline and Fall-From Original Sources (1888)*, have accorded him the appearance of a controversial Islamic translator. It clearly shows in his writings that Muir is an ardent opponent of Islam. Although he was well-versed in Islam from its original sources, but still had negative opinion on it. It is important to note that Muir's writings and those of other colonial intellectuals, for example, Thomas P. Hughes' *Dictionary of Islam* and Seale's *The Doctrine of Islam* (Guenther 1997), serve as standard reference materials for missionary circles in particular and Orientalist studies in general. It is thus evident that well-known orientalists, such as Ignác Goldziher (1850-1921), Karl Gottlieb Pfander (1803-1865), Aloys Sprenger (1813-1893) Theodor Nöldeke (1836-1930) and others, had a profound effect on Muir. In a number of his writings, Muir declares his hatred against Islam and uses insulative words against the Prophet.

Problem Statement

One of the main themes in Muslim-Christian interactions is the Prophet's polygynous marriage. Non-Muslim scholars, particularly Christians, have authored books and articles on these issues. William Muir's works are highly controversial due to his scathing depiction of the Prophet's practice of polygyny. Muir presents the Prophet as a desirable person who was unable to control his passion. Later Christian intellectuals have characterized Muir's views as novel and a different way to analyze the Prophet's polygyny in Western academia. Due to his in-depth research on Islam, Muir's works have been highly regarded and widely read in academic circles as well as in the Muslim community. However, in order to determine the extent to which his views diverge or converge with the actual events in the life of the Prophet the study examines Muir's views regarding the Prophet's polygyny in detail. In doing this, the study addresses two basic research questions: namely, how does Muir present his views on the Prophet's polygyny, and to what extent is his portrayal of the Prophet's polygyny contrary to the Islamic teachings and historical reality? Thus, leading to the two research objectives, namely, investigating and analyzing Muir's views on the Prophet's polygyny, and critically evaluating his views on the Prophet's polygyny.

Literature Review

One of the most important topics that was examined in Muslim-Christian discourse in order to confirm or refute the Prophethood of Muhammad is his polygynous marriage. William Muir is one of the most Christian intellectual authors on this. Although he wrote extensively and discussed Islam in great detail, his views have not been comprehensively investigated. In fact, most Christian writers evaluating Prophet have chosen to ignore him. Even the existing literature on this topic seems vague.

In Ghulam & Khagga's (2013) article, *Attentive Muslim Reflections on Orientalists Conception of Sirah*, it is demonstrated how Muslim historians have become interested in orientalist approaches to the life of the Prophet after reading Muir's writings in the latter half of the 1800s. The book highlighted Syed Ahmad Khan's views and refutations on Muir's book. However, the article does not provide a comprehensive examination and evaluation of his views. Thus, the discussion appears descriptive rather than evaluative.

Another book, *The Image of Prophet Muhammad in the West*, by Jabal Muhammad Buaben (1996), addresses the general focus of Western studies on the life of the Prophet. It examines derogatory depictions on Prophet in polemical literature from the medieval to the 20th century. The author discusses many themes found in contemporary Christian writings with particular reference to William Muir, William Montgomery Watt and David Samuel Margoliouth. While his work appears more descriptive than critical, there is still a lack of critical evaluation based on the historical reality and Islamic viewpoint. Aliu and Abdul Rahim's work, *'David Samuel Margoliouth on Prophet's Monotheism: Evaluation of his Imagination'* (2018) evaluates the Margoliouth views about monotheism. It however does not highlight Muir's views on the Prophet's practice of polygyny. The article is useful in understanding orientalist's point of view on the polygynous marriage of the Prophet.

Ramli's article *'Misconception against the Prophet and Qur'an in the Orientalist Literature'* (2016) highlights the opinions of a number of orientalist who misrepresent Prophet, including William Montgomery watt, Richard Bell and David S. Margoliouth. This article makes a substantial contribution to our knowledge of Christian perspectives on the Prophet's polygyny. However, there's no critical evaluation of Muir's views regarding the Prophet's polygyny.

