

Lessons From The Biography Of The Prophet (صلى الله عليه وسلم)
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آهله وصحبه أجمعين

Class 09

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Class 09: The Prophets Marriage To Khadījah (رضى الله عنها) And Their Children.

The Prophet (صلى الله عليه وسلم) Travels to Al-Shām To Trade For Khadījah bint Khuwaylid (رضى الله عنها).

When the prophet (صلى الله عليه وسلم) reached the age of twenty five years old, he travelled to Al-Shām for the second time in his life. He (صلى الله عليه وسلم) went to trade with the money of Khadījah bint Khuwaylid (رضى الله عنها). At the time Khadījah (رضى الله عنها) was known to have wealth and she would hire men to do trade on her behalf. Khadījah would split the profits from the trade 50/50 with the men she hired, or 1/3 to 2/3. In Islām this kind of trade is called al-muḍārabah. Because she could not find any other man to trade on her behalf at the time, she decided to hire the prophet Muḥammad (صلى الله عليه وسلم). She sent her slave Maysarah along with the prophet (صلى الله عليه وسلم). The prophet (صلى الله عليه وسلم) managed to sell all the products that Khadījah sent him with. The prophet (صلى الله عليه وسلم) used the profit from Shām to buy products in Shām that he sold in Makkah upon his return and made a great profit. Maysarah observed certain characteristics in the prophet (صلى الله عليه وسلم) that made him fall in love with the prophet (صلى الله عليه وسلم).

The Marriage Of The Prophet (صلى الله عليه وسلم) To Khadījah (رضى الله عنها).

When the prophet (صلى الله عليه وسلم) was twenty five years old, Khadījah (رضى الله عنها) sent a woman to him to ask why he is not married yet. In other words, to encourage him (صلى الله عليه وسلم) to think about marrying Khadījah. It is famously reported that Khadījah asked the prophet (صلى الله عليه وسلم) directly to marry her. The correct opinion regarding this is that Khadījah did not ask him directly. When Khadījah sent a woman to ask the prophet (صلى الله عليه وسلم) why he is not married yet, he replied saying that it is because he does not have the money to get married. The woman asked the prophet (صلى الله عليه وسلم) if there was a woman who could marry him the way he was, without wealth, would he be interested? The prophet (صلى الله عليه وسلم) entertained the idea. The woman then said, why don't you marry Khadījah? The prophet (صلى الله عليه وسلم) then consulted his uncles. The prophet (صلى الله عليه وسلم) went and proposed to the uncle of Abū Khadījah, 'Amr ibn Assad.

Some Weak And Incorrect Narrations Regarding Khadījah's Father Rejecting The Proposal Of The Prophet Muḥammad (صلى الله عليه وسلم).

There are some narrations that mention that Khadījah's (رضى الله عنها) father was not pleased with the prophet (صلى الله عليه وسلم) getting married to Khadījah and that Khadījah got her father to agree to their marriage while he was drunk. All such narrations are incorrect and deemed to be weak. These narrations came from non-Muslim Orientalists who tried to attack the character of the prophet (صلى الله عليه وسلم) through such weak narrations.

Some scholars defended the character of the prophet (صلى الله عليه وسلم) like Ibn Kathīr (رحمه الله) and others, by mentioning that Khadījah's father died before her marriage to the prophet (صلى الله عليه وسلم). The Orientalists were trying to claim that Muḥammad (صلى الله عليه وسلم) was not beloved amongst the Arabs. This can only come from those who have hatred and envy for our messenger (صلى الله عليه وسلم).

Al-Suḥaylī reports that Ibn 'Abbās (رضى الله عنه) said, 'Khuwaylid, the father of Khadījah, died before the war of Al-Nijjār, and this war took place before the marriage of the prophet (صلى الله عليه وسلم).

The Age Of Khadījah (رضى الله عنها) At The Time Of The Marriage.

It is famously reported that Khadījah was much older than the prophet (صلى الله عليه وسلم) by fifteen years. What is correct is that she was not that much older than him and this is according to the consensus of the scholars. There is a disagreement about her exact age. Some scholars said she was thirty five which makes her ten years older than the prophet (صلى الله عليه وسلم). Some scholars say that she was twenty eight years old, making her only three years older than the prophet (صلى الله عليه وسلم). Some scholars even said she was twenty five years old, meaning she was the same age as the prophet (صلى الله عليه وسلم).

The Virtues Of Khadījah (رضى الله عنها).

