



Golden Stories of

SAYYIDA KHADIJAH رَضِيَ اللَّهُ عَنْهَا

Mother of the Believers

Abdul Malik Mujahid



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GOLDEN STORIES OF

SAYYIDA KHADIJAH

(May Allah be pleased with her)

MOTHER OF THE BELIEVERS

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

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ
مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

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

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 (Peace and Blessings of Allah be upon him) and seek to follow in their footsteps.

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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 (May Allah be pleased with her), the first wife of Muhammad (Peace and Blessings of Allah be upon him) 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 (Peace and Blessings of Allah be upon him) related his first experience of wahy. He expressed fear for his life, to which Khadijah (May Allah be pleased with her) 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 (May Allah be pleased with her) had the honor to be the first person to embrace Muhammad's call to Islam. Known as Tahirah even before Islam, Khadijah (May Allah be pleased with her) 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 (Peace and Blessings of Allah be upon him) that God promised Khadijah (May Allah be pleased with her) 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 (May Allah be pleased with her). 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 Qari Muhammad Iqbal 'Abdul 'Aziz and Prof. Muhammad Zulfiqar, have offered me the utmost assistance in the preparation of this book, for which I remain grateful. Shahzad 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 Malik Mujahid

Riyadh, Saudi Arabia

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Genealogy of Khadijah (May Allah be pleased with her)

The first wife of the Messenger of Allah, Muhammad (Peace and Blessings of Allah be upon him) as Khadijah (May Allah be pleased with her) Bint Khuwaylid. She belonged to Banu Asad Ibn ‘Abd al-‘Uzza Ibn Qusay, a distinguished family of the Quraysh tribe. By genealogical standards of nobility, she enjoyed a high status in the society.

She was called Tahirah (The word tahirah in Arabic is a feminine adjective that literally means “pure”. It signifies a lady who is chaste, modest, and virtuous.) even in pre-Islamic days. Recognizing her nobility and social status, the Makkans also called her sayyidah nabiyyah Quraysh, the highest among the ladies of Quraysh. (Abu al-Qasim ‘Ali Ibn al-Hasan Ibn ‘Asakir, *Tarikh Dimashq*, n.d, 66:14; Abu al-Qasim ‘Abd al-Rahman Ibn ‘Abdillah al-Suhayli, *al-Rawd al-Unuf fi Sharh al-Sirah al-Nabawiyah*, n.d, 1:327.) Following the advent of Islam, Qur’an called her Umm Almu’aminin, or the Mother of Believers an expression that signified her status in the new Muslim community.

﴿الَّذِينَ أُولُوا بِالتَّوْبَةِ مِنْ أَفْسِهِمْ ۖ وَلَازِمَةُ أَتَابَتِهِمْ وَأُولُوا الْأَرْحَامَ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ ۚ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَيْكُمْ أُولَآئِكَ مَعَكُمْ ۚ﴾
كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿١٠﴾

(Qur'an 33:6.)

Muhammad (Peace and Blessings of Allah be upon him) is reported to have said that she was *afdal nisa' ahl al-jannah*, the most meritorious among the women who shall enter paradise. (Abu 'Abdillah Ahmad Ibn Muhammad Ibn Hanb, *al-Musna*, n.d, 1:293.)

The lineage of Khadijah (May Allah be pleased with her) meets that of Muhammad (Peace and Blessings of Allah be upon him) at Qusay Ibn Kilab. Qusay is credited with establishing the authority of Quraysh in Makkah. Before Qusay, Quraysh did not have any share in the governance of Makkah and the custodianship of the Ka'bah. (Ka'bah is the building in Makkah that Muslims face in their daily prayers. It was built by Adam and subsequently restored by Ibrahim and Isma'il as a center of monotheistic worship.)

Qusay's Return to Makkah

Qusay Ibn Kilab was originally named Zayd. His father died while he was still an infant. After the death of his father, his mother Fatimah Bint Sa'ad married Rabi'ah Ibn Harām of Banu 'Adhrah, who lived in the vicinity of as-Sham. (In a classical sense, al-Sham refers to 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.) Qusay and his mother accompanied Rabi'ah to as-Sham. When Qusay grew older, he once had an unpleasant encounter with a man from among Banu 'Adhrah, who insulted him by saying that he did not belong to Banu 'Adhrah. When Qusay returned to his mother, he inquired about his ancestry. She affirmed that Qusay was not one of Banu 'Adhrah, but that he belonged to a nobler family – Quraysh of Makkah. Qusay learned that his older brother Zahrah Ibn Kilab and other members of his clan lived in Makkah in the vicinity of Ka'bah. From then on, Qusay 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, Hulayl Ibn Habshiyah al-Khuza'i was the ruler of Makkah. Qusay proposed to Habba, the daughter of Hulayl. Since Hulayl was impressed by Qusay's bravery and intelligence, he agreed to marry his daughter to Qusay. Qusay and Habba had four sons:

