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Maleekatul Arab

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Arrangement	:	Hujjat-ul-Islam Maulana Syed Hashim Abbas Zaidi
Correction	:	Hujjat-ul-Islam Maulana Qamer Ali Lilani
Translate by	:	Ali Raza Vazir
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خَلِّ لِحَوَانِكَ مَنْ لِيْسِي ذَنْبِكَ وَذَكِّرْ اِحْسَانَكَ اِلَيْهِ

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Foreword

Assalam o alaikum (Peace be upon you and may God's mercy and blessings be upon you.)

Love of books and reading plays a very important role in the development of nations. The manner in which this hobby has made its place in the nations of the world, our nation still has to work very hard in this respect. However, it is also very important to mention that various institutions have started working in this regard. This series of motivation to study under the name of "Gohar e Hikmat" is also a humble endeavor so that the interest of study is developed in the nation.

Green Island Youth Forum (GIYF) wishes to discharge its best to promote the love of learning among children and the youth. Proceeding forward with this series, this time the material for this booklet has been collected from the well-known book "Al-Anwar al-Sata'ah min al-Gharaa al-Tahira Khadija bint Khuwaylid (sa)", authored by Sheikh Ghalib al-Silawi. In this book, the author has elaborated the biography of Hazrat Khadija Al-Kubra (sa) under different topics. In view of the lucidity of the language for the Urdu speaking class, many corrections have also been made in the Urdu translation at many places in comparison with the original text.

In order to maintain the element of reflection in the study, some questions are given in the form of short booklet so that the focus remains on getting the answers to these questions during the study.

Considering the interest of young people, boys and girls of at least 12 years of age are eligible to join this program. At the same time, men and women of all ages have been invited to participate in this program by removing the upper age limit.

I am very thankful to respectable brothers Maulana Syed Hashim Abbas Zaidi, Maulana Mustafa Ali Vakil, Maulana Muftaba Hasan Jiwani and Maulana Qamar Ali Lilani for not only handling this project completely but also with great elegance and finesse and together completing this difficult task.

I pray to God Almighty to increase their accomplishments and include us all among the followers of the Imam of the time (atfs).

Wassalam (Peace be upon you)

Maulana Ghulam Raza Roohani



Association of Hazrat Khadija (sa) with the Messenger of Allah (saww)

Indeed, this great lady left no stone unturned in honoring the Messenger of Allah (saww) - even in the most difficult situations that the Prophet (saww) went through, Hazrat Khadija (sa) remained steadfast and consoler for the Messenger of Allah (saww). Whenever the Messenger of Allah (saww) used to return home disheartened by the persecution and denial of his people, Hazrat Khadija (sa) would greet him with love and respect, full of faith in God, so that the Messenger of Allah (saww) would forget all those sorrows and sufferings, what he (peace be upon him) endured in conveying this Divine and heavenly Message, that abrogated all previous Shariahs, and itself had to stay until the Day of Judgement.

In summary, Hazrat Khadija (sa) was the lady who removed all the sorrows and troubles of the Messenger of Allah (peace be upon him), and the proof of this claim is this tradition quoted in Bihar al-Anwar:

كانت خديجة أول من آمن بالله ورسوله وصدقت بها جاء من الله ووازرته على أمره فخفف الله بذلك عن رسول الله ص وكان لا يسمع شيئاً يكرهه من رد عليه وتكذيب له فيحزنه ذلك إلا فرج الله ذلك عن رسول الله صلى الله عليه وآله بها إذا رجع إليها تثبته وتخفف عنه وتهون عليه أمر الناس حتى ماتت رحمها الله -

Khadija (sa) was the first woman who believed in Allah and His Messenger (peace be upon him) and not only confirmed what the Messenger of Allah (peace and blessings of Allah be upon him) brought on behalf of Allah, but also fully supported him (saww) in his mission. Allah eased all hardships and persecutions upon the Messenger of Allah (saww), and the Messenger of Allah (peace and blessings of Allah be upon him) never heard anything that was unpleasant for him, except that Allah comforted

the Messenger of Allah (peace and blessings be upon him) through Hazrat Khadija (sa) and made it bearable. Whenever Rasulullah (saww) returned to Hazrat Khadija (sa), she comforted him, lightened his burden, and relieved him of the harassment of the people.¹

Holy Prophet's (saww) Love and affection with Hazrat Khadija (sa)

Ganji al-Shafi'i mentioned: Hisham bin Arwa narrated from his father and he narrated from Aisha that:

مَا عَزَتْ عَلَى نِسَاءِ النَّبِيِّ صَلَّى إِلَّا عَلَى خَدِيجَةَ وَإِنِّي لَمْ أَذْرِ كُهَا قَالَتْ وَكَانَ رَسُولُ اللَّهِ إِذَا ذَبَحَ الشَّاةَ فَيَقُولُ أَرْسِلُوا بِهَا إِلَى أَصْدِقَاءِ خَدِيجَةَ. قَالَتْ فَأَغْضَبْتُهُ يَوْمَ مَا فَقُلْتُ خَدِيجَةَ فَقَالَ رَسُولُ اللَّهِ إِنَّ قَدْ رُمِئْتُ حُبَّهَا.

"I was the most jealous of Khadija (sa) among the wives of the Prophet (saww), even though I did not find her era - whenever the Prophet (saww) used to slaughter a sheep, etc., a portion of it was also given to the friends of Hazrat Khadija (sa).

Aisha says: One day I annoyed the Messenger of Allah (peace and blessings of Allah be upon him) because the Messenger of Allah (peace and blessings of Allah be upon him) kept mentioning Khadija (sa). Then the Holy Prophet (saww) said: Indeed, I have been given the love of Khadija (sa).

Ganji Shafi'i says that this is a Sahih Hadith (accurate tradition) which Muslim has narrated in his book Sahih Muslim.²

¹ بحار الأنوار، ج 12 ص 10

² صحيح مسلم، ج 7، باب مناقب خديجة، ص 134.

Also, there is a hadith from Aisha who says that the Messenger of Allah (peace and blessings be upon him) did not remarry during the life of Hazrat Khadija (sa) until she died.

Ganji Shafi'i says that this tradition was recorded by Muslim in his Sahih, as we have mentioned here - so this shows the great personality of Hazrat Khadija (sa) and the importance of Hazrat Khadija (sa) to the Prophet (saww), that he (saww) did not marry any other woman during her life - and even after the death of Hazrat Khadija (sa), he used to remember Hazrat Khadija (sa) in abundance.¹

The author says that the first tradition states that the love of the Messenger of Allah (saww) for Hazrat Khadija (sa) was not only physical and natural, but the reason for this love was the exceptional behavior of Hazrat Khadija (sa) with the Messenger of Allah (saww) and good husbandry. This love was high in rank - rather, this love was a divine command and was declared by Allah, the Exalted - rather, it should be said that this love is first in terms of rank, because of this saying of the Messenger of Allah (peace be upon him): "Inni Rizkat Hubbaha". Meaning: I have been given the love of Khadija (sa).

