

The Prophet's Household Problems and The Solving Method in Hadith

Alven Putra

Institut Agama Islam Negeri (IAIN) Curup, Indonesia
alvenputra1708@gmail.com

Abstract. The household of the Prophet is an example that needs to be imitated by every Moslem; how he always tried to be just and wise as a husband in dealing with daily domestic problems. This paper aims to look at the household problems faced by the Prophet Muhammad SAW and his method in solving these problems, by referring to the traditions of the Prophet SAW (hadith). This research is a descriptive-qualitative with reference to library resources, both in the form of the Prophet's sirah and hadiths, taken from primary hadith compilation, books, scientific journals and other relevant library sources. Domestic turmoil is common in every household, even with the Messenger of God, starting from the jealousy between wives, the prosecution of material rights, to the accusations of adultery that befell Sayyidah 'Aisyah and Mariah Al-Qibtiyyah. As any other husband, there were so many household problems faced by the Prophet, yet he managed to find the best solution based on the conditions and situations. To resolve these problems, the Prophet confronted them with the method of smiling, teasing, reminding, and being patient, but also firm and did not hesitate to separate his wife for a while.

Keywords: Household Problems, rasulullah, Prophet's Wives

Introduction

Prophet Muhammad is the role model of all time, not only in terms of worship and faith, but also in terms of his *basyariyah*. Like ordinary people in general, Prophet Muhammad SAW also built a household with his wives and children. Prophet Muhammad was known as a loving and polite person, soft-hearted, kind, friendly to others, and very fond of his family. He loved his wives very much. He lived with Sayyidah Khadijah for 8 years and was blessed with several sons and daughters, but none of his sons lived. His sons and daughters from Khadijah were: Al-Qasim, Abdullah, Zainab, Ruqayyah, Umm Kulthum, and Fatima.

The household problems faced by the Prophet at that time were not much considering that Khadijah was the only wife of the Prophet, and

she was a very wealthy merchant. In fact, he always supported the struggle of the Prophet in spreading Islam. The problem they faced was only about the condition of the Prophet facing the polytheists who hurt the Prophet. This is different from the household situation faced by the Prophet with his wives or other *ummul mukminin*. The problem faced by the Prophet was more complex because it did not only concern Muslims, but the relationship between his wives. Of course this is commonplace in every household, which must happen to everyone, even though he is a messenger of Allah.

Rasulullah is known as a role model throughout the ages in various aspects of life. Not only in matters of worship and faith, was he an intelligent and positive leader in dealing with problems. He was not only firm in managing household affairs, but also as a calm, compassionate, and neutralizer in disputes. He always had a special method to maintain harmony in his household. Therefore, it is not an exaggeration if the Prophet Muhammad received the nickname "*Ahsanuhum Khalqan wa Khuluqo*", which means the best human in appearance and character. The most ideal household is the household of the Prophet Muhammad SAW. He was the best husband to his wives and the best father to his children. Prophet Muhammad once said, "The best of you are those who are best to their families and I am the best of you to my family".¹

Research on the Prophet's household has been carried out by several researchers, such as Mariyatul Norhidayati Rahmah who conducted research on "Household Romance of the Prophet SAW". In this study, it is stated that to establish harmony in the household, one of them is by interpreting the verse *arrijalu qawwamuna 'alannisa'* translated wisely, that men are responsible for women does not mean mastering and dominating, but here the Messenger of Allah had set an example by showing an attitude of respect for his wife, as happened when the Prophet wanted to perform the night prayer, the Prophet first lovingly and affectionately asked permission from his wife Sayyidah Aisyah. Not always in Islam everything has to be a wife who asks permission, even

¹Siti Salmi Hasanah, "Nilai Edukasi Kasih Sayang Dalam Kehidupan Rumah Tangga Rasulullah SAW," *Jurnal Dedikasi Pendidikan Vol 1 no 2, Juli 2017*, h. 185.

husbands are also like that.² Another study was conducted by Muhammad Arifin Badri on "Knitting Love through Communication in the Household of the Prophet *sallallahu 'Alaihi wa Sallam*". This study only focuses on the story of the Prophet and his wife Shafiyah bintu Huyai by exploring the Prophet's success tips in communicating. The first key that the Prophet did when communicating was with humility and an attitude that reflected his noble character. The second was tenacity and patience in communicating, away from emotions, anger or hasty to finish the communication process and win it.³ Another study was also conducted by Muhammad Arifin Badri with the title "The Nature of Jealousy in the Household (Descriptive Study of the Life of the Prophet and His Wives)". This study aims to straighten men's understanding of the meaning of wife's jealousy. In the face of Aisyah's jealousy, the Messenger of Allah shrewdly managed to melt the atmosphere, so that the misunderstanding did not continue until it became a tempest. He understands that all of Aisyah's words or jealousy were a form of overflowing Aisyah's very deep love. In this case, as a wife, you must also imitate the greatness of Aisyah's soul who immediately admitted her wrong attitude and did not insist on maintaining her jealousy.⁴

The research describes above show that the Prophet is a good role model to achieve harmonious household success. Adding from some of the research above, here the author lists the methods that the Prophet used to his wives to solve problems that occurred in the household whose references were found in the hadiths of the Prophet SAW.

This study aims to explore further about the household turmoil faced by the Prophet and how the Prophet used to solve household problems in the hadith, which can later be used as an example for the

² Mariyatul Norhidayati Rahmah, "Romantika Rumah Tangga Rasulullah SAW," *Al-Hiwar* 03 (2015): 27, <https://doi.org/10.18592/al-hiwar.v3i5.1197>.

³ Muhammad Arifin Badri, "Merajut Cinta Melalui Komunikasi Dalam Rumah Tangga Nabi Shallallahu 'Alaihi Wa Sallam," *Al-Majaalis: Jurnal Dirasat Islamiyah* 2 (2014): 162, <https://doi.org/https://doi.org/10.37397/almajaalis.v2i1.25>.

⁴ Muhammad Arifin Badri, "Hakikat Cemburu Dalam Rumah Tangga (Studi Deskriptif Tentang Kehidupan Nabi Dengan Istri-Istrinya)," *Al-Majaalis* 2 (2015): 123, <https://doi.org/https://doi.org/10.37397/almajaalis.v2i2.29>; Hardivizon, "Telaah Historis-Hermeneutis Hadis-Hadis Tentang Ayah," *FOKUS Jurnal Kajian Keislaman dan Kemasyarakatan* 3, no. 2 (2019): 147-70, doi:10.29240/jf.v3i2.616

household life of Muslims. This research was descriptive qualitative by referring to the sources of library data, both in the form of the Prophet's sirah and the Prophet's traditions taken from primary hadith books and also referring to sources that are considered relevant.

