



AN OVERVIEW OF THE MATRIMONIAL LIFE OF THE PROPHET WITH SAYYIDAH AISHA: LESSONS FOR CONTEMPORARY MARRIAGES.

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Abstract

Prophet Muhammad's life (S.A.W) was full of life lessons and role modelling qualities to be emulated by Muslims. His matrimonial life with the ummahatul mu'mineen was not an exception, he lived with his eleven (11) wives in peace and tranquility. It is in this light that the paper focuses on the matrimonial life of the Prophet with Sayyida Aisha, who played a very important role in early Islamic history, and was the prophet's youngest and favorite wife after Khadijah. Following the contemporary trend of the failure in marriages, lack of peaceful co-existence between spouses and disharmony, the paper looks at the prophet's life with Sayyida Aisha (RA) as a model for successful marriages. It employs historical and descriptive methods of data analysis and was able to find out that strict adherence to the Islamic ethical teachings on matrimony which was sampled in the prophet's lifestyle with Aisha could be an outstanding remedy for a successful marriage coupled with a lot of love, acquisition of knowledge, truthfulness, pity, piety and justice as replicated in the prophet's home. The paper suggests that couples both young and old should emulate the structure of the prophetic matrimonial life and seek for more knowledge as regard rights and responsibilities of each spouse on one another in order to be able to safeguard it.

Keywords: *Matrimonial life Contemporary trend, Spouses, Role model.*

Introduction

The religion of Islam is the greatest blessing that Allah has bestowed upon humanity. This is because Islam is the religion that suits the natural inclination of humans (*fitrah*) which is instilled by Allah (SWT). The typical example of this can be seen through the guiding principles for a successful married life which have been laid down by Prophet Muhammad (SAW), which are exceptionally, beautiful, exemplary and time honored. They encompass justice gentleness, tolerance, compassion, co-operation and wisdom, especially as shown through instances of his own interactions with his wives.

It is to our detriment that in today's world we live, there are lots of ignorance, self-desires and lack of knowledge even within the fences of our matrimonial life (marriages). As a result, we are engulfed by a lot of disharmony and divorces in

marriage, this being the result of our straying from the light and guidance of the book of Allah and teachings of prophet Muhammad (SAW).

Following this circumstances, the paper intends to lift up the draped cloak around the amazing domestic life of the Prophet (SAW) with one of his wives in order to see the compassion, gentleness and justice exhibited by Him. It also gives a brief biography of the Prophet (SAW) and *Sayyidah* Aisha (RA) and the history of their marriage.

Surely, lifting the screen of the details about the matrimonial life of such a great personality is a work that cannot be thoroughly addressed in just a paper. However, it will surface to capture the essence of this topic within the scope of the theme. This is with the hope that the awareness of these jewels of wisdom would be replicated in



our daily lives for eradication of matrimonial problems and towards building a peaceful and lovely matrimonial homes, which will in turn guarantee favorable atmosphere for bringing up the leaders of tomorrow.

1.1 Brief Biography of Prophet Muhammad (SAW) and Sayyidah Aisha (RA)

Prophet Muhammad (SAW) was born in the Valley of Banu Hashim in Makkah, on Monday 9th Rabee al Auwal in the Islamic calendar, in the year of the incident of the elephant. In the narration's of ibn Sa'ed, it was reported that the mother of Allah's messenger (SAW) said when I gave birth to him a light went forth from my womb, which lit up the places of Syria. (al qarni,2013)

The first woman who nursed him after his own mother was *Suwaybatul Aslam-iyya*. It was customary amongst the Arabs of those days to send their children to be nursed by the bedoun women, away from the ills of the urban cities. This was meant to strengthen their minds and bodies, and teach them to be eloquent in speech from the very beginning.

