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### The Historical Debate Over The Prophet's Marriage with Zainab Binti Jaḥsyi

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**Abstract:** One of the Prophet's life histories that has become the subject of scholarly study is his marriage to Zainab bint Jaḥsyi. Zainab bint Jaḥsyi is the wife of Zaid bin Ḥārītsah who has been divorced, while Zaid is a slave (maulā) who has been appointed as the adopted son of the Prophet. The marriage of the Prophet and Zainab further reaffirmed the absence of a binding biological relationship (nasab) between father and adopted son and its legal consequences in Islam. This discussion intends to examine more deeply how classical and modern Muslim historians review the history of the marriage of Zaid bin Ḥārītsah and Zainab bint Jaḥsyi. The approach is carried out comparatively by comparing several kinds of literature (*library research*) such as *Al-Sīrah Al-Nabawiyah* Li Ibnī Hisyām, *Tārīkh Al-Thābarī*, *Siyaru 'A'lam Nubalā*, *Thabaqāt Al-Kubrā*, and also modern history books such as *Ḥayātu Muhammad* and history Prophet Muhammad written by Muhammad Quraish Shihab. This study's results indicate weaknesses in classical historical writing when taking narrations whose authenticity is doubtful, giving rise to inappropriate assumptions in using the Prophet's reasons for marrying Zainab bint Jaḥsyi. The modern historical view seeks to provide logical arguments against the motivation and purpose of the Prophet's marriage and its impact on the formation of Islamic law regarding the relationship between father and adopted son.

**Keywords:** *the prophet's wife; marriage; zainab bint jaḥsyi*

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## A. INTRODUCTION

In the introduction to his book (*muqaddimah al-Kitāb*) *Al-Sīrah Al-Nabawiyah*, Ibn Hisyām contains one subject about criticism of history (*al-Sair wa al-Naqd*). In that discussion, Ibn Hisyām criticizes recent historical studies that tend

to contain inappropriate expressions to rely on the Prophet himself. In fact, it is not uncommon for the deed to have never been carried out by the Prophet, but it has been corroborated by some supporting literature as if the Prophet had carried it out. One of the things discussed in the introduction is the history revealed by Syaikh Muḥammad



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'Abduh about the marriage of the Prophet and Zainab bint Jaḥsyi, a widow of Zaid bin Ḥārītsah (Hisyām, 1990b, pp. 7–8).

The Prophet's marriage to Zainab bint Jaḥsy elicited adverse reactions, especially among scholars outside of Islam (Worrell, 1928). This seems to be due to the proximity of the Prophet and Zainab, the wife of his adopted son, Zaid bin Ḥārītsah who has been divorced. However, Muslim historians have recently tried to answer this historical confusion using a more rational approach. Muḥammad Husain Haikal was one of them who answered these damaging accusations in his book *Ḥayātu Muḥammad* (Haikal, 1977b, p. 326).

## B. MATERIALS AND METHODS

The discussion of this paper attempts to compare the story of the marriage of the Prophet and his wives through various literary sources, both classical and modern, and attempts to discuss the credibility of this history. The description was carried out using a comprehensive literature review pattern on relevant themes, the theme of the Prophet's Wives and his marriage to Zainab bint Jaḥsyi. The approach is carried out comparatively by comparing several kinds of literature (*library research*) such as *Al-Sīrah Al-Nabawiyah Li Ibni Hisyām*, *Tārīkh Al-Thābarī*, *Siyaru 'A'lam Nubalā*, *Thabaqāt Al-Kubrā*, and also modern history books such as *Ḥayātu Muḥammad* and history Prophet Muhammad written by Muhammad Quraish Shihab.