This sentence of the blessed Hadith describes the value and dignity of this great personality that Allah Almighty declared the heart of the Messenger of Allah (saww) to be the container of Hazrat Khadija's (sa) love and kept Khadija's (sa) love in it.

Ibn Maghazali on the authority of Hisham bin Arwah, on the authority of his father, and he on the authority of Aisha, who said: I was not jealous of any other woman among the wives of the Prophet (peace and blessings be upon him) more than Khadija (sa), although I had never seen her, but because the Messenger of Allah (peace and blessings of Allah be upon

¹ - كفاية الطالب، ص 359 -

him) used to mention her frequently - even if he slaughtered a sheep, he would definitely send some of it to Khadija's (sa) friends.¹

Such a statement is also by Ibn Juzi (Safa Al-Safwa, vol. 2, p. 4.) and Kunduzi Hanafi (Yanabee' al-Mawadda, p. 170, Basirti - Qom.).

Allama Mohaqqiq Arbaili has narrated from Imam Ali (as): One day the Messenger of Allah (may God bless him and grant him peace) cried in front of his wives and remembered Hazrat Khadija (sa), so Aisha said: O' Messenger of Allah (may God bless him and grant him peace)! Why do you miss Khadija (sa) so much? Khadija (sa) was an old woman from Bani Asad (who passed away from this world) Hearing this, the Messenger of Allah (saww) said:

“صَدَّقْتَنِي اِذْ كَذَبْتُمُو اَمَنْتَ بِي اِذْ كَفَرْتُمُو وَلَدْتَ لِي اِذْ عَقَيْتُمُ

“She affirmed my prophethood at a time when you people denied me, she believed in me at a time when you were unbelievers - Khadija (sa) bore children to me while all of you were barren.” Aisha says: After that, I used to mention Hazrat Khadija (sa) in the presence of the Messenger of Allah (peace be upon him), to get close to him (saww).²

Sheikh Kalini has narrated a tradition from Halabi with a valid chain of transmission from Imam Jafar e Sadiq (as) that: The Messenger of Allah (peace and blessings be upon him) did not marry any other woman while with Hazrat Khadija (sa)³. And Muslim mentioned it in his Sahih.⁴

Ibn Hajar Asqalani narrates: The Prophet (peace be upon him) used to praise Hazrat Khadija (sa) in front of his wives. While he (saww) did not praise the other wives. This is the meaning in the hadith of Aisha that she says: He (saww) did not leave the house until he mentioned Hazrat

¹ - مناقب علي بن أبي طالب (عليه السلام) ص 339 -

² - كشف الغم في معرفة الأئمة، ج 1، ص 508 -

³ - فروع الكافي، ج 5، ص 391، دار الأضواء -

⁴ - صحيح مسلم، ج 7، ص 134 -

Khadija (sa) well and praised her. Similarly, when Hazrat Khadija (sa) was mentioned one day, I felt jealous and said:

Khadija (sa) was an old woman who passed away from this world and God has given you (saww) a better wife than her.

Hearing this, the Messenger of God (peace and blessings of Allah be upon him) became angry and said:

“صَدَّقْتَنِي اِذْ كَذَبْتُمُوْا اَمْنَتُ بِيْ اِذْ كَفَرْتُمْ وَّوَلَدْتُ لِيْ اِذْ عَقَبْتُمْ

"Khadija affirmed my Prophethood at a time when you people were denying me. She believed in me while you were unbelievers, she bore children to me while you were barren."

Aisha says: I said in my heart: I will never mention her with evil again.¹

In Sunan Tirmidhi, there is a hadith from Aisha who said: I did not feel jealous of any of the Prophet's wives as much as I did of Khadija (sa), although I did not find her era. But the reason for the jealousy was the frequent mention of Khadija (sa) by the Messenger of Allah (saww). If he (saww) had ever slaughtered a sheep, he (saww) would have sent Hazrat Khadija's (sa) friends from it.²

Hazrat Khadija's (sa) help and support to the Messenger of Allah (saww)

This great lady spent her life and all her wealth in the support of the pure religion. This is the thing that shows the personality and greatness of Hazrat Khadija (sa) as mentioned in the tradition: Hazrat Khadija (sa) bequeathed all her possessions and properties to the Messenger of Allah (saww).

¹ - الاصابية في تميز الصحابة، ج ٣، ص 283-

² - سنن الترمذي، ج 5، ص 659-

Allama Majlisi has mentioned: Hazrat Khadija (sa) said to her uncle Warqa: Take this wealth and go to Muhammad (saww) and say to him: This all is a gift for him and he (saww) is the owner of this wealth to use and spend as he wishes. Do it - and give him a message that I have given all my property, my slaves and all that I own to Muhammad (saww) for the sake of his majesty. Warqa stood between Zamzam and Maqam and said in a loud voice:

‘O people of Arabia! Khadija (sa) is calling you people as witnesses that she gave herself and property, her slaves and servants and whatever she owned, the maidservants and animals, the price of dowry and other donations, all of them to Muhammad (saww). What is for the sake of honor and respect for him (saww) and for the sake of love for him (saww). Thus you people bear witness to it.¹

Allama al-Majlisi narrates: When Allah revealed therevelation

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الشُّرَكِيِّينَ²

Translation: So declare clearly what you (saww) have been commanded and turn away from the polytheists (do not care about them). Upon receiving this divine message, the Messenger of Allah (saww) stood on the hill of Safa and announced during the days of Hajj: O people! I am the Messenger of the Lord of the Worlds. This phrase was repeated by the Messenger of Allah (saww) three times. After hearing this, the people kept looking at the Messenger of Allah (saww). After that, he (saww) came from there to the place of Marwah, placed his hands on his ears and loudly announced three times: O people! I am the messenger of Allah. He repeated this sentence three times. At this point the people watched in silence. But Abu Jahl, cursed by Allah, threw a stone at the Messenger of Allah (saww), which injured the forehead of the Messenger of Allah, (saww), and the polytheists picked up stones and ran behind the

¹ - بحار الانوار، ج 16، ص 71 -

² - الحجر / آيت 94 -

Messenger of Allah (saww). The Messenger of Allah (saww) came to the mountain defending himself and leaned there against a place called "Al-Matqa". The polytheists reached there in his search.