Prophet Muhammad (SAW) was, in his youth, a combination of the best social attributes. He was an exemplary man with a large heart and faultless insight. He was blessed with a high sense of intelligence, originality of thought and had accurate means leading him to his goal. He was of the habit of deep meditation and deep investigation into the truth even before he was called to prophet hood. His vivid mind and pure nature were instrumental in assimilating and comprehending ways of life and people, from the point of view of the individual and humanity. He shunned superstitious practices and took an active part in constructive and useful dealings. He kept himself aloof from drinking wine, eating meat slaughtered on stone altars, and attending the festival of the idolaters. He held the idols in extreme aversion and disgust. (Al Qarni,2013)

The prophet was distinguished among his people for his modesty, virtuous behavior and graceful manners. He proved himself to be ideal of manhood, and to possess a spotless character. He was the most obliging to his compatriots, the most honest in speech and the mildest in temper. He was the gentlest hearted, chaste and hospitable. He always impressed people by his virtuous words and expressions. He was the most truthful and the best to keep a covenant.

His fellow citizen, by common consent, gave him the title of *Al-Ameen* (the trustworthy). The mother of the believer's once said "He maintains ties of kinship, helps the poor and the needy, entertains guests and stands with the oppressed for the truth". In the same vein Aisha (RA) was once asked about the character of the prophet (SAW) she said "His character is the Qur'an. (Al qarni, 2013)

On the other hand, Aisha (RA) the beloved wife of the prophet (SAW) was born 613 or early 614 in Makka. She was the daughter of Umm Ruman and Abu bakr two of the Prophets most trusted companions.

Aisha (RA) had a brilliant mind and a remarkable memory and the distinction of being the source of the most *ahadith* (narrations) because of her long association with the Prophet (SAW). Her knowledge of many branches of religious knowledge like *fiqh* (jurisprudence) and *shari'ah* (Islamic legislation), her wisdom in interpretation, her mastery of the teachings of the Prophet (SAW) her trustworthiness and integrity, made her one of the most remarkable personalities of the time. She was very tender hearted, no needy person left her house empty handed. The Angel Jibril personally greeted her. Aisha (RA) had claims to noble birth from both sides of the family. Her mother Umm Rooman and her father Abu-bakr who was a God fearing man and the foremost and staunchest support of the Prophet, whom he loved dearly,

thus Aisha's cradle was the cradle of Islam.

Her favorite fun times as a girl were swinging and playing with dolls. One day, the Prophet (PBUH) visited her father, and saw her playing with a winged horse, she was barely five years old at the time, the Prophet asked her "what is this"; and she replied "it is a horse". He smiled and answered that "horses do not have wings"! She promptly retorted that the Prophet Sulaiman (AS) had a horse with wings. This incident reveals several things about her intelligence and she was quick witted, well informed on religious and historical matters at such a tender age. She had a formidable memory, which never seemed to fail her. She hardly ever forgets something once she heard it. At the time of the *Hijrah*, (migration) of the Prophet to Madinah, she was barely eight years old, yet she remembered year's later even minor details about that historic and momentous move, when the first Islamic state was on the rise (Abu aziz, 2009).

1.2 Marriage of The Prophet (SAW) To Aisha (RA)

The Prophet's marriage to *Sayyidah* Aisha was said to have been chosen by Allah (SWT) Himself in the heavens as a bride for Muhammad (SAW). A portrait of her wrapped in silk, was brought to him in his dream by the Angel Jibril (AS). Aisha said, "The Prophet did not marry me until Jibril came to him with my picture and said, this is your wife and she will be your consort in this life and hereafter as well" (Al-Haythami, 1986)

Aisha also narrated that the Prophet (SAW) said "I saw you in my dream twice when Jibril brought your picture to me in a piece of silk and said. 'Uncover the face of your wife'. When I saw the face, it was your face. I said: if this is Allah's will, it has to be fulfilled (Ibn Katheer, 139).

Khawlah bint Hakeem was the one who met the Prophet one-on-one and orally suggested to the Prophet to marry Aisha.

