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GOLDEN STORIES OF SAYYIDA KHADĪJAH

MOTHER OF THE BELIEVERS

ABDUL MALIK MUJAHID

Translated by

Syed Ahmed Faisal Nahri
Canada



DARUSSALAM

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah,
the Most Gracious, the Most Merciful*

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ
مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

{ Al-Ahzāb }

The Prophet is closer to the believers
than their own selves, and his wives are their
(believers') mothers (as regards respect and marriage).





Gift

I give this beautiful book as a gift to

Mr./Mrs.....

I hope this book will influence you positively and help grow your love and respect for the House of Muhammad ﷺ.

From.....

Dated.....



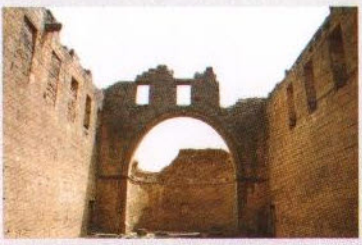
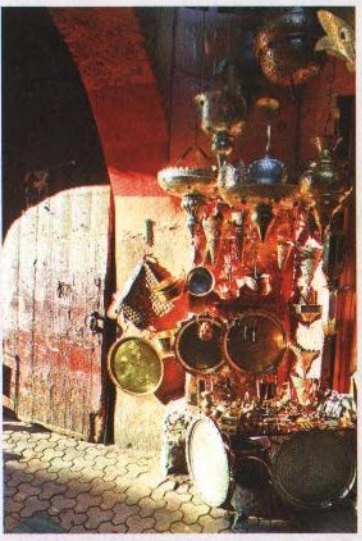
Dedication

- To all those wives who are dutiful to their husbands and seek to please God.
- To all those conscientious daughters of Islam who are blessed with modesty.
- To all those graceful sisters who symbolize nobility and bring pride to their brothers and parents.
- To all those mothers who prioritize healthy upbringing of their children over everything else.
- To all those who love and respect the House of Muhammad ﷺ and seek to follow in their footsteps.