A person came and said to Imam Ali (as): O Ali! Muhammad (saww) has been killed. Imam Ali (as) got up from there and came to Hazrat Khadija's (sa) house. He knocked on the door. Hazrat Khadija (sa) asked: Who is it? He said: I am Ali. Hazrat Khadija (sa) asked. O Ali! What has Muhammad (saww) done? The Imam (AS) replied: I do not know, but this much is known that the polytheists threw stones at him (saww). I don't know whether he (saww) is alive or not. Just give me a pot of water and take something quickly and come with me. When we find the Holy Prophet (saww), he will be hungry and thirsty. They continued walking until they passed a mountain. Imam Ali (as) said: O Khadija (sa)! We enter the valley so that we can find Prophet Muhammad (saww). Imam Ali (as) called out and said: O' Muhammad (saww) O' Messenger of Allah (saww)! May my life be sacrificed on you! Which valley are you in? Hazrat Khadija (sa) raised her voice and said: Who is there to tell me about Prophet Mustafa (peace be upon him)? Who can tell me about my chosen spring (*bahar e Murtaza*) (saww)? Who is there to tell me where is the one, rejected for the sake of Allah Almighty? Who will give me the news of Abu al-Qasim (saww)?

Hazrat Gabriel (as) came down. When the Prophet (saww) looked at him, he (saww) wept and said: You have seen what my people have done to me, they denied me, rejected me and expelled me.

Hazrat Gabriel (as) said: O Muhammad (saww)! give me your hand. Hazrat Gabriel (as) held the hand of the Messenger of Allah (saww) and made him sit on the mountain. Then from under his wings he took out a sheet from among the sheets of heaven studded with rubies - and laid it on the ground, making the hill of Tahama very high. Then he (as) took the hand of the Messenger of Allah (saww) and had him (saww) sit on it and said:

O' Muhammad (saww)! Do you (saww) want to know what is the value and status of you (saww) in the sight of Allah? So the Messenger of Allah

(saww) replied in the affirmative. Hazrat Gabriel (as) said: Call this tree and it will obey you. When the Messenger of Allah (saww) called it, it obeyed and prostrated. Hazrat Gabriel (as) said: O' Messenger of Allah (saww) order it to go back. When the Messenger of Allah (saww) ordered it, it went back to its place.

Ismail (as), the guardian angel of the worldly sky, came down and said: Peace be upon you, Messenger of Allah (saww)! I have been commanded by my Lord to obey you. Do you (saww) order me to shower stars on them and grind them?

The angel of the sun appeared. He (as) said: Peace be upon you, Messenger of Allah (saww)! My Lord has commanded me to obey you. Do you (saww) order me to make the sun stand on their heads and burn them to ashes?

After that, the angel of the earth came down and said: Peace be upon you, Messenger of Allah (saww)! My Lord has commanded me to obey you. Do you (saww) order me to order the earth to take them all in its belly as they are walking on the earth right now?

After that, the angel of the mountains appeared and said: Peace be upon you, Messenger of Allah (saww)! My Lord has commanded me to obey you. Do you (saww) order me to order the mountains to destroy them?

After that, the angel of the seas appeared and said: Peace be upon you, Messenger of Allah (saww)! My Lord has commanded me to obey you. Do you (saww) command me to command the sea to drown them all?

The Messenger of Allah (peace be upon him) said: Have you all been ordered to obey me? Everyone answered in the affirmative.

The Prophet (saww) raised his head towards the sky and said: I have not been sent as a punishment, but I have been sent as a mercy for the worlds. Leave me with my people for they do not know (what they are doing).

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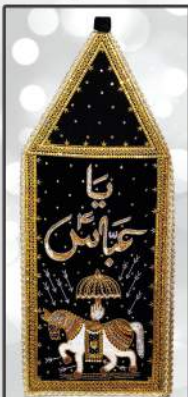
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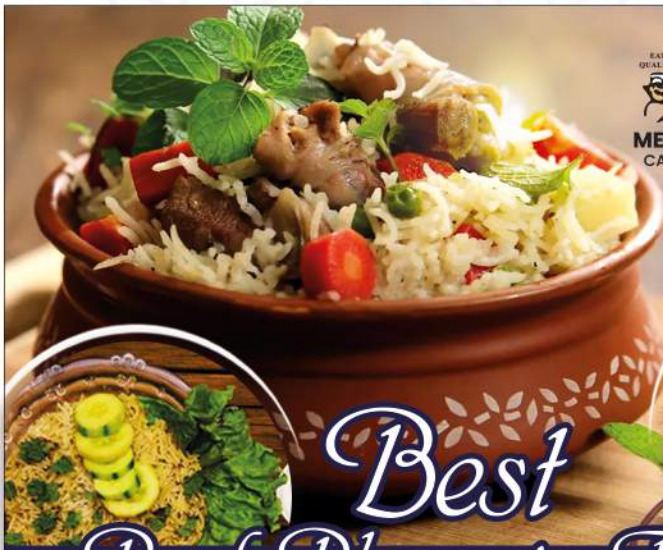




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Hazrat Gabriel (as) saw Hazrat Khadija (sa) in the valley and said: O' Messenger of Allah (saww)! Do you not see that because of Khadija's (sa) crying, the angels are crying in the sky? Call her to you and greet her on my behalf. Also say to her: Allah has sent His Salam (greetings) to her and given her the good news of a home in Paradise in which there is no sorrow and pain, which is decorated with pearls of gold.

The Messenger of Allah (saww) called Hazrat Khadija (sa) while the blood was flowing from his face to the ground and he (saww) was cleaning the blood from the ground. Hazrat Khadija (sa) said: May my parents be sacrificed for you! Let the blood flow to the ground. The Messenger of Allah (peace be upon him) said: I am afraid that God may become angry with the people of the earth.

When the darkness of the night arrived, Hazrat Khadija (sa) entered her house with the Prophet (peace and blessings of Allah be upon him) and Hazrat Ali (as). Hazrat Khadija (sa) made the Messenger of Allah (peace and blessings of Allah be upon him) sit on a place where there was a rock above and she herself stood in front of the Messenger of Allah (peace and blessings of Allah be upon him) covering herself with her cloak. The polytheists came (again) and started pelting stones. When the stone came from above, it would hit the rock, and if it came from here and there, it would hit the same wall, and when the stones came from the front, they would hit Hazrat Khadija (sa). Hazrat Khadija (sa) shouted: O' people of Quraish! You are throwing stones at the house of a free woman? When they heard this sentence, they scattered. When dawned the morning, the Messenger of Allah (peace be upon him) went to pray in the mosque early in the morning.¹

The author says that if only this one tradition was describing the virtues of Hazrat Khadija (sa), then it would have been enough, because in this tradition, Hazrat Khadija's (sa) incomparable love for the Messenger of Allah (may Allah bless him and grant him peace) is described. Also, her high status is evident from what Hazrat Gabriel (as) informed the

¹ - بحار الأنوار، ج 18، ص 241 -

Messenger of Allah (saww). Similarly, Hazrat Khadija (sa) offered her life defending the Messenger of Allah (saww), standing in front of the stones, which could have caused her death, could have killed her, but she sacrificed herself to Hazrat Muhammad Mustafa (saww), the leader of this pure religion. Peace be upon Hazrat Khadija (sa) on the day she was born and on the day she died and on the day she will be resurrected. And peace be upon Hazrat Fatima Zahra (sa), the oppressed daughter of Hazrat Khadija (sa), May the souls of the world be sacrificed on Hazrat e Syeda (sa). And peace be upon the pure, the children of Syeda (sa), at whose dust of the feet, the souls of the world are sacrificed. O' my God! Let not a blink of an eye separate between us and them, neither in this world nor in the hereafter. Indeed, You are the Most Merciful.