The Prophet welcomed the idea and asked Khawlah to go and meet Abu bakr to ask for Aisha's hand in marriage. However, at that point in time, Abu bakr had already made a promise to Jubair ibn Mut'im ibn Addiy of Aisha's hand in marriage. He who was a pagan at that time and Abu-bakr never broke his promise unless there was necessity. (Ibn Katheer, No:143)

Abu-bakr went to Al-mut'im and met his wife, who said to him boldly: "O son of Quhafah, I don't want my son to enter Islam and follow Muhammad's religion after marrying your daughter Aisha". Abu-bakr did not answer her but looked at her husband and asked him what she meant and Al-mut'im's reply showed their decline of interest in Aisha's marriage.

Abu-bakr felt relieved for the divine solution Allah had shown him, and asked Khawlah to tell the Prophet (SAW) the good news that Aisha's hand in marriage has been given to him.

Aisha was six years old at the time, so the prophet became engaged to her and left her in her parents' house until she matured and became ready for marriage (Mas'ood, 2009) Prophet Muhammad (SAW) did not prevent this intelligent, cheerful young girl from her childhood environment or burden her with responsibilities of marriage while she lived with her parents.

The polytheists of the Quraysh did not criticize the marriage though they did not spare any effort to slander and hurt the prophet (SAW) although they found nothing to criticize on the issue because Aisha was neither the first nor the last young girl in that society to be married to a man of her father's age. (Mas'ood, 2009).

It was after the migration of the Prophet (SAW) from Makkah to Madina when the mosque and residence of the prophet (SAW) were built, and the Muslims have settled in their new abode that Abu-bakr discussed with the Prophet (SAW) the consummation of the marriage contracted with Aisha (RA) in Makkah three years ago.

Aisha the bride, a precious young girl was still in her father's house at that time and was developing both in mind and body with rapidity peculiar to such rare personalities and had just attained the age of puberty.

Prophet Muhammad(SAW) responded happily to Abu-bakr's request and went to Abu-bakr's house accompanied by men and women of his Makkah followers. He found some of his Madinan supporters waiting for him in Abu bakr's house too (Nadvi, 2017).

Like everything else in Prophet Muhammad's (SAW) life, the ceremony was simple. Aisha (RA) was washed and dressed in a clean cloth, Umm Rooman, her mother, then took her to a room where some women of Madinah had been anxiously waiting for the arrival of the bride. The moment she entered they prayed. "May you be blessed your fortune is enviable (Muslim, No 3309).

The couple consummated the marriage and Aisha moved into her new home, nothing but a single room next to the Mosque. It had a leather mattress stuffed with straw and a mat on the floor and across the door was a camel hair curtain. This depicts the utmost simplicity in the life of the Prophet (SAW) and his detachment to the luxuries of the world.

The minute Aisha entered the Prophet's household, everyone felt her presence. She expressed her personality from the first day. She grew from a young girl to the most knowledgeable and experienced young woman.

Aisha (RA) said: I was given nine qualities which were not given to any other woman except me, the daughter of Imran. The angel Jibril had presented my portrait wrapped in green silk to Prophet Muhammad (SAW) and told him that this is the picture of the lady chosen by Allah to be your consort both in this world and the next. I am the only virgin of the Prophet's wives. He (SAW) died while his head was

between my neck and my chest. The Angels blessed my house. Revelation was sent to him while he was in bed with me. I was the daughter of his best friend and successor. Allah sent proof of my innocence from the heavenly sky. I was born decent and lived decently and finally I was promised forgiveness and bounties. (Al-Haythami,1986).

The marriage of Aisha to the Prophet (SAW) was significant in the history of Islam. It further honored and strengthened the ties between the Prophet (SAW) and his devoted companion, who devoted his life, his family, and his entire wealth to the cause of Islam. Secondly, the marriage ushered into the Prophetic family a lady of rare qualities, both in mind and heart at her tender age and thus, had the opportunity to penetrate into the innermost depths of the life of Prophet Muhammad (SAW) and share his sacred company. She came into direct contact with the Prophet (SAW) when her sensibilities were just developing, thus she was nurtured properly and was directed to the right channels by the noble Prophet (SAW). Her marriage to the Prophet (SAW) was a source of immense good and blessings to herself and the world of Islam at large. And today she stands to be an impeccable role model worthy to be emulated.

