

## The Texas State Board of Education Rejects the Fantasy Muhammad of Hamas-Linked CAIR-Texas

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*Narrated 'Ali: The Prophet said, "Do not tell a lie against me for whoever tells a lie against me (intentionally) then he will surely enter Hell-fire."*<sup>[1]</sup>

In June 2026, the Texas State Board of Education (SBOE) met and reviewed the standards for what Texas public school students are expected to learn. During the meeting SBOE Member Brandon Hall introduced an amendment to add the following to the High School World History standards:

*"Muhammad's brutal military campaigns against Jewish and Christian tribes, the [institutionalization/normalization] of slavery, and the taking of female captives as harem slaves."*

This amendment was then passed by a vote of 9 to 5. On September 4, 2026, there was a final vote on this amendment, and it was officially passed 8 to 4.

The Texas chapter of the [Hamas-linked](#) Council on American-Islamic Relations (CAIR) had been incensed prior to the final vote and called the proposed amendment a "biased caricature that misrepresents historical facts" using "hostile and inflammatory language" to "vilify" Muhammad.<sup>[2]</sup>

After the final vote, CAIR-Texas stated:

*...No credible scholar of history validates the bigoted caricatures of Islam this curriculum teaches. Even the board's own appointed experts warned it doesn't hold up to historical scrutiny, yet the board voted against removing it...At least two board-appointed curriculum experts cautioned against the Islam standard. Andrea Hutchison, a Prosper ISD curriculum coordinator, said it does not "hold up to close historical scrutiny."*<sup>[3]</sup>

So according to CAIR-Texas, claiming that Muhammad engaged in 1) brutal military campaigns against Jewish and Christian tribes, 2) normalized slavery, and 3) allowed female captives to become harem slaves, vilifies Muhammad, is hostile and inflammatory language, and doesn't hold up to historical scrutiny. In other words, such claims are lies about Muhammad. And Dr.

Andrea Hutchison, Content Advisor to the Texas State Board of Education, plainly stated that these claims do not “hold up to close historical scrutiny.”

So, let’s see what authoritative Muslims scholars over the centuries have written about Muhammad and these three issues.



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### **Brutal Military Campaigns against Jewish and Christians tribes**

1. In April 624, Muhammad gave the Jews of Banu Qaynuqa the choice of converting to Islam or fighting the Muslims. They refused to convert, and the Muslims besieged them. After 15 days, the Jews surrendered, they were expelled from Medina, and their property was divided among the Muslims. It is interesting to note that after the Banu Qaynuqa were defeated Muhammad had originally wanted to kill his fettered captives. But he was persuaded otherwise by ‘Adbullah b. Ubayy, who went to the point of grabbing Muhammad by the collar to get him to exile the Banu Qaynuqa instead of killing them. Muhammad finally had this to say about the Banu Qaynuqa: “Let them go; may God curse them, and may he curse [b. Ubayy] with them.”<sup>[4]</sup>

2. In August 625, Muhammad besieged the Bani al-Nadir, one of the Jewish tribes of Medina, because they were supposedly plotting to kill him. After 15 days, the Bani al-Nadir surrendered. They were forced to leave Medina taking with them only what their camels could carry. All of the personal and physical property they left behind was given to Muhammad as his personal property.<sup>[5]</sup>

3. The Banu Qurayzah was a Jewish tribe located on the south side of Medina. During the Battle of the Trench (February 627), this tribe had allied itself with the Meccans who were marching on Medina to fight the Muslims. After the Meccans were defeated and left the area, Muhammad led his Muslim army against the Banu Qurayzah. After a 25-day siege, the Banu Qurayzah surrendered and Muhammad supervised the beheading of 600-900 captured Jewish males, including both combatants and non-combatants.<sup>[6]</sup> Muhammad had ordered that all of the males who had reached puberty were to be killed.<sup>[7]</sup>

The mass beheading took place on a hot summer day, and eventually Muhammad felt some compassion for those waiting to be beheaded:

*The Messenger of God said, “Be good to your captives. Let them rest; quench their thirst until they are cool. Then, kill those who remain. Do not apply both the heat of the sun and the heat of the weapons.” It was a summer’s day. They let them rest. They quenched their thirst and fed them. When they were cool the Messenger of God began to kill those who were left.*<sup>[8]</sup>