Allama Zarqani quoted the saying of Ibn Ishaq in his interpretation of the Kalam of Qastalani that: Hazrat Khadija (sa) helped the Messenger of Allah (saww) in his campaign and Allah lightened the burden of the Messenger of Allah (saww). Therefore, the Messenger of Allah (peace be upon him) did not listen to anything that would torment him, such as denying the Messengership or denying the Prophet, except that Allah would provide comfort to the Messenger of Allah (peace and blessings be upon him). When he (saww) would visit Hazrat Khadija (sa), she used to keep up the spirit and ease his pain. She used to affirm the Messenger of Allah (saww) which made it easier for the Messenger of Allah (saww) to bear the torture inflicted by the people. Therefore, may Allah reward Hazrat Khadija for such great deeds.¹

Shaykh Taefah Shaykh Tusi narrated: Abu Ubaidah said: I said to Ubaidullah, i.e. to Ibn Abu Rafi': Did the Messenger of Allah (peace and blessings be upon him) have enough money to spend in this way? He said: I asked this question to my father and he said: Where do you think Khadija's (sa) wealth was spent? And he said that the Messenger of Allah (may God bless him and grant him peace) said: I have not benefited from any wealth as much as Khadija's (sa) money and wealth. The Messenger

¹ - شرح الزرقاني على المواهب اللدنية، ج 1، ص 238-

of Allah (saww) freed the debtors and captives from the wealth of Hazrat Khadija (sa) and met the expenses of the needy and spent in their suffering. And helped the poor among his Companions when they were in Makkah, and took care of their migration expenses. The wealth of Hazrat Khadija (sa) can be estimated from the fact that when the caravans of Quraish left in winters and summers for the purpose of trade, a part of this caravan belonged to Khadija (sa). She was the owner of the most wealth in Quraysh and the Messenger of Allah (peace and blessings of Allah be upon him) spent whatever wealth he (saww) wanted in Khadija's (sa) life. After the demise of Hazrat Khadija (sa), the Prophet (saww) and the children of Hazrat Khadija (sa) inherited this wealth and property.¹

Hazrat Khadija's (sa) endurance of hunger and thirst in Sha'b Abi Talib (as)

Sahib Bihar al-Anwar has mentioned: In the eighth year of the Ba'seth, the Quraysh made an agreement among themselves and swore an oath against the enmity of the Messenger of Allah (saww). The reason for this was that when Hazrat Hamza accepted Islam, Najashi supported the Muslims around him, and Hazrat Abu Talib (as) started openly supporting the Messenger of Allah (saww). Banu Hashim and Banu Abd al-Muttalib stood with the Messenger of Allah (saww) and forbade to hand over the Messenger of Allah (saww) to the Quraysh. In this way, Islam spread to several tribes. The polytheists started making unsuccessful attempts to hide the light of Islam, but Allah Ta'ala had something else in planning. When the Quraysh realized that they could no longer gain access to Prophet Muhammad (saww), they gathered together and drew up a pact against Banu Hashim and Banu Abd al-Muttalib that no one would marry them or buy or sell from them. There was a kind of social boycott. A scripture was prepared, signed by the entire Quraysh community, and hung in the Kaaba. After that, they collected the information of those

¹ - امالی شیخ طوسی، ص 468۔

who had accepted Islam, tortured them and inflicted severe wrath on them.

The Quraish started oppression with Bani Abd al-Muttalib and said: There will be no peace between you and us, nor will there be any mercy except for the one who kills the one who deviates from our religion (Hazrat Muhammad (saww)). Hazrat Abu Talib (as) placed his nephew (peace be upon him) and the children of his father and the followers of Islam in his Sha'b ('Sha'b e Abi Talib' is the name of a mountain gorge near Makkah, and the area between two mountains is also called Sha'b). Quraish tortured them immensely during this social boycott. It was besieged in every way, even the access to the markets was cut off.

Waleed bin Mughira announced to the Quraysh that if you see any person among them buying food, raise the price for him. Bani Abd al-Muttalib were surrounded in this siege for three years and there was no end to the torture until the people of Quraysh heard the cries of children from hunger and thirst.

Although the Quraysh disliked this situation of the Bani Hashim, even the common people of the Quraysh began to hate the atrocities inflicted on the Bani Hashim and expressed their displeasure against the scriptures of the agreement. Things got so bad that some people were thinking of acquitting it. Hazrat Abu Talib (as) was concerned that the polytheists may attack the Messenger of Allah (saww) at night and kill him. Therefore, whenever he (saww) slept, he used to place his bed on one side of the Prophet (saww) and placed the bed of one of his sons on the other side of the Prophet (saww), thus placing the Prophet (saww) in the middle.

At night, the moaning sounds of the children of Bani Hashim were heard. In the morning the Quraish were sitting near the Kaaba. A person asked everyone: How did your family spend their night? Everyone replied: They passed well. Then he said: But your brothers are among the people whose children have spent the night crying with hungry stomachs. Some people were enjoying the torture of the Messenger of Allah (saww) and his loved ones, but some people did not like it.

Two or three years passed after this agreement of Quraysh. Due to the strict guarding and adherence to the agreement by the Quraysh, nothing was able to reach Sha'b e Abu Talib, except that they managed to deliver something very secretly.

If any of the Quraish wanted to do something for his relatives from among the people in Sha'b Abi Talib, he had to face strict opposition. Even it is narrated that Hakim bin Hizam (the nephew of Hazrat Khadija (sa)) took a person with him to bring food for his paternal grandmother. While he was going, suddenly Abu Jahl appeared. He said: You are going to Bani Hashim with food? By Allah neither you can go nor this food. I am informing Quraish right now. Abu al-Bakhtri bin Hisham bin Harith said to Abu Jahl: Are you saying that Hakim bin Hizam should not take food for his maternal grandmother, which is his own? Abu Jahl still wanted to block his way, but Abu Bakhtri brought his camel in front of him and trampled Abu Jahl under the camel's feet, seriously injuring him. Hazrat Hamza was standing close and watching this scene that these are the people of Quraysh who do not want anything to reach the Messenger of Allah (saww) and his companions and they enjoy seeing them in pain and suffering.