'Modern Western Christian Theological Understandings of Muslims Since the Second Vatican Council' (2002) is a paper by Aydin (2002), and it examines the modern Christian views on the Prophethood of Prophet Muhammad. It examines the views of Kenneth Cragg, William Montgomery Watt, Keith Ward, Hans Kung, William Cantwell Smith and David Kerr regarding the Prophethood of Prophet Muhammad, but does not express Muir's view, especially regarding the polygyny of the Prophet. The paper sheds light on Christian views on Prophet Muhammad.

The most widely read work on the status of the Prophet in Islam, especially among Muslims, is *The Islamic Concept of Prophethood* by Sayyid Abu al-Hasan al-Nadawi. The author begins by explaining the necessity of Prophethood for humanity and civilization as well as the unique qualities of prophets before moving on to address the many aspects of Prophethood, Al-Nadwi devotes chapters five, six, seven, and eight for discussion on Prophet Muhammad. These sections are important for evaluating Muir's views on the Prophet Muhammad from an Islamic perspective.

In Muslim scholarship, many books and articles have been published in Arabic language about Prophet Muhammad, and they help in providing relevant data for this paper. Al-Qadi 'Iyad, in his book, *Al-Shifa bi Ta'rif Huquq al-Mustafa*, (*The Remedy by the Recognition of the Rights of the Chosen One [Muhammad]*) covers almost every aspect of Prophet Muhammad's Prophethood. He highlights Prophet's attributes, life, miracles, and the importance and necessity of loving him. The information provided in the book based on Islamic perspective regarding the status of Prophet Muhammad is beneficial in evaluating Muir's views from Islamic perspective.

After conducting a comprehensive examination on the existing literature review on William Muir and related topics regarding the Prophethood of Muhammad, the researcher found that a large percentage of the books and articles give precedence to the evaluation of other Christian scholars rather than Muir. A few of them mention him, but they do not provide

a comprehensive examination of his views in the context of Islamic point of view or historical reality. Thus, it is clear from the literature review that there is still a lack of comprehensive and critical evaluation of Muir's views on Prophet's practice of polygyny.

Methodology

This is a library-based study, and the paper is prepared using qualitative research method. Cresswell (2012) defines qualitative research method as a systematic strategy for studying a particular issue in order to understand it fully. To fully comprehend and evaluate William Muir's views on Prophet (saw)'s polygyny, several basic techniques are needed, which include descriptive, historical, analytical, and evaluative approaches.

The study is of two parts; the first part discusses Muir's views on the Prophet's polygyny, And the second part provides a comprehensive analysis and evaluation of his statements regarding the polygyny of the Prophet from historical reality and Islamic point of view.

Analysis of Muir's Misrepresented Views on Prophet's Polygyny

Muir's criticism centered on the fact that the Prophet was a lustful man, which is a focal point of this argument. He asserts that the Prophet has unbridled desires (Muir 1923). According to Muir, the sexual desire of the Prophet became unbearable at the age of fifty-four. According to him, the Prophet's passion led him to marry more women than Islam allows. Muir took a very critical stance on this issue and criticized Islam and the Prophet. It is important to note that Muir seems aware of the social background, historical details, and challenges faced by women, but he however ignores all available information and used a methodology that was completely inappropriate of someone who had thoroughly studied the main sources of Islamic history. He concludes that these marriages were an attempt by the Prophet to satisfy his desire for sensual experience. He says:

Shortly he married again after Khadijah died. At fifty-four, he risked polygamy by accepting Aishah, as a rival to Sawdah. Muhammad gave in to his overwhelming sexual impulses when restrictions were lifted. In his fifty-sixth year, he married Hafsa, Zainab bint Khuzaimah and Ummu Salamah in two months. He wanted more Harim than Arab custom allowed, but he didn't let his followers (Muir 1923).