After the men were executed, Muhammad divided the Jewish women and children among his Muslim warriors, while keeping some of the women back to be later sold for horses and weapons.<sup>[9]</sup>

4. In December 627, Muhammad sent a Muslim force of 700 to the Christians of Dumat al-Jandal to “invite them to Islam.” After three days of battle, the Christians converted to Islam.<sup>[10]</sup>

5. In June 628, Muhammad decided to attack the Jewish community of Khaybar. Muhammad told his warriors, “You will not go out with me unless you desire jihad. As for plunder, there will be none.”<sup>[11]</sup> Muhammad said that the Jews were to be fought until they converted to Islam.<sup>[12]</sup> The Muslims attacked at daybreak as the townspeople were coming out of their houses to go to their jobs, and Muhammad called out, “Allah akbar [sic]! Khaybar is destroyed.”<sup>[13]</sup> Khaybar was conquered, and the “women of Khaybar were distributed among the Muslims.”<sup>[14]</sup> The war-cry of the Muslims that day had been, “O victorious one, slay, slay!”<sup>[15]</sup>

Muhammad then invited the Jews of the nearby town of Fadak to become Muslims. Fearing what had happened to Khaybar would happen to them, the Jews of Fadak surrendered and gave up one half of the produce of their land to the Muhammad. And Fadak became Muhammad’s private property because the Muslims did not have to fight to acquire it.<sup>[16]</sup>

Muhammad then stopped in the Jewish town of Wadi al-Qura. He informed the Jews that if they converted to Islam, they could stay alive and keep their property. The Jews chose to fight. The Muslims conquered them and took their property.<sup>[17]</sup>

6. Around 630-631, Muhammad sent a letter to the Christian ruler and people of Najran, “inviting” them to convert to Islam, pay the *Jizyah*, or fight.<sup>[18]</sup> In response to this letter, a delegation from Najran was sent to see Muhammad. The people of Najran subsequently decided to pay a *Jizyah* of “two thousand suits of garments.”<sup>[19]</sup> They also agreed that if there was a conflict between the Muslims and non-Muslim tribes in the area, the people of Najran would loan the Muslims thirty coats of armor, thirty spears, thirty camels, and thirty steeds.<sup>[20]</sup>

7. And at one point Muhammad had a peace treaty with the Christians of the Bani Taglib tribe, and one of the conditions of the treaty was that the Christians would not baptize their children into Christianity.<sup>[21]</sup>

## **Normalized Slavery**

Muhammad was personally involved in possessing, buying, selling, and giving away slaves. Here are some examples:

1. *It was narrated that ‘Abdul-Majid bin Wahb said: “Adda’ bin Khalid bin Hawdhah said to me: ‘Shall I not read to you a letter that the Messenger of Allah wrote to me?’ I said: ‘Yes.’ So he took out a letter. In it was: ‘This is what ‘Adda’ bin Khalid bin Hawdhah bought [from] Muhammad the Messenger of Allah. He bought from him a slave’ – or – ‘a female slave, having no ailments, nor being a runaway, nor having any malicious behavior. Sold by a Muslim to a Muslim.’”* [\[22\]](#)

2. *They [the Muslims] took several captives from the people of Mina’ which is on the shore, a mixed lot among them. They were sold as slaves and families were separated. The apostle arrived as they were weeping and inquired the reason. When he was told he said, ‘Sell them only in lots’, meaning the mothers with the children.* [\[23\]](#)

3. After the defeat of the Jewish Banu Qurayzah tribe, Muhammad divided up that tribe’s “property, wives, and children” among the Muslims; but some of the women he sent to Najd and to Syria to be sold for horses and weapons. [\[24\]](#) Muhammad personally sold some of the other captured women:

*I attended the Messenger of God who was selling the prisoners of the Banu Qurayza. Abu al-Shahm al-Yahudi bought two women, with each one of them three male children, for one hundred and fifty dinars.*

Muhammad also personally sold “a portion” of the women and children to ‘Uthman b. ‘Affan and ‘Abd al-Rahman b. ‘Awf. [\[25\]](#)

4. After the defeat of the Jews at Khaybar, Muhammad had the women of Khaybar “distributed among the Muslims.” [\[26\]](#)