2.3 The Prophet's Matrimonial Life with Aisha (RA)

It is well established that the Prophet Muhammad (S.A.W) has played a multi-dimensional role in the Islamic world. His history is that of success and prosperity which were drawn by a lot of patience and endurance. It is not surprising that his guidance and mentorship has produced the excellence recorded in the lives of *Ummahatul mu'mineen* (the mothers of the believers).

The Prophet (S.A.W) was a leader, a teacher, a role model to men and women alike in treating his wives kindly. He was just, in spending the night in turns, with

each wife, expenditure, kindness, honoring them and enduring their anger, jealousy and dispute. At this juncture, it is worthy to highlight some aspects of the Prophet's life as a husband particularly to Aisha.

2.4 The Prophet's Love for Aisha (RA)

The Prophet (S.A.W) loved Aisha (R.A) dearly and honored her. He was not dominating and selfish in his interaction with her, he never forced his opinions on her with aggression. On the contrary, He (S.A.W) was extremely friendly and cheerful at home.

His cheerful nature is shown from the *Hadith* in which he gives Aisha R.A a nickname calling her Ayesh "Aisha RA narrated that the Prophet (S.A.W) said to her: O Ayesh! This is Jibril here, conveying his greeting of peace to you, she replied, May the peace and mercy of Allah be upon him too" (Muslim, NO 2447).

Aisha (RA) also narrated another *hadith* "I went with the Prophet (SAW) on one of his journeys, whilst I was still a slim and slender young girl. He instructed the others to go on without us, and they went ahead. Then, he said to me; come, let's race, I raced with him and won the race. Then he never mentioned it again, and I have even forgotten about it, until one day I was accompanying him on another one of his journeys, by that time, I was older and became heavier. He instructed his companions to go ahead without us, and they went on ahead. Then he said to me come let's race. And this time he won the race. He laughed and said: This is to make up for my last defeat" (Ibn Majah 1979).

This *Hadith* demonstrates how affectionate and how big hearted the Prophet (SAW) was in his domestic life. In another authentic *Hadith* narrated by Aisha (RA) that Abu bakr (RA) entered upon her whilst she was with two of her friends on the day of Mina. They were playing tambourine and singing songs, while the

Prophet was lying down with his face covered with his cloth. Abu Bakr rebuked them, so the Prophet uncovered his face and then said: "Let her be. O Abu Bakr, its Eid". (Muslim, No 342)

Also narrated by Aisha (RA) she said "By Allah, I saw the prophet (PBUH) standing at the door of my room shielding me with his garment to enable me to watch the Abyssinians playing with spares in the Mosque. I was placing my head between his ears and shoulder, and my face leaning to his cheek. Then he started to say, "O Aisha are you not satisfied?" I replied "NO" to know how dear I am to him. He said that repeatedly until I became satisfied." (Bukhari, No 454).

It was also reported that, once, the Prophet (SAW) delayed an entire army in order to look for a bracelet of Asma's which had been lost by Aisha (RA) (Muslim, No: 367).

The following *hadith* shows us how the Prophet (SAW) revitalized his marriage and did not let it become dull, monotonous or lacking in novelty. As such marital life should not only be about eating, drinking or house chores, but also, it is the duty of the husband to play with his wife and joke with her, because having fun together cements the marital relations as nothing else does.