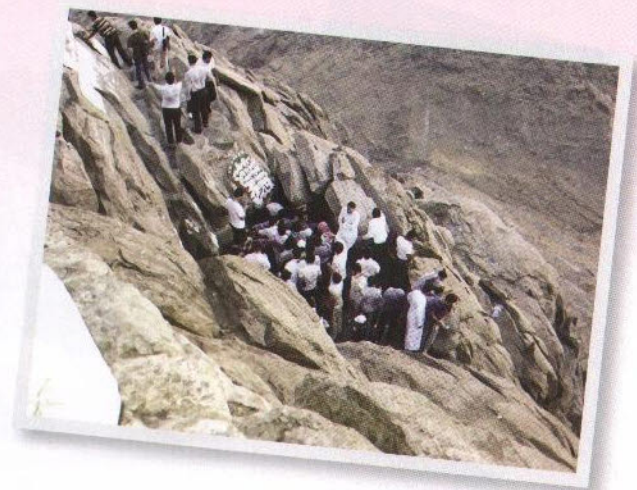




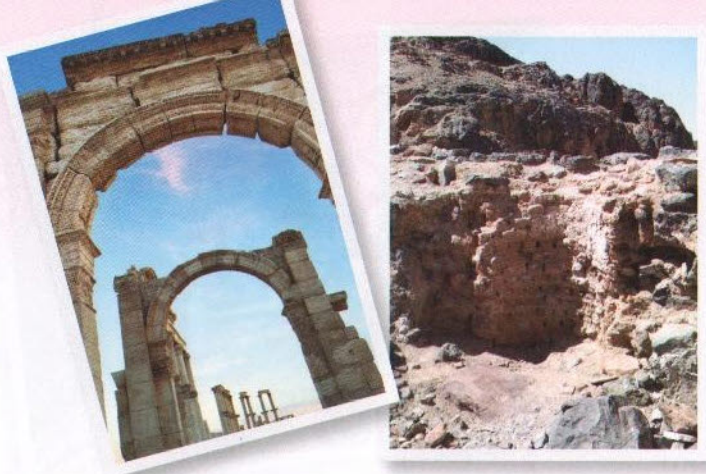
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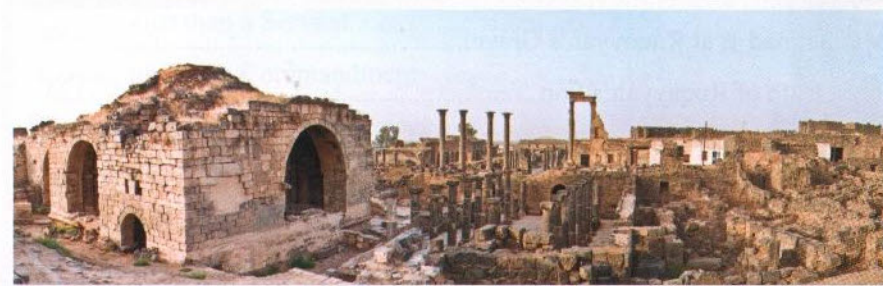
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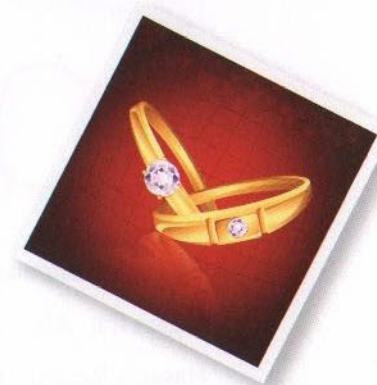


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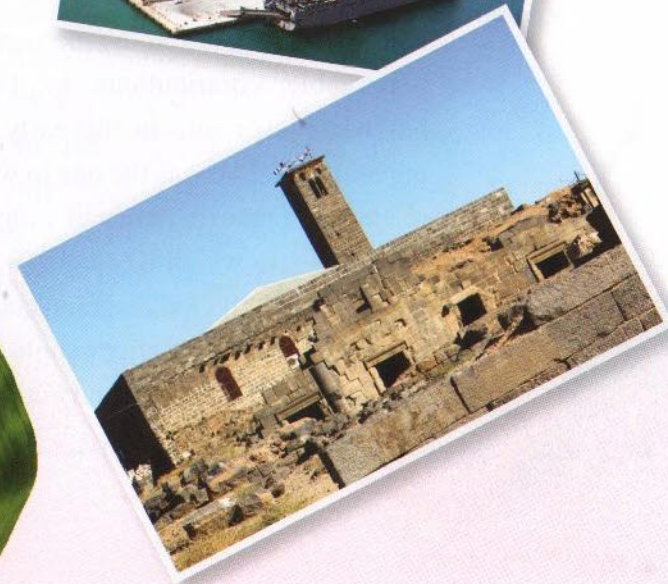




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Foreword

It is no exaggeration to say that there is hardly any Muslim in the world who does not know Khadijah رضي الله عنها, the first wife of Muhammad صلى الله عليه وسلم and the very first convert to his mission. Numerous women have made remarkable contributions to Islamic civilization, but Khadijah's role in the early stages of Islam is unparalleled. She was the one to whom Muhammad صلى الله عليه وسلم related his first experience of wahy. He expressed fear for his life, to which Khadijah رضي الله عنها replied, "Never, by God! Never will God disgrace you, for you honor ties of kinship, you look after people who need help, you host and assist travelers, and you support just causes."

Not only that, she then took him to her cousin Waraqah Ibn Nawfal so he could be reassured and relieved of his anxiety.

I can't help appreciating Khadijah's wisdom and perseverance whenever I read accounts of her contributions in the early days of Islam. For students of Islamic history, I have tried to bring together accounts of her role in the spread of Islam in the pages of this book.

Besides praiseworthy attributes, Khadijah رضي الله عنها had the honor to be the first person to embrace Muhammad's call to Islam. Known as Tahiraah even before Islam, Khadijah رضي الله عنها was the daughter of Khuwaylid, a wealthy merchant and leader of the community. She was a graceful and wise woman, who established herself as a successful trader. As a mother, she brought up her children in the best possible manner. Subsequently, when it was time to support Muhammad's mission, she did not hesitate to spend her wealth to support the cause of Islam. She could afford the luxuries of this world, but she joined her husband and other members of his clan in exile for three difficult years in Shi'b Abi Talib. Thus, Jibril informed Muhammad صلى الله عليه وسلم that God promised Khadijah رضي الله عنها a palace in paradise.