5. After the Hawazin tribe was defeated, Muhammad gave Ali, ‘Umar, and ‘Uthman (all later caliphs) each a woman from among those captured. ‘Umar then gave his to his son. [\[27\]](#) Muhammad gave other “slave girls” to some of his Muslim warriors, who, along with ‘Uthman, then had “intercourse” with their slaves. It was reported that ‘Uthman’s slave-girl “detested him” after the “intercourse.” [\[28\]](#)

6. Muhammad had a black slave boy named Mid’am, [\[29\]](#) a black male slave camel driver named Anjasha. [\[30\]](#) Muhammad also had black slave girls. One of these slave girls committed fornication and Muhammad ordered that she be given 50 lashes after her postpartum bleeding had ended. [\[31\]](#) And a black slave girl played a drum for Muhammad’s entertainment. [\[32\]](#) Muhammad used two of his black slaves to purchase another slave. [\[33\]](#) And Muhammad had a black slave guarding him. [\[34\]](#)

Muhammad did not free his slaves until the day before he died. [\[35\]](#)

For additional examples of Muhammad's involvement in slavery, see Stephen M. Kirby, *Muhammad – Islam's Perfect Man: Slave Owner & Dealer*.<sup>[36]</sup>

## **Allowed Female Captives to Become Harem Slaves**

Muhammad set the example and had at least two slave concubines<sup>[37]</sup> :

### 1. Mariyah bint Sham'un (Qibtiyyah),<sup>[38]</sup> the Copt

Mariyah was a Coptic Christian given to Muhammad by al-Muqawis, the ruler of Alexandria. She bore Muhammad a son named Ibrahim. When Muhammad was informed of Ibrahim's birth by Abu Rafi, Muhammad gave Abu Rafi the gift of a slave because of the good news.<sup>[39]</sup> Ibrahim died as a young child in January 632.

Mariyah was the female slave mentioned in the following *hadith* where two of Muhammad's wives were angry about a particular time he had intercourse with a female slave. This resulted in the "revelation" of Koran 66:1, a portion of which is mentioned at the end of this *hadith*:

*It was narrated from Anas, that the Messenger of Allah had a female slave with whom he had intercourse, but 'Aishah and Hafsa would not leave him alone until he said that she was forbidden for him. Then Allah, the Mighty and Sublime, revealed: "O Prophet! Why do you forbid (for yourself) that which Allah has allowed to you, until the end of the Verse."'*<sup>[40]</sup>

The *Tafsir Al-Jalalayn* noted that Hafsa was angry because while she was away, Muhammad had slept with Mariyah in Hafsa's bed.<sup>[41]</sup>

### 2. Rayhanah bint Zayd al-Quraziyyah

Rayhanah was among the captives when the Muslims defeated the Banu Qurayzah, and she was chosen by Muhammad. Some reported that Muhammad freed her after she accepted Islam and married her in 627, while others reported that she remained his slave girl.<sup>[42]</sup> In one source it was reported that Muhammad also had

*two more slave girls. Jamilah, a captive, and another one, a bondwoman granted to him by Zainab bint Jahsh.*<sup>[43]</sup>

Not only did Muhammad, the perfect example of conduct for Muslims, have "harem slaves," but as was mentioned above in the section on slavery Muhammad distributed captured non-Muslim women and allowed his Muslim warriors to rape them. For more information about this, see Stephen M. Kirby, *Muhammad – Islam's Perfect Man: Allowed and Involved with Rape*.<sup>[44]</sup>

## **Conclusion**

As we have seen, over the centuries authoritative Muslim scholars have written about Muhammad's involvement in brutal military campaigns against Jewish and Christian tribes, normalizing slavery, allowing female captives to become sex slaves, and even allowing captured non-Muslim women to be raped by his Muslim warriors. Yet CAIR-Texas states that these facts are false history that vilifies Muhammad.

But would authoritative Muslim scholars really have followed each other over the centuries in writing and repeating lies about Muhammad? They would have known such actions would be blasphemy and, according to Muhammad, these scholars would be sending themselves to Hell. And most of the works I have cited have been English translations of those writings, done by Muslims and published by Muslim publishing houses. Would those Muslim translators and publishing houses really be involved in perpetuating lies about Muhammad and consequently condemning themselves to Hell? The answer to both questions is a resounding "No."

