

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 17

16th Dhū Al-Hijjah 1445

22nd June 2024

Class 17: The death of Abū Ṭālib and Khadījah (رضى الله عنها) and the prophet's (صلى الله عليه وسلم) marriage to Sawdah (رضى الله عنها).

Today we will talk about Abū Ṭālib who died before the Hijrah. Abū Ṭālib, the uncle of the prophet (صلى الله عليه وسلم) died three years before the Hijrah of the prophet (صلى الله عليه وسلم). Abū Ṭālib was the caretaker of the prophet (صلى الله عليه وسلم) since he was his uncle and he took care of him after his mother and grandfather passed away. There was a disagreement regarding when Abū Ṭālib passed away. There were too many statements regarding this disagreement, but the correct statement is that Abū Ṭālib passed away in the 10th year before the Hijrah. Meaning he passed away 3 years before Muḥammad (صلى الله عليه وسلم) migrated to Madīnah, as mentioned by Ibn Ishāq (رحمه الله), Ibn ‘Abdul Barr (رحمه الله), Ibn Al-Qayyim (رحمه الله) in Zād Al-Ma‘ād (رحمه الله), as well as Ibn Kathīr in his book Al-Bidāyah wa Al-Nihāyah. Al-Ḥāfiẓ Ibn Ḥajar (رحمه الله) mentioned this in his book Faṭḥ Al-Bārī.

Abū Ṭālib died as a disbeliever.

Abū Ṭālib died upon disbelief as mentioned in the ḥadīth of Al-Musayyib bin Ḥazn. The prophet (صلى الله عليه وسلم) would ask his uncle Abū Ṭālib during the death of Abū Ṭālib to become a Muslim and the disbelievers of Quraysh would ask Abū Ṭālib, ‘are you going

to leave the belief of ‘Abdul Muṭṭalib? Are you going to leave the belief of ‘Abdul Muṭṭalib?’ The last statement that the uncle of the prophet (صلى الله عليه وسلم) said on his deathbed was, ‘I am upon the belief of ‘Abdul Muṭṭalib.

The rāfiḍah or rawāfid and the sūfiyah claim that Abū Tālib died upon Islām.

The rāfiḍah` wrote many treaties, booklets and researches regarding the false claim that Abū Tālib died as a Muslim. Al-Ḥāfiẓ Ibn Ḥajar (رحمه الله) said in his book Fatḥ Al-Bārī that he came across a compilation or collection by the rāfiḍah which contained so many false narrations regarding the death of Abū Tālib upon Islām.

Shaykh ‘Alī Al-Ḥudhayfī (حفظه الله) and Shaykh Muqbil Ibn Hādī Al-Wādī (رحمه الله) have mentioned that some of the shī‘ah mentioned falsely in their books that Abū Tālib died upon Islām. He asked some of his students to come forward and refute that false claim of the Shī‘ah. So one of the students of Shaykh Muqbil Ibn Hādī Al-Wādī (رحمه الله) came forward and wrote a booklet about that in which he refuted those who claim that Abū Tālib died upon Islām. Again, the rāfiḍah and sūfiyah claimed that Abū Tālib died upon Islām, but that is not correct.

The death of Khadījah (رضي الله عنها).

After the death of Abū Tālib, Khadījah (رضي الله عنها), the wife of the prophet (صلى الله عليه وسلم), passed away. There was a disagreement amongst the scholars on how much time there was between the death of Abū Tālib and the death of Khadījah. There were only a few days and it is famously reported that there were 3 days between the two days and Allāh knows best.

The prophet (صلى الله عليه وسلم) lost two of his greatest supporters.

Khadījah (رضي الله عنها) was always in the aid and support of the prophet (صلى الله عليه وسلم) in all of his affairs in the house. She used to make all the hardships that the prophet (صلى الله عليه وسلم) faced easy upon him in her home. And Abū Tālib, the uncle of the prophet (صلى الله عليه وسلم), used to make the hardships that the prophet (صلى الله عليه وسلم) faced outside his house, easy on him. Abū Tālib tried to aid and support him in whatever he faced outside his home.

So the death of Abū Ṭālib, followed by the death of Khadījah (رضى الله عنها) was a severe hardship upon the prophet (صلى الله عليه وسلم), So much so, that the year where Abū Ṭālib passed away, followed by the death of Khadījah (رضى الله عنها), was named the year of sadness. But as the Shaykh (حفظه الله) said, there is no authentic narration supporting that.

The year of sadness was never authentically named the year of sadness.

A group of scholars actually brought the attention of the Muslims to the fact that this year was never called the year of sadness and it is not correct to do so. Amongst them was Shaykh Al-Albānī (رحمه الله) in his book in defense of the ḥadīth and the sīrah of the prophet (صلى الله عليه وسلم).

The prophet's (صلى الله عليه وسلم) marriage to Sawdah (رضى الله عنها).