The marriage of Prophet Muhammad to Zainab bint Jahsh was an unusual case that occurred in an attempt to abolish a pre-Islamic tradition, but Muir makes some terrifying claims about this marriage. There is a claim that the Prophet was forced to arrange this marriage in order to satisfy his lustfulness, and that the Prophet was unable to extinguish the fire that burned within him. He illustrates:

A few months after his marriage to Zainab bint Khuzaimah and Ummu Salamah, his adoring gaze was drawn to the attractive qualities of the second Zainab who was brought to his attention by an unfortunate tragedy. She was the wife of Zaid, his adopted son and closest friend, but he was unable to snuff out the spark she had kindled in his heart. Therefore, by divine command, he was able to take her into his arms and they became husband and wife (Muir 1923).

Muir expresses his thoughts about this marriage basing his arguments on variety of fabricated stories, where he said, Muhammad once visited Zaid when he was not present. Through a partially open door, Muhammad was able to see his wife, Zainab. It affected him greatly, and he said: *Glory be to God*. But Zainab quickly relayed the word to Zaid, who went directly to Muhammad and asked Zaid to ask for a divorce his wife. Zaid replied: Keep the wife for yourself. While the words came from hesitant lips. He continues, saying: Marrying a divorced woman with an adopted son was considered socially inappropriate in Arab culture. But Muhammad

decided to marry her and justified his decision by referring to divine revelation (Muir 1884).

Muir believes the Prophet's lust was the reason behind his marriage to seven women within one year. He claims the Prophet included the captured slaves because he could not limit himself to just these women. Finally, Muir misinterprets the hadith of Abdullah ibn Abbas to support his claim. *"Indeed, the leader of the Muslims, referring to Prophet Muhammad (saw), was the most ardent of them all in his desire for women"*. He further illustrates: *"He married a seventh and a concubine in the same year. at last, when he reached sixty years of age, he added to his already complete Harim, in seven months in addition to no less than three other women, besides he marries the Coptic servant"* (Muir 1884).

Evaluation of Muir's Misrepresented Views on Prophet's Polygyny

From the onset, it is worth noting that Muir's assertion that most of the marriages of the Prophet were caused by uncontrollable lust seems obvious, there are many reasons why this claim is not true. In response to Muir's objection, we must realize that Allah does not forbid a man from marrying a woman in the Bible. According to Christian scriptures, Jacob (also known as Prophet Ya'qub) married two sisters at the same time. Is it the result of his desire for women? Not at all, of course, he married them for different reasons. In addition, majority of the women of Medina, including Khawlah bint Hakam and Umm Sharik, presented themselves to the Prophet. Khawlah bint Hakam, the widow of Othman bin Madhan, despite her beauty and dignity, proposed marriage to the Prophet, the request which the Prophet however rejected.

Ghazia bint Jabir As-Sa'adiya is the other woman who proposed to the Prophet. At that time, she was married to a man named Abu Al-Ankar, but part of her tribe persecuted her severely because of her role in converting a large portion of her relatives to Islam. She endured great suffering as a result. However, the Prophet rejected her offer while Allahu has granted him the permission to marry any woman he preferred as stated in Surah Al-Ahzab, where Allah says:

O Prophet! We have made lawful to thee thy wives whom thou hast paid their dowries, and those whom thy right hand possesses from among those whom Allah has given thee as gains of war, and the daughters of thee paternal uncle, and the daughters of thy maternal uncle, and the daughters of thy maternal aunts who have emigrated with thee and any other believing woman if she offers herself for marriage to the Prophet provided the Prophet desires to marry her; this provision only for thee, and not for other believers – We have already made known what we have enjoined on them concerning their wives and those whom their right hands possess – in order that there may be no difficulty for thee in explaining the Law to them. And Allah is Most Forgiving, Merciful (Quran, al-Ahzab 33:50).

Furthermore, the next verse of Surah Al-Ahzab, verse 51, makes it clear that the Prophet was free to marry as many women as he wanted and keep anyone, he wanted with him.

Thou mayest put aside any of them that thou pleasest, and keep with thyself whom thou please; and if thou desirest to take back any of those whom thou hast put aside, there is no blame on thee. That is more likely that their eyes may be cooled, and that they may not grieve, and that they may all be pleased with that which thou hast given them. And Allah knows what is in your hearts; and Allah is All-Knowing, forbearing (Quran, al-Ahzab 33:50).