Discussion

Prophet Muhammad's Wives

Prophet Muhammad SAW had 11 wives who were known as “*ummahatul mukminin*”. Two of them, Sayyidah Khadijah and Zainab binti Khuzaimah, were the first to leave the Prophet, and 9 others were left by the Prophet and fought as *ummul mukminin*. They were adalah Sayyidah Aisyah, Saudah, Hafshah, Ummu Salamah Hindun, Zainab, Juwairiyah al-Harits, Ummu Habibah Ramlah, Shafiyah, and Maimunah. As for the woman whom he married not as a free woman, Mariyah Al-Qibthiyah was awarded by al-Muqauqis⁵ dan Raihanah binti Zaid.⁶

The wives of the Prophet were not ordinary women, but they were women who had special positions and consequences because apart from being the wives or companions of the Prophet, they were also *qudwah* (examples) for the believers, especially to the *mu'minat*.. Among the wives of the Prophet mentioned above, those who had a great influence in coloring the household life of the Prophet were Khadijah binti Khuwailid and and Aisyah binti Abu Bakar.⁷

a. Khadijah binti Khuwailid

Siti Khadijah was the only woman who became the wife of the Prophet long before the Prophet was appointed as an apostle. Khadijah was a wealthy merchant from whom the Prophet Muhammad's merchandise was obtained. Prophet Muhammad married Khadijah at the age of 25 years, while Khadijah herself was 40 years old and was a widow. Previously, Khadijah was married to two well-known men in Arab society,

⁵ Shafiyurrahman Al-Mubarakfury, *Sirah Nabawiyah*, h.565

⁶ In an opinion, Raihanah bint Zaid and Mariah al-Qibthiyah debated whether it was a wife who had intercourse based on a marriage contract or limited to a wife who had intercourse as a slave which was called a sariyah..

⁷ Mariyatul Norhidayati Rahmah, “Romantika Rumah Tangga Rasulullah SAW”, *Jurnal Al-Hiwar Vol 03 no 05 2015*, h. 26

namely 'Atiq bin 'Aid bin 'Abdullah al-Makhzumiy and Abu Halah Hindun bin Zararah At-Tamimiy. Thanks to a friend of Khadijah named Nafisah, the two of them then entered into a marriage contract with a dowry of twenty *bakrah* (in another opinion it was stated 12 *auqiyah*).⁸

Prophet Muhammad's love for Khadijah could be seen from his attitude, and the way he treated her. Khadijah was the first love of the Prophet who poured out all his wealth, body and soul for the benefit of the Prophet. In a narration it is stated "Allah did not give me a better wife substitute than her (Khadijah r.a.). She believed in me when everyone denied my prophet hood. He confirmed my prophet hood when everyone denied me. He supported me with his wealth when everyone would not help me. Through her, Allah bestowed a child on me, not from another wife." From him Allah gave 6 children. Khadijah died in Mecca in the month of Ramadan in the 10th year of the prophet hood at the age of 65 years and was buried in Al-Hujun.⁹

Throughout the life of the Prophet Muhammad SAW, his sweet experience with this beloved wife never faded even though so many women, girls or widows, young and old, tried to fill that heart or shift a little of Khadijah's memories from his mind.¹⁰

b. Saudah binti Zam'ah r.a

Saudah binti Zam'ah was the second wife of the Prophet who was proposed by Khaulah. Her full name was Saudah binti Zam'ah bin Qais bin 'Abdu Syams bin 'Abdi Wudd al-Amiriyyah dari Bani Amir.¹¹ As before, Saudah was an old widow named Al-Sakran and a friend who also emigrated to Habasyah to avoid the torture of the Quraysh infidels. Saudah had a fat build, and seemed difficult to walk, cheerful, and

⁸ Al-Hamid Al-Husaini, *Baitunnubuwwah: Rumah Tangga Nabi Muhammad SAW*, (Jakarta: Pustaka Hidayah, 1993), h. 70

⁹ Al-Mubarakfury, *Sirah Nabawiyah*, (Bandung: Mizan, 2013)h. 327. Musthafa As-Siba'I, *Yang Tersembunyi dari Sirah Nabi, Memahami Rahasia di balik Peristiwa Bersejarah Dalam Hidup Rasulullah*, h. 57

¹⁰ M. Quraish Shihab, *Membaca Sirah Nabi Muhammad SAW Dalam Sorotan al-Qur'an dan Hadis-hadis Shahih*, h. 428

¹¹ Al-Husaini, *Baitunnubuwwah: Rumah Tangga Nabi Muhammad SAW*, h. 88.

humorous.¹² She married the Apostle a month after the death of Sayyidah Khadijah, in the 10th year of prophethood. One of the reasons she accepted the Prophet's proposal was to gain mercy on the Day of Resurrection. She died in Medina in the month of Shawwal in the year 54 Hijriyyah.

c. Aisyah binti Abu Bakar r.a.

Sayyidah 'Aisyah was the only wife of the prophet Muhammad who was a maiden. The Prophet married Aisyah at the age of 6 and lived in the same house at the age of 9.¹³

This marriage took place a year after the Prophet's wife Saudah died. 'Aisyah was the daughter of a friend of the Prophet named Abu Bakar bin Quhafah bin 'Amir bin 'Amr bin Ka'ab bin Sa'ad bin Tamim bin Murrah. His mother was Ruman binti 'Umair bin 'Amir from Bani Al-Harith bin Ghanim bin Kinanah. Before marrying the Prophet, Abu Bakar had accepted the proposal of Muth'im bin 'Ady for his daughter Jubair. Because of Khaulah's request to Abu Bakar, he then canceled the proposal and married the Prophet with a dowry of 500 dirhams.¹⁴

Aisyah was a young woman who was cheerful, gentle, friendly, and intelligent. She was a woman who occupied not only his household, but also the heart of the Prophet Muhammad. Sayyidah 'Aisyah had a sweet face, slender body, two wide eyes, curly hair, a bright face, and reddish white skin. Prophet Muhammad nicknamed her and called her Humaira.

Sayyidah Aisyah was the one who was with the Prophet the most. She narrated 2,210 hadiths. The hadiths she narrated mostly told about the life of the Prophet, women's problems, and the life of the Prophet's household. Her intelligence was widely recognized by scholars as *ummul mukminin* who master the field of Fiqh. Imam Az-Zuhri said that 'Aisyah r.a's knowledge of religion when compared to all the knowledge that existed in other wives of the Prophet, or when compared to the religious knowledge that existed in all women (at that time) then 'Aisyah r.a's

¹² Aisyah Abdurrahman, *Tarajum Sayyidati Baitin Nubuwwah* (Kairo: Dar al-Rayyan li al-Turats, 1987). h. 202

¹³ Wahid Ibn Abdu as-Salam Bali, *al-Khulasah al-Bahiyah Fi Tartib Ahdas Sirah an-Nabawiyah*, (Mesir: Dar al-Fawaid, 2011), h. 30

¹⁴ Aisyah Abdurrahman, *Tarajum Sayyidati Baitin Nubuwwah*, h. 271

knowledge was certainly more. He died at the age of less than 20 years on the 17th of Ramadan in the year 57/58 Hijri and was buried in Baqi'.¹⁵

d. Hafshah binti Umar bin Al-Khattab

Besides Aisyah, the wife of the Prophet who was the daughter of his best friend was Hafshah. A young widow who was bereaved by her husband Khunais ibn Hudzafah bin Qais bin 'Adiy Al-Sahmi Al-Quraishi in the period between the Battle of Badar and the Battle of Uhud.¹⁶ Hafshah is the daughter of Umar bin Al-Khattab. Hafshah and the Prophet's marriage took place at the request of Umar bin Al-Khattab who felt sorry for his daughter who was left behind by her husband. Sayyidah Hafshah was the only wife of the Prophet and the first person who was entrusted with keeping the Al-Quran manuscripts during the reign of Abu Bakar Ash-Siddiq. She narrated many hadiths from his father Umar bin Khattab. After the death of the Prophet Muhammad and the Muslims began to divide, Hafshah decided to distance himself from the dispute. She lived and died in Medina by spending time in worship, multiplying good deeds and hoping for the pleasure of Allah. She died during the time of Muawiyah ibn Abi Sufyan, the founder of the Umayyah dynasty. Died in the year 47 Hijri, at the age of 60 years and was buried in Baqi' with another wife.