The prophet (صلى الله عليه وسلم) married his second wife a little while after the death of Khadījah. He married Sawdah (رضى الله عنها) and she was the first wife after the death of Khadījah to the prophet (صلى الله عليه وسلم). As you probably know, during the life of Khadījah, the prophet (صلى الله عليه وسلم) never married anybody else besides Khadījah. But after the death of Khadījah (رضى الله عنها), the prophet (صلى الله عليه وسلم) married Sawdah, the daughter of Zam‘ah Al-‘Āmidiyyah Al-Qurayshiyah, meaning from Quraysh. And her age at the time was 50 years. Sawdah, the daughter of Zam‘ah, became a believer in Allāh (سبحانه و تعالی) and His messenger (صلى الله عليه وسلم) and went against her relatives as well as all of her cousins regarding that and stood firm upon Islām. Sawdah (رضى الله عنها) made hijrah along with her cousin Al-Sakrān Ibn Amr (رضى الله عنه) during the second migration of the Muslims to Abyssinia out of fear of the fitnah. Sawdah married him before the hijrah and she emigrated with him as his wife.

After they both came back from Abyssinia, her cousin who also was her husband, Al-Sakrān ibn Amr (رضى الله عنه) died in Makkah. So after the death of her husband, the prophet (صلى الله عليه وسلم) married her and consummated the marriage with her in Makkah or had a contract with her in Makkah.

Benefits regarding the prophet's (صلى الله عليه وسلم) marriage to Sawdah (رضى الله عنها)

Here are certain points and benefits that we have to pay attention to regarding this affair. The Shaykh (حفظه الله) said, notice that the prophet (صلى الله عليه وسلم) married Sawdah while she was an old woman. She was 50 years old already and she was actually the oldest wife of the prophet (صلى الله عليه وسلم). Meaning, she was the oldest woman that the prophet (صلى الله عليه وسلم) married. When the prophet (صلى الله عليه وسلم) married 'Ā'ishah (رضى الله عنها), Sawdah (رضى الله عنها) feared that the prophet (صلى الله عليه وسلم) would divorce her so she gave up her night to 'Ā'ishah (رضى الله عنها).

The prophet (صلى الله عليه وسلم) married Sawdah out of mercy for her and sympathy for her situation. This was because she did not have anybody after the death of her husband. So another benefit here is that the prophet (صلى الله عليه وسلم) married all of his wives for the benefit of Islām and the Muslims and also for the benefit of the women that he married.

The disbelievers claim that the prophet (صلى الله عليه وسلم) married multiple wives only to fulfil his pleasures.

That is of course in contrast to the false claim of the enemies of Islām in which they say that the prophet (صلى الله عليه وسلم) was handpicking women and he married so many of them so that he could delve into the pleasures of marriage. That is not correct. The prophet (صلى الله عليه وسلم) only married his wives for a purpose and a benefit. Either for these women or their families, or the tribes of those women. As was the case with Khadījah and Khadījah was older than Sawdah. The prophet (صلى الله عليه وسلم) decided to marry Khadījah because she was a reasonable, mature woman. And the prophet (صلى الله عليه وسلم) at the time wanted to protect himself and stay away from any fitnah since he worked for Khadījah at the time as you probably know.

The prophet (صلى الله عليه وسلم) married women to bring their tribes closer to Islām.

The prophet (صلى الله عليه وسلم) married some of his wives to bring their families or their tribes closer to Islām or to preserve and take care of the children of those wives, or to soften the hearts of the families or the tribes of those wives. For example the prophet (صلى الله عليه وسلم) married the daughter of Abū Bakr (رضى الله عنه) so he would have a closer and a stronger blood relationship by marriage to Abū Bakr his best friend and

closest companion (رضى الله عنه). So all the marriages of the prophet (صلى الله عليه وسلم) were always for a purpose and benefit, for Islām as well as the Muslims around him.

When the prophet (صلى الله عليه وسلم) married any of his wives, it was no doubt because he wanted the families and tribes of his wives to accept Islām, as well as soften their hearts, as well as take care of the children of his wives if they had any children from previous husbands and so on.

One of the benefits of polygyny is taking care of the families and children of those who had passed away.

Shaykh ‘Alī Al-Hudayfī (حفظه الله) mentioned that he has written in his book ‘Doubts Around Islām,’ under the chapter of polygyny or polygamy, the benefits of marrying multiple wives. The prophet (صلى الله عليه وسلم) and the companions after him married their wives in order to take care of the families of those who had been martyred in defense of Islām, and also to take care of those who were known to be honorable amongst the Muslims so they can take care of their women as well as their children. Those who had an honourable position amongst the Muslims were those who were known to have made the Hijrah first before others or those who had gone for Jihād before others.

Sawdah (رضى الله عنها) and her story is famous as mentioned in the book of Nikāḥ, the book of marriage, when she gave up her night for ‘Ā’ishah (رضى الله عنها) to the prophet (صلى الله عليه وسلم).

وصلى الله على نبينا محمد وعلى آله وصحبه وسلم