(1) 'Abd alDar, whose descendants have the keys of the Ka'bah to this day, (2) 'Abd Manaf, who was the ancestor of Muhammad (Peace and Blessings of Allah be upon him), (3) 'Abd al'Uzza, who was the ancestor of Khadijah (May Allah be pleased with him), and (4) 'Abd Qusay. After Hulayl's death, Qusay became the custodian of Ka'bah. He is also credited with establishing Dar al-Nadwah, which served as a parliament at the time. (Abu 'Abdillah Muhammad Ibn Sa'd, *al-Tabaqat al-Kubra*, n.d., 1:66-70.)



Sociopolitical Role of Banu Asad

Banu Asad, the descendants of Asad Ibn 'Abd al-'Uzza Ibn Qusay, 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 Banu Asad held. Part of their responsibilities was administration of Dar al-Nadwah. When the Quraysh were faced with questions of social and political significance, they would turn to Banu Asad so that consensus could be reached on sensitive issues. (Abu Ja'far Muhammad Ibn Jarir al-Tabari, *Tarikh al-Rusul wa al-Muluk*, n.d., 2:18; Jamal alDin Abu Muhammad 'Abd al-Malik Ibn Hisham, *al-Sirah al-Nabawiyah*, n.d., 1:125.) Yazid Ibn Zam'ah Ibn Aswad Ibn Muttalib Ibn Asad was the last to hold this portfolio. ('Izz al-Din Abu al-Hasan 'Ali Ibn Abi al-Karam Ibn al-Athir, *Asad al-Ghabah fi Ma'rifat al-Sahabah*, n.d., 4:2-339.) 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 Banu Hashim. Zam'ah is reported to have said to Abu

Jahl, "By God, you are wrong; we were not agreed to this document event at the time when it was written down." (Ibn Hisham, al-Sirah, 1:376.)

Interrelationship of the Families of Muhammad (Peace and Blessings of Allah be upon him) and Khadijah (May Allah be pleased with her)

Khadijah's grandfather, Asad ibn 'Abd al-'Uzza had many children. The oldest son was Muttalib. 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 Injil (the Gospel) to Arabic. In old age, he gradually lost his eyesight. When Muhammad (Peace and Blessings of Allah be upon him) experienced the first occasion of wahy, (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.) Khadijah (May Allah be pleased with her) took him to Waraqah. Being familiar with earlier scriptures, Waraqah could see that God had appointed Muhammad (Peace and Blessings of Allah be upon him) as His Messenger. He comforted Muhammad (Peace and Blessings of Allah be upon him) who was disturbed by the first experience of wahy, and reassured him of his support through difficult times that he could predict for Muhammad (Peace and Blessings of Allah be upon him). (Abu 'Abdillah Muhammad Ibn Ismail al-Bukhari, al-Musnad al-Sahih al-Mukhtasar min Umur Rasul Allah Salla Allah 'alayhi wasallam wa Sunanihi wa Ayyamih, n.d., 3.)

Umm Habib

Umm Habib was the paternal auntie of Khadijah (May Allah be pleased with her). Muhammad (Peace and Blessings of Allah be upon him) was related to Umm Habib through his mother's family, Banu Zahrah: she was the maternal grandmother of Muhammad's (Peace and Blessings of Allah be upon him) mother, Aminah Bint Wahb. (Ibn Sa'd, al-Tabaqat, 1:59.)

Khuwaylid Ibn Asad

Khadijah's father, Khuwaylid was one of the tribal leaders. Khuwaylid's eldest son was Hazzam. Hakim, the son of Hazzam, was appointed administrator of Dar al-Nadwah. (Ibn al-Athir, Asad al-Ghabah, 2:44)

Another son of Khuwaylid, 'Awwam was married to Safiyah Bint 'Abd alMuttalib, the paternal auntie of Muhammad (Peace and Blessings of Allah be upon him). Zubayr, the son of 'Awwam and Safiyah, was one of the leading companions of Muhammad (Peace and Blessings of Allah be upon him). He was among the ten companions who were promised admission to paradise during their lives.

Muhammad (Peace and Blessings of Allah be upon him) and Khadijah (May Allah be pleased with her) were related through Safiyah and 'Awwam even before they got married.

Later on, Zaynab, the daughter of Muhammad (Peace and Blessings of Allah be upon him) and Khadijah (May Allah be pleased with her), became the daughter-in-law of Khadijah's sister Halah: Zaynab got married to Halah's son, Abu al'As Ibn Rabi'.