e. Zainab binti Khuzaimah Al-Hilaliyah

The fifth wife of the Prophet was named Zainab binti Khuzaimah bin Al-Harits bin 'Abdullah bin 'Amr bin 'Abdi Manaf bin Hilal bin 'Amir bin Sah'sha'ah.¹⁷ She married the Prophet in the 4th year of Hijri. Sa'ad in his *thabaqat* mentioned that Zainab was a widow who was once married to Thufail bin Al-Harith bin 'Abdul Muttalib and 'Ubaidah bin al-Harith. Ibn Ishaq in *As-Sirah An-Nabawiyah* stated that "She (Zainab) was given the name *Ummul-Masakin* because of her love for the poor." Her life with the Prophet was not less than a year, some even say it was more than two months. Zainab died at the age of 30.¹⁸

¹⁵ Aisyah Abdurrahman, *Tarajum Sayyidati Baitin Nubuwwah*, h. 282

¹⁶ Aisyah Abdurrahman, *Tarajum Sayyidati Baitin Nubuwwah*, h. 320

¹⁷ Aisyah Abdurrahman, *Tarajum Sayyidati Baitin Nubuwwah*,. h. 450

f. Ummu Salamah Hindun binti Abu Umayyah

Ummu Salamah's real name was Hindun binti Umayyah binti Al-Mughirah bin 'Abdullah bin 'Umar bin Makhzum. Her mother's name was 'Atikah binti 'Amir bin Rabi'ah bin Malik bin Judzaimah bin 'Alqamah from the Kinanah clan, while his father's name was Abu Salamah from the clan of Bani Makhzum. She was a beautiful widow who was left behind by her husband after carrying out the Battle of Uhud. Before her marriage to the Prophet, Ummu Salamah was successively proposed by Abu Bakar and 'Umar but she politely rejected them. The Prophet's marriage to Ummu Salamah took place in the month of Shawwal in the 4th year of Hijriah.

Umm Salamah was a lucky woman who got a revelation when the Prophet was with her in the form of Q.S. At-Taubah verse 102. Ummu Salamah participated in the implementation of Umrah to Mecca and was involved in the Hudaibiyah agreement. She also took part in the war of Khaibar, Fathu Makkah, military operations to siege Tho'if to break the resistance of Bani Hawazin and Bani Thaqif. She was blessed with a long life and found the massacre in the field of Karbala against Al-Husayn bin 'Ali. She died in the year 59 Hijri not long after that incident and was buried in Baqi'.¹⁹

g. Zainab binti Jahsy ibn Ri'ab

Her full name is Zainab binti Jahsy bin Riab bin Ya'mar al-Asady, a young woman, beautiful, and of noble blood. Her mother was Umaimah bin Abdul Muttalib who was the aunt of the prophet Muhammad who had a different mother. Zainab was the wife of Zaid bin Harithah, the servant of the prophet Muhammad. After the divorce from Zaid, Allah ordered the Prophet to marry Zainab bint Jahsy as revealed in the Qur'an Surah Al-Ahzab verse 37.²⁰ She was also the Ummul Mu'minin who became the *khitab* in the revelation of Q.S. Al-Ahzab verse 53 about hijab. The Prophet's marriage to Zainab binti Jahsy occurred in the 5th year of Hijriah at the age of 35 years. Al-Waqidy in *Al-Ishabah* explained that Zainab's real name was Barraah, and then the prophet Muhammad changed it to Zainab. She was a person who was very diligent in worshiping and fearing

¹⁹ Aisyah Abdurrahman, *Tarajum Sayyidati Baitin Nubuwwah*

²⁰ Aisyah Abdurrahman, *Tarajum Sayyidati Baitin Nubuwwah*, h. 509

Allah. Zainab died in the year 20 or 21 Hijri during the Caliph Umar bin Khattab. Before she died, she said, "I have prepared my own shroud. *Amirul Mu'minin* Umar will also send the shroud, donate one of them. If you can, give me my clothes too.

h. Juwairiyah binti Al-Harits r.a

Juwairiyah (Barrah) was a prisoner of war of the Prophet from Bani Musthaliq who preferred to believe in the prophet Muhammad than to be freed by his father. Her marriage had a big impact by converting to Islam 100 relatives of Bani Musthaliq.²¹ The companions who owned slaves from the war of Muraisi' (against the Bani Musthaliq) freed all the prisoners they got because they were reluctant to Juwairiyah as the wife of the Prophet. Juwairiyah died at the age of 70 years during the reign of the Umayyah dynasty. Her body was prayed for by Marwan bin Al-Hakam.

i. Shafiyah binti Huyay

Shafiyah was a Jewish woman, the daughter of the leader of the Bani Nadhir of the Bani Israil, the wife of Kinanah who led the troops in the war of Khaibar.²² After the defeat of the Jews of Medina, Shafiyah and her son became prisoners of the prophet Muhammad. She then married the Prophet with a dowry of freedom from slaves. After getting married, Shafiyah told the story that when she married Kinanah, she dreamed that the moon was falling in her room. Shafiyah died around 50 Hijri during Mu'awiyah's reign and was buried in Baqi'.

j. Ummu Habibah Ramlah binti Abu Sufyan

Ummu Habibah's real name was Ramlah binti Abi Sufyan. She was the wife of the son of the Prophet's aunt named Ubaidillah bin Jahsy Al-Asady, Zainab's brother who became the wife of the Prophet. Ramlah embraced Islam from an early age with her husband even though this was opposed by her father Abu Sufyan. She was one of the women who migrated to Habsyah with her husband. Arriving there, her husband embraced Christianity and that made her sad. By Allah's permission, the Prophet then married her through the deputy guardian Khalid bin Sa'id.

²¹ Aisyah Abdurrahman, *Tarajum Sayyidati Baitin Nubuwwah* h. 520

²² Shafiyurrahman Al-Mubarakfury, *Sirah Nabawiyah* h.330

King Najasyi gifted Ramlah's marriage to the Prophet in the form of 400 dinars and sent her home with Shurahbil ibn Hasanah. In the *kutubus sittah* there are 65 hadiths from Ummu Habibah r.a. She died in 42 H and some say 44 or 50 Hijri.²³

k. Mariyah Al-Qibtiyyah

Mariyah Al-Qibthiyyah is the daughter of an Egyptian ruler (Qibthi) who was born in the city of Anshina, east of the Nile. His father's name is Syam'un, while his mother was Roman and Christian.²⁴ Unlike the wife of the Prophet who held the title *ummul mukminin*, Mariyah Al-Qibtiyyah was a *Sarriyat*.²⁵ She was the wife of the prophet after Khadijah who was blessed with a child named Ibrahim at the age of the Prophet 60 years. Like the other sons of the Prophet, Ibrahim died at the age of less than a year in the 10th year of Hijri. In the 16th year of Hijri, Mariyah Al-Qibtiyyah died and on the instructions of the *amirul mukminin* Umar ibn Khattab. She was buried in Baqi' with the other wives of the Prophet.

l. Maimunah binti Al-Harits r.a.

Maimunah was the sister of Ummul Fadhl Lubabah Al-Kubra binti Al-Harith Al-Hilaliyyah who became the wife of Al-Abbas. Previously her name was Barraah, then the Prophet replaced it with Maimunah. The marriage of the Prophet and Maimunah occurred after she told Lubabah of his interest in the Prophet. Al-Abbas, Lubabah's husband then conveyed to the Prophet, and the answer came down to Q.S. Al-Ahzab verse 50. The Prophet married Maimunah in the month of Dzulqa'dah 7 Hijri at the time of Umrah Qadlo '. He married by giving a dowry of 400 dirhams and Al-'Abbas's role was as the guardian of Maimunah. In the year 61 or 63 Hijriah, Maimunah died in Saraf and is still famous today.²⁶

²³ Al-Hamid Al-Husaini, *Baitunnubuwwah: Rumah Tangga Nabi Muhammad Saw*, h. 213.