All the prophet's (صلى الله عليه وسلم) children were from Khadījah (رضى الله عنها) except Ibrāhīm who was from Mārīyah Al-Qibṭiyah. Even if Khadījah was older than the prophet (صلى الله عليه وسلم) by twenty years, the prophet (صلى الله عليه وسلم) would have still married her for her great manners, chastity, trust and honesty amongst other virtues that she was known for. He (صلى الله عليه وسلم) would have married her even after being sent as a prophet and messenger because of the virtues, aid, and assistance that Khadījah presented to the prophet (صلى الله عليه وسلم).

Khadījah became distinct among all the wives of the prophet (صلى الله عليه وسلم) and she was distinct from the rest of mankind due to her virtues. 'Ā'ishah (رضى الله عنها) said she was never jealous of any woman as much as she was jealous of Khadījah, even though she never saw her because 'Ā'ishah married the prophet (صلى الله عليه وسلم) after Khadījah passed away. This was because the prophet (صلى الله عليه وسلم) used to mention Khadījah often. He (صلى الله عليه وسلم) used to slaughter sheep and give the meat to the friends of Khadījah as charity on her behalf. There were no women that were known to have virtues like Khadījah.

The Children Of The Prophet (صلى الله عليه وسلم) And Khadījah (رضى الله عنها).

One of her virtues is that she bore many children for the prophet (صلى الله عليه وسلم). The first child was Al-Qāsim, which is where the prophet (صلى الله عليه وسلم) got his kunya Abā Al-Qāsim. Al-Qāsim died even before the prophet (صلى الله عليه وسلم) became a prophet.

Then there was Zaynab, the oldest of the prophet's daughters. There was also Fāṭimah, Ruqayah and Umm Kulthūm.

The Marriages Of The Daughters Of The Prophet (صلى الله عليه وسلم).

Zaynab (رضى الله عنها). The prophet (صلى الله عليه وسلم) married his daughter Zaynab to Abū Al-Āṣī the son of Rabī'ah, this was before the prophet (صلى الله عليه وسلم) became a prophet.

Ruqayah (رضى الله عنها) was married to 'Uthmān ibn 'Affān (رضى الله عنه) in Makkah and they both became Muslim before the migration to Madīnah. 'Uthmān migrated with Ruqayah to Abyssinia.

Fāṭimah (رضى الله عنها) was married to 'Alī Ibn Abī Ṭālib (رضى الله عنه) and they had two sons Al-Ḥassan and Al-Ḥussayn.

Umm Kulthūm (رضى الله عنها) was married to 'Uthmān (رضى الله عنه) after the death of her sister Ruqayah. Umm Kulthūm did not have any children from 'Uthmān.

The Sons Of The Prophet (صلى الله عليه وسلم).

The prophet (صلى الله عليه وسلم) had three sons: Al-Qāsim, Ibrāhīm and 'Abdullāh. 'Abdullāh was nicknamed Al-Ṭāhir and Al-Ṭayyib – The good and the pure. Some scholars said Al-Ṭāhir and Al-Ṭayyib were actually two sons of the prophet (صلى الله عليه وسلم) which means the prophet (صلى الله عليه وسلم) had five sons. However, the prevailing opinion is that the prophet (صلى الله عليه وسلم) had three sons and this was the opinion of Ibn Al-Qayyim (رحمه الله).

All The Daughters Of The Prophet (صلى الله عليه وسلم) Became Muslim.

All of the children of the prophet (صلى الله عليه وسلم) died before the prophet (صلى الله عليه وسلم) except Fāṭimah (رضى الله عنها) who passed away six months after the prophet (صلى الله عليه وسلم). All the daughters of the prophet (صلى الله عليه وسلم) were alive when he became a prophet and they all became Muslim.

Question 1: Studying The Four Schools Of Thought.

What is the ruling of studying the texts from the four schools of thought and is it possible to suffice with the texts of the prophetic traditions concerning Islāmic rulings? Bear in mind that some of the students depreciate the benefit of the text of Islāmic Jurisprudence with the excuse that you do not worship Allāh with the speech of the Jurists. Is this correct?

Question 2: The Importance Of Studying The Six Books Of Ḥadīth.

What is your advice to the one who wishes to read the six books of ḥadīth and what is their significance and importance to the student of knowledge? Also what is the best merger of the two ṣaḥīḥayn and what is the best summary of ṣaḥīḥ Al-Bukhārī and ṣaḥīḥ Muslim.

وصلى الله على نبينا محمد وعلى آله وصحبه وسلم