In fact, my love, respect and appreciation for her grew considerably while researching and writing this book.

I hope it serves as a torch of guidance for curious men and women who seek to learn from the lives of Muhammad's wives and others among his immediate followers. In the book, I have tried my best to exclude weak or fabricated reports concerning the life of Khadijah رضي الله عنها. I would appreciate it





if readers can point out any anomaly in reports or accounts in the work. While writing this book, I was advised by friends to discuss the lives of Khadijah's children and grandchildren too – and so I did.

We have tried to observe the highest standards in the production of this book, which is but a manifestation of our love and respect for the First Lady of Islam. It may well be the first high-quality publication of Khadijah's biography.

My colleagues at Dar-us-Salam's offices in Lahore and Riyadh, especially Qārī Muhammad Iqbāl 'Abdul 'Azīz and Prof. Muhammad Zulfiqār, have offered me the utmost assistance in the preparation of this book, for which I remain grateful. Shahzād Ahmad has done a remarkable job in designing the layout. I take this opportunity to thank all my colleagues who contributed to the preparation and publication of this book.

I must thank brother Syed Ahmed Faisal Nahri from Canada who translated this book from Urdu into English.

I pray to God that this book plays a part in the reform and revival of the Ummah. Amen.

Servant of The Qur'an and Sunnah
'Abdul Mālik Mujāhid
Riyadh, Saudi Arabia
July 2012



■ Genealogy

of Khadijah رضي الله عنها

The first wife of the Messenger of Allah, Muhammad ﷺ was Khadijah رضي الله عنها Bint Khuwaylid. She belonged to the Banū Asad Ibn 'Abd al-'Uzzā Ibn Quṣay, a distinguished family of the Quraysh tribe. By genealogical standards of nobility, she enjoyed a high status in society.

She was called Ṭāhirah¹ even in pre-Islamic days. Recognizing her nobility and social status, the Makkans also called her *sayyidat nisā'* Quraysh, the highest among the ladies of Quraysh.² Following the advent of Islam, the Qur'an called her Umm Almuaminīn, or the Mother of Believers an expression that signified her status in the new Muslim community.³ Muhammad ﷺ is reported to have said that she was *afḍal nisā' ahl al-jannah*, the most meritorious among the women who shall enter paradise.⁴

The lineage of Khadijah رضي الله عنها meets that of Muhammad ﷺ at Quṣay Ibn Kilāb. Quṣay is credited with establishing the authority of Quraysh in Makkah. Before Quṣay, Quraysh did not have any share in the governance of Makkah and the custodianship of the Ka'bah.⁵

- 1 The word *ṭāhirah* in Arabic is a feminine adjective that literally means "pure". It signifies a lady who is chaste, modest, and virtuous.
- 2 Abū al-Qāsim 'Alī Ibn al-Ḥasan Ibn 'Asākir, *Tārīkh Dimashq*, n.d., 66:14; Abū al-Qāsim 'Abd al-Raḥmān Ibn 'Abdillāh al-Suhaylī, *al-Rawḍ al-Unuf fi Sharḥ al-Sīrah al-Nabawiyah*, n.d., 1:327.
- 3 Qur'an 33:6.

﴿الَّتِي أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزَّوَجَهُنَّ فِي حَبَشَةِ أَسْكَنْتَهُنَّ فِي الْبَيْتِ الْمَكِّيِّ وَاللَّهُ يَخْتَارُ﴾
كَانَ ذَلِكَ فِي الْحَبَشَةِ مَطْوَرًا

- 4 Abū 'Abdillāh Aḥmad Ibn Muḥammad Ibn Ḥanb, *al-Musnad*, n.d., 1:293.
- 5 Ka'bah is the building in Makkah that Muslims face in their daily prayers. It was built by Ādam and subsequently restored by Ibrāhīm and Ismā'īl as a center of monotheistic worship.