2.5 The Prophet's Patience and Tolerance

Patience and tolerance were among the golden qualities the Prophet exhibited in his household. Abu bakr (RA) came to the Prophets house one day and sought for permission to enter, He heard Aisha (RA) raising her voice over that of the Prophets, after being permitted, he entered, got hold of her, and said: O daughter of Umm Rooman, why are you raising your voice over that of the messenger of Allah? The Prophet intervened and prevented him from hitting his daughter. When Abu bakr left the Prophet (SAW) consoled her and said: Did you see how I saved you from

him? After a while, Abu Bakr (RA) returned, sought permission to enter, and this time he saw the Prophet joking and laughing with Aisha (RA), Abu bakr (RA) said: "O messenger of Allah, allow me to be part of your peace, just as you have allowed me to be part of your conflict. (Ahmad, No:18891).

According to a *Hadith* narrated by Ur'wah "Aisha (RA) said: the wives of Allah's messenger were in two groups, one consisted of Aisha, Hafsa, Safiyya and Sauda, while the other group consisted of Umm Salamah and the rest of the wives. The Muslims knew the Prophets love for Aisha, so if anyone wanted to give a gift to him, he would delay it until the Prophet (SAW) was in Aisha's home, and then he would send his gift to the Prophet there. The group of Umm Salmah discussed the issue with each other and decided to send Umm Salma to the Prophet (SAW) requesting him to ask the people to send their gifts to him in which ever wife's house he was. Umm Salma spoke to him about it twice but he did not reply her. When they asked her, she said to them he did not reply her. They said to her! Keep asking him until he gives you a reply. Hence when it was her turn, she talked to him again, and he replied saying: 'Do not hurt me regarding A'isha, as the revelation does not come to me on the bed of any other woman other than Aisha'. Upon hearing this, Umm Salma said! 'I repent to Allah for hurting you'. Then the group of Umm Salma called Fatima, the Prophet's daughter, and sent her to him with the message that the wives were requesting him to treat them and the daughter of Abu Bakr on equal terms. Fatima conveyed the message to him. The Prophet (SAW) said to Fatimah: don't you love whom I love? She replied in affirmative, and went back and told the wives about this. They requested her to go back to him again but she refused. Then they sent Zaynab bint Jahsh to him, Zaynab went and spoke harshly saying: your wives request you to treat them and

the daughter of Abu-Quhafa on equal terms, while saying this, she raised her voice and turned to Aisha, who was sitting there, and insulted her so much that the Prophet (SAW) look at Aisha and see if she would retort. Aisha then answered Zaynab back until she had silenced her. The Prophet (SAW) looked at Aisha and said: she is truly Abu-Bakr's daughter (Bukhari, No: 3775)

In this *Hadith* the Prophet (SAW) was not being unjust to the other wives on Aisha's behalf. The companions brought their gift to the house of Aisha because they honored her due to the Prophet's love for her. As for his attitude toward them, he was patient and kind without being harsh with them, or scolding them for daring to bring up this issue up with him (Rida, nd).

Furthermore, the patience of the messenger of Allah can also be seen in the *hadith* when "the Prophet was sent food by Umm Salmah while he was in Aisha's house. Aisha came and struck the hand of the servant, which caused the dish to fall and break, spilling the food on the floor. The Prophet (SAW) gathered the broken pieces of the dish, collected in them the remnants of the spilt food, and said to those present: eat, your mother became jealous, your mother became jealous. (Bukhari, No: 5225.)

2.6 The Prophet's Guidance and Correction

Although the Prophet (SAW) treated his wife with lot of love and patience. He was also straight and decisive when the situation requires. The Prophet (SAW) guided his wives and corrected their flaws in the most diplomatic manner.

It was narrated by Imam-Muslim who reported on the authority of Jabir Ibn Abdullah said "once Abu-Bakr asked for the Prophet's permission to enter his home. He found some people sitting by the Prophet's door whom he (PBUH) did not permit to enter. Then, Abu- Bakr asked for permission and the prophet permitted him

to enter. Then came Umar who also entered after seeking for permission, there he found the Prophet (SAW) keeping silent and his wives sitting around him. Abu bakr then intended to say something in order to make the Prophet (SAW) laugh, He said O messenger of Allah, I would like you to see the daughter of Khadija (When she asked me for financial support, then I twisted her neck). The Prophet laughed and said: they are around me as you can see asking me financial support. There upon Abu-Bakr scolded Aisha and so did Umar with Hafsa. They (Umar and Abu-Bakr) Said, “do you ask the Prophet something that he does not possess? Then, they said, by Allah we will never ask him anything He does not have. (Muslim, No: 1478)

Following the incident, the Prophet (SAW) abandoned his wives for a month, and then verse 28-29 of *suratul Ahzab* was revealed.