However, in order to prevent Texas schools from teaching the truth about Muhammad, CAIR-Texas has apparently made up their own version of a Muhammad that is kind and gentle, a Fantasy Muhammad. However, this version is refuted by the writings of our authoritative Muslim scholars. Is CAIR-Texas telling lies about Muhammad, and according to Muhammad, condemning themselves to Hell? "Yes" to the lies, but "No" to the condemnation. As *Jihad Watch* readers know, Islam allows Muslims to lie to non-Muslims in the furtherance of Islam.

And it is interesting that Dr. Hutchison stated that the three issues in the amendment do not "hold up to close historical scrutiny," while in her own report about these and other proposed amendments to the state educational curriculum, she stated,

*Revising the standard to focus on the documented facts of Islam's origins and expansion keeps the content accurate and defensible.* [\[45\]](#)

As we have seen, the writings of our authoritative Muslim scholars fully support the three issues in this amendment; these issues involve accurate and defensible facts about Muhammad. Perhaps Dr. Hutchinson will take her own advice about focusing on documented facts and start by ignoring the Fantasy Muhammad of CAIR-Texas. She might then read this article and thus begin a quest to learn the truth about Muhammad and Islam.

Congratulations to the members of the Texas State Board of Education who voted in favor of this amendment! It is long past time for the true history of Muhammad and Islam to be taught in our schools and colleges.

**Dr. Stephen M. Kirby is the author of six books and numerous articles about Islam. His latest book is *Islamic Doctrine versus the U.S. Constitution: The Dilemma for Muslim Public Officials*.**

[1] Muhammad bin Ismail bin Al-Mughirah al-Bukhari, *Sahih Al-Bukhari*, trans. Muhammad Muhsin Khan, (Riyadh, Kingdom of Saudi Arabia: Darussalam, 1997), Vol. 1, Book 3, No. 106, p. 118.

[2] *SBOE August 31st Hearing Toolkit*, [https://docs.google.com/document/d/1U6-cQngI7R9oSfzfzPzgbp1XDhpL\\_BPA3DOhTljSDV/edit?pli=1&tab=t.0](https://docs.google.com/document/d/1U6-cQngI7R9oSfzfzPzgbp1XDhpL_BPA3DOhTljSDV/edit?pli=1&tab=t.0); and “CAIR Action and CAIR Texas to Hold Press Conference, Call on Texas SBOE to Reject Biased Social Studies Standards Ahead of Final Vote,” *CAIR Press Releases*, August 31, 2026, [https://www.cair.com/press\\_releases/cair-action-and-cair-texas-to-hold-press-conference-call-on-texas-sboe-to-reject-biased-social-studies-standards-ahead-of-final-vote/](https://www.cair.com/press_releases/cair-action-and-cair-texas-to-hold-press-conference-call-on-texas-sboe-to-reject-biased-social-studies-standards-ahead-of-final-vote/).

[3] “BREAKING: CAIR-Texas, CAIR Action Pledge to Protect Teachers and Students from Hate Propaganda Approved by State Board of Education,” *CAIR Press Releases*, September 4, 2026, [https://www.cair.com/press\\_releases/breaking-cair-texas-cair-action-pledge-to-protect-teachers-and-students-from-hate-propaganda-approved-by-state-board-of-education/](https://www.cair.com/press_releases/breaking-cair-texas-cair-action-pledge-to-protect-teachers-and-students-from-hate-propaganda-approved-by-state-board-of-education/).

[4] Abu Ja’far Muhammad b. Jarir al-Tabari, *The History of al-Tabari: The Foundation of the Community*, Vol. VII, trans. M. V. McDonald and annotated W. Montgomery Watt (Albany, New York: State University of New York Press, 1987), p. 86. This incident was also mentioned in Muhammad ibn Ishaq, *The Life of Muhammad (Sirat Rasul Allah)*, trans. Alfred Guillaume (Karachi, Pakistan: Oxford University Press, 2007), p. 363.

[5] *The Life of Muhammad (Sirat Rasul Allah)*, pp. 437-438.