■ Quṣay's Return to Makkah

Quṣay Ibn Kilāb was originally named Zayd. His father died while he was still an infant. After the death of his father, his mother Fātimah Bint Sa'ad married Rabī'ah Ibn Ḥarām of Banū 'Adhrah, who lived in the vicinity of as-Shām.¹ Quṣay and his mother accompanied Rabī'ah to as-Shām. When Quṣay grew older, he once had an unpleasant encounter with a man from among Banū 'Adhrah, who insulted him by saying that he did not belong to Banū 'Adhrah. When Quṣay returned to his mother, he inquired about his ancestry. She affirmed that Quṣay was not one of Banū 'Adhrah, but that he belonged to a nobler family – Quraysh of Makkah. Quṣay learned that his older brother Zahrah Ibn Kilāb and other members of his clan lived in Makkah in the vicinity of the Ka'bah. From then on, Quṣay remained in search of an opportunity to travel to the Holy City. He finally accompanied a caravan to Makkah to join his brother and other members of the family. His diligence and hard work quickly earned him a good reputation in his extended family. At the time, Ḥulayl Ibn Ḥabshīyah al-Khuzā'ī was the ruler of Makkah. Quṣay proposed to Ḥabbá, the daughter of Ḥulayl. Since Ḥulayl was impressed by Quṣay's bravery and intelligence, he agreed to marry his daughter to Quṣay. Quṣay and Ḥabbá had four sons:

¹ In a classical sense, al-Shām refers to the expanse of land that is occupied by present-day Jordan, Syria, Lebanon, Palestine, and Israel. Historically, it has also been used to refer specifically to Damascus.

- (1) 'Abd alDār, whose descendants have the keys of the Ka'bah to this day,
- (2) 'Abd Manāf, who was the ancestor of Muhammad ﷺ,
- 3)) 'Abd al'Uzzá, who was the ancestor of Khadijah ﷺ, and
- (4) 'Abd Quṣay. After Ḥulayl's death, Quṣay became the custodian of Ka'bah. He is also credited with establishing Dār al-Nadwah, which served as a parliament at the time.¹

¹ Abū 'Abdillāh Muḥammad Ibn Sa'd, *al-Ṭabaqāt al-Kubrā*, n.d., 1:66–70.

Sociopolitical Role of Banū Asad

Banū Asad, the descendants of Asad Ibn 'Abd al-'Uzzá Ibn Quṣay, were one of the nine families among Quraysh who were in charge of the sociopolitical affairs of Makkah. One of the portfolios in the government of the Holy City was consultancy, which Banū Asad held. Part of their responsibilities was administration of Dār al-Nadwah. When the Quraysh were faced with questions of social and political significance, they would turn to Banū Asad so that consensus could be reached on sensitive issues.¹ Yazīd Ibn Zam'ah Ibn Aswad Ibn Muṭṭalib Ibn Asad was the last to hold this portfolio.² In the same role, Zam'ah Ibn Aswad played an important part in bringing an end to the written agreement that effected the social boycott of Banū Hāshim. Zam'ah is reported to have said to Abū Jahl, "By God, you are wrong; we were not agreed to this document even at the time when it was written down."³

¹ Abū Ja'far Muḥammad Ibn Jarīr al-Ṭabarī, *Tārīkh al-Rusul wa al-Mulūk*, n.d., 2:18; Jamāl al-IDīn Abū Muḥammad 'Abd al-Malik Ibn Hishām, *al-Sīrah al-Nabawīyah*, n.d., 1:125.

² 'Izz al-Dīn Abū al-Ḥasan 'Alī Ibn Abī al-Karam Ibn al-Athīr, *Asad al-Ghābah fī Ma'rīfat al-Ṣahābah*, n.d., 4:339.

³ Ibn Hishām, *al-Sīrah*, 1:376.



Interrelationship

of the Families of Muhammad ﷺ and Khadijah

Khadijah's grandfather, Asad ibn 'Abd al'Uzza had many children. The oldest son was Muṭṭalib. The second son was Khuwaylid, Khadijah's father. The third son was Nawfal, whose son Waraqah converted to Christianity.