It is further narrated that Hisham bin Amr bin Rabi'ah brought three camels loaded with goods one night. The Quraysh came to know about this, so they came and talked to him about this matter. Hisham said: I will not do anything against you again. Then on the second night, he was carrying one or two camels and he met Quraysh on the way. The people of Quraysh were moving towards him when Abu Sufyan said: Let him go, he wants to show mercy to his relatives. I swear by Allah, if we were to do the same, it would be adequate for us. Allah blessed Hisham with the bounty of Islam on the day of the conquest of Makkah.¹

Almost similar meaning has been mentioned by the historian Yaqoobi. He said: Even the Messenger of Allah (peace be upon him) spent his wealth,

¹ - بحار الأنوار، ج 19، ص 18

Hazrat Abu Talib (as) spent his wealth and Hazrat Khadija (sa) spent her wealth and in the end hunger and thirst reached the point of starvation.¹

Also, the grand commentator - Allama Ravandi has mentioned the same as the previous narrations. He said: Hazrat Abu Talib (as) and Hazrat Khadija (sa) spent their entire wealth. After that, they had nothing left to eat, except that from one Hajj season to another Hajj season, they lived a life of hunger and poverty, about which the real knowledge is with Allah.²

Virtues of Hazrat Khadija (sa)

Hazrat Gabriel (as) conveys the greetings of Allah to Hazrat Khadija (sa)

Allama Najashi narrated from Zarara, Hamran and Muhammad bin Muslim; all three of them narrated a hadith of Imam Muhammad Baqir (as) that the Imam (as) said: Abu Saeed al-Khudri narrates that the Messenger of Allah (may God bless him and grant him peace) said: The night on which I was taken to the Ascension, when I returned, I said: O Gabriel (as), Do you have anything to say? So Hazrat Gabriel (as) said: My request is that you send the greetings of Allah to Hazrat Khadija (sa) and also send greetings on my behalf. When I told Hazrat Khadija (sa) about it, she said: Allah himself is Peace; and from Him is peace, and unto Him is peace, and to Him is peace; and Salam (peace) be upon Hazrat Gabriel (as).³

Muhaddith al-Majlisi has mentioned that Hazrat Gabriel (as) attended the service of the Messenger of Allah (saww) and asked about Hazrat Khadija (sa). Hazrat Khadija (sa) was not there at that time. Hazrat Gabriel (as)

¹ - تاريخ يعقوبي، ج 1، ص 350

² - الخرائج والجرائع، ج 1، ص 85

³ - تفسير عياشي، ج 2، ص 279

said that when she comes, inform her that her Lord has sent Salam (greetings) to her.¹

Also, Muhaddith Ganji Shafa'i has mentioned this news, he says: This hadith is sahih (accurate) and it was narrated by Hafiz Muslim bin Hajjaj in his Sahih and the same tradition was also narrated by Ganji from Abu Zariyah. Abu Zariyah says: I heard Abu Hurairah saying: Hazrat Gabriel (as) came to the service of the Messenger of Allah (saww) and said: O Messenger of Allah (saww), Hazrat Khadija (sa) will come to you. She has a pot. It has either curry or any food or drink. When she comes to you, greet (Salam) her from her Lord and from me; also give her the good news of a home in Paradise, in which there will be no sorrow or grief.²

Hazrat Khadija's (sa) Islam

The traditions that indicate Hazrat Khadija's (sa) conversion to Islam are numerous. We will briefly mention some of them.

Allama Majlisi narrates: Hazrat Gabriel (as) dismounted from a yellow horse while the Prophet (saww) was sleeping between Imam Ali (as) and Hazrat Jafar (as). Hazrat Gabriel (as) came from the side of head of the Messenger of Allah (saww) and Hazrat Mikael (as) from the feet of the Messenger of Allah (saww) and sat quietly and out of respect for the Messenger of Allah (saww) did not consider it appropriate to wake him (saww) up.

Hazrat Mikael (as) said: To which people has it been appointed (mab'ooth)?

Gabriel (as) said: To the people in between.

When the Messenger of Allah (peace and blessings of Allah be upon him) woke up, Hazrat Gabriel (as) delivered the message of the prophethood given by Allah. After that, when the Messenger of Allah (saww) stood up

¹ - بحار الانوار، ج 16، ص 8 -

² - كفاية الطالب، ص 357 -

to go to his people, the trees or places that he (saww) was passing by said salaam and sent greetings to him (saww). Since then, Hazrat Gabriel (as) used to seek permission from the Prophet (saww) whenever he (as) came to him (saww) or was close to him (saww).

One day Hazrat Gabriel (as) came while the Holy Prophet (saww) was on the hills of Makkah. A spring gushed out of a valley there, from which Hazrat Gabriel (as) performed ablution, and the Messenger of Allah (peace and blessings be upon him) also performed ablution. Offered the noon prayer afterwards. This was the first prayer which was made obligatory by Allah Ta'ala and which Amirul Momineen (as) performed with the Prophet (saww). The Messenger of Allah (saww) returned to Hazrat Khadija's (sa) house on the same day and informed her. She also performed ablution and performed Asr prayer.¹

Amin al-Islam Shaykh Tabarsi narrated that: When the Holy Prophet (saww) reached the blessed age of 37 years, he (saww) dreamed that someone was coming to him and saying: O Allah's Messenger (saww)! But he did not pay much attention to this. Thus, when a period of time passed and the Prophet (peace and blessings of Allah be upon him) was grazing the sheep of Hazrat Abu Talib (as) in the mountains, he (saww) saw a person addressing the Prophet (peace and blessings of Allah be upon him), saying: O' Messenger of Allah (peace and blessings of Allah be upon him)! The Holy Prophet (saww) said: Who are you? So he said: I am Gabriel (as). I have been sent by Allah Almighty to you and you have been declared as His Messenger.

Rasulullah (saww) told this to Hazrat Khadija (sa), although the words of Jewish and Christian scholars and Hazrat Amna (sa), who was the mother of Rasulullah (saww), had reached Hazrat Khadija (sa). Hazrat Khadija (sa) said: O' Muhammad (saww)! I hope so. Although the Messenger of Allah (peace and blessings of Allah be upon him) kept all these things in secret. But one day Hazrat Gabriel (as) descended upon him (saww) and brought water from the sky to the Messenger of Allah (saww) and said: O'

¹ - بحار الانوار، ج 18، ص 198 -

Muhammad (saww)! Get up and perform ablution for prayer. At that time, Hazrat Gabriel (as) revealed the method of ablution to the Messenger of Allah (saww). When the blessed age of the Messenger of Allah (saww) was completed forty years, the Messenger of Allah (saww) was commanded to pray and was revealed its limits, but the order about the times of prayer was not revealed.