“O prophet! Say to thy consorts; if it be that ye desire the life of this world and its glitter then come! I will provide for your enjoyment and set you free in a handsome manner. But if ye seek Allah and His messenger, and the home of the hereafter, verily Allah has prepared for the well doers amongst you a great reward. (Al-ahzab 28-29).

After the revelation of the verse, the Prophet began to speak to his wives and spoke to Aisha first by saying:

“O Aisha, I would like to offer you something but it is better to consult your parents and not to be rash. She asked, “What is it, messenger of Allah (SAW)?” He then recited the verse. She said, “Would I consult my parents concerning you? I would rather choose Allah and His messenger and the home of the hereafter. “she added, I would like to inform none of your wives what you said”. He said if any of them asked me I would tell her. Allah did not send me to be harsh but a teacher.”

The prophet made them choose and they chose what was good for them. They

chose Allah, His messenger and the last day.

At-tirmidhi related a *hadith* of Anas Ibn Malik (RA) Saffiyah narrated that Hafsa once said to her: you Jew! This made Saffiya cry, and while she was crying, the Prophet (SAW) came in and asked her what the matter was. She told him: Hafsa called me a Jew. The Prophet (SAW) said to her, you are a daughter of a Prophet (Haron), your uncle (Musa) was a Prophet, and now you are the wife of a Prophet. You have much to be proud of, then he said to Hafsa! Fear Allah O Hafsa. (Tirmidhi, No: 3894).

Also in a *hadith* narrated by Aisha (RA) that while they were on a journey Saffiyah's camel collapsed. And Zaynab (RA) had many camels, so the Prophet (SAW) said to her: Safiyah's camel has collapsed, so could you give her one of your camels? She said: you expect me to give a camel to that Jewish woman? The Prophet (SAW) left Zaynab and showed his displeasure with her by staying away from her for two or three months until she folded up her bed and began thinking that he would never forgive her. Aisha (RA) says: I was with him one day, when at midday, he entered (her apartment) and she put her bedding back in its place. (Ahmad, No: 1699).

Aisha (RA) also narrated: when the last ten days of *Ramadan* began, the Prophet (SAW) would tighten his waist cloth. He would stay up through the night and wake up his family also (Bukhari 2025). This is a typical example of how He guided them.

In spite of how much the Prophet (SAW) loved Aisha (RA), the Prophet never refrained from correcting her when she misbehaved with any of the wives, as we can see from the *hadith* which Umm Salamh (RA) sent a meal she prepared and when Aisha, in her anger and jealousy, flipped the plate over, the Prophet (SAW) made her give one of her own dishes in

compensation for Umm Salamah's dish she has broken. (Bukari 5225).

Once out of jealousy, Aisha (RA) criticized Safiyya (RA) saying: O messenger of Allah, have you noticed how short Safiyyah is? He replied: indeed, you have said something that if it were mixed in the sea, it would pollute the entire sea (Tirmidhi 2502).

2.7 His Loyalty and Justice

The Prophet (SAW) was also a loyal husband, although he did not live long with his first wife Khadija (RA) He was extremely loyal to her memory and respected her friends and close relatives.