Waraqah Ibn Nawfal

Waraqah Ibn Nawfal could write – a rare skill in those times. He used to translate the *Injil* (the Gospel) into Arabic. In old age, he gradually lost his eyesight. When Muhammad ﷺ experienced the first occasion of *wahy*,¹ Khadijah ﷺ took him to Waraqah. Being familiar with earlier scriptures, Waraqah could see that God had appointed Muhammad ﷺ as His Messenger. He comforted Muhammad ﷺ who was disturbed by the first experience of *wahy*, and reassured him of his support through difficult times that he foresaw for Muhammad ﷺ.²

1 The word *wahy* signified God's communication with a Messenger. It is often represented in English as "revelation". However, the word revelation is also used to represent the Christian notion of the revelation of God in the person of Christ. Thus, revelation may not be used to represent the Arabic-Islamic term *wahy*.

2 Abū 'Abdillāh Muḥammad Ibn Ismā'il al-Bukhārī, *al-Jāmi' al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar min Umūr Rasūl Allāh ṣallā Allāh 'alayhi wasallam wa Sunanihi wa Ayyāmihi*, n.d., 3.

Umm Habīb

Umm Habīb was the paternal aunt of Khadijah ﷺ. Muhammad ﷺ was related to Umm Habīb through his mother's family, Banū Zahrah: she was the maternal grandmother of Muhammad's ﷺ mother, Āminah Bint Wahb.¹

Khuwaylid Ibn Asad

Khadijah's father, Khuwaylid was one of the tribal leaders. Khuwaylid's eldest son was Ḥazzām. Ḥakīm, the son of Ḥazzām, was appointed administrator of Dār al-Nadwah.²

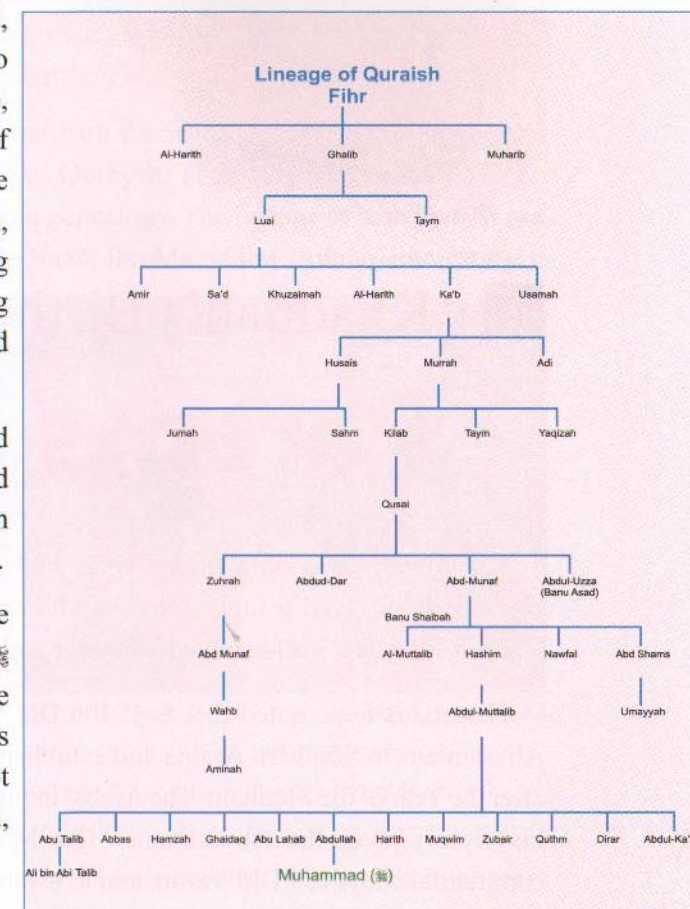
Another son of Khuwaylid, 'Awwām was married to Ṣafiyah Bint 'Abd alMuṭṭalib, the paternal aunt of Muhammad ﷺ. Zubayr, the son of 'Awwām and Ṣafiyah, was one of the leading companions. He was among the ten companions promised paradise during their lives.

Muhammad ﷺ and Khadijah ﷺ were related through Ṣafiyah and 'Awwām even before they got married.