The Messenger of Allah (saww) used to pray two units (rak'ah) every time and Ali Ibn Abi Talib (as) used to accompany him (saww) going or returning, and never separated. Hazrat Ali (as) came to the Messenger of Allah (saww) and saw that he (saww) was praying. So he (as) said: O Abu al-Qasim (saww)! What is this? The Messenger of Allah (peace and blessings be upon him) said: This is the prayer which Allah has commanded me to pray. So Maula Ali (as) prayed with the Holy Prophet (saww) and Hazrat Khadija (sa) also accepted Islam. Whenever the Messenger of Allah (saww) used to pray, Ameerul Momineen (as) and Hazrat Khadija (sa) also prayed behind him (saww).¹

The author says that one can say that there is a contradiction between the beginning and the end of this tradition, because at the beginning there are these sentences that Hazrat Gabriel (as) came down to the Messenger of Allah (peace be upon him) and he (saww) informed Hazrat Khadija (sa) about it, and Hazrat Khadija (sa) said that I hope it will be like this. After that, in the last sentences, the meaning seems that when the Prophet (peace be upon him) reached the age of forty, Allah commanded him to pray and Imam Ali (as) offered the prayer alongside. After that Hazrat Khadija (sa) accepted Islam. So this last sentence contradicts the beginning meaning.

We will say it is not. There is no contradiction between the two because the meaning that can be understood from the beginning of the tradition is that Hazrat Gabriel (as) only informed the Messenger of Allah (saww) and did not explain any command along with it. At that time the Holy Prophet (saww) was 37 years old. While in the last words, this news is

¹ - اعلام الوری: ج 1 ص 102 -

accusative and there is also a command along with it, and the age of Prophet Muhammad (peace be upon him) is 40 years at that time. So where did the contradiction occur here?

The second thing is that if Ba'sat (at the time of 37 years) was accusative, then why did the Messenger of Allah (peace and blessings of Allah be upon him) not invite his wife, even though she was the closest to him of all people, and why did Hazrat Khadija (sa) not accept Islam, although we see the words of the last part of the tradition are that the Messenger of Allah (saww) invited Hazrat Ali (as). For this reason, traditions are frequently stating that at the time of the Ba'sat of the Holy Prophet (peace and blessings of Allah be upon him) he was forty years old and everything that happened before forty years was the preparatory stages of prophethood and messengership. Many traditions indicate this meaning. For details refer to Bihar al-Anwar et al.

Allama Rawandi narrates: Ali ibn Ibrahim ibn Hashim (whose personality is of the highest rank among our narrators) has narrated: When the Holy Prophet (saww) reached the age of 37, he saw in a dream that someone was coming and saying: O' Messenger of Allah (saww)! He (saww) was grazing sheep in the mountains when he (saww) saw a person addressing him as (saww) O' Rasulullah (saww). He (saww) said: Who are you? So he said: I am Gabriel (as). I have been sent by Allah to you (saww) so that I may convey the message of Prophethood to you (saww).

While the Messenger of Allah (peace and blessings be upon him) was keeping the mission of the Prophethood a secret, when Hazrat Gabriel (as) descended with water from the sky and said: O Muhammad (peace and blessings of Allah be upon him)! Stand up and perform ablution.

When Hazrat Ali (as) came, the Messenger of Allah (saww) was praying. This is about the time when Rasoolullah (saww) had completed the blessed age of forty. When Maula Ali (as) looked at the Messenger of Allah (peace be upon him), he (as) said: O Aba al-Qasim (peace be upon him) what is this (that you are performing)? The Messenger of Allah (peace and blessings be upon him) said: This is the prayer, Allah has commanded me to perform. Then Ameerul Momineen (as) prayed with

the Messenger of Allah (saww). Hazrat Khadija (sa) also accepted Islam. After that, whenever the Messenger of Allah (saww) prayed, Imam Ali (as) and Hazrat Khadija (sa) would stand behind him.

One day Hazrat Abu Talib (as) came to the house of Rasoolullah (saww) and Hazrat Jafar (as) was also with him. When he (as) saw that the Messenger of Allah (may God bless him and grant him peace) was praying and Ameerul Momineen (as) was also standing on the side, Hazrat Abu Talib (as) ordered Hazrat Jafar (as) that you also stand at the same level as your cousin (saww) and pray. Then Hazrat Jafar (as) stood on the other side.

After a few days, the Messenger of Allah (saww) went to the market of the Arabs and saw Hazrat Zayd there and bought him for Hazrat Khadija (sa) because the Messenger of Allah (saww) found Hazrat Zayd to be a wise and intelligent person. When the Messenger of Allah (saww) got married to Hazrat Khadija (sa), Hazrat Khadija (sa) had given Zayd into the service of the Messenger of Allah (saww). At the time of Ba'sat of Rasulullah (saww), Hazrat Zayd also accepted Islam and he too used to pray behind Rasulullah (saww). In this way, the names of Ali, Jafar, Zayd and Hazrat Khadija (sa) are among the names of those who prayed behind the Messenger of Allah (saww).¹

Allama Bahrani has also mentioned this news in his book Haliyat al-Abrar.

The glorious Sayyid Ibn Tawoos has narrated from Hazrat Ibn Abbas:

“Before the revelation, the Messenger of Allah (saww) always used to hear a voice. When he (saww) informed Hazrat Khadija (sa) about this, she said: Good news for you (saww) because He is not going to do anything but good for you (saww).

Hazrat Ibn Abbas further says that one day the Messenger of Allah (saww) went out to the Cave of Hira with the people. Hazrat Khadija (sa) prepared food for the Messenger of Allah (saww) and sent someone to

¹ - قصص الانبياء، ص ۱۵۳.

him (saww). But could not find him (saww). Then searched the houses of the uncles and relatives of the Holy Prophet (saww), but could not find any news of the Holy Prophet (saww). Then suddenly the Messenger of Allah (saww) came, but the color of the blessed face was invariant. Hazrat Khadija (sa) thought that there might be some dust on the face so she started cleaning it but it didn't clean. She saw that the face of the Messenger of Allah (saww) was pale.

Hazrat Khadija (sa) said: O' son of Abdullah (saww)! What has happened? The Messenger of Allah (peace and blessings be upon him) said: I saw what I had informed you that I was listening to. By Allah! On that day I was standing in Hira when someone came and said: O Muhammad (saww)! Good news, I am Gabriel (as) and you are the Messenger of this Ummah. After that he (as) took out a script and then Hazrat Gabriel (as) said:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ-

Recite in the name of your Lord who created (the universe). Created man from a clot of clotted blood.