Aisha (RA) narrated that whenever the Prophet (SAW) slaughtered a sheep, he would send some portions to Khadija's friends saying: send this to Khadija's friends when I asked him about it one day, he said: Indeed, I was nourished by her love. (Muslim, No: 6231)

Aisha (RA) also said: Khadija's sister Hilal bint Khuwailid sought permission to enter the Prophet's rooms. It reminded him of how Khadijah would seek permission and he was overcome with grief, and said: O Allah! Hilal bint Khuwailid! This made me feel jealous, so I said: what do you miss so much about an old woman of Quraysh, one who had red jaws, she perished with time and Allah has replaced her for you with something better. The Prophet said by Allah she has no replacement and Aisha said: I never spoke to him about her again. (Bukhari, No: 5669)

It is true that the prophet (SAW) loved Aisha (RA) the most due to her beauty, intelligence, youth, and the fact that she was Abu-Bakr's daughter. This is not to say that he differentiates between them with regards to how much he spent on them, how many nights he slept with them, or how he behaved with them. Even during his final illness, when it became difficult for him to move each day from one wife's room to the others, as he would during his

health he would ask: where will I be tomorrow? Where will I be tomorrow? It was with the consensus of the wives that he was allowed to stay in Aisha's room until his death (Al-shamari 2009).

2.8 His Devotion

The Prophet (SAW) was also a dedicated husband. He listened to Aisha attentively and dedicated ample time for her. This was seen in the Prophetic tradition where the Prophet (SAW) listened to Aisha (RA) tell Him the tale of the eleven women with so much attention, that at the end of it, he was able to say something to her which won her heart and filled her with peace and happiness.

Aisha (RA) narrated this authentic *hadith* as follows.

"I told the messenger of Allah this parable: eleven women sat together and promised each other that they would not conceal from each other anything about their husbands. The first one said: my husband is like the meat of a lean camel which is kept on the top of a rocky mountain. This mountain is not easy to climb, nor is the meat (that you get from it) fleshy, so that one might put up with the trouble of fetching it. The second one said: I shall not relate my husband's qualities, for I fear that I may not be able to finish his story, for if I try to think of him, all that comes to mind is his facial and abdominal veins. The third one said: my husband is a tall man, if I describe him and he hears of that he will divorce me, and if I keep quiet, he will neither divorce me nor treat me as a wife. The fourth one said: my husband is a moderate person like the sort of the night which is neither hot nor cold. I am neither afraid of him, nor am I discontented or bored with him. The fifth one said: my husband, when entering the house, is a leopard, and when going out is a lion. He does not ask about what is in the house. The sixth one said: when my husband eats, he eats too much, and when he drinks, he leaves nothing, and if he sleeps, he sleeps curled up and does

not stretch his hands here and there so as to know how I fare. The seventh said: my husband is a fool or a eunuch, and at the height of idiocy. All the defects are present in him. If you talk to him, you may end up injuring your head, your body or both. The eighth one said: my husband is as soft as a rabbit and smells like sweet herbs. The ninth one said: my husband has tall pillars, and has long sheath for his sword (he is brave and courageous) his ashes are abundant and his house is open to the people. The tenth one said: my husband is Malik, and what is Malik? Malik is better than that (i.e better than all those who have been mentioned before him). Most of his camels are kept at home ready to be slaughtered for the guest, and only a few are taken to pastures. When the camel hears the sound of the tambourine, they realize that they are going to be slaughtered for the guests. The eleventh one said: my husband is Abu-Zar and what is Abu-Zar (that is to say, what should I say about him?). My ears jingled with earrings, and my arms grew plump. He honored me increasing me in self-confidence, and made me feel proud of myself. He found me with my family who were owners of sheep and living in poverty and brought me to a respected family, who owned horses, camels, cattle's and poultry, and threshed and purified grain (i.e made her wealthy). Whatever I said he did not rebuke me. When I slept, I slept until in the morning. When I drank, (water or milk), I drank to my fill, the mother of Abu zar? And what may one day in praise of the mother of Abu-Zar?

