

**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 20

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**Class 20: The Prophet’s marriage to ‘Ā’ishah (رضى الله عنها), the permissibility and conditions of child marriage and the legislation of the adhān in Madīnah.**

**A brief review of the previous class:**

In the last class we almost finished discussing the subject of brotherhood, and how the Prophet (صلى الله عليه وسلم) made the ṣaḥābah (رضى الله عنهم) brothers to one another. Today in shā’ Allāh we will continue the biography of the Prophet (صلى الله عليه وسلم).

**The Prophet’s (صلى الله عليه وسلم) marriage to ‘Ā’ishah (رضى الله عنها) in Madīnah.**

During the first year that the Prophet (صلى الله عليه وسلم) came to Madīnah, he consummated his marriage with ‘Ā’ishah (رضى الله عنها), as narrated in ṣaḥīḥ al-Bukhārī from the way of ‘Ā’ishah herself (رضى الله عنها), where she said, ‘I married the Prophet of Allāh (صلى الله عليه وسلم) in the month of Shawwāl.’ Or she said, ‘my marriage contract to the Prophet (صلى الله عليه وسلم) was in the month of Shawwāl and the consummation was also in the month of Shawwāl.’

Al-Bukhārī also narrated a ḥadīth from ‘Ā’ishah (رضى الله عنها) where she said, ‘the Prophet of Allāh (صلى الله عليه وسلم) married me when I was six years old.’ He (صلى الله عليه وسلم) consummated the marriage when she was 9 years old. The Prophet (صلى الله عليه وسلم)

(رضى الله عنه) asked for her hand in marriage from her father Abū Bakr Al-Ṣiddīq (رضى الله عنه) when she was at the age of 6. It is narrated in a ḥadīth that Abū Bakr said, ‘but you are my brother.’ Then the Prophet of Allāh (صلى الله عليه وسلم) told him, ‘I know you are my brother, but she is ḥalāl for me (to marry).’

### **Why did the Prophet of Allāh want to marry ‘Ā’ishah in the first place?**

The Prophet (صلى الله عليه وسلم) first and foremost wanted Abū Bakr Al-Ṣiddīq to be honored by marrying his daughter to the Prophet of Allāh (صلى الله عليه وسلم). Because the marriage of the Prophet (صلى الله عليه وسلم) from this honorable great woman ‘Ā’ishah (رضى الله عنها) was only for the benefit of her family. It was not for the benefit of the Prophet (صلى الله عليه وسلم) himself. None of his marriages were ever for his own personal gain or benefit. Rather they were always for the benefit of others around him, including his in-laws. The marriages of the Prophet (صلى الله عليه وسلم) were also for benefiting Islām and the Muslims.

### **The permissibility of child marriage and its conditions.**

Yes, in Islām, it is permissible to marry a child. Of course, six years is considered a child. And yes, she was young. As we know from the Sunnah, the scholars of Islām have said, it is prohibited for a man to enter upon a woman until she is able and mature enough to consummate the marriage. Pay attention to this point.

While it is permissible to marry a child in Islām, it is prohibited to consummate the marriage until the woman is physically able and emotionally mature enough to handle the consummation of the marriage or the action of intercourse. In other words, it is permissible for a man to have a contract of marriage with a child. At the same token, we learn from the biography of the Prophet (صلى الله عليه وسلم) himself, that it is also permissible to delay the consummation of the marriage until years later when the appropriate time comes and the woman is ready for that.

### **Defending the Prophet’s (صلى الله عليه وسلم) marriage to ‘Ā’ishah (رضى الله عنها) from the enemies of Islām.**

The Prophet (صلى الله عليه وسلم) made his contract with 'Ā'ishah (رضى الله عنها) when she was only six years old but he consummated the marriage when she was nine old. Keep in mind that this was something that was absolutely normal and permissible amongst the Arabs regardless of what religion they were upon. There was nothing strange regarding marrying a child in any shape or form. **None of the people of shirk or the hypocrites, not even the Jews at the time of the Prophet (صلى الله عليه وسلم) negated or protested that in any shape or form.** This was because it was absolutely normal amongst the people to marry a child as we learn from the sīrah of the Prophet (صلى الله عليه وسلم).