## C. RESULT AND DISCUSSION

### 1. Classical Islamic History

The discussion on the life of Zainab bint Jaḥsyi in *Sīrah Al-Nabawiyah* Ibn Hisham is not reviewed in length or detail compared to other *Sīrah* books. At least two things allude to the mention of Zainab's name in this history. *First*, it related to the story of slander against Aisyah, which shocked the Bani Musthaliq in the sixth year of Hijriyah. Zainab's name is mentioned in the story because her siblings, Misthah and Hamnah binti Jaḥsy, also spread the false news conveyed by Ubay bin Salul that 'Aisyah committed harmful deeds behind the Prophet's back. According to Ibn Hisham, Zainab received God's protection by not saying anything about 'Aisyah's heinous accusations other than something good.

*Second*, the discussion about Zainab bint Jaḥsyi is included in the subject matter of the Prophet's wives who juxtapose her with other Prophet's wives (*ummahāt al-mu'minīn*), such as Khadijah bint Khuwailid, 'Aisyah bint Abī Bakr, Saudah bint Qais, Umm Salamah, Hafshah, Umm Habibah, Juwairiyah bint Al-ḥārīts, Shafiyah, Maimunah, and Zainab bint Khuzaimah (Hisyām, 1990a, pp. 293–296). In this not-so-long discussion, Ibn Hisham mentions that the marriage of Zainab and the Prophet was God's commandment which was confirmed through Al-Aḥzāb 33: 37, as follows;

Furthermore, (remember), when you (Muhammad) say to a person

whom Allah has given favors, and you (also) have given favors to him, "Keep your wife and fear Allah." At the same time, you hide in your heart, what will be stated by Allah, and you are afraid of humans, but Allah has more suitable for you to fear. So when Zaid had ended the need for his wife (divorcing her), We married you to her (Zainab) so that there would be no objection for the believers to (marry) the wives of their adopted children if the adopted children had fulfilled their needs for his wife. Furthermore, God's decree is sure to happen. (QS. Al-Aḥzāb 33: 37).

In contrast to Ibn Hisyām, who is relatively brief in discussing the history of Zainab bint Jaḥsyi, Ibn Jarīr Al-Thabarī in *Tārīkh Thabarī* discuss it by quoting several quite long narrations. According to Al-Thabarī, Zainab was the daughter of a friend of Jaḥsyi bin Rabab who joined the Prophet in moving to Medina. Zainab is a beautiful woman. On the basis of the Prophet's willingness (*ridhā*) for Zaid, Zainab was later married by Zaid bin Ḥārītsah (Al-Thabarī, 1119, p. 607), a slave and maid (*maula*) who was freed and raised to the status of the Prophet's adopted child.

Al-Thabarī explained that when the Prophet was about to look for Zaid at his house and was asked by Zainab, Zainab conveyed Zaid's whereabouts. Then Zaid ordered Zainab to let the Prophet enter his house. In the conversation between the Prophet and Zaid, Zaid expressed his desire to separate from Zainab in marriage. However, the Prophet's response asked him to keep

his wife from divorcing him (*amsik 'alaiika zaujak*). The Prophet conveyed this expression until it was repeated several times (Al-Thabarī, 1119, p. 608).

By examining the story told by Al-Thabarī above, it is known that the Prophet did not want a divorce in the household of Zaid bin Ḥārītsah and Zainab bint Jaḥsyi. Even the Prophet's expression to Zaid to restrain his wife from getting a divorce was repeated by the Prophet on several occasions. This shows that the Prophet did not desire Zaid's household to divorce and then marry Zainab—as revealed by Western researchers—but the Prophet wanted otherwise.

Apart from Al-Thabarī, Al-Dzahabī also recorded history about Zainab bint Jaḥsyi in *Siyaru A'lām Al-Nubalā'*. According to Al-Dzahabī, Zainab was the first woman to follow the Prophet's migration to Medina. Like Ibn Hisham, Al-Dzahabī also noted that Zainab was previously the wife of Zaid bin Ḥārītsah, the Prophet's slave. She is also the woman mentioned in the Verse of the Al-Qur'an Surah Al-Aḥzāb 33: 37. Al-Dzahabī narrates that Zainab was married to the Prophet through the verses of the Qur'an without guardians and witnesses because God married her. Zainab and the Prophet's marriage process, which the Qur'an legalized, became something she was proud of in front of the other umm al-mu'minīn; Zainab said, "You are married by your family, but I am married by Allah from above His throne" (Al-Dzahabī, 1982, p. 211).