[6] E.g., *The Life of Muhammad (Sirat Rasul Allah)*, p. 464; Abu Ja’far Muhammad b. Jarir al-Tabari, *The History of al-Tabari: The Victory of Islam*, Vol. VIII, trans. and annotated Michael Fishbein (Albany, New York: State University of New York Press, 1997), p. 35; Abu ‘Abd Allah Muhammad ibn Sa’d ibn Mani’ al-Zuhri al-Basri, *Kitab al-Tabaqat al-Kabir*, trans. S. Moinul Haq (New Delhi, India: Kitab Bhavan, 2009), Vol. 2, p. 93; Muhammad b. ‘Umar al-Waqidi, *The Life of Muhammad: Al-Waqidi’s Kitab al-Maghazi*, trans. Rizwi Faizer, Amal Ismail, and AbdulKader Tayob, ed. Rizwi Faizer (London and New York: Routledge, 2013), pp. 252-254; Safiur-Rahman al-Mubarakpuri, *The Sealed Nectar* (Riyadh, Kingdom of Saudi Arabia: Darussalam, 2008), p. 377; and Safiur Rahman Mubarakpuri, *When the Moon Split* (Riyadh, Kingdom of Saudi Arabia: Darussalam, 2009), p. 250.

[7] *The Life of Muhammad (Sirat Rasul Allah)*, pp. 465-466; *The History of al-Tabari: The Victory of Islam*, p. 38; Ahmad ibn Yahya ibn Jabir al-Baladhuri, *The Origins of the Islamic State, Being a Translation from the Arabic, Accompanied with Annotations, Geographic and Historic Notes of the Kitab Fituh Al-Buldan of Al-Imam Abu-L Abbas Ahmad Ibn-Jabir Al-Baladhuri*, trans. Philip Khuri Hitti (1916; rpt. Lexington, Kentucky: Ulan Press, 2014), p. 41; and ‘Isma’eel ibn Katheer al-Qurashi, *In Defence of the True Faith: Battles, Expeditions, Peace Treaties and their Consequences in the life of Prophet Muhammad*, trans. Research Department of Darussalam (Riyadh, Kingdom of Saudi Arabia: Darussalam, 2010), p. 206. For general reports about all who had reached puberty being executed, see *The Life of Muhammad: Al-Waqidi’s Kitab al-Maghazi*, p. 254; and *Kitab al-Tabaqat al-Kabir*, Vol. 2, p. 95.

- [8] *The Life of Muhammad: Al-Waqidi's Kitab al-Maghazi*, p. 252.
- [9] *The Life of Muhammad (Sirat Rasul Allah)*, p. 466.
- [10] *The Life of Muhammad (Sirat Rasul Allah)*, p. 672; *Kitab al-Tabaqat al-Kabir*, Vol. 2, p. 110; *The Life of Muhammad: Al-Waqidi's Kitab al-Maghazi*, p. 275-276.
- [11] *The Life of Muhammad: Al-Waqidi's Kitab al-Maghazi*, p. 312.
- [12] Abu'l Hussain 'Asakir-ud-Din Muslim bin Hajjaj al-Qushayri al-Naisaburi, *Sahih Muslim*, trans. 'Abdul Hamid Siddiqi, (New Delhi, India: Adam Publishers and Distributors, 2008), Vol. 7, No. 2405, p. 85; *Kitab al-Tabaqat al-Kabir*, Vol. 2, p. 137; and *When the Moon Split*, p. 299.
- [13] *The Life of Muhammad (Sirat Rasul Allah)*, p. 511.
- [14] Ibid.
- [15] Ibid., n. 760, p. 770.
- [16] *The Life of Muhammad: Al-Waqidi's Kitab al-Maghazi*, p. 347; *The Life of Muhammad (Sirat Rasul Allah)*, p. 523; *When the Moon Split*, p. 303; and *The Origins of the Islamic State*, p. 50.
- [17] *The Life of Muhammad: Al-Waqidi's Kitab al-Maghazi*, p. 349-350; *The Origins of the Islamic State*, p. 57; 'Imaduddeen Isma'eel ibn Katheer al-Qurashi, *In Defence of the True Faith: Battles, Expeditions, Peace Treaties and their Consequences in the life of Prophet Muhammad*, trans. Research Department of Darussalam (Riyadh, Kingdom of Saudi Arabia: Darussalam, 2010), p. 294; Muhammad ibn 'Abdul Wahhab at-Tamimi, *Abridged Biography of Prophet Muhammad*, ed. 'Abdur-Rahman bin Nasir Al-Barrak, 'Abdul 'Azeez bin 'Abdullah Ar-Rajihi, and Muhammad Al-'Ali Al-Barrak (Riyadh, Kingdom of Saudi Arabia: Darussalam, 2003), pp. 244-245; *The Sealed Nectar*, p. 442. A similar narrative about repeated invitations to Islam is found in *When the Moon Split*, p. 304.
- [18] "Imaduddeen Isma'eel Ibn Katheer Al-Qurashi, *Winning the Hearts and Souls: Expeditions and Delegations in the Lifetime of Prophet Muhammad*, trans. Research Department of Darussalam (Riyadh, Kingdom of Saudi Arabia: Darussalam, 2010), p. 177.
- [19] Ibid., p. 181.
- [20] *Kitab al-Tabaqat al-Kabir*, Vol. 1, p. 419. This *Jizyah* payment was also mentioned in *The Origins of the Islamic State*, pp. 98 and 100.