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

And taught man what he did not know.

Hazrat Gabriel (as) said: Climb down the mountain with me. When we reached the surface, he made me sit on the carpet. Two green cloths were placed on it. After that, Hazrat Gabriel (as) struck his foot on the ground. From there a fountain gushed out. Hazrat Gabriel (as) performed ablution from there and said to me: Perform ablution. I did ablution. After that he (as) stood up and prayed. I also offered two unit (rakat) prayers with him.

Hazrat Khadija (sa) said to the Messenger of Allah (saww): Didn't I tell you (saww) that your Lord (saww) will deal with you only for good? After that Hazrat Khadija (sa) went to Warqa bin Nawfal who was her uncle's son.

Warqa Ibn Nawfal had abandoned the religion of his nation before the Ba'sat and accepted Christianity. Hazrat Khadija (sa) asked him about Hazrat Gabriel (as). He said: What is it? Then Hazrat Khadija (sa) narrated the incident of Rasulullah (saww) in detail. After hearing that, Warqa said: By Allah! If anyone has met Gabriel (as) on earth, then surely Gabriel (as) has been revealed to the best of Allah's creatures. Go and send Muhammad (saww) to me.

Hazrat Khadija (sa) came to the Messenger of Allah (saww) and sent him to Warqa. So Warqa said to the Prophet (saww): By Allah! If you (saww) are appointed (*mab'oos*), then with the help of Allah, I will come to support you. But Warqa died before Ba'sat. He did not find the era of Prophethood of the Holy Prophet (saww).¹

There are many traditions in this chapter which indicate the acceptance of Islam by Hazrat Khadija (sa). But we have not mentioned all these traditions keeping in mind the brevity.

Hazrat Khadija's (sa) progress towards Islam

Al-Tabarani narrated on the authority of Zayd bin Wahb on the authority of Ibn Mas'ud: The first time I came to know about the Messenger of God (may Allah bless him and grant him peace) was when I went to Makkah as usual, and we came to know about Abbas bin Abd al-Muttalib. When we went to him, he was sitting near Zamzam. We sat next to him. He was sitting there when suddenly a person appeared from the side of Baab (Gate) Safa, bright complexion, reddish, curly hair braided very thickly and spreading around the ears, dignified figure, erect nose, blessed front teeth, bright, big eyes, thick beard, two white clothes were on him as if the moon of the fourteenth was shining. To the right of the Prophet (peace and blessings of Allah be upon him) was a young man with no beard yet but a fresh moustache, and a woman with him. The Prophet

¹ - سعد السعود، ص 214 -

(saww) turned towards the Black Stone and kissed it. After that the young man kissed and then the woman kissed.

After that, the Holy Prophet (peace and blessings of Allah be upon him) circumambulated the Kaaba seven times with this young man and the woman. Then he kissed the Rukun and raised his hand and said Takbeer. The young man stood up from the right side. He also raised his hands and the lady also stood up. She also raised her hands behind them and said Takbeer. They read the long Qunut (prayers) and then bowed, and that bow became longer. Then he raised his head and recited the Qunoot, after which he prostrated. Then the young man and the woman also prostrated together, both of them were doing the same as the Prophet (saww) was doing.

The narrator says: We saw something we didn't know about. We felt something strange. We came to Hazrat Abbas bin Abdul Muttalib and said: O Abul Fazl! Is there any religion among you people that we do not know or is it something new?

Hazrat Abbas said: Yes, by Allah, don't you know this?

We said: No.

He said: This is my nephew Muhammad (saww) bin Abdullah and the young man is Ali bin Abi Talib (as) and that lady is Sayyida Khadija (sa) bint Khuwaylid. By Allah, no one worshiped Allah except these three according to this religion on earth.¹

The glorious Shaykh Ahmad bin Tawoos has rejected Jahiz nasibi (enemy of Prophet's family), cursed by Allah, and said that his statement that: All the people denied the Messenger of Allah (may God bless him and grant him peace) except Abu Bakr, it is difficult to prove this claim because

¹ - المعجم الكبير، ج 10، ص 183 -

other people's acceptance of Islam before Abu Bakr is proven. However, no one disagrees with Hazrat Khadija's (sa) acceptance of Islam.¹

Hakim Haskani Hanafi Nishapuri says: Allah's statement was revealed about them:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

(Al-Baqarah: 43)

Translation: And establish prayer and pay alms. And bow down (in congregation) with those who bow down (in My presence).

Yahya bin Afif al-Kindi has narrated a tradition from his father, and he narrated from his grandfather: I arrived in Makkah to buy clothes and perfume for my family, and there I met Abbas bin Abd al-Muttalib. He was a businessman. I was sitting next to him looking at Kaaba-tu-Allah. When the sun rose to the sky, a young man came. He looked towards the sky and saw the sun, then he stood facing the Qibla. It wasn't long before another young man came and stood on the right side. Then a woman came and stood behind them both. When the young man bowed, the young boy and the woman also bowed. The young man raised his head from bowing, so the boy and the woman also raised their heads. When he prostrated, the boy and the woman also prostrated.

I said: O Abbas, this is a great matter.

Abbas said: Yes, this is a great matter. Do you know who that young man is?

I said: No.

He said: This is Muhammad bin Abdullah bin Abdul Muttalib (saww) and he is my nephew. Do you know who this boy is? I said: No.

He said: This is Ali Ibn Abi Talib (as). Do you know the lady? I said: No.

¹ - بناء المقالة الفاطمية في نقض الرسالة الشامية، ص 341-

So he said: She is Hazrat Khadija bint Khuwalid (sa), the wife of the Messenger of Allah (saww).

This nephew of mine has told that his Lord is the Lord of the heavens and the earth. He has enjoined upon them the religion which he is following. By Allah! At present there is no other follower of this religion on earth except these three.¹

One group has narrated this tradition from Ibn Khaytham and another group has narrated this tradition from Yahya, and there are many evidences of this tradition. It is also quoted from Ibn Masud in this chapter.

The author says that there is a subtle point at this point, that is, Hazrat Khadija's (sa) acceptance of Islam is very different from other people. Because most of the people of Islam, except for a few, among them Hazrat Salman and Abu Dharr and some others like them, who accepted Islam after a brief deliberation and consultation. But Hazrat Khadija (sa) did not delay even for a moment in accepting Islam. The reason for accepting Islam with this haste was two things:

The first thing was that: Hazrat Khadija (sa) had knowledge and understanding about the previous religions and their books. Also her uncle Nufal bin Warqa had informed her about the signs of the Messengers. Soon there will be a discussion about Hazrat Khadija's (sa) knowledge. So in this way Hazrat Khadija (sa) was informed that Hazrat Muhammad (saww) would be the Prophet of this Ummah (nation) in the coming times. As has been mentioned in detail in the tradition of Bihar al-Anwar.