Zainab bint Jaḥsyi is a devout, warm, and good woman. He died in the 20th year of hijrah. Apart from being confirmed by the Qur'an regarding her marriage, Zainab is also the wife of the Prophet "The one who comes to me the fastest among you is the one with the longest arms". The meaning of the Prophet with the expression "the longest hand" is the one who does the most good (Al-Dzahabī, 1982, p. 213). The expression of this hadith is contained in the following Shaḥīḥ Muslim;

Meaning: From 'Aisyah Ummu Al-Mu'minīn, she said, The Prophet Muhammad: "Among you who meet me first on the Day of Resurrection is the one with the longest wait." Aisha said, "Then they, the wives of the Prophet *Sallallahu 'alaihi wasallam*, measured whose hand was the longest." 'Aisyah said, "It turned out that after being measured, Zainab was the longest among us because she often did charity and gave alms with her hands." (A. Ḥ. M. bin Ḥ. bin Muslim, 2000, p. 1079)

Al-Dzahabī also narrated that Zainab was the Prophet's wife, which made several other wives feel jealous. By citing Atha's history, that he heard Ubaid bin Umar say:

"I heard Aisyah thought the Prophet had lived at Zainab bint Jaḥsyi's place and drank honey there. Aisyah said, "I then consulted with Hafshah, that whoever of the two of us was visited by him, he must say, "I found tree sap on you! Do you eat tree sap?" Soon, the Prophet met one of them; he told him that. The

Prophet then said, "But I drink honey at Zainab's house, and I will not repeat it," then, the verses of the Qur'an QS. Al-Taḥrīm 66: 1-4. (Al-Bukhārī, 2002; A. A.-Ḥ. M. bin Ḥ. bin Muslim, 2000)

Apart from Al-Dzahabī, a classical historical discussion related to Zainab binti, Jaḥsyi was also written by Ibn Sa'ad. Ibn Sa'ad also noted Zainab's beauty and said that Zainab and Zaid's marriage was due to the Prophet's approval of Zaid. This may have happened for at least two reasons, Zaid was originally a slave (*maula*) appointed by the Prophet, and after that, because Zaid was an enslaved person who would be paired with the aristocratic Zainab, the willingness or blessing of the Prophet was needed.

Relatively the same as Al-Tabarī, Ibn Sa'ad also cites a history that is disputed by historians for its authenticity, about the arrival of the Prophet to Zaid's house on the basis of a need. However, at that time, the Prophet did not meet Zaid at the place, so Zainab invited him in, and the Prophet refused. When the Prophet met Zaid at the house after his conversation, the Prophet ordered Zaid to keep his wife, Zainad, bint Jaḥsyi, from divorcing (*amsik 'alaika zaujak*). After that, Zainab only heard the words of the prophet "*Subhāna Allāh Al-Adzīm, Subhanallāh Musarrif Al-Qulūb*". (Al-Zuhri, 2001, p. 98)

Sa'ad also wrote a story about the pride of Zainab bint Jaḥsyi, who married the Prophet because she was married off by the affirmation of the

Qur'an. At the same time, the other wives of the Prophet were married off to their respective guardians. In conveying the story, as is the case with other historians, Ibn Sa'ad quotes the verse of the Qur'an Surah Al-Aḥzāb [33]: 37. In terms of praise for Zainab as a pious woman, honest and diligent giving Ibn Sa'ad sculpts her from Ibn Ḥajar in his book *Al-Ishābah* (Al-Asqalānī, n.d., p. 668). At first glance, there is no essential difference between Al-Tabarī, Al-Dzahabī, Ibn Hisham, and Ibn Sa'ad.