[21] *Winning the Hearts and Souls: Expeditions and Delegations in the Lifetime of Prophet Muhammad*, p. 227.

[22] Muhammad bin Yazeed ibn Majah al-Qazwini, *Sunan Ibn Majah*, trans. Nasiruddin al-Khattab (Riyadh, Kingdom of Saudi Arabia: Darussalam, 2007), Vol. 3, No. 2251, p. 285. For a report about Muhammad buying a slave from bin Khalid, see *Sahih Al-Bukhari*, Vol. 3, Book 34, Chapter 19, p. 171.

[23] *The Life of Muhammad (Sirat Rasul Allah)*, n. 914, p. 791. There was a similar incident in which Muhammad ordered the selling of two slaves who were brothers; he said they should only be sold together – see Ahmad bin Muhammad bin Hanbal ash-Shaibani, *Musnad Imam Ahmad Bin Hanbal*, trans. Nasiruddin Al-Khattab, ed. Huda Al-Khattab (Riyadh, Kingdom of Saudi Arabia: Darussalam, 2012), Vol. 1, No. 760, p. 385.

[24] *The Life of Muhammad (Sirat Rasul Allah)*, p. 466. This is also mentioned in *The Sealed Nectar*, p. 378; *Sahih Muslim*, Vol. 5, No. 1766, p. 186; and *The Life of Muhammad: Al-Waqidi's Kitab al-Maghazi*, pp. 256-257.

[25] *The Life of Muhammad: Al-Waqidi's Kitab al-Maghazi*, pp. 256-257.

[26] *The Life of Muhammad (Sirat Rasul Allah)*, p. 511.

[27] *Ibid.*, p. 593.

[28] *The Life of Muhammad: Al-Waqidi's Kitab al-Maghazi*, p. 462.

[29] Malik ibn Anas ibn Malik ibn Abi 'Amir al-Asbahi, *Al-Muwatta' of Imam Malik ibn Anas: The First Formulation of Islamic Law*, trans. Aisha Abdurrahman Bewley (Inverness, Scotland: Madinah Press, 2004), 21.13.25, p. 179; Abu Dawud Sulaiman bin al-Ash'ath bin Ishaq, *Sunan Abu Dawud*, trans. Yaser Qadhi, (Riyadh, Kingdom of Saudi Arabia: Darussalam, 2008), Vol. 3, No. 2711, p. 323; and Abu 'Abdur-Rahman Ahmad bin Shu'aib bin 'Ali bin Sinan bin Bahr An-Nasa'i, *Sunan An-Nasa'i*, trans. Nasiruddin al-Khattab (Riyadh, Kingdom of Saudi Arabia: Darussalam, 2007), Vol. 4, Nol. 3858, p. 449.

[30] *Sahih Muslim*, Vol. 7, No. 2323, p. 38; and *Sahih Al-Bukhari*, Vol. 8, Book 78, No. 6161, p. 106.

[31] *Sunan Abu Dawud*, Vol. 1, No. 332, p. 212; and *Musnad Imam Ahmad Bin Hanbal*, Vol. 1, No. 1142, p. 530.

[32] Abu 'Eisa Mohammad ibn 'Eisa at-Tirmidhi, *Jami' At-Tirmidhi*, trans. Abu Khaliyl (Riyadh, Kingdom of Saudi Arabia: Darussalam, 2007), Vol. 6, No. 3690, p. 368. Abu Hurairah, a close companion of Muhammad, also had at least one black slave girl: *Sunan Abu Dawud*, Vol. 2, No. 2174, p. 566.