This verse is mentioned in Farid's (2002) interpretation of the Quran, where he points out that the Prophet's wives were given the choice between his company, the bliss of this world, and the life of this world (Quran, al-Ahzab 33:39, 30). In addition, the Prophet was given the option of keeping any of his wives or separating from them. Each of his wives made it clear on what he wanted right away. They chose to rely only on him. In return, the Prophet showed equal respect. He explained that he plans to keep them all. They were very happy with the choice of

the Prophet.

Finally, as we mentioned previously, many women have come forward to marry the Prophet. If he had an evil lust, he would not have rejected their advances. He has the choice of marrying a hundred or a thousand women, as did Prophets Dawud (David) and Sulaiman (Solomon). The Prophet's wife, Aisha, was aware of the blasphemous words that were said against her husband. She stated that none of the Companions compared to the Prophet (saw) in terms of chastity and self-control with regard to sexual desires (Farid 2002).

Reasons Behind the Polygynous Marriage of the Prophet

After a comprehensive examination of the marriages of the Prophet, it is clear that every marriage he conducted was planned with specific goals in mind. Thus, Prophet and his wife Khadijah enjoyed monogynous marriage that lasted 25 years. After Khadija's death, he practiced polygyny. This method is identical to the marriage system established by previous prophets. However, the majority of marriages were between widows whose husbands sacrificed their lives for Islam or separated due to incompatibility between their religions. This was seen in Sa'udah, Hafsa, Ummu Salamah, Ummu Habibah, Maimunah, and Zainab bint Jahsh. However, when Safiyah and Juwayriyah announced their willingness to convert to Islam and offered to marry the Prophet, they were granted freedom. The weddings of Aishah, Hafsa, Maimunah, Safiyah and Juwayriyah were linked to building ties with other tribes and families and reducing the level of hostility against Islam. In addition, as mentioned earlier, the Prophet was given specific permission regarding the number of wives he could have in Surah al-Ahzab verse 33. However, the Prophet often exploited this mandate to provide shelter to widows. In a number of cases their husbands were martyred on the path of Allah. This was also done with the aim of strengthening relations with other tribes in order to advance the cause of Islam (Yusuf 2020).

Moreover, the Prophet's practice of polygyny had political and social motives. Socially, the Prophet took care of the needs of orphans, the poor, and widows in pre-Islamic times and the beginning of the message, because the aforementioned were neglected in ancient Arabia. Politically, this helped resolve the religious conflict between his opponents and strengthen political ties. The marriage of Ummu Habibah bint Abi Sufyan is a clear example. When Abu Sufyan heard that the Prophet married his widowed daughter he was very happy. He allegedly said: "*This will reduce my hatred and hostility toward him*". In addition, the strong emphasis on virginity in previous Arab society made remarriage almost impossible. However, the Prophet showed excellent leadership when he proposed to Zainab bint Khuzaymah after she lost her husband, and she accepted, giving the widows a greater opportunity (Ibn Sa'd 1408AH).

Then, it became clear that the house of the Prophet had no one to take over their affairs after the death of Khadijah. In order to focus on his mission, the Prophet needed someone to take care of his children and manage his household. This was the real reason for the reunion with relatives. But it would have been more appropriate for the Prophet to marry a young girl at this time if he had declared that he wanted a new marriage for sensual reasons. But he chose Sawdah, a 55-year-old widow whose husband had died a short time ago. However, Sawdah and her husband, Sakran, were among the first Muslims. They came to Abyssinia to practice Islam, but faced difficulties in attempting to serve Allah and spread the religion. The Prophet recognized their contributions to Islam and granted her protection and glory as the widow of one of his followers. He raised her status to the rank of Mother of the Believers as a result of their marriage (Ibn Sa'd 1408AH).

The Positive Insights and Reason Behind the Prophet's Practice of Polygyny by the Orientalists

If one looks closely at the household of the Prophet Muhammad, it is clear that all of the Prophet's marriages were planned with certain goals and intentions in mind. However, Western scholars presented similar opinions in explaining the reasons for the Prophet's marriage, as is evident from the following statements.

Smith (1989) wrote in his analysis of the reasons for the marriage of the Prophet that it is important to keep in mind that the majority of the Muhammad's marriages can be explained largely by his compassionate response to the unfortunate circumstances faced by the individuals involved, rather than simply being driven by other motives, most of the widows who accompanied them (the wives) were ordinary widows, neither wealthy nor attractive. On the contrary, it can be said that the above fact, combined with his absolute loyalty to Khadijah until her death and until he reached the age of fifty, provides additional reason to believe that there may have been a misinterpretation in the narrative regarding his marriages. Lane-Poole (1964) concurs in this regard, saying that an analysis of Muhammad's marriage shows that there was an excessive amount of talk about his wives. Thus, seeing it in its current state is a sombre sight. Publicly exposing oneself is depressing. Christian biographers, like scholarly authors and readers, happily recount Muhammad's family's exploits. He continues:

Most of these marriages had to have been arranged because of the wives' husbands had lost their lives fighting for their beliefs, (Islam) leaving them defenceless and reliant. And other marriages were politically arranged in order to unite the leaders of the opposing parties.

Irving (1990) in his analysis explores the circumstances surrounding the Prophet's marriage to Maimunah, stressing that it was indeed a strategic alliance, and Maimunah was a fifty-one-year-old widow at the time. However, this marriage served two important purposes: first, it succeeded in gaining the support of Khalid Ibn Walid, the widow's nephew, who had previously posed a major threat to Muhammad during the Battle of Uhud. He then emerged as one of Islam's most successful warriors and earned the title of *Saifullah* due to his exceptional skills and achievements. Another impostor who joined was Ammar bin al-As, Khaled's friend. Ammar had previously attacked Muhammad with poetry and satire at the beginning of his prophetic journey. He also worked as an ambassador for the Quraish to the King of Abyssinia, trying to persuade him to hand over Muslim fugitives. But Ammar's fate took a different turn, and he became a successful warrior, spreading the faith he had previously so strongly opposed to foreign lands. However, regarding the marriage of Ummu Habibah, Irving asserts that "the widow Ummu Habibah, the daughter of Abu Sufyan, a prominent opponent of the Prophet Muhammad (saw), was viewed by the Prophet as a potential means of alleviating hostility. She is sheltered by her father." This strategic union was influenced by political considerations.

Watt (1953) known for his critical examination of early Islamic history and the conduct of the Prophet, provides important new information regarding the Prophet's marriages. According to him, an important feature of Muhammad's marriages was his utilizing of his both marriages as well as that of his close friends as an instrument to advance his political goals. This can certainly be considered a perpetuation of ancient Arab traditions. It is clear that Muhammad's personal marriages tended to promote friendly diplomatic relations in the political arena. In addition to helping him accumulate wealth, Khadijah began the early stages of his political rise in Mecca. In reference to Sa'udah, whom he married in Mecca, it seems plausible that the primary goal was to ensure the well-being of the devoted Muslim widow. This intention was also evident in the subsequent marriage to Zainab bint Khuzaymah. Sawda's husband was the brother of Suhail ibn Amr, whom Muhammad may have sought to prevent from becoming a fierce opponent.

In addition, Zainab's husband belonged to the Muttalib clan, to which Muhammad had a clear commitment, while maintaining positive relations with his own tribe of Amir ibn Sa'sa'a.

However, Muhammad's first wives in Medina were Aisha and Hafsa, daughters of the men he loved most, Abu Bakr and Omar respectively, and individuals who had great influence in his life. In addition, Umar married Ummu Kulthum bint Ali, Muhammad's granddaughter. Ummu Salamah was not just a virtuous widow, but she was a relative of the leader of the Meccan Makhzum clan. Juwayriyyah, the descendant leader of the Mustaliq tribe, was a figure of special interest to Muhammad. Zainab bint Jahsh, in addition to her family connection as Muhammad's cousin, had an affiliation with the Abd Shams clan in Mecca. She may have been associated with Muhammad for social reasons, which were perhaps more important than political reasons. This likely shows how Muhammad deviation from customary cultural norms.

Moreover, looking at the Abd Shams clan, Abu Sufyan bin Harb remained prominent in his mind. Abu Sufyan has a daughter Ummu Habibah, she converted to Islam and married a brother of Zainab bint Jahsh. Sadly, her husband died while they were in Abyssinia. In response, Muhammad wrote a letter to her in an attempt to set up a marriage between himself and Ummu Habibah. However, the marriage of Maimunah with Muhammad would also strengthen relations with her brother-in-law Abbas, Muhammad's uncle. Likewise, in the marriage of Safiyyah and Raiyanah, who are of Jewish origin, there may have been political motives behind weddings with Jews. To the extent that there is evidence of his marriage or intention to marry women included in the supplementary list. However, it can be said that political reasons accounted for the majority of these marriages.

Furthermore, the marriage of Ali and Uthman ibn Affan to Muhammad's daughters, Fatimah and Ruqayyah (after Ummu Kulthum), strengthened their close relationship with the Muhammad. In addition, Umamah bint Abi As, Muhammad's granddaughter through Zainab, concluded the contract with Ali. Asma' bint Abi Bakr was married to Al-Zubair bin Al-Awwam. Although Muhammad's marriages were not the only ones affected by politics, there were special reasons to consider politics given his leadership role in society. Zubair bin Awwam married Asma' bint Abi Bakr. Muhammad's marriages were not the only political ones, but in his position as leader of the community, there were special justifications for political consideration (Watt 1953).

Glubb (1897) analysed the matter and noted that, his spouses were widows, most of them middle-aged, except Aishah. He favored older women over younger ones. Some believe he married many times to have a son. He should marry younger ladies to boost his chances of having an heir than widows. Armstrong (1992) says:

It is important to realize two key aspects: Sa'udah and Aishah were not chosen based on their sexual attractiveness. Muhammad's marriage to Sawdah was sufficient for his household. Secondly, both weddings have a political element. It was also vital to improve relations with Abu Bakr. Muhammad aimed to create a clan based on ideas rather than family, yet blood ties were still significant. Muhammad gave the Muslim community a wonderful example in his care and concern for marginalized women in society. He married a fourth woman after the Battle of Uhud, and expanded his house to make room for Zainab bint Khuzaymah. It is reported that Ubaidah bin Harith, Zainab's previous husband, died in the Battle of Badr, she was also from the Amir tribe, and this pairing formed a political alliance.

Regarding to the virtuous nature, Armstrong (1992) believes that the Prophet did not marry any younger bride during his marriage with Khadijah, despite his passionate nature. Those who criticize him in the future for polygyny should take this important aspect into consideration.

Finally, there is overwhelming evidence that contradicts the idea that Prophet Muhammad's marriages were motivated solely by sensual desires. According to William Muir, the Prophet did not practice polygyny until he was fifty-four years old. At this advanced age, the man had lived a moral life in his youth. He married a 40-year-old widow when he was twenty-five years old, and during those twenty-five years he was devoted to her alone. This is a clear contradiction, and unworthy fair and impartial criticism. To any impartial biographer or intelligent reader would find this claim completely absurd.

To conclude, the above discussions clearly expressed Muir's views on the Prophet's polygyny. As seen above, his conclusion is that the Prophet was evil and had absolute lust, and that was one of the many reasons that led him to marry more women than Islam allowed due to his lustfulness. According to him, the sexual desire of the Prophet became unbearable when he was fifty-four years old. This claim, although it may seem obvious, is not true for a number of reasons. However, he took a very critical stance when addressing this issue, expressing his grievances against Islam and the Prophet. An evaluation of this assertion has led to the conclusion that the assumptions on which Muir's reasoning is based are false. Therefore, assumptions cannot be considered a legitimate justification for saying that the Prophet had wild desires. Even if the assumption were correct, the overwhelming desire had no power to undermine his Prophetic status.

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