## 2. Modern Islamic History

In order to make a historical comparison of the Prophet's wives concerning the marriage of the Prophet and Zainab bint Jaḥsyī, this discussion also refers to modern literature such as the Book of Ḥayatu Muḥammad written by Muḥammad Ḥusain Haikal, *Sirah Prophet Muhammad*; in *Highlights of the Al-Qur'an and Prophetic Hadiths* written by M. Quraish Shihab as well as several other modern histories related to the intended theme.

In the history of Muhammad Quraish Shihab, before describing the story of the marriage of the Prophet and Zainab bint Jaḥsyī, he first described the life of Zaid bin Ḥārītsah. According to him, Zaid bin Ḥārītsah was the son of Ibn Ḥārītsah ibn Shurhabīl ibn Ka'ab and his mother was named Sa'da bint Tsa'labah. At first, the Zaid family was an independent (hurrah) from a respectable lineage. But when Zaid and his mother were traveling, robbers took him hostage and sold him to Hakim ibn

Hazzam who then gave him to his father's sister, namely Khadijah bint Khuwailid (Shihab, 2011, pp. 283–284).

Khadijah then handed over Zaid to her beloved husband, the Prophet Muhammad. As time passes, Zaid's parents discover that Zaid is with the Prophet and intends to ransom him. But the Prophet offered something more valuable to all parties and left the choice to Zaid; If Zaid wanted to follow his parents, then the Prophet would give him without ransom. On the other hand, if he chooses to live with the Prophet, his parents must give up. Zaid's parents considered this choice a very suitable choice for both parties (Shihab, 2011, p. 284).

Of the options available, Zaid chose to stay with the Prophet. For this decision, Zaid's choice deeply touched the Prophet, and the Prophet stood on a large rock in front of the Kaaba and announced to the people of Makkah and testified that since then, Zaid had been the Prophet's adopted son. Prophet and Zaid will inherit from each other. Zaid at that time was called Zaid bin Muhammad because, at that time, there was no prohibition on equating the position of adopted children with biological children (Al-Jawī, 2007, p. 196).

Over time, the Prophet married Zaid to Zainab bint Jaḥsyī, a noble from the noble tribe, Qurayshi. However, Zaid's household did not go well, eventually resulting in the two divorces. From the marriage of Zaid bin Ḥārītsah and Zainab bint Jaḥsyī, they were blessed

with a child named Usamah. It was this Usama that the Prophet loved very much and became friends with the Prophet's grandsons Ḥasan and Ḥusain (Shihab, 2011, pp. 284–286).

After explaining the story of Zainab bint Jaḥsyi's life, Quraish Shihab explained Zainab's life and her marriage to the Prophet. According to Shihab, the Prophet and Zainab's marriage occurred in the fifth year of Hijriyah. Zainab was originally named Barraḥ, which in Arabic means "obedient," then the Prophet changed it to Zainab, which means "a beautiful and fragrant tree." Zainab is a devout person who likes to fast, wake up at night, and give alms a lot. Aisyah once admitted, "I have not seen a woman who is more religious than Zainab, more accurate in her speech, stronger friendship, greater alms, and more active in working, which she gives the results to get closer to her God (Shihab, 2011, p. 677).

Concerning the marriage of the Prophet and Zainab bint Jaḥsyi, Quraish Shihab—as well as Ibn Hisyām, Al-Thabarī, Al-Dzahabī—placed the marriage as God's command, which was explained earlier, this is directly related to Al-Aḥzāb [33] 37. However the difference is that Shihab added that the Prophet seemed to be "rebuked" by the verse;

"You, Prophet Muhammad, are conveying what you are conveying while hiding in your heart what Allah will reveal; that is, you are hiding what you already know that Zainab will be one of your wives. Allah will

reveal and show something you hide in public so that everyone knows. You hide it because you are shy or ashamed of humans, especially Jews and hypocrites. Do not let him ridicule and blaspheme you so that it worsens your self-image and teachings, even though only Allah Almighty and Mighty alone has more suitable for you to fear and be ashamed of Him" (Shihab, 2011, p. 680).