Later on, Zaynab, the daughter of Muhammad ﷺ and Khadijah ﷺ, became the daughter-in-law of Khadijah's sister Hālah: Zaynab got married to Hālah's son, Abū al'Āṣ Ibn Rabī'.

1 Ibn Sa'd, *al-Ṭabaqāt*, 1:59.

2 Ibn al-Athīr, *Asad al-Ghābah*, 2:44.



■ Marital Life

of Khadījah

before Muhammad

Khadījah was married twice before her marriage to Muhammad. Her first husband was 'Atīq Ibn 'Ābid Ibn 'Abdullāh al-Makhzūmī. Following his death, she married Abū Hālah Ibn Zarārah al-Tamīmī.¹ According to some biographers, she married Abū Hālah first.

Abū Hālah and Khadījah had a son, Hind Ibn Abī Hālah, which explains her alias "Umm Hind". Muhammad helped Khadījah raise Hind. Hind embraced Islam and participated in the battles of Badr and Uhud. He died in 36AH in the Battle of the Camel.²

Abū Hālah had three other sons: Hālah, Hārith, and Ṭāhir. All three of them embraced Islam. Hārith Ibn Abī Hālah died in the early days of Islam defending Muhammad when he was attacked by his opponents in Makkah. In fact, he was the first martyr of Islam.³ With 'Atīq Ibn 'Ābid al-Makhzūmī, Khadījah had another daughter, who was known as Umm Muhammad.⁴

Remarriage of widows and divorcees was very common those days. A widow or divorcee would marry again soon after her *'iddah*.⁵ A number of tribal leaders and others proposed to her after the death of her second husband, but she did not entertain any of these proposals.⁶

1 Ibn al-Athīr, *Asad al-Ghābah*, 5:260.

2 Abū al-Fidā' Ismā'īl Ibn 'Umar Ibn Kathīr, *Jāmi' al-Masānīd wa al-Sunan al-Hādī li Aqwam Sanan*, n.d., 12:303.

3 Abū al-Faḍl Aḥmad Ibn 'Alī Ibn Ḥajar al-'Asqalānī, *al-Iṣābah fī Tamayiz al-Ṣaḥābah*, n.d., 1:696.

4 Ibn Sa'd, *al-Ṭabaqāt*, 8:15.

5 *'Iddah* is the period of time following the divorce of a woman or the death of her spouse, during which she may not remarry.

6 Ibn Sa'd, *al-Ṭabaqāt*, 1:131.



■ Khadījah

an Outstanding Woman

Historians have noted that Khadījah was sublime in terms of lineage and nobility. She was flawless in behavior, compassionate and benevolent. God had further blessed her with material wealth. She was rightly called Ṭāhirah.

Khadījah was born and raised in a society that was religiously perverted and morally corrupt. The society worshipped idols, and praised mundane poets and indecent entertainers. Her family was unaffected by the evils of Makkan society. They did not take pride in burying their daughters alive.

Khadījah was born in morally corrupt Makkan society but was called Ṭāhirah.



Muhammad ﷺ as a Trader

At the beginning of his career, Muhammad ﷺ was a shepherd. Later on, he engaged in trade like his uncles and other relatives. In his early 20s, he earned the reputation of an honest and a principled trader. A prospective guide for all mankind, he was a principled individual from the very beginning. Even before his claim to *nubūwah*,¹ his sublime character earned him the titles of *al-sādiq* (the truthful) and *al-Amīn* (the honest) among the Makkans. No wonder the business community valued him highly as a trader.

Ibn Sa'ad has beautifully outlined the personality of Muhammad ﷺ in his *Ṭabaqāt*:

“As a young adult, Muhammad ﷺ was distinctly humane and kind, the best in behavior, pleasant in meeting and talking to people, amicable and generous as a neighbor, an embodiment of patience and tolerance, truthful in speech, distant from vulgar and hurtful speech, unparalleled in dignity, humble to the highest degree, full of compassion and goodwill, one who kept his word, and dead honest. It was as if God had concentrated all good attributes in his personality. That was why his people called him *al-Amīn*.”²

1 *Nubūwah* means appointment of a man as *nabī* (see Glossary).