There was an individual called Islām Baḥerī and another individual called Ahmed Subḥī Manṣūr that protested that the Prophet (صلى الله عليه وسلم) married 'Ā'ishah at such a young age. They only did this because they were ignorant of Islām and ignorant of the religion of Allāh. They did not know that this was the absolute normal methodology amongst the Arabs at the time of the Prophet (صلى الله عليه وسلم). They did not know that this was how the Arabs lived at the time of the Prophet (صلى الله عليه وسلم) as well as other nations. So why do people protest such a ḥadīth nowadays? Keep in mind, al-Bukhārī (رحمه الله) who died in the year 256 mentioned that ḥadīth in his Ṣaḥīḥ, so we are speaking about the middle of the third Hijri century up to our present day and time in the 14th century. This means more than a thousand years passed and nobody ever protested that narration or had a problem with this narration in Ṣaḥīḥ Bukhārī for more than a thousand years.

### **Some conditions of marrying a child and how the child is prepared for marriage.**

Why would anybody have a problem with this narration that Ṣaḥīḥ Bukhārī himself mentioned is Ṣaḥīḥ more than a thousand years ago? Back then, it was customary among the Arabs that if a man married a woman at that age, then the woman would stay with her mother and her mother would start preparing her, meaning working on her nutrition, making sure she is well fed, and she would actually prepare her so much food and drink until her body grew big enough and until she was ready for the marriage.

### **Why do people now claim that early marriage is not good?**

Early marriage has always been permissible throughout the times. Early marriage, according to the sharī'ah of Muḥammad (صلى الله عليه وسلم), is permissible and there is nothing wrong with it. Yet it is only permissible when certain conditions are right and there is nothing prohibiting that early marriage from taking place. Pay attention to that. Early marriage in Islām is permissible, but only when the conditions are right for that early marriage to take place and there is nothing prohibiting that early marriage from taking place.

### **Conditions that would prohibit an early marriage:**

1. If the girl is too skinny,
2. or immature,
3. or too little,
4. or if she is weak in her mental capacity.
5. or any other reason that may prohibit that marriage from taking place.

If that is the case, then according to the sharī'ah, the marriage is not supposed to take place. But if the woman is mature, has intellect, knows how to be a wife, and she is ready for marriage, then she can get married according to Islām regardless of her age.

### **Age does not determine a girls maturity and readiness for marriage.**

As for the age issue, we can never say a person is not ready for marriage, or vice versa, solely based on the number of their age. Rather, it goes back to the maturity of the girl. It may be that a girl is under 15 years old, yet she is mature and ready for marriage. And it may be that a girl is above 20 years of age or even older, but she is not mature enough for marriage. There are those who are fighting early marriage, amongst the Muslims especially and other nations. There are organizations out there that we know of, that are fighting to defame and end early marriage, but they have very dangerous objectives and agendas behind them.

**If a girl is prohibited from getting married once she reaches puberty, she might be tempted into falling into sin.**

Let us say at the age of 10 years of age, the girl reaches maturity, which is common amongst girls or 11,12 or even 13. However, what is known biologically, is that a lot of girls can mature as early as 9 years of age. We now know worldwide, that the so-called 'legal' age of marriage is 18. That means she is to remain unmarried for almost 9 years. Or for the most part of 9 years. And she is prohibited to be married. She is prohibited to fulfill her desires that Allāh created her upon as He created every creature out there. And maybe, she gives into temptations. She may fall into sin, especially with all of what we have nowadays of temptations through different devices and vices that are readily available for men and women out there that keep hitting on the natural instinct of every single human being. So the enemies of Islām are restricting the door. They are trying to limit what Allāh has made permissible so that they follow their desires and fall into sin.