According to Shihab, the Prophet knew that Zainab would later become his wife. However, the Prophet held him back because the Arab social order at that time should not be used as an attack by the Jews and hypocrites in blaspheming the Prophet for marrying Zainab bint Jaḥsyi, who was the wife of a slave (*maulā*) who had been liberated and adopted as his adopted son.

Apart from discussing history, Quraish Shihab also made a particular chapter to explain the influence of the marriage of the Prophet and Zainab bint Jaḥsyi. The chapter is named "The Purpose of the Prophet's Marriage. with Zainab bint Jaḥsyi." According to Shihab, the Prophet's and Zainab's marriage was not merely a marriage of biological fulfillment but had particular aims and objectives, including order to cancel it in practice through the example practiced directly by the Prophet. The prevailing custom at that time was that adopted children were the same as biological children, including that it was forbidden to marry his ex-wife. According to Shihab, this custom has become entrenched among the people, so the ban was preceded by a

prohibition on ascribing the adoptive father's name to his adopted son (Shihab, 2011, p. 681).

In addition, the marriage of the Prophet and Zainab also broke the notion that Zainab married the Prophet because she was forced to because, in that marriage, a tradition was conveyed that the Prophet ordered Zaid directly to convey his proposal to Zainab. According to Shihab, this was aimed at erasing the wrong prejudice that could have developed among hypocrites that the Prophet's and Zainab's marriage was something that was forced. In addition, this event also provides a lesson that good relations should be maintained even if a household is separated.

Quraish Shihab also explained the meaning of the verses of the Qur'an, which tend to be inaccurately understood concerning the verse commanding the Prophet to marry Zainab. The verse reads, "You hide in your heart what Allah will reveal." Some imagined the Prophet visiting Zaid's house to meet him one day, but Zaid was not home. Then Zainab ordered the Prophet to enter, but he refused. When the Prophet was at the door while Zainab was inside wearing clothes that were open but covered by a veil, a gust of wind blew Zainab's clothes, revealing her clothes. At the same time, the Prophet glimpsed Zainab, which is when the Prophet loved Zainab. The history conveys Zainab's statement to Zaid that he heard the Prophet say, "*Subhānillāh Al-Adzīm, Subhānallāhi Musharraf Al-*

*Qulūb*," Glory be to Allah, the Greatest, Glory to Allah, Ruler of the Heart. According to Shihab, this history cannot be justified for its quality. Even this history is interrupted even though it is found in *Sīrah Al-Thabari*. Quraish Shihab emphasized that this history is just the imagination of some historians (Shihab, 2011; [www.asilha.com](http://www.asilha.com), n.d.)

Apart from the modern history written by M. Quraish Shihab, the discussion about the marriage of the Prophet and Zainab bint Jaḥsyi was also written in a long description by Muḥammad Ḥusain Haikal in his book *Ḥayatu Muḥammad*. Haikal made a separate chapter about the Prophet's wives. It then immediately answered the opposing views of Zainab bint Jaḥsyi which he called "*Sīḥatu Al-Musytarikīn Fī Mas'alati Zainab bint Jaḥsyi*" (straightening the different views about Zainab bint Jaḥsyi) (Haikal, 1977a, p. 326).

Haikal begins the gharani story about Zainab with an incident when the Prophet was about to go to Zaid's house to look for her, but Zainab was in the house. At that time, Zainab was wearing clothes that revealed her beauty, and that beauty affected the Prophet's feelings. Instantly then, the Prophet said, "Glory be to Allah who turns the human heart." In Zainab's soul—as narrated by Haikal—there is a feeling of pride. Zainab felt love in the Prophet's chest when she heard these words. When Zainab told Zaid about the incident, he immediately met the Prophet and was prepared to divorce his

wife, but the Prophet held him back with the phrase "mask Malaika zaujak" (Haikal, 1977a, p. 326).