²⁴ Al-Mubarakfury, *Sirah Nabawiyah*, h. 327

²⁵ Sariyyat or sariyyah is a legal wife according to the Shari'a but does not have official status as a full wife because it is a gift or gift from another party whose social status is the same as a slave. In the past the Arabs called it Umm Walad.

²⁶ Aisyah Abdurrahman, *Tarajum Sayyidati Baitin Nubuwwah*, h. 280

Prophet Muhammad's Household Problems

Prophet Muhammad was a messenger of Allah who was also a human being. As with his companions, and other Muslims, the Prophet also experienced difficulties and problems in his household. Moreover, after the death of Khadijah, the Prophet married another woman on the orders of Allah and certain social conditions. The gap between the marriages of one wife with another wife was not far, so it certainly caused social jealousy among the *ummahat al-mukminin*. Aisyah as the only wife of the Prophet who was a maiden and most loved by the Prophet certainly could not hide her jealousy from the Prophet Muhammad. Although in various narrations it is said that Aisyah was the wife who got more attention, but Aisyah could not calm down seeing the arrival of other prettier wives like Shafiyyah and Hafshah. In addition to jealousy because of being married, the material factors that made the Prophet perform *khiyar* to his wives became an inseparable part of household turmoil.

The story of Maghafir and Zainab bint Jahsy

On the way, Aisyah can be good friends with Hafshah. In fact, both of them exchanged information and "conspired" to make the Prophet not linger with other than the two of them. At that time, the Prophet's new wife named Zainab binti Jahsy arrived. The beautiful and young daughter of a Jewish ruler. When Hafshah and Ayesha observed the Prophet together with Zainab, they both agreed to ask the Prophet something, starting with Hafshah by asking the Prophet "did you eat maghafir?". Maghafir is a sweet smelling fruit. When it was 'Aisyah 's turn, she asked the same question that was asked by Hafshah, "Are you eating Maghafir, O Messenger of Allah?". He then said no, but he drank the honey that Zainab had given him. The Prophet then promised not to drink it. This story is written in the Hadith narrated by Bukhari and Muslim as follows:

حَدَّثَنِي الْحَسَنُ بْنُ مُحَمَّدِ بْنِ صَبَّاحٍ، حَدَّثَنَا حَجَّاجٌ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: رَعِمَ عَطَاءٌ، أَنَّهُ سَمِعَ عُبَيْدَ بْنَ عُمَيْرٍ، يَقُولُ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَمْكُثُ عِنْدَ زَيْنَبِ بِنْتِ جَحْشٍ، وَيَشْرَبُ عِنْدَهَا عَسَلًا، فَتَوَاصَيْتُ أَنَا وَحَفْصَةُ: أَنَّ أَيْتَنَا دَخَلَ عَلَيْهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلْتَقُلْنَ: إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرٍ، أَكَلْتَ مَغَافِيرَ، فَدَخَلَ عَلَيَّ إِحْدَاهُمَا، فَقَالَتْ لَهُ ذَلِكَ، فَقَالَ: «لَا، بَلْ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبِ بِنْتِ جَحْشٍ، وَلَنْ أَعُودَ لَهُ» فَتَرَلْتُ: { يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ } [التحریم: 1] - إِلَى

- {إِنْ تَتُوبَا إِلَى اللَّهِ} [التحریم: 4] لِعَائِشَةَ وَحَفْصَةَ: {وَإِذْ أَسْرَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ} [التحریم: 3] لِقَوْلِهِ: «بَلْ شَرِبْتُ عَسَلًا».²⁷

"Has told me Al Hasan bin Muhammad bin Shabbah has told us Hajjaj from Ibn Juraij he said: Atha` argued that he heard Ubaid bin Umair say: I heard Aisha radiyallahu 'anha said: That the Prophet sallallaahu 'alaihi wa sallam once stopped at the house Zainab binti Jahsy and he also drank honey there. Then Hafshah and I advised each other, that whoever among us is met by the Prophet sallallaahu 'alaihi wa sallam should say: "Indeed I get the smell of Maghafir. Have you finished eating Maghafir?" Finally he went in to meet one of the two and he revealed the sentence to him. Finally he said: "No, but I only drink honey at the place of Zainab binti Jahsh and I will not do it again." Then the verse came down: {O Prophet, why do you forbid something that Allah has made lawful} until His word: {If you both repent} that is to Aisyah and Hafshah." As for the quote from the verse {And when the Prophet said a secret to some of his wives} namely related to his words: "Even I only drink honey"

For that incident, Allah then rebuked the Prophet Muhammad through Q.S. At-Tahrim verse 1. This verse urges the prophet Muhammad not to forbid what has been made lawful by Allah just because his wives are jealous of one of them.

The story of Mariyatul Qibtiyyah and the Prophet's Oath to Hafshah

The dispute between the wives did not stop at the story of Zainab. Mariyah was also one of the targets of Aisyah and Hafshah's jealousy. At first, Aisyah and Hafshah were not worried about Mariyah Al-Qibtiyyah's presence because she did not live with them.²⁸

However, because God's gift was given to her in the form of a gift from the son of the prophet Muhammad, this made Aisyah and Hafshah's jealousy uncontrollable. Until one day, Mariyah went to meet the Prophet who was at Hafshah's house, while Hafshah at that time went to visit her father Umar ibn Khattab. At the time when the Prophet was having a

²⁷ Muhammad ibn Ismail Abu Abdillah Al-Bukhari, *Shahih al-Bukhari*, (tt: Dar Thouq an-Najah, 1422H), Juz. 7, h. 44

²⁸ Aisyah Abdurrahman, *Tarajum Sayyidati Baitin Nubuwwah.*, (Kairo: Dar Al-Rayyan Li AT-Turost, 1987), h. 279.

conversation (some think he was having sex) with Mariyah, Hafshah came. She waited outside because she saw that Mariyah was inside. After Mariyah came out, Hafshah came in and cried and protested what she saw.

Seeing this, the Prophet then forbade himself to Mariyah on the condition that Hafshah did not tell this to anyone. But Hafshah couldn't help it and told Aisyah and the news spread. As a result of that story, the friends then discussed and waited for what the Prophet would do. This story in At-Tabari's opinion is the reason for the revelation of Q.S. At-Tahrim verses 1-5 as follows.