**The same enemies of Islām that talk so badly about early marriage do not talk badly about early fornication!**

For example you do not see them talking about the fornication that is happening day and night amongst youngsters, men and women, boys and girls in many countries. So much so, that we even have gangs that trade and traffic human beings between nations including children. Not just girls but also boys.

The Prophet (صلى الله عليه وسلم) consummated the marriage with 'Ā'ishah (رضى الله عنها) in the first year after he migrated to Madīnah in the month of Shawwāl. From here we learn that the Prophet (صلى الله عليه وسلم) stayed married to 'Ā'ishah for only nine years afterwards because the Prophet (صلى الله عليه وسلم) died in the tenth year after the Hijrah when 'Ā'ishah (رضى الله عنها) was barely 19 or 18 years old.

**The adhān was legislated in the first year after the hijrah to Madīnah.**

After the marriage to 'Ā'ishah, during the first year after the Hijrah to Madīnah, the adhān was legislated, as narrated by Abū Dāwūd in Al-sunnah from the way of Abū 'Umayr ibn Anas (رضى الله عنه) from his paternal uncles of the Anṣār. The paternal uncles from the Anṣār of Abū 'Umayr ibn Anas (رضى الله عنه) narrated that the Prophet (صلى الله عليه وسلم) paid a lot of attention to how to call the people to the five daily ṣalāh, and how to gather the people for each and every Ṣalāh.

## **Suggestions from the companions on how to call the Muslims to the prayer.**

1. **One of the suggestions that was given to the Prophet (صلى الله عليه وسلم) at the time was to erect a flag** or a banner of some sort at the time of the Ṣalāh, then people would see it and tell one another to come to the Ṣalāh. But the Prophet (صلى الله عليه وسلم) did not like the idea, he did not go with this idea based on the revelation.
2. **Then it was suggested to the Prophet (صلى الله عليه وسلم) to have what they call Al-Qunna.** Al-Qunna here is something that the Jews do. It's called Shumur al-Yahud which is something that the Jews do or Shumur al-Yahud meaning maybe more like the lighting of candles. Al-Qunna in Arabic language refers to how the Jews announce their occasions. The Prophet ﷺ also turned that down on the basis that it is from the way of the Jews and the Muslims do not imitate any other religion including the Jews.
3. **Then it was suggested to the Prophet (صلى الله عليه وسلم) that they use al-nāqūs, which is a bell,** like the church bells that the Christians use. Then the Prophet (صلى الله عليه وسلم) said, 'this is from the affair of the Christians.' Again, the Muslims do not imitate any other religion in any shape or form.  
'Abdullāh ibn Zayd (رضى الله عنه) after having this back and forth conversation with the Prophet (صلى الله عليه وسلم), was greatly burdened with the burden that the Prophet (صلى الله عليه وسلم) had regarding how to gather the Muslims for the five daily prayers. 'Abdullāh ibn Zayd left the Prophet (صلى الله عليه وسلم) with that burden on his chest, worrying about how to gather the Muslims for the five daily Ṣalāh.
4. **'Abdullāh ibn Zayd was then shown the adhān in his sleep,** which is the call to the prayer as the Muslims know it nowadays from the time of the Prophet (صلى الله عليه وسلم). So he went back to the Prophet (صلى الله عليه وسلم) and told the Prophet (صلى الله عليه وسلم), 'I was between sleep and wakefulness, and I saw what I saw at the time.' Meaning how to make the adhān.' Keep in mind that 'Umar Ibn Al-Khaṭṭāb (رضى الله عنه) saw the same dream 20 days before 'Abdullāh ibn Zayd and kept it to himself at the time.