Haikal also describes how the Orientalists explain the history above by creating a pretty liberal imagination. For example, when the Prophet saw Zainab and then grew a feeling of love in his chest, at that time, Zainab was not wearing clothes that were covered. When the wind blew and tore apart Zainab's clothes, Zainab's hair was loose at that moment, which made the Prophet see her and kept feelings of love in his heart. It is this feeling that is kept in the heart, which is later misinterpreted and associated with the verse of the Qur'an Surah Al-Aḥzāb 33: 37. Related to this, Haikal explained;

"It was here that the Orientalists and the evangelical missions then shouted aloud with the opinion: Look! Muhammad has changed. Previously, when he was still in Mecca as a teacher who lived a simple life, who could restrain himself and teach monotheism, very far from the lusts of worldly life, now he has become a person who is lusted for, his saliva flows when he sees women. Not enough three wives in the house, he even remarried three women. After that, he married three more women, apart from Raihana. It is not enough to marry women who do not have husbands; he even falls in love with Zainab bint Jaḥsyi, who is still bound as the wife of Zaid bin Harith, his former slave. The problem was none other than because he had stopped at Zaid's house when he was not there; then, he was greeted by Zainab. At that time, she was wearing clothes that

revealed her beauty, and this beauty deeply affected her heart. At that time, he said, "Glory be to Him who has been able to turn the human heart!" These words he repeated as he left the place. Zainab heard those words and saw the fire of love shining in her eyes. She told Zaid that Zainab felt proud of herself and what she heard" (Haikal, 1977a, p. 332).

In responding to various negative views about the marriage of the Prophet and Zainab, Haikal explained that for 28 years, the Prophet was only married to Khadijah bint Khuwailid alone and no one else. After Khadijah died, the Prophet married Sauda bint Zam'a. There is not a single authoritative source that states that Sauda was a beautiful or powerful woman or had a position of influence. If you have a natural and worldly desire, those who will marry are beautiful and noble (Haikal, 1977a, p. 329).

As for the Prophet's marriage to Aisha and Hafshah, both were married because they were relatives (children) of his closest friends, Abu Bakr and Umar bin Khattāb. In this way, the Prophet wanted to bond and build kinship with his closest friends. The same way the Prophet did with Ustmān and 'Alī by marrying off his daughters. Meanwhile, to refute the story about negative views of Zainab, it was stated that Zainab was the daughter of Umaina bint Abdul Muthalib who was the aunt of the Prophet. He was brought up under his own tutelage and with the help of the Prophet. Thus, the Prophet actually knew the ins and outs of Zainab bint



Jaḥsyi, both about her beauty and stature. The Prophet had known Zainab from childhood to adulthood, so his position resembled father and son.

Based on the argument above, it is not rational if there is a story that the Prophet was fascinated when he saw Zainab at his house because the Prophet was not someone who did not know Zainab. Haikal also answered the accusation that if there were love for Zainab in the Prophet's heart, it would be enough for the Prophet to marry her. The Prophet certainly would not marry Zainab to his maid, Zaid bin Ḥārītsah. Based on Haikal's argument, the negative allegations against the Prophet for marrying Zainab bint Jaḥsyi have been answered (Haikal, 1977a, p. 230).

#### **D. DISCUSSION**

In this discussion, the author uses at least four classic historical books consisting of *Sīrah Ibnu Hisham*, *Tārikh Al-Ṭabarī*, *Siyaru A'lām Nubala Al-Dzhabī*, and *Ṭabaqat Al-Kubrā Ibnu Sa'ad*, as the primary literature in discussing the story of the marriage of the Prophet and Zainab bint Jaḥsyi. Ibn Hisham, in particular, was so brief in explaining and quoting the history of the stories of the Prophet's wives or just mentioning a brief biography. Meanwhile, Al-Ṭabarī and Ibn Sa'ad quoted quite a long history but had time to cite a history whose quality of authenticity was disputed. According to Quraish Shihab, the authenticity of this history cannot be accounted for because it cannot be traced in *mukhabarat* or *ghairu mu'tabar* hadith books (Shihab, 2011, p. 683).