حدثنا يونس، قال: أخبرنا ابن وهب، قال: قال ابن زيد في قوله: (يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ) قال: إنه وَجَدَتْ امرأة من نساء رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مع جاريتته في بيتها، فقالت: يا رسول الله أنى كان هذا الأمر، وكنت أهوئهنّ عليك؟ فقال لها رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "اسْكُتِي لَا تَذْكُرِي هَذَا لِأَحَدٍ، هِيَ عَلَيَّ حَرَامٌ إِنْ فَرِئْتَهَا بَعْدَ هَذَا أَبَدًا"، فقالت: يا رسول الله وكيف تحرم عليك ما أحلّ الله لك حين تقول: هي عليّ حرام أبداً؟ فقال: والله لا آتيها أبداً فقال الله: (يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ) ... الآية، قد غفرت هذا لك، وقولك والله (قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ).²⁹

On this incident, the Prophet then took the attitude to separate beds from his wives for one month. He was alone in a remote place in the mountains of Medina.³⁰

Meanwhile, Hafshah was very sorry for what she did. Umar ibn Khattab advised him not to do it again. He advised that if it weren't for Hafshah being Umar's son, the Apostle would not have wanted to see him again at his house. This story is found in several narrations of Bukhari and Muslim as follows:

"Has told us Abu Yemen Has told us Shu'aib from Az Zuhri he said: Has informed me Ubaidullah bin Abdullah bin Abu Tsaur from Abdullah bin Abbas radiyallahu 'anhuma, he said: I always insisted on asking 'Umar bin

²⁹ Muhamamad ibn Jarir Abu Ja'far At-Thabari, *Jami' Al-Bayan Fi Ta'wil Al-Qur'an* (Muassasah al-Risalah, 2000), Juz. 1, h. 476.

³⁰ Abdussami' Al-Anis, *Al-Asalib an-Nabawiyah Fi Mu'alajat Al-Musykilat Az-Zaujiyah* (Dar ibn al-Jauzi, n.d.).

Al Khaththab about two women from the wives of the Prophet sallallaahu 'alaihi wa sallam, whom Allah said to them bot:

“ { إِنَّ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا } Until one day, he performed Hajj and I also performed Hajj with him. On the way he stepped aside to relieve himself, so I followed him with a water bag. He also defecated, and he came back I poured water on his hands, then he performed ablution. That's when I asked: "O Amirul Mukminin, who are the two women from the wives of the Prophet sallallaahu 'alaihi wa sallam whom Allah Ta'ala said to them: “ }

إِنَّ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا

If you both repent to Allah, then indeed your hearts are both inclined (to receive goodness)." Umar replied: "It is really surprising for you, O Ibn Abbas. The two women are 'Aisyah and Hafshah."

Then 'Umar narrated his hadith more broadly, he said: In the past, I had a neighbor from the Ansar in Banu Umayyah bin Zaid who were poor residents of Manidah. We took turns to attend the assembly of the Prophet sallallaahu 'alaihi wa sallam. I attended one day and he was present one day. If I was present, then I would convey the things that were conveyed by him in the form of revelation or something else on that day. And if it was his turn, he would do the same. We are the Quraysh whose position is always above the women. And after we met the Ansar, it turned out that they were a people who were heavily influenced by their women. So our wives began to imitate and adopt the customs and habits of the Ansar women. Then I invited my wife to have a discussion, and she argued against my argument. I denied his treatment, he said: "Why don't you invite me to discuss? By Allah, indeed the wives of the Prophet sallallaahu 'alaihi wa sallam invited him to discuss. Even today until tonight, one of them silenced him. " I was surprised by that too. I said to him: "Indeed it has been a loss for any of them who did this."

After that, I rushed to tidy up my clothes and then went to Hafshah. I said to him: "O Hafshah, has any of you caused the Prophet sallallaahu 'alaihi wa sallam to be angry today and into the night?" He replied: "Yes." I said: "Indeed, you have lost. Do you feel that if Allah were to become angry with the anger of the Messenger of Allah -peace and prayer of Allah be upon him- and you would perish?. And do not silence it. Ask me what you want. Do not be jealous of your honey which is more loved by the Prophet sallallaahu 'alaihi wa sallam - which means 'Aisyah-."

'Umar said: Previously, we had spoken to each other that Ghassan was preparing cavalry to fight us. On the day it was his turn, my friend from the

Ansar attended the assembly and then came back to see me after the Isha' prayer. He knocked on my door very loudly and said: "Hurry up and open it!" So I immediately went out to meet him. He said: "Indeed, today a great thing has happened." I asked: "What was that? Has Ghassan come?" He replied: "No, even bigger than that. The Prophet sallallaahu 'alaihi wa sallam has divorced his wives." Ubaid bin Hunain said: He heard Ibn Abbas, from 'Umar, he said: "The Prophet sallallaahu 'alaihi wa sallam left his wives." So I said: "Really, Hafshah has lost." I had expected this to happen. I immediately packed my clothes, then prayed Fajr with the Prophet sallallaahu 'alaihi wa sallam. After that, the Prophet sallallaahu 'alaihi wa sallam entered his drinking place and stayed there. Then I went in to see Hafshah, it turned out that she was crying. I said to him: "What made you cry? Didn't I remind you of this? Did the Prophet (sallallahu 'alayhi wa sallam) divorce you?" He replied: "I don't know, he was alone in a drinking place."

So I immediately went out and went to the pulpit, it turned out that there were several people around, some of them were also crying, so I sat with them for a while and then I couldn't control the atmosphere anymore. So I came to the drinking place that the Prophet sallallaahu 'alaihi wa sallam used to stay. I said to his slave: "Ask permission for 'Umar." Then the slave entered and spoke to the Prophet sallallaahu 'alaihi wa sallam then came back and said: "I have spoken to the Prophet sallallaahu 'alaihi wa sallam and have also mentioned you, but he is silent." Finally I came back and sat down again with a group of people who had been around the pulpit. After that, I was impatient, so I went to the slave again and said to him: "Ask permission for 'Umar." He entered then returned saying: "I have mentioned you, but he remains silent."

I came back again and sat down with some of the people on the pulpit. However, I couldn't wait any longer and went to the slave and said: "Ask permission for 'Umar." He entered and returned saying: "Indeed, I have mentioned your name, but he remains silent." So when I turned to leave, suddenly the slave called me and said: "Verily the Prophet sallallaahu 'alaihi wa sallam has allowed you." Finally, I met the Prophet sallallaahu 'alaihi wa sallam who was lying on the sand on a mat without a mattress. The sand had marks on the sides of his body. he had a leather pillow filled with coir. I saluted him and said standing up: "O Messenger of Allah, have you divorced your wives?" So he raised his eyes to me and replied: "No." So I said: "Allahu Akbar." I said again standing up: "I heard, O Messenger of Allah, if you could see me. We are the Quraysh who always rule over women. However, when

we came to Medina, it turned out that they were a people dominated by women."

Then the Prophet sallallaahu 'alaihi wa sallam smiled. Then I said again: "O Messenger of Allah, if you wanted to see me. I have met Hafshah and said to her: 'Never be jealous when your neighbor is more beloved to the Prophet sallallaahu 'alaihi wa sallam - which means 'Aisha-.'" Then the Prophet sallallaahu 'alaihi wa sallam smiled again. So at that time, I sat down and raised my eyes towards his house. So by Allah, I did not see anything in his house except for three tanned skins. I said to him: "O Messenger of Allah, pray to Allah for your ummah. Because the Persians and Romans have been given freedom, and they have also been given the world, even though they do not worship Allah." Finally the Prophet sallallaahu 'alaihi wa sallam sat down previously lying down. Then he said: "Is this your attitude, O Ibn al-Khattab? Indeed, they are a people whose goodness has been hastened in the world." I said: "O Messenger of Allah, ask forgiveness for me."

So the Prophet sallallaahu 'alaihi wa sallam left his wives because of that. Namely, when Hafshah spread it to 'Aisyah, that is for twenty-nine days. At that time he said: "I will not enter to meet them for a month." That is, because of the severity of his irritation with them, namely when Allah rebuked him. And when twenty-nine days had passed, he met 'Aisyah and he started from her. So 'Aisyah also said to him: "O Messenger of Allah, you have actually sworn not to meet us for a whole month. While today you have just entered the twenty-ninth day, as I counted." Then he said: "Indeed the count of the month is twenty-nine days." And indeed the number of days in that month is twenty-nine nights. 'Aisyah said: Then Allah Ta'ala revealed the verse At Takhyir (the verse that contains the choice to remain the wife of the Prophet or not). He started with me, the first woman from his wives. And I prefer him. After that, he gave a choice to all his wives, and they answered as Aisyah said."³¹

The Failure of the Prophet's Marriage with Asma 'Al-Kindiyyah

In another narration, it is narrated that Sayyidah Aisyah with her intelligence was able to thwart the Prophet's marriage to a woman from Bani Kindah named Asma binti Nu'man bin Al-Aswad Al-Kindiyyah Al-Jauniyyah.³²

³¹ Al-Bukhari, *Shahih Bukhari*, (tt: Dar Thouq an-Najah, 1422H), Juz. 3, h. 133

³² There is a difference in names in the narrations of the scholars', some say that it is the son of Asma al-Kindah's uncle as in the book *Sirah Ibn Hisham*, Malikhah bint

Bani Kindah named Aisyah felt rivaled by the presence of the. After the *ijab-kabul* made by the Prophet, Aisyah together with Hafshah and Saudah planned a trick so that Asma was sent back by the Prophet to her parents. Aisyah called Hafshah and asked her willingness to tell Asma binti Nu'man that if the Messenger of Allah came, he would be very happy if he came to his wife to be greeted with the words "*a'udzu billah*". Hafshah then did what Aisyah said. He advised Asma not to forget to say that when the Prophet entered his residence. As a newcomer, Asma did not have any prejudice and carried out Hafshah's instructions.

When the Prophet Muhammad entered his residence, with a beaming face, Asma said "*A'udzu billah*". Immediately the Prophet Muhammad was shocked while looking away and said "You have asked Allah for protection", immediately the Prophet left Asma, canceled his marriage and ordered one of his friends to hand over a certain gift (*mut'ah*) to Asma and take her home to her parents. Asma's father came to return his daughter to the Prophet and told him that what she told was a hint from his wife Hafshah. However, the Prophet Muhammad refused and he did not want to approach Asma.

This story in Hamid Al-Husaini's opinion is very weak and even rejected by the scholars. The reason is that it is impossible for the Prophet to divorce his wife just because of a misunderstanding of the words spoken with the intention of pleasing him.³³

The Slander of Aisyah' Affair (Haditsul Ifki)

The slanderous story of Aisyah's infidelity became one of the most influential household tempests. Not only did the Prophet receive an immediate revelation of his answer, but also social pressure that clouded Aisyah's psychological atmosphere. The story of Aisyah's infidelity slander in many hadith narrations is called the *hadist ifki*. It was started from the lottery of the Prophet's wives who fell on Aisyah to accompany the Prophet in the *Musthaliq* war. After the war was over and the Muslim

Daud Al-Laitsiyyah in the book *Thabaqat Al-Kubra At-Tabari*, and in another version named *Fatima bint Ad-Dhahak Al-Kalabiyyah*.

³³ Al-Husaini, *Baitunnubuwwah, Rumah Tangga Nabi Muhammad Saw*, h. 115

troops were about to leave for Medina in the morning, Sayyidah Aisyah was defecating. The troops prepared the *Haudaj*, a small tent on a camel's hump as Aisyah's vehicle. However, seeing the large amount of luggage on the camel, and Aisha's small body, the soldiers thought that Ayesha was already in the tent.

After returning from defecating, Aisyah felt her neck and did not find the necklace there. She then returned to the place where she needed to go and searched for it for a long time until she finally found it in a thick pile of sand. Sayyidah Aisyah returned to the camp and was ready to go home, but she saw that all the troops had come a long way. She thought that the troops would come back to pick her up after seeing that she was not in her *haudaj*, but that assumption did not happen. Sayyidah Aisyah was confused and prayed, until then a young man named Shofwan ibn Mu'athol came riding a horse back from the Muraisi war. He also asked Aisyah, "Aren't you the wife of the Prophet? Why are you here alone? Aisyah answered by lowering her gaze. Hearing this, Shofwan also invited Aisyah to get on his horse to go home together to Medina. During the trip, the two did not speak at all. Sayyidah Aisyah was on a horse, while Shafwan walked beside her.

Arriving in Medina, Shafwan immediately took Aisyah to the compound of the Prophet's wife. Aisyah did not realize that the entire Medina was discussing her return with the young man. The news of this affair was blown by a Medina hypocrite named 'Abdullah bin Ubay, and disseminated by Hamnah bint Jahsy (the sibling of Zainab binti Jahzy). Ayesha felt the attitude of the Prophet who was very cold and different, but Aisha did not know where she was wrong. This situation made Aisyah sick, suffering until she was thin and pale. Aisyah was temporarily staying at her mother's house, Ummu Rumman. After several months, there was no change in the attitude of the Apostle, this made Aisyah suffer even more.

After Aisyah found out about the rumors of her affair, she then asked her mother why she wasn't told? Her mother then cheered her up by saying she didn't believe the news. When the Prophet visited him again, the Prophet asked her to repent. Aisha also refused the Prophet's request because she felt she did not do it. When the Prophet Muhammad

was about to leave and go home, he fell asleep and was covered by Ayesha because the revelation came down to him. The revelation was Q.S An-Nur verses 11-19 which contained news that Aisyah was actually slandered. After receiving the revelation, the Prophet then conveyed it to the Muslims in the mosque. In addition to this verse, the Prophet also received the revelation of Surah An-Nur verse 4.³⁴

The Slander of Mariyah Al-Qibtiyyah's Affair with a Slave

As a wife who did not hold the title of *ummul mukminin* like the others, Mariyah Al-Qibtiyyah did not become the object of jealousy of the Prophet's wives. However, since the news that Mariyah was pregnant, the jealousy of the wives was evident and very visible. This jealousy turned out to be nothing compared to the slander that was exhaled by a number of people in Medina. They accused Mariyah of having an affair with a male slave who had come with her from Egypt named Mabur. This slave was in charge of serving all of Mariyah's daily needs such as looking for firewood, fetching drinking water. However, the allegations were false and unproven. Allah showed irrefutable evidence that the slave was castrated, as in the following Hadith narrated by Imam Bukhari:

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسٍ، أَنَّ رَجُلًا كَانَ يُتَمِّهِمْ بِأَمِّ وَلَدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَلِيِّ: «أَذْهَبَ فَاصْرَبْ عُنُقَهُ» فَأَتَاهُ عَلِيٌّ فَإِذَا هُوَ فِي رَكْبٍ يَتَبَرَّدُ فِيهَا، فَقَالَ لَهُ عَلِيٌّ: اخْرُجْ، فَنَاولَهُ يَدَهُ فَأَخْرَجَهُ، فَإِذَا هُوَ مَجْبُوبٌ لَيْسَ لَهُ ذَكَرٌ، فَكَفَّ عَلِيٌّ عَنْهُ، ثُمَّ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّهُ لَمَجْبُوبٌ مَا لَهُ ذَكَرٌ³⁵

"It has been told to me Zuhair ibn Harb, from Affan, from Hammad ibn Salamah, It has been told to us Tsabit, from Anas's friend that there was a man who was accused of having an affair with Ummi Walad (Mariyah Al-Qibtiyyah). The Prophet then ordered Ali to cut off his head. Ali then went to the man who was in the container cooling his body. Ali then ordered him out and helped him to go up naked, and at that moment it was seen that the slave had been castrated and had no dzakar and Ali canceled his intention. Ali then conveyed it to the Prophet."

³⁴ Hadith Ifki narrated by many muhaddits both in the sahihain, the book of sunan, and Thbaqat ibn Sa'ad, etc.

³⁵ Al-Bukhari, *Shahih Al-Bukhari*, (tt: Dar Thouq an-Najah, 1422H), Juz. 4, h. 2134

The Death of Ibrahim, The Son of Mariyah Al-Qibtiyyah

Besides Khadijah, the only wife of the Prophet blessed with children was Mariyah Al-Qibtiyyah, a slave of the Prophet who legally became a wife according to the law, but did not live with another wife of the Prophet. At the time of marriage to Mariyah, the Prophet's age at that time was 60 years old. Thanks to Allah's permission and mercy, Mariyah gave birth to a son, who was named Ibrahim. On learning that Mariyah was pregnant, the Prophet moved Mariyah to the outskirts of Medina and was accompanied by her brother Sirin. Exactly in the year 8 Hijri, Mariah gave birth with the help of the wife of Abu Rafi' midwife.³⁶ The name Ibrahim was taken from the name of the first Arab ancestor, the father of Prophet Ismail, namely Prophet Ibrahim.

Unfortunately the Prophet's happiness did not last long. When Ibrahim became one year old, Ibrahim suffered from illness.³⁷

The Prophet had ordered Ibrahim to get the best treatment, but Allah had other plans and Ibrahim passed away. This incident made the Prophet feel very sad to see his son who had died. With tears in his eyes, he looked at his son's pale face, his breathing was heavy, and his heart rate was getting softer. While wiping the tears that rolled down his cheeks, he said "O my son Ibrahim, before Allah we cannot give you any help." The Messenger of Allah then kissed the body of Ibrahim which was still in his mother's lap, he said again "O my son Ibrahim, if death is not something that is true and not a promise that must be true. If the latter would not catch up with the former, of course we would be sadder than the present. O Ibrahim, we are really sad that you have left" as narrated in the hadith:

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَحُمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُنِيرٍ - وَاللَّفْظُ لِزُهَيْرٍ - قَالَ: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عَلِيَّةَ، عَنْ أَيُّوبَ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: «مَا رَأَيْتُ أَحَدًا كَانَ أَرْحَمَ بِالْعِيَالِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ»، قَالَ: «كَانَ إِبْرَاهِيمُ مُسْتَرْضِعًا لَهُ فِي عَوَالِي الْمَدِينَةِ، فَكَانَ يَنْطَلِقُ وَمَعَهُ قَيْدُخْلُ الْبَيْتِ وَإِنَّهُ لَيَدَّخُنُ، وَكَانَ ظُهُرُهُ قَيْنًا، فَيَأْخُذُهُ فَيَقْبَلُهُ، ثُمَّ يَرْجِعُ» قَالَ عَمْرُو: فَلَمَّا تُوِّفِيَ إِبْرَاهِيمَ قَالَ رَسُولُ اللَّهِ

³⁶ HMH Al-Hamid Al-Husaini, *Baitunnubuwwah; Rumah Tangga Nabi Muhammad Saw*, h. 232.

³⁷ Aisyah Abdurrahman, *Tarajum Sayyidati Baitin Nubuwwah*, h. 407

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ إِبْرَاهِيمَ ابْنِي وَإِنَّهُ مَاتَ فِي النَّدْيِ وَإِنَّ لَهُ لَطَفَرَيْنِ تُكْمَلَانِ رِضَاعَهُ فِي الْجَنَّةِ» (رواه البخاري)³⁸

Ibrahim's body was then bathed by Al-Fadhil ibn Abbas. The companions then came to pray and to bury Ibrahim's body. After returning from the tomb, the companions who brought Ibrahim's body saw the light of the sun getting dimmer and dimmer until there was a solar eclipse. The Companions began to discuss that the cause of the eclipse was the death of the Prophet's son, Ibrahim. The rumors came to the Prophet and then he explained that "the sun and the moon are two signs that show the power of Allah. Eclipses of the sun and moon do not occur because of someone's death."

حَدَّثَنَا شِهَابُ بْنُ عَبَّادٍ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ حُمَيْدٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ: سَمِعْتُ أَبَا مَسْعُودٍ، يَقُولُ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ، وَلَكِنَّهُمَا آيَاتَانِ مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمُوهُمَا، فَمُومُوا، فَصَلُّوا»³⁹

"Shihab bin 'Abbad told us: Ibrahim bin Humaid from Isma'il from Qais said: I heard Abu Mas'ud say: The Prophet sallallaahu 'alaihi wa sallam said: Verily the sun and the moon will not eclipse because of the death of one of the people, but they are two signs of the greatness of Allah. If you see the eclipse of both, then pray."

The Prophet's Method of Overcoming Household Problems

In dealing with various problems in the household, the Prophet Muhammad had a method in solving them. The Prophet always looked at situations and conditions in taking actions and decisions to be made. There were times when the Prophet rebuked directly, jokingly, patiently and decisively and by separating himself.

Smiling and Joking

The problem that the prophet Muhammad often faced was the jealousy of his young wife, Aisyah, to Ummu Salamah.⁴⁰ Aisyah's jealousy

³⁸Al-Bukhari, *Shahih Bukhari*, (tt: Dar Thouq an-Najah, 1422H), Juz. 4, h. 1808

³⁹ Al-Bukhari, *Shahih Bukhari*, (tt: Dar Thouq an-Najah, 1422H), Juz. 2, h. 34. Muslim, *Shahih Muslim*, (Beirut: dar al-Jail, 1334 H), Juz 3, no hadis 2071, h. 35

⁴⁰ Al-Anis, *Al-Asalib an-Nabawiyah Fi Mu'alajat Al-Musykilat Az-Zaujiyah*, h. 78.

was responded to by the Prophet with a joke as in the hadith narrated by Bukhari,

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قُلْتُ يَا رَسُولَ اللَّهِ، أَرَأَيْتَ لَوْ نَزَلَتْ وَادِيًا وَفِيهِ شَجَرَةٌ قَدْ أُكِلَ مِنْهَا، وَوَجَدْتَ شَجَرًا لَمْ يُؤْكَلْ مِنْهَا، فِي أَبِيهَا كُنْتَ تُرْتِعُ بَعِيرَكَ؟ قَالَ: «فِي الَّذِي لَمْ يُرْتِعْ مِنْهَا» تَعْنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَنْزُوجْ بِكَرًا غَيْرَهَا (رواه البخاري)⁴¹

“Telling us Ismail ibn Abdullah, he said: tell us my brother, from Sulaiman, from Hisham ibn Urwah from his father, from Aisyah, may Allah be pleased with her, he said: I said: O Messenger of Allah, what would you think if you came to a valley where there is grass that has been eaten, then you find there is grass that has not been eaten, then where will you moor your camel? So the Prophet replied; Certainly a place that has never been eaten. Namely: that the Prophet -sallallaahu 'alaihi wa sallam never married a maiden other than her.” (HR. Bukhari)

Aisyah's question above was something that was natural, because it came from the bottom of a heart full of love, but sometimes the husband might view the question as a form of wife interference in his affairs, maybe even the husband would think his wife's love has exceeded the limit. To deal with the conditions of jealousy above, the Prophet faced it jokingly.

Giving Reprimand

In responding to the problems that occurred in the Prophet's household, he resolved them by rebuking his wife immediately. Like the story of Aisyah who was jealous of Khadijah. This jealousy arose because the prophet Muhammad always prayed for Khadijah when he remembered her. The Prophet's prayer disturbed Aisyah because according to her Khadijah was dead but still praised by the Prophet. This story is like the hadith narrated by Ath-Thabrani in the book *Mu'jam Al-Kabir*;

قَالَتْ عَائِشَةُ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ذَكَرَ خَدِيجَةَ لَمْ يَكُنْ يَسْنَأُ مِنْ تَنَاءٍ عَلَيْهَا وَالْإِسْتِعْفَارِ لَهَا، فَذَكَرَهَا ذَاتَ يَوْمٍ وَاحْتَمَلْتَنِي الْعَيْرَةَ إِلَى أَنْ قُلْتُ: قَدْ عَوَّضَكَ اللَّهُ مِنْ كَبِيرَةِ السِّنِّ، قَالَتْ: فَرَأَيْتَ رَسُولَ

⁴¹Al-Bukhari, *Shahih Bukhari*, (tt: Dar Thouq an-Najah, 1422H), Juz. 7, h. 5.

اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَضِبَ غَضَبًا سَقَطَ فِي جِلْدِي، فَمُلْتُ فِي نَفْسِي: اللَّهُمَّ إِنَّكَ إِنْ أَذْهَبْتَ عَنِّي غَضَبَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ أَذْكُرْهَا بِسُوءِ مَا بَقِيَتْ، فَلَمَّا رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي قَدْ لَقِيتُ، قَالَ: «كَيْفَ قُلْتَ؟ وَاللَّهِ لَقَدْ آمَنْتَ بِي إِذْ كَفَرَ بِي النَّاسُ، وَصَدَّقْتَنِي إِذْ كَذَّبَنِي النَّاسُ، وَرَزَقْتَ مِنِّي الْوَلَدَ إِذْ حَرَمْتَنِي مِنِّي»⁴²

"From 'Aisyah r.a. said, "When the Messenger of Allah remembered Khadija, he did not tire of worshipping and asking forgiveness for her. One day, the Prophet Muhammad mentioned the name of Khadijah ra. until I was jealous, then I said, "Indeed Allah has replaced for you from "that old woman!" Then I saw the Messenger of Allah (PBUH) so angry that I regretted it. I promised myself, "O Allah, if You remove the anger of Your messenger because of my words, then I will not say bad things about Khadija for the rest of my life. When he heard what I said the Prophet said "What did you say earlier? I swear by Allah, Khadija really believed in me when people were against me, justified me when people thought I was lying, gave me offspring when other women did not give it to me." (HR. Thabrani)

Being Patient and Firm

Rasulullah was a figure who was known to be patient. He was very patient in dealing with the jealous behavior of Sayyidah Aisyah which was classified as outrageous. Sayyidah Aisyah was someone who could not control her jealousy towards the other wives of the Prophet, this might be due to the age of Sayyidah Aisyah who was still relatively young. This incident was narrated by Imam Bukhari in his work al-Jami' al-Sahih,

حَدَّثَنَا عَلِيُّ حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ حُمَيْدٍ عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عِنْدَ بَعْضِ نِسَائِهِ فَأَرْسَلَتْ إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ بِصَحْفَةٍ فِيهَا طَعَامٌ ، فَضَرَبَتْ أَلْيَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي بَيْتِهَا يَدَ الْخَادِمِ فَسَقَطَتِ الصَّحْفَةُ فَأَنْفَلَقَتْ ، فَجَمَعَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَلَقَّ الصَّحْفَةَ ، ثُمَّ جَعَلَ يَجْمَعُ فِيهَا الطَّعَامَ الَّذِي كَانَ فِي الصَّحْفَةِ وَيَقُولُ « غَارَتْ أُمَّكُمْ » ، ثُمَّ حَبَسَ الْخَادِمَ حَتَّى أَتَى بِصَحْفَةٍ مِنْ عِنْدِ أَلْيِ هُوَ فِي بَيْتِهَا ، فَدَفَعَ الصَّحْفَةَ الصَّحِيحَةَ إِلَى أَلْيِ كَسَرَتْ صَحْفَتُهَا ، وَأَمْسَكَ الْمَكْسُورَةَ فِي بَيْتِ أَلْيِ كَسَرَتْ⁴³

⁴² Al-thabrani, *al-Mu'jam al-Kabir*, (Kairo:Maktabah Ibn Timiyah, 1994), juz 23, h. 13.

⁴³ Al-Bukhari, *Shahih Al-Bukhari*, (Riyadh: Dar el-Salam, 1419 H), juz 13, h. 197

Has told us Ali has told us Ibnu Ulayyah from Humaid from Anas he said; Once the Prophet sallallaahu 'alaihi wasallam was at his wife's place. Then one of the Ummahatul Mukminin sent a dish filled with food. So the Prophet's wife who was at his house at that time dropped a plate containing food, so he immediately collected the food that was scattered into the plate, then he said: "Your mother seems to be burning with jealousy." Then he restrained the khadim (helper) until a plate was brought from the wife's house which he used to live in. Then he handed a good plate to the wife whose plate was broken, and left the broken plate at the wife's house who broke it. (HR. Bukhari)

Al-Hafiz Ibn Hajar said, the words of the Prophet Muhammad "Your mother is jealous" was a form of tolerance not to criticize the perpetrators because jealousy like that is the habit of women who were married, where they could not hold back the turmoil of their heart.⁴⁴

In this hadith, it is seen that the Prophet SAW did not immediately punish Aisyah for breaking the plate nor did she say words that could hurt her heart. This is a form of patience of the Prophet Muhammad SAW.

Besides that, the Prophet was also firm regarding Aisyah's actions that had broken the plate and ordered her to replace the plate that had been broken.

Method of Separating Wife

One of the methods used by Rasulullah SAW in dealing with household problems, after giving advice, joking, and polite reprimands was to separate the wife. Separating his wife in the sense of not providing her with inner support was a severe psychological punishment. This method the Prophet used at the time of the tahrir event which was enshrined by Allah in the Qur'an surah At-Tahrir verses 1-5. The story of tahrir is the most important story that shows the wisdom of the Prophet in dealing with household problems. Prophet Muhammad took strict measures so that wives would not overdo it with other wives just out of jealousy. In the story the author has described above, the Prophet fulfilled his commitment to affirming his wives. However, the Prophet kept his promise to return to his wives who were willing to recommit. This is as

⁴⁴ Ibnu Hajar, *Fathul Bari Syarh Sahih Bukhari*, (Beirut: Dar el-Ma'rifah, 1379 H), juz 5, h. 126

mentioned in the story of Mariyatul Qibtiyyah and the Prophet's oath to Hafshah above.

Conclusion

Even though the Prophet Muhammad was a messenger of Allah, he was still an ordinary human being who faced the problems of domestic life. With a variety of different wife characters, the Prophet Muhammad always tried to create harmony and tranquility in the household. Even though justice couldn't be done in the heart, but the prophet Muhammad tried to divide the turn fairly among his wives. He even responded very wisely to the jealousy of his wife which could still be tolerated. However, if the action went beyond the limits, then the Prophet took a firm decision so that it would not happen again.

There were so many problems faced by the Prophet, but he still solved them relevantly according to the conditions and situations. Interestingly, the Prophet Muhammad faced the contention, jealousy, and mistakes of the wives in very diverse ways. At one time he used smiles and jokes to respond to the jealousy of Sayyidah Aisyah, but at another time the Prophet gave a warning, was patient and firm and even separated his wife.

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