Knowing that the Holy Prophet (peace be upon him) is the Prophet of this Ummah shows that she had faith in Allah and she was on the religion of Hazrat Ibrahim (as). Therefore, in the mention of her marriage, the

¹ - شواهد التزويل لقواعد التفصيل في الآيات النازلة في أهل البيت، ج 1، ص 86.

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reference to this meaning has been described and she was called as "Tahira" (the pious lady).

The second thing is that: Hazrat Khadija (sa) knew that Hazrat Muhammad (saww) was worthy of this high position and there is no one better than him in the rest of the nation. The evidence for this claim is the tradition that Tabari mentioned in his history in the context of a detailed tradition about the Messenger of Allah (peace and blessings be upon him):

I came back to my family until I reached Khadija (sa), then Hazrat Khadija (sa) said: O Aba al-Qasim (saww)! Where were you? By Allah! In your search, I sent people who looked all around Makkah and returned empty-handed.

The Messenger of Allah (saww) says: I said to Khadija (sa): Am I a poet or crazy?

Hazrat Khadija (sa) said: I seek refuge in Allah, O' Aba al-Qasim (saww)! Allah Almighty will never do this when I do not know anyone more truthful in speech than you, nor more trustworthy in protecting trusts, no one's morals are equal to yours, and no one is like you in mercy with the relatives. What is it my cousin, maybe you saw something? The Messenger of Allah (may God bless him and grant him peace) says, I said: Yes. Then I told Khadija (sa) what I saw. Hearing that, Hazrat Khadija (sa) said: O my cousin, good news and be steadfast. I swear by the power in whose possession my life is, I wish you (saww) to be the Prophet of this Ummah.¹

If you look at the last sentence of Hazrat Khadija (sa), it is exactly in line with our claim.

Ibn Athir has also mentioned the tradition with almost the same text, see: (Al-Kamil fi al-Tarikh: vol. 2 p. 48.) and Ibn Hisham in Seerat Nabwiyya (vol. 1 p. 253.).

¹ - تاريخ الامم والملوك: ج 2، ص 49.

Ibn Athir has mentioned.

إنك لتصل الرحم وتحمل الكل وتكسب المعدوم

Translation: Verily, you (saww) are merciful and bearer of people's burdens. Also, you (peace be upon him) are the one who helps the deprived people of the whole society.

Wa Taksab al-Mu'adum: This is the sentence that Hazrat Khadija (sa) said while addressing the Messenger of Allah (saww). It can have two meanings: One is that you (saww) will get every blessing that you (saww) do not have or you (saww) will reach it. It does not mean anything to be away from you. But if this verb is considered to be contagious, Hazrat Khadija's (sa) meaning would be: You (may God bless you) can make people have access to those blessings that are not within the reach of people. This meaning is the better of the two cases, because this case is similar to reward and favor. Otherwise, if a person acquires everything for himself, it is not a reward, but the reward and grace is that a person makes it possible for others to achieve good.¹

The author says: When you have come to know about Hazrat Khadija's (sa) Islam, then you should also know that Hazrat Khadija's (sa) faith is different from other people's faith and it has a special status because Hazrat Khadija's (sa) reverting to faith was due to knowledge. In this sense, Hazrat Khadija's (sa) reward and the destination of God's closeness will also be different.

”هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ“²

Translation: Can the knowledgeable and the ignorant be equal?

¹ - النهاية في غريب الحديث والأثر، ج4، ص 171 -

² - الزمر: 9 -

Among the poems of Warqa, when Hazrat Khadija (sa) had described the words of her slave Mesra to Warqa before her marriage. These verses have been quoted by Ibn Hisham:

ووصف من خديجة بعد وصف
فقد طال انتظاري يا خديجا
بأن محمدا سيسود فينا
ويخصم من يكون له حيجا

Translation: Describing the attributes of Khadija (sa) one by one, O Khadija (sa)! My wait is getting longer. Indeed, Muhammad (saww) is going to be the leader of us all and will fight anyone who opposes him.¹

The reason for mentioning these verses was that Hazrat Khadija (sa) knew the great status of Prophet Muhammad (peace be upon him).

The pride of Shia Shaykh Mufid narrated a hadith from Ameer-ul-Momineen Imam Ali (as):

We remained in this situation until three Hajj (years) had passed. There was no person on the face of the earth who prayed or testified to the prophethood of the Messenger of Allah (may God bless him) except me and Khadija (sa), the daughter of Khuwaylid – May Allah grant her peace.²

Shaykh Saduq narrated the hadith from Halabi with a high and complete chain of transmission, he narrated it from Imam Sadiq (as). The Imam (as) said: The Messenger of Allah (saww) kept the command of Ba'sat a secret for five years, because of fear and did not express his command. Hazrat Ali (as) and Hazrat Khadija (sa) were along with the Messenger of Allah (saww) in Islam. After that, Allah Almighty ordered, then the Messenger of Allah (peace and blessings be upon him) appeared and highlighted his command.³

¹ - السيرة النبوية، ج 1، ص 230.

² - الاختصاص، ص 165.

³ - كمال الدين وإتمام النعمة، ص 202.

Allama Ibn al-Hadid has mentioned: It is mentioned in the books of Sahih that the Prophet (saww) used to stay near (the cave of) Hira for one month every year, and in that month he used to feed the poor. When he (saww) completed his stay near Hira, he (saww) was the only person there. When he used to pass by Hira, he would come to the Ka'bah, perform circumambulation seven times before entering it, or perform circumambulation as much as Allah wanted. After that, he used to go back to his home until that auspicious year came in which Allah Almighty chose the Holy Prophet (saww) for the post of Messenger. So he (peace be upon him) went to Hira (as usual) in the month of Ramadan and he was accompanied by his family Hazrat Khadija (sa) and Hazrat Ali ibn Abi Talib (as) and their servant. Hazrat Gabriel (as) came there. The Messenger of Allah (peace be upon him) said: When Gabriel (as) came to me, I was sleeping. He had a scripture with him and said to me: Read.

I said: What should I read? So he pressed me so hard that I thought I was about to die. Then he left me and said: Read:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

From to:

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ-

So when I read it, Gabriel (as) left me and I awoke from my sleep as if a scripture had been written on my heart.¹

The rest about the hadith that says: "There was a time when there was no house whose members accepted Islam except for the Messenger of Allah (saww), Hazrat Ali (as) and Hazrat Khadija (sa)." This tradition is of Afif Kindi, which is very famous. Although we mentioned earlier that Hazrat Abu Talib (as) asked him, "Do you know who this is?" Afif replied that he did not know. Hazrat Abu Talib (as) said: This is my nephew

¹ - صحيح البلاغه ