

Contemporary Suspicions About the Marital Life of Prophet Muhammad (SAW) and Responses to them: An Abridged Summary of *Shubuhat Al-Mustaghribina Hawl Hayat Al-Nabiyy Sala Allahu 'Alayhi Wa Salam Al-'Usariyyah Wa Al-Raddu 'Alayha*

Mohammed Muneer'deen Olodo Al-Shafi'i¹, Shahin Gahin Hamed Gahin Metawee¹, Ridwan Olawale Olagunju-Ibrahim², Aliyu Kabir¹

¹Department of Usuluddin,,Faculty of Islamic Contemporary Studies, Universiti Sultan Zainal Abidin (UniSZA), Gong Badak Campus, 21300 Kuala Nerus, Terengganu, Malaysia,

²Department of Islamic Law, Faculty of Law, University of Ilorin

Corresponding Author Email: mmolodo@uniswa.edu.my

To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v14-i12/24289>

DOI:10.6007/IJARBSS/v14-i12/24289

Published Date: 20 December 2024

Abstract

The study addresses the contemporary suspicions raised about the life of Prophet Muhammad (saw) by individuals influenced by orientalist ideologies. These critics attempt to tarnish the Prophet's image, particularly focusing on his marital life, to discredit Islam, cause doubt among Muslims, and hinder the spread of Islam in the Western settings. The study aims to clarify the suspicions raised about the Prophet's marital life, respond to these suspicions using logical and textual evidence, and highlight examples of the allegations, such as claims about the Prophet's lineage, his marriage to Sayyidah 'Ayishah (ra) at a young age, and false assertions about Sayyidah Khadijah (ra) intoxicating her father to accept her marriage to the Prophet (saw). The study combines an inductive approach to track the allegations through relevant literature and a descriptive-analytical method to critique and refute them with historical and scriptural evidence. The study concludes that these suspicions stem from a modern group of critics who adopt the orientalists' footsteps. They aim to distort the image of Islam and its Prophet by misusing weak narratives and distorting historical texts. These individuals pose a significant threat because they spread their ideas among Muslims, targeting those with limited religious knowledge. The study further identifies their motives; intellectual,

religious, political, materialistic, and emphasizes the need for continuous scholarly efforts to refute such claims and defend the honour of the Prophet (saw).

Keywords: Suspicions, Orientalists, Islam, Prophet Muhammad

Introduction

Praise be to Allah (swt), the Lord of the multiverses, and may peace and blessings from Allah (swt) be bestowed upon the noblest of messengers, our master Muhammad (saw), the guide to the straight path. Among the blessings bestowed upon humanity is the sending of Prophet Muhammad (saw) as a messenger to bring people from darkness to light. However, from the outset of his mission, his people, the Quraish tribe, met him with denial and accusations, labelling him a madman, soothsayer, and magician out of fear for their personal interests and worldly ambitions. This hostility has persisted through the ages, extending to the Jews, Christians, and Western orientalists who have launched campaigns to cast doubt on Islam's teachings and thereby questioning its credibility. They have not only attacked the Quran and Sunnah but have also targeted the Prophet's personal life, accusing him of moral failings and distorting his image. Such accusations, particularly about his marriages and relationships with his wives, have been revived in contemporary times by critics termed "Westernizers". These individuals, influenced by Western ideologies, seek to undermine Islam by adopting orientalist methods to discredit its teachings. They pose a unique danger as they emerge from within the Muslim community itself, masquerading as advocates of progress while sowing seeds of doubt and disunity. This study seeks to identify and analyse these accusations, focusing specifically on marital-related allegations, their motivations, and how to effectively refute them.

Methodology

The study employs a qualitative approach to gather information related to the research objectives. It adopts inductive approach to trace the allegations made by contemporary critics about the Prophet's marital life. This involves studying relevant books, references, and documents discussing the issues at hand. In addition, the study adopts descriptive and analytical Approach to discuss the collected information, analyse it, and link it with historical facts and Islamic legal texts. The study critically examines these allegations and the motivations behind them to provide a robust response.

Research Questions, Objectives, Significance, and Limitations

The study raises several critical questions and seeks to provide answers to them. These include, 'what are the family-related allegations made by contemporary critics about Prophet Muhammad (saw)', 'what are the motivations behind these allegations', and 'how can these allegations be refuted effectively'.

The objectives are to 'identify and clarify the family-related allegations raised by contemporary critics about Prophet Muhammad (saw)', 'analyse the motivations behind these allegations', and 'demonstrate how to refute these allegations using logical and textual evidences'.

The significance of this study lies in addressing the renewed accusations and doubts about Prophet Muhammad (saw) that are periodically raised by orientalists and Westernizers, the efforts aiming to distort the Prophet (saw)'s image and undermine the credibility of

Islamic teachings. By engaging with these allegations and dismantling them with sound evidence, this study contributes to the broader defence of Islam, aligning with previous scholarly efforts to confront such attacks and continues the legacy of protecting the faith for future generations.

The study is limited to examining marital-related allegations about Prophet Muhammad (saw). This includes the claim regarding his marriage to Sayyidah 'Ayishah (ra) at a young age, his marriage to Sayyidah Zainab bint Jahsh, and his interactions with multiple wives simultaneously and the purpose of polygyny. The study uses the Qur'an, Sunnah, and scholarly interpretations to analyse and respond to these allegations.

Literature Review

Followings are, but not limited to, the abridged translatory sources reviewed for the study.

Zain bin Hassan Al-Fassi, *Al-ghazwu al-fikriy wa atharuh 'ala al-thaqafah al-islamiyyah* (The Intellectual Conquest and Its Impact on Islamic Culture) (1995). Zain bin Hassan Al-Fassi is a scholar known for his focus on the influence of external ideas on Islamic thought. The book discusses how intellectual colonialism undermines Islamic identity by promoting foreign ideologies through media, education, and culture. The book critically examines how intellectual imperialism, driven by colonial powers, infiltrates Islamic societies by promoting secular ideologies and diminishing the value of Islamic thought. It highlights the mechanisms of cultural subjugation, such as educational reforms, media propaganda, and academic biases. It explains the ideological underpinnings of the critics who target Islamic traditions, framing their motives as part of a larger intellectual invasion. It also lays the foundation for understanding how contemporary criticisms of Islam, including those targeting the Prophet's personal life, are part of a broader intellectual strategy. The study uses this to frame the attacks on the Prophet's marital life as deliberate attempts to undermine Islamic authority and identity.

Abdullah Nasser Al-Saadani, *Al-tayyarat al-mu'asirah wa al-'unsuriyyah* (Contemporary Currents and Racism) (1977). A historian and thinker, Al-Saadani examines socio-political trends and their intersection with race and ideology. The book critiques modern ideological movements, particularly those that marginalize or vilify Islam in the name of progress. It provides insight into the socio-political backdrop against which contemporary criticisms of Islam, including the Prophet's life, are raised. It explores the dynamics of modern ideologies and their racist underpinnings, particularly in how they dehumanize non-Western societies. Al-Saadani addresses how these currents often marginalize Islamic civilizations, portraying them as inferior or regressive. The study uses Al-Saadani's insights to expose the ideological biases that drive contemporary criticisms of the Prophet, showing how such narratives stem from a lack of understanding and respect for Islamic culture.

Fawzi Hassan Tharwat, *Al-isti'mar al-thaqafiy asbabuh wa akhtaruh* (Cultural Colonialism: Its Causes and Dangers) (2005). Tharwat is a scholar focused on the history and consequences of colonialism, particularly its cultural dimensions. The book describes how colonial powers use cultural domination as a tool to suppress and control societies. It helps contextualize the motives behind efforts to distort Islamic teachings, linking them to a broader colonial legacy. Tharwat's book provides a historical overview of cultural colonialism, describing how colonial powers imposed their cultural norms to dominate and reshape

colonized societies. It emphasizes the long-term effects of this strategy on identity and religion. This work helps contextualize the persistence of orientalist narratives, illustrating how cultural colonialism continues to influence modern criticisms of Islamic traditions, including those about the Prophet's marital life.

Anwar Al-Jundi, *Ahdaf al-taghrif fi al-'alam al-islamiy* (The Goals of Westernization in the Islamic World) (1426AH/1987CE). Anwar Al-Jundi is a renowned thinker and writer specializing in Islamic culture and the challenges it faces in the modern era. His book outlines the deliberate strategies employed by Western powers to dilute Islamic identity and promote secular ideologies. It highlights how these strategies influence the criticism and misrepresentation of the Prophet's life. Al-Jundi argues that Westernization seeks to erode the foundations of Islamic societies by promoting secularism, individualism, and materialism. The book provides detailed examples of how these efforts manifest in education, media, and governance. The study uses Al-Jundi's arguments to demonstrate that criticisms of the Prophet's personal life are part of a calculated effort to push Western ideals and undermine the spiritual and moral framework of Islam.

Muhammad Abd al-Halim, *Shubuhāt wa iftirā'at hawl al-rasul sala Allahu 'alayhi wa salam rudud kubar al-'ulamai 'alayha* (Suspensions and Frauds About the Messenger (saw) and Responses Great Scholars on Them) (2007). Muhammad Abd al-Halim has written extensively on defending the character of the Prophet against modern criticisms. His book systematically addresses common allegations made about the Prophet, including those about his lineage, marriages, and interactions with women, providing textual evidence from the Quran and Hadith to refute them. It directly contributes to the study by offering counterarguments to specific claims about the Prophet's marital life, such as the marriage to Sayyidah 'Ayishah (ra) and Sayyidah Zainab bint Jahsh, using evidence-based arguments.

Maryam Muhammad Ali Al-Maghrabi, *Al-istighrab wa khataruh 'ala al-sunnah al-nabawiyyah* (Westernization and Its Danger to the Sunnah of the Prophet) (2014). Dr. Maryam specialises in the Sunnah and its preservation. Her work critiques the efforts to reinterpret the Sunnah through a Westernized lens and its implications for Islamic authenticity. She discusses how such efforts distort the Sunnah and misrepresent the Prophet's teachings to align with secular narratives. It supports the research's aim to defend the Sunnah against contemporary distortions, drawing on her insights to highlight the risks of accepting Westernized critiques without proper understanding, emphasizing the need for defending the authenticity of the Prophet's actions.

Issam Fakhry, *Al-rasul al-karim sala Allahu 'alayhi wa salam fi kitabat al-mustashriqin al-istishraq al-biritaniy anmudhajan* (The Holy Prophet (Peace Be Upon Him) in the Writings of Orientalists (British Orientalism as a Model)) (November 17, 2015). Issam Fakhry analyses the portrayal of Prophet Muhammad in orientalist literature. The work reveals the biases and inaccuracies in orientalist writings and provides detailed refutations based on Islamic sources. It offers historical and literary evidence to counter the orientalist-inspired allegations discussed in the study. By showcasing the orientalist roots of many contemporary criticisms, the study builds on Fakhry's work to argue that these allegations lack credibility and are based on preconceived notions.

Ahmed Suleiman Ayoub, *Mawsu'ah mahasin al-islam wa radd shubhat al-li'am* (Encyclopaedia of the Virtues of Islam and Refuting Suspicions of Meanness) (1436AH/2015CE). A prolific author, Ayoub focuses on Islamic virtues and common misconceptions. His comprehensive encyclopaedia is a compendium of Islamic virtues and counterarguments documenting Islamic principles and systematically addressing criticisms using a blend of textual and logical arguments. His work acts as a resource for addressing broader criticisms against Islam and the Prophet, serving as a key resource for refuting allegations about the Prophet's marital life, offering contextual explanations and evidence.

Hassan Muhammad Al-Barash, *Manhaj al-nabiyy fi 'ilaqatihi al-'usariyyah, dirasah mawdu'iyah* (The Prophet's Approach to His Family Relationship: An Objective Study) (2008). Al-Barash is a scholar from the Islamic University of Gaza, and his study analyses the Prophet's interactions with his family, demonstrating his kindness, wisdom, and moral excellence. It examines the Prophet (saw)'s roles as a husband, father, and leader within the family structure. Al-Barash's work provides a positive portrayal of the Prophet's marital life, countering claims of impropriety or favouritism. It provides essential background to counter allegations about the Prophet's marital life.

Al-Saqaf, Elite Researchers, Durar Al-Sunni Foundation, *'Ayishah umm al-mu'minin, mawsu'atun 'ilmiyyahtun 'an hayatiha wa fadliha wa makanatiha al-'ilmiyyah wa 'ilaqatiha bi 'alil-bayt war add al-shubuhah hawlaha* (Aisha, Mother of the Believers: A Scientific Encyclopedia About Her Life and Virtues) (2013). The Durar Al-Sunni Foundation specializes in preserving and disseminating Islamic knowledge. This encyclopaedia is dedicated to Sayyidah 'Ayishah (ra), highlighting her scholarly contributions and refuting allegations against her character, often raised by critics and sectarian movements. It directly addresses claims about Sayyidah 'Ayishah (ra), a key focus of the study. This study relies heavily on this resource to dismantle accusations about Sayyidah 'Ayishah (ra)'s marriage and intelligence, presenting her as a key figure in Islamic history.

Imam Al-Dhahabi, *Siyar a'lam al-nubala'* (Biography of Noble Figures) (1992). Imam Al-Dhahabi (1274–1348 CE) was a prominent Islamic historian and scholar. This is a seminal biographical dictionary documenting the lives of notable Islamic figures, including the Prophet and his companions. It provides authoritative context for understanding the lives of the Prophet's wives and family members. Al-Dhahabi is recognized for his meticulous scholarship and objectivity, and the study uses his documentation of the Prophet's companions and family to establish the authenticity of their actions and relationships.

And, Ahmed bin Yahya Al-Baladhuri, *Ansab Al-Ashraf* (Lineage of The Nobles) (1959). Al-Baladhuri (d. 892 CE) was a renowned historian of early Islamic history. This genealogical work details the lineage of Arab tribes and prominent historical figures, including the Prophet's family. Al-Baladhuri's accounts are widely respected for their accuracy. This reference is crucial for countering claims about the Prophet's lineage and the historical context of his marriages.

Analysis of Allegations about the Prophet's Marital life

Allegations Raised by Contemporary Critics about the Prophet's Marital life

This study explores the specific allegations made by critics regarding Prophet Muhammad (saw)'s marital life. Some of the key claims include his marriage to Sayyidah 'Ayishah (ra) at a young age, the claim that Sayyidah Khadijah (ra) intoxicated her father to accept her marriage to the Prophet (saw), about the Prophet's interactions with women, and about his character in his marital life.

By his marriage to Sayyidah 'Ayishah (ra) at a young age, the critics claim this reflects impropriety or immaturity from the Prophet (saw)'s side (Nasser, 1977 & Al-Jundi, 1426AH/1987CE). However, historical and cultural contexts have revealed that such marriages were customary and widely accepted at the time (Muhammad, 1989). The age of maturity varied based on social and environmental factors. Furthermore, Sayyidah 'Ayishah (ra) herself later became a scholar and a transmitter of Islamic knowledge, a fact that demonstrates her intellectual capabilities and the wisdom behind the marriage (Hamdi, 2003).

On the claim that Sayyidah Khadijah (ra) intoxicated her father to make him accept her marriage to the Prophet (saw), the claim has been found to be baseless as it seeks to undermine the sanctity of the Prophet's first marriage (Hadhal, 2013 & al-Halim, 2007). The study refutes it by examining authentic historical sources, which show that Sayyidah Khadijah (ra)'s father had no objection to the marriage and that their union was based on mutual respect and admiration (Jaber, 1959 & Al-Dhahabi, 1992).

Regarding the Prophet's interactions with women, critics often misconstrue the Prophet's interactions with his wives, including claims about his marriage to women like Sayyidah Safiyyah and Sayyidah Zainab bint Jahsh. A careful review of Jawad (27 Shawal 1440AH/30 June 2019) and Hadhal (2013) have depicted that these marriages were often for social and political reasons, such as fostering unity among tribes or providing support to widows, rather than purely personal motives.

Furthermore, on the Prophet's character in his marital life Hussein (1977), in his '*Hayat Muhammad*' (The Life of Muhammad), have highlighted that the Prophet (saw) was a model of kindness and justice in his treatment of his wives. He balanced his relationships with them, treated them with respect, and upheld their rights, as attested by historical records and the testimony of his companions (see Hamdi, 2003 and Muhammad, 1989).

A very careful analysis of the motives behind these allegations identifies four different but interconnected motives of contemporary critics in raising these allegations. The motives are:

1. **Intellectual Motives:** Critics aim to instil a sense of inferiority in Muslims by promoting Western ideals and undermining Islamic values. They often distort Islamic history to present a negative image of its teachings and the Prophet's life (see Hassan (1995) & Al-Jundi (1426AH/1987CE)).
2. **Religious Motives:** These allegations are part of broader efforts to create doubt about Islam and its teachings. By attacking the character of the Prophet, critics hope to weaken the faith of Muslims and deter others from embracing Islam (Al-Saadani, 1977).

3. **Political Motives:** Westernized individuals often advocate for the separation of religion from public life, drawing parallels with Western secularism. By discrediting Islamic principles, they promote secular ideologies in Muslim-majority societies (Al-Jundi, 1426AH/1987CE).
4. **Material Motives:** The critics leverage these allegations for personal gain, such as gaining influence, securing positions of power, or obtaining financial benefits through media and academic platforms that propagate anti-Islamic narratives (see Jawad, 27 Shawal 1440AH/30 June 2019, Hadhal, 2013, & Hamdi, 2003).

Pertinent amongst the findings of the study is that the critics are largely influenced by orientalist ideologies and often use weak or fabricated sources to support their claims. Their allegations are not new, as they are repetitions of orientalist arguments that have been refuted by Muslim scholars for centuries. But they pose a unique threat because of their emergence from amongst the Muslim societies, targeting individuals with limited religious knowledge. And lastly, the motives behind these allegations range from ideological biases to material and political interests.

Conclusions and Recommendations

This study, after addressing and refuting allegations made by contemporary critics about the Prophet's marital life, concludes that the contemporary critics, referred to as Westernized persons, are students of orientalists who follow the orientalists' methods and ideologies with the aim of undermining Islam and discrediting the Prophet (saw) raising baseless allegations, particularly targeting his marital life. In addition, the study opines that the said westernized individuals are more dangerous than external critics because they live among Muslims, spread doubts, and influence those with limited religious knowledge. Their approach is subtle, and often disguised as intellectual or progressive criticism. There are four major motives, namely, intellectual, religious, political, and material, behind all their allegations. They use intellectually promote Western values over Islamic principles, religiously undermine Islamic teachings to weaken faith and deter potential converts, politically advocate secularism and Westernization of Muslim societies, and materially finance social benefits derived from propagating anti-Islamic narratives.

Thus, the study found out that their allegations are not new but are a revival of old claims made by orientalists and previous critics designed to sow doubt among Muslims by misusing weak historical narrations and distorting authentic texts. The study provides logical and textual evidence to dismantle these claims, using historical facts, Quranic verses, and the Sunnah of the Prophet. It also highlighted the importance of countering these allegations through sound scholarly research and public awareness.

The study, based on the findings, recommends that the true motives and identities of westernized individuals among Muslims should be made known to the public, as per the Prophet (saw)'s instruction to warn against those who mislead others. Also, efforts should be exerted to educating Muslims about their religion, including the life and character of the Prophet Muhammad (saw), to make them able to identify and refute false claims effectively. Muslim scholars and institutions should closely monitor platforms where such allegations are propagated and respond promptly with evidence-based rebuttals. Islamic organizations should establish media channels and social platforms to disseminate authentic information

about Islam and counter false narratives. Researchers should continue studying and responding to the allegations raised against Islam and the Prophet (saw), producing comprehensive studies addressing specific claims in detail. And Muslims should be encouraged to remain vigilant against misinformation, particularly on social media, and to rely on credible sources for understanding their religion.

Conflicts of Interest

The authors expressly declare that they have no financial or personal relationships that might have interfered with their work on this study.

Author's Contribution

After completing an extensive textual and literary analysis on the subject in question, the researchers assert that there has been no comprehensive analysis and evaluation of contemporary suspicions about the marital life of prophet muhammad (saw) and responses to them: an abridged summary especially from the perspective of *shubuhah al-mustaghribina hawl hayat al-nabiyy sala allahu 'alayhi wa salam al-'usariyyah wa al-raddu 'alayha* and in light of the larger picture of historical reality. The objectives of the research are to fill the knowledge gap and to enhance orientalist and orientalist individuals among Muslims views on the marital life of the Prophet (saw).

Acknowledgment

This paper is an abridged translation and summary of a Master research findings entitled *'shubuhah al-mustaghribina hawl hayat al-nabiyy sala allahu 'alayhi wa salam al-'usariyyah wa al-raddu 'alayha'* under the supervision of Dr. Mohammed Muneer'deen Olodo Al-Shafi'i at the Usuluddin Department, Faculty of Islamic Contemporary Studies (FKI), Universiti Sultan Zainal Abidin (UniSZA), Gong Badak Campus, 21300 Kuala Nerus, Terengganu, Malaysia.

Corresponding Author

Email: mmolodo@unisza.edu.my, mmolodoa@gmail.com (Mohammed Muneer'deen Olodo Al-Shafi'i)

References

- Al-Dhahabi, I. (1992). *Siyar a'lam al-nubala'* (Biography of Noble Figures). Vol. 2, p. 211, 8th ed. Beirut: Mu'assasah al-Risalah.
- Al-Halim, M. A. (2007). *Shubuhah wa iftira'at hawl al-rasul sala Allahu 'alayhi wa salam rudud kubar al-'ulamai 'alayha* (Suspicious and Frauds About the Messenger (Peace Be Upon Him), Responses of Major Scholars), pp. 131-132. 1st ed. Damascus & Cairo: Dar Al-Kitab Al-'Arabi.
- Al-Jundi, A. (1426AH/1987CE). *Ahdaf al-taghib fi al-'alam al-islamiy* (The Goals of Westernization in the Islamic World). Cairo: Al-Amanah Al-'Ammah al-'Ulya li al-Da'wah al-Islamiyyah bi Al-Azhar al-Sharif.
- Al-Maghrabi, M. M. A. (2014). *Al-istighrab wa khataruh 'ala al-sunnah al-nabawiyyah* (Westernization and Its Danger to the Sunnah of the Prophet), Menoufia, Cairo: Faculty of Fundamentals of Religion and Da'wah, Issue 33, 2014.
- Al-Saqaf, Elite Researchers. (2013). *'Ayishah umm al-mu'minin, mawsu'atun 'ilmiyyahtun 'an hayatiha wa fadliha wa makanatiha al-'ilmiyyah wa 'ilaqatiha bi 'alil-bayt war add al-shubuhah hawlaha* (Aisha, Mother of the Believers: A Scientific Encyclopedia About Her

- Life and Virtues). 1st ed. Kingdom of Saudi Arabia: The Scientific Department of the Durar Al-Sunni Foundation.
- Fakhry, I. (November 17, 2015). *Al-rasul al-karim sala Allahu 'alayhi wa salam fi kitabat al-mustashriqin al-istishraq al-biritaniy anmudhajan* (The Holy Prophet (Peace Be Upon Him) in the Writings of Orientalists (British Orientalism as a Model)), *Journal of Oriental Studies*, Issue 5, Second Year, November 17, 2015.
- Hadhal, J. (2013). *Raddu al-shubhat 'an banat al-nabiyy sala Allahu 'alayhi wa salam* (Refuting Suspicions About the Daughters of the Prophet (saw)). *Arab Scientific Heritage Journal*, History Department, College of Education, University of Baghdad, Peer-Reviewed Scientific Section, First Issue, 2013.
- Hamdi, Z. M. (2003). *Al-Mawsu'ah al-islamiyyah al-'ammah* (General Encyclopedia of Islam). Vol. 1. Cairo: Al-Majlis al-A'la li Al-Shu'un al-Islamiyyah.
- Hassan, A. A. (1977). *Al-ghazwu al-thaqafi Asbabuh wa ghayatuh* (Cultural Invasion: Its Causes and Purpose). 1st ed. (n.p): (n.p).
- Hassan, A. Z. (1995). *Al-ghazwu al-fikriy wa atharuh 'ala al-thaqafah al-islamiyyah* (The intellectual conquest and its impact on Islamic culture), p. 91, 2nd Ed, Cairo: Maktabah al-Faris.
- Hassan, T. F. (2005). *Al-isti'mar al-thaqafi asbabuh wa akhtaruh* (Cultural Colonialism: Its Causes and Dangers). Maktabah Saber.
- Hussein, H. M. (1977). *Hayat Muhammad* (The Life of Muhammad), 6th ed., pp. 227-226. Egypt: Dar Al-Ma'arif.
- Jabir, A. A. Y. (1959). *Ansab al-Ashraf* (Lineage of The Nobles), Muhammad Hamidullah (Ed.). Egypt: Dar Al-Ma'arif.
- Jawad, A. M. (27 Shawal 1440AH/30 June 2019). *Shubhat al-mustashriqin hawl al-nabiyy* (Orientalists' Suspicions About the Prophet). Baghdad: College of Islamic Sciences, University of Baghdad, *Islamic Sciences Journal*, Issue 58, Shawwal 27, 1440 AH / June 30, 2019.
- Muhammad, A, H. (2008). *Manhaj al-nabiyy fi 'ilaqatihi al-'usariyyah, dirasah mawdu'iyah* (The Prophet's Approach to His Family Relationship: An Objective Study). Gaza: Faculty of Fundamentals of Religion, Islamic University of Gaza.
- Muhammad, U. (1989). *Nizam al-usrah fi al-islam* (The Family System in Islam). Vol. 2, 2nd ed. Oman: Maktabah al-Risalah al-hadithah.
- Nasser, A. A. (1977). *Al-tayyarat al-mu'asirah wa al-'unsuriyyah* (Contemporary Movements and Racism). 2nd ed. Cairo: Matba'ah Dayer.
- Suleiman, A. A. (1436AH/2015CE). *Mawsu'ah mahasin al-islam war add shubhat al-li'am* (Encyclopedia of the Virtues of Islam and Refuting Suspicions of Meanness). Vol. 8, 1st ed., (n.p): (n.p).