2 Ibn Sa'ad, *al-Ṭabaqāt*, 1:121.

Ibn Sa'ad has defined *al-Amīn* as one who is not just trustworthy, but has all of the abovementioned attributes. Being gentle and not quarrelsome in business dealings is an extraordinary attribute, and Muhammad ﷺ had it the most.

When 'Abdullāh Ibn Sā'ib arrived in Madinah and met Muhammad ﷺ, the latter asked him, “Do you know me?” 'Abdullāh replied, “Why not! You were a fellow trader; you would not evade any [claims] and you would not quarrel [with anyone].”¹ Likewise, Qays Ibn Sā'ib *al-Makhzūmī* is reported to have said, “He was my fellow trader in pre-Islamic days, and he was the best. He would never quarrel or argue [in business].”

A study of the Makkan days of Muhammad's life reveals that he was very upright in his dealings. He kept promises; if he gave someone his word, he would fulfill it by all means. The story of 'Abdullāh Ibn Ubay *al-Ḥamsā'* provides a pertinent example. Once, 'Abdullāh and Muhammad ﷺ were discussing business. During the conversation, 'Abdullāh remembered some piece of work. He told Muhammad ﷺ to wait for him: he would be back soon. Muhammad ﷺ agreed. 'Abdullāh went away but forgot to return. Muhammad ﷺ waited for him at the same place for three days. The third day, when 'Abdullāh walked by the same place, he realized that Muhammad ﷺ had been waiting for him all this time. When Muhammad ﷺ saw him, he only said, “'Abdullāh, you put me in difficulty. I have been waiting here for three days.”² So sublime was the character of Muhammad ﷺ. Understandably, the Makkans called him *alsādiq* and *al-Amīn*.

Businessmen like to expand their businesses. They need honest and hardworking people to work for them. Rare in every age and in every society, men of character are valued by their fellow human beings. Khadijah رضي الله عنها was also looking for someone who was honest and truthful – one who could be relied upon in business. When she learned about the reputation of Muhammad ﷺ, she became interested in forming a partnership with him.

1 *Ḍiyā' al-Dīn* Abū 'Abdillāh Muḥammad Ibn 'Abd al-Wāḥid al-Maqdisī, *al-Mustakhriḡ min al-Aḥādīth al-Mukhtārah mim mā lam Yukhrijhu al-Bukhārī wa Muslim fī Ṣaḥīḥayhimā*, n.d., 9:379.

2 Sulaymān Ibn al-Ash'at Abū Dā'ūd, *al-Sunan*, n.d., 4996. (This report is considered weak.)

Muhammad's Call to One God

Muhammad's call to one God and dismissal of all other deities surprised the Makkans. He never worshipped the Makkan deities, offered them any sacrifices, swore in their names, or venerated them in any other way. Muhammad ﷺ had openly condemned these deities and idols in the preceding forty years. His declaration that the deities, so revered by the Makkans, could neither benefit nor harm mankind was met with surprise and opposition. The Makkans had lost connection with the Abrahamic tradition; they did not appreciate that Muhammad ﷺ was essentially inviting them to the religion of Ibrāhīm, their ancestor.

For some time, the Makkans tolerated Muhammad ﷺ. With the passage of time, they grew impatient and employed cheap tactics to undermine his mission. They started out by making fun of him. Some of them said he was a sorcerer. Others said he was a madman. Still others thought he was a poet. Gradually, they employed more malicious tactics to frustrate him. They started placing obstacles on his everyday routes, annoyed him in the streets and in the marketplace, and physically assaulted and tortured his followers.

Imagine how a woman of high social standing would feel if people started calling her husband a madman. Instead of getting upset, she supported her husband and affirmed her confidence in his mission at a time when everyone else questioned the veracity of his claim and his sanity. When Muhammad ﷺ returned home injured and bleeding, she would console him and nurse his wounds. She would wipe the dirt off his face, and wash his feet soaked in blood, and continue to reassure him,

(كَأَلَا وَاللَّهِ! لَا يُخْزِيكَ اللَّهُ أَبَدًا)

"God will not disgrace you."