According to Shihab, the story that cannot be accounted for is like the Prophet's coming to Zaid's house and then being greeted by Zainab bint Jaḥsyi. When Zainab asked the Prophet to enter, and the Prophet chose to stay in front of the door, suddenly, the wind uncovered Zainab's clothes, creating a feeling of love in the Prophet's heart. This story is quite familiar in *Ṭabaqāt Al-Kubrā* Ibn Sa'ad and *Tarikh Ṭabarī*. However, it is difficult to find these narrations in several hadith books, so according to Quraish Shihab, these narrations could be the imagination of historians.

Muḥammad Ḥusain Haikal as a modern Muslim historian, also cites the same history as Ibn Sa'ad and Al-Ṭabarī. It is just that on this issue, Haikal provides an argumentative answer so that history can be seen as quite rational. According to Haikal, the Prophet's feelings of love for Zainab were caused by the uncovering of Zainab's clothes by the wind so that her hair fell apart, which was a wrong reason because Zainab had been with the Prophet since childhood because she was the daughter of her aunt Umayma bint Abdul Muthalib. The Prophet has a position that is quite close to Zainab as a father to his child. Thus, it is wrong if the Prophet suddenly loves Zainab just from that incident.

In responding to the story, Haikal was quite argumentative, but Haikal also did not reject the history presented by Al-Ṭabarī and Ibn Sa'ad. Meanwhile, Quraish Shihab took a different path by referring to *Ahlu Ḥadith* and considered this history something that could not be accounted for.

Apart from the question of the Prophet's coming to Zaid's house, Haikal also gave a pretty rational answer about why the Prophet married his son's ex-wife, which in Arabic tradition is considered a disgrace. According to Haikal, it was enough for Zainab to bear a heavy burden when she married Zaid because, in Arab tradition, there are not even formerly enslaved people who have been freed, marrying girls from respectable aristocrats. He has carried such a heavy burden because of the commandment of the Qur'an:

Furthermore, it is not appropriate for believing men and women; when Allah and His Messenger have established a stipulation, there will be (other) choices for them regarding their affairs. Furthermore, whoever disobeys Allah and His Messenger, has strayed with a fundamental error. QS. 33:36.

After the verse was revealed above, there is no reason for Zainab to reject Zaid. However, the marriage did not last long, and there was a divorce. Then Zainab's burden of life is more complete. When she chose to marry Zaid, she went against Arab traditions and received negative views from Arab society. Meanwhile, this time, when Zaid divorced her, what crossed Arab society at that time? Under these circumstances, the Prophet married Zainab to cheer him up and elevate him to become *ummahāt al-mu'minīn*. Thus, the motivation of the Prophet in marrying Zainab was because he wanted to relieve Zainab's burden of life, who was willing to obey the commands of Allah and His Messenger, not on biological factors.

## E. CONCLUSION

The history of the Prophet's wives and the Prophet's marriage to Zainab bint Jaḥsyi has caused much debate. This was because the Prophet was considered to have married the wife of his divorced slave. Classical historians reveal more narrations, and it cannot be denied that some of these narrations cannot be proven scientifically authentic by hadith. Because there are not many rational explanations, this history is often misunderstood. In contrast, modern history—mainly Islam—responds to many vicious accusations using a more rational approach. Concerning the marriage of the Prophet and Zainab bint Jaḥsyi, this marriage by modern historians said to have had several purposes, such as the purpose of shari'ah (religious orders), changing the construction of dahabiya culture between adopted children and adoptive fathers and other particular purposes such as the wisdom of marriage in establishing kinship.

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