When the Prophet (صلى الله عليه وسلم) found out that ‘Umar ibn al-Khaṭṭāb saw the same dream and the same adhān as ‘Abdullāh ibn Zayd saw in his dream, he asked ‘Umar why he did not come and tell him his dream. Then ‘Umar (رضى الله عنه) told the Prophet (صلى الله عليه وسلم), ‘I shied away, O Prophet of Allāh, until ‘Abdullāh ibn Zayd beat me telling you of the same dream.’ Then the Prophet (صلى الله عليه وسلم) told Bilāl (رضى الله عنه) to look at ‘Abdullāh ibn Zayd and do exactly what he does. And ‘Abdullāh ibn Zayd taught Bilāl word for word how to make the adhān. Then the Prophet (صلى الله عليه وسلم) told ‘Abdullāh ibn Zayd to make sure Bilāl learned the adhān well and to make him the one calling to the Ṣalāh because Bilāl had a more beautiful, proficient voice than ‘Abdullāh ibn Zayd. And then the Prophet (صلى الله عليه وسلم) told ‘Umar ibn Khaṭṭāb (رضى الله عنه), ‘go back and teach the same words you dreamt of to Bilāl.’

There is a dalīl here, for us as Muslims, that it is permissible for a Muslim to stand by the Mu’adh-dhin, the one calling the adhān, and quietly tell him, ‘say Allāhu Akbar, Allāhu Akbar,’ then the Mu’adh-dhin says out loud, ‘Allāhu Akbar, Allāhu Akbar.’ Then the person teaching the Mu’adh-dhin again says, ‘say Ash-hadu an lā ilāha illā Allāh then the Mu’adh-dhin says, ‘Ash-hadu an lā ilāha illā Allāh,’ till the end of the Adhān.

### **The adhān was legislated in the first year in Madīnah upon the Prophet (صلى الله عليه وسلم) and the companions.**

This is well confirmed and well documented in the sunnah of Muḥammad (صلى الله عليه وسلم). It is also mentioned in the Noble Qur’ān and there is consensus amongst the scholars of the sunnah regarding that opinion. As Allāh (سبحانه و تعالی) said in the Book,

﴿إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ﴾

**“When the call is proclaimed for the ṣalāt (prayer) on the day of Friday (Jumu‘ah prayer), come to the remembrance of Allāh and leave off business.” [Sūrah Al-Jumu‘ah 62: 9]**

Also in another ayah, Allāh (سبحانه و تعالی) said,

﴿وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوءًا وَلَعِبًا ۗ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ﴾

“And when you proclaim the call for Al-ṣalāt [call for the prayer (ādhān)], they take it (but) as a mockery and fun; that is because they are a people who understand not.” [Sūrah Al-Mā’dah 5: 58]

**The adhān was legislated through a third type of sunnah since the Prophet (صلى الله عليه وسلم) never actually made the adhān himself.**

We learn from this narration that the sunnah of Muḥammad (صلى الله عليه وسلم) falls into three categories.

1. **Sunnah Al-Qawliyah** – the verbal speech of the Prophet (صلى الله عليه وسلم).
2. **Sunnah Al-Fi’liyah** the actions of the Prophet (صلى الله عليه وسلم).
3. **Sunnah Taqririyah** where he affirmed and approved ‘Ā’ishah the actions and verbal speech of the companions that did not oppose the sunnah. This applies to the sunnah of the adhān that was legislated in the first year in Madīnah since the Prophet (صلى الله عليه وسلم) never made the adhān himself.

So the adhān falls under the third type of sunnah and Shaykh ‘Alī Al-Ḥudhayfī حفظه (الله) wanted to distinguish between 1) the sunnah of affirming the actions and statements of the companions, 2) the sunnah of the statements of the Prophet (صلى الله عليه وسلم), and 3) the sunnah of the actions of the Prophet (صلى الله عليه وسلم). This is permissible as the Shaykh said, (حفظه الله), and it was mentioned in many books of sunnah that the adhān was legislated in the first year in Madīnah.

وصلى الله على نبينا محمد وعلى آله وصحبه وسلم