[33] *Sunan An-Nasa'i*, Vol. 5, No. 4189, p. 126; *Sunan Ibn Majah*, Vol. 4, No. 2869, p. 107; and *Jami' At-Tirmidhi*, Vol. 3, No. 1239, p. 49, and No. 1596, p. 360.

[34] *Sahih Al-Bukhari*, Vol. 9, Book 95, No. 7263, p. 227.

[35] *The Sealed Nectar*, p. 555.

[36] <https://drive.google.com/file/d/1zF-SgZlerx8001Fcrax2GybupTQqtZDY/view?usp=sharing>

[37] This is the description used in Abu Ja'far Muhammad b. Jarir al-Tabari, *The History of al-Tabari: The Last Years of the Prophet*, Vol. IX, trans. and annotated Ismail K. Poonawala (Albany, New York: State University of New York Press, 1990), p. 141. Ibn Hisham said he had been told that Mariyah was Muhammad's "concubine" – see *The Life of Muhammad (Sirat Rasul Allah)*, n. 129, p. 711. Mariyah and Rayhanah were referred to as Muhammad's "slave girls" in Salahuddin Yusuf, *Tafsir Ahsanul-Bayan*, trans. Mohammad Kamal Myshkat (Riyadh, Kingdom of Saudi Arabia: Darussalam, 2012), Vol. 4, p. 402.

[38] In listing "slave girls" owned by Muhammad, Ibn Kathir identified Mariyah as Mariyah Al-Qibtiyyah – see Abu al-Fida' 'Imad Ad-Din Isma'il bin 'Umar bin Kathir al-Qurashi Al-Busrawi, *Tafsir Ibn Kathir* (Abridged), abr. Shaykh Safiur-Rahman al-Mubarakpuri, trans. Jalal Abualrub, et al. (Riyadh, Kingdom of Saudi Arabia: Darussalam, 2000), Vol. 7, p. 720.

[39] *The History of al-Tabari: The Last Years of the Prophet*, p. 39.

[40] *Sunan An-Nasa'i*, Vol. 4, No. 3411, pp. 204-205. Here is 66:1:  
*O Prophet! Why do you forbid (for yourself) that which Allah has allowed to you, seeking to please your wives? And Allah is Oft-Forgiving, Most Merciful.*

[41] Jalalu'd-Din al-Mahalli and Jalalu'd-Din as-Suyuti, *Tafsir Al-Jalalayn*, trans. Aisha Bewley (London: Dar Al Taqwa Ltd., 2007), p. 1220. A variation of this *hadith* reported that Hafsa actually found Muhammad and Mariyah in her house engaged in "an intimate moment" – see Abu'l-Hasan 'Ali ibn Ahmad ibn Muhammad ibn 'Ali al-Wahidi, *Al-Wahidi's Asbab al-Nuzul*, trans. Mokrane Guezou (Louisville, KY: Fons Vitae, 2008), p. 237.

[42] *The History of al-Tabari: The Last Years of the Prophet*, n. 909, p. 137. Ibn Ishaq did not indicate that Muhammad freed Rayhanah; instead, Ibn Ishaq wrote that Rayhanah "remained with him until she died, in his power" – see *The Life of Muhammad (Sirat Rasul Allah)*, p. 466. That she was Muhammad's "captive" instead of a freed woman was also pointed out in *The Sealed Nectar*, p. 565. In listing "slave girls" owned by Muhammad, Ibn Kathir identified Rayhanah as Rayhanah bint Sham'un An-Nadariyyah – see *Tafsir Ibn Kathir*, Vol. 7, p. 720. Rayhanah was not listed as being among Muhammad's wives in *The Honorable Wives of the Prophet*, ed. Abdul Ahad (Riyadh, Kingdom of Saudi Arabia: Darussalam, 2004).

[43] *The Sealed Nectar*, p. 565.

[44] <https://drive.google.com/file/d/1ZYzJDw6b3hF57d4CwuBMu7CcK06IaaqT/view?usp=s>  
[haring](#)

[45] Dr. Andrea Hutchison, “World History, 8D,” *Individual Work Product*, <https://www.courthousenews.com/wp-content/uploads/2026/09/texas-board-of-education-social-studies-standards-content-advisor-report.pdf>