She would say that one who has God's support need not fear anyone or anything. With such care and support, Muhammad's resolve would be rejuvenated and his confidence in his mission restored. He would resume his mission every morning with a fresh spirit. He would ignore the wicked among his people and continue with his task, just as the Qur'an recommends.

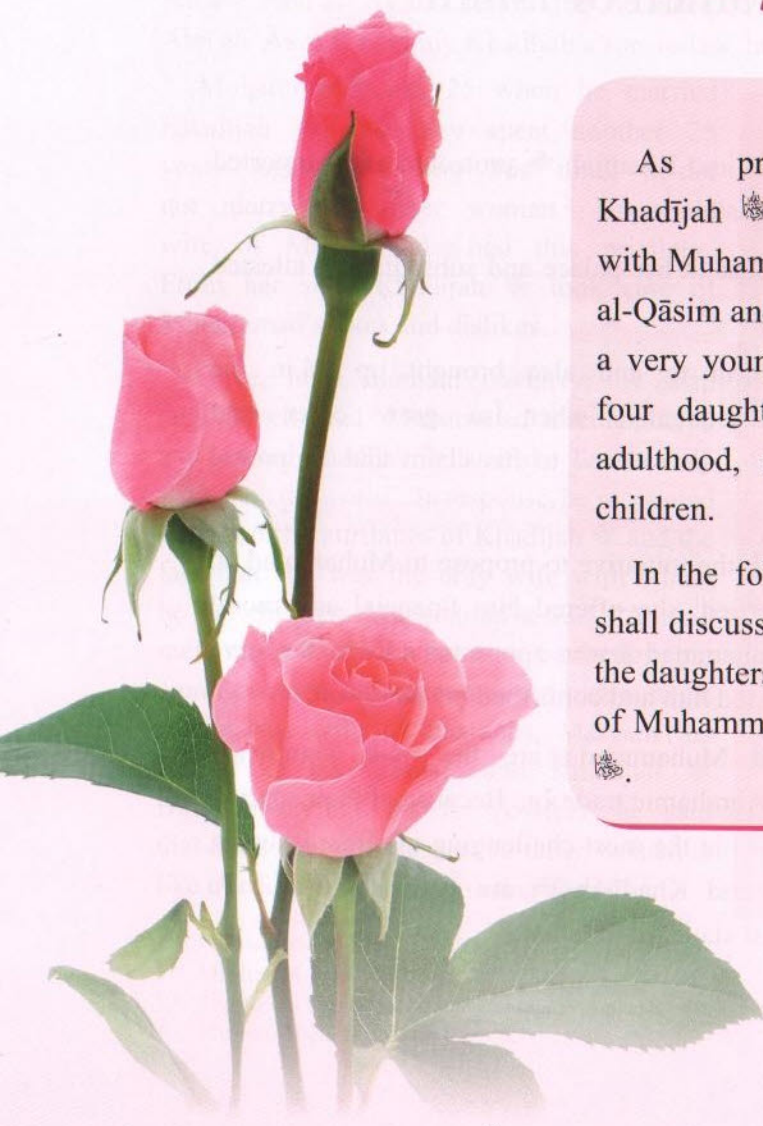
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Khadijah's Daughters

As previously noted, Khadijah ؓ had six children with Muhammad ﷺ. Their sons al-Qāsim and 'Abdullāh died at a very young age, while their four daughters survived into adulthood, married, and had children.

In the following pages, we shall discuss the biographies of the daughters and grandchildren of Muhammad ﷺ and Khadijah ؓ.



Zaynab

Bint Muḥammad ؓ

Zaynab was the eldest daughter of Muhammad ﷺ. She was born 10 years before the appointment of Muhammad ﷺ as *nabī*. She was raised in the best of households. What could have been a better household than that of Khadijah ؓ and Muhammad ﷺ? Every member of this household embodied the best of human attributes.

Zaynab was adored by her parents, particularly after the death of her elder brother al-Qāsim when she became the recipient of all her parents' attention. She was raised with the utmost love and care.

When Zaynab was 10 years old, her aunt Hālah Bint Khuwaylid proposed that she marry her son Abū al-'Āṣ. It was not unusual at that time for a girl to get proposals and marry as soon as she reached puberty.