Her saddle bags were always full of provision and her house was spacious. As for the son of Abu-Zar? His bed was like the stick drawn out of a mat of dried palm leaves, and his hunger could be satisfied with just the shank of a small female goat. As for the daughter of Abu-Zar, she was obedient to both her father and mother, her garment was wholesome (she had a good personality and a beautiful body), and she

aroused the jealousy of her neighbors. As for the maidservant of Abu-Zar what may one day on the maid servant of Abu-Zar? She did not divulge us secretes but kept them to herself. She did not waste our provisions and did not leave the rubbish scattered in our house. The eleventh lady added, one day it so happened that Abu-Zar went out at the time when the animals were being milked, and he saw a woman who had two sons. The two sons were like two leopards playing with two pomegranates (breasts) above her waist (indicating her fertility).

On seeing her, he divorced me and married her. Thereafter, I married a noble man who used to ride a fast, tireless horse and keep a spear in his hand. He gave me many things, and also a pair of every kind of livestock and said: eat of this, O Umm Zar, and also give to your relatives. She added yet, all the things which my second husband gave me could not fill the smallest utensil of Abu Zar's. Aisha (RA) said the Prophet said to me, I am to you as Abu Zar' was to his wife Umm Zar, but I will not divorce you" (Muslim No: 2448).

The above *Hadith* showed how dedicated and caring the Prophet (SAW) was, for him to have listened to this long parable of Aisha and how he wrapped it up with a lovely statement that assured Aisha (RA) of his unending love and devotion to her.

"It is also narrated by Aisha (RA) that the Prophet (SAW) said: I know when you are pleased with me and when you are not she asked how do you know that? He replied: when you are pleased with me you say: No by the lord of Muhammad, and when you are not pleased with me, you say: No by the lord of Abraham, thereupon she said: yes, but by Allah I did not abandon anything except your name" (Bukhari No: 5668).

Ibn Hajr (may Allah have mercy upon him) said it shows that a man should be able to deduce his wife's emotional state from her words and actions. Especially

with regards to her pleasure or displeasure with him.

Ibn Hajar commented further on this *hadith*, saying her words: I did not abandon anything except your name, are immensely sweet, because through these words, she informs her husband that even when she is in a state of anger, in which a person loses control over his or her mind, no change comes to her unwavering love for him. (Ibn Hajar, 2012).

2.9 Conclusion

In affirmative, matrimony is no doubt the beginning of every responsible family life. It is in this light that the paper discussed the high standard of moral conduct exemplified in the personality of the Prophet (SAW). Taking into cognizance the contemporary matrimonial life, we realize a great deal of difference with that of the Prophet (SAW) within his household especially as a husband. The work also dwelled on individual and beautiful aspect of his excellent ways of relating with his wives and the exhibition of justice, fairness, correction, and guidance. The paper similarly reiterated that it is essential to go into in-depth study on the life of the Prophet and the adoption of his mechanism in order to have successful marital life.

2.10 Recommendations

The paper highly recommends strict adherence to the strength of character and noble role modeling qualities of love, patience endurance, guidance, correction, faithfulness and devotion as highlighted in the paper which are exceptional ingredients for peaceful matrimonial life.

- I. The work recommends going back to the archives of history in order to trace and adopt the Prophet's behavioral pattern in matrimony and also to widen the horizon of knowledge.
- II. Similarly, the paper recommends the significance of justice and fairness

among wives especially in polygamous matrimonial homes of ideal Muslims of our contemporary settings.

- III. Seminars, workshops and symposiums should be held to bring to the limelight the dignity, respect and protection offered by Islam to the Muslim women in order to correct major stereotype that prevails in the western thought of Islam's ill treatment of women.
- IV. Spouses are also expected to acquaint themselves with the role and responsibilities of each other as provided by Islam and exemplified by the Prophet, and guard them strictly. These roles according to Islam, cannot be identical or the same but reciprocal and complementary.
- V. While being loving, caring and compassionate toward wives, husbands should be composed, straight and decisive when the need arise. On the other hand, wives should be subjective to their husband so long as he does not instruct on what goes out of the fold of *shari'ah*. In essence, good leadership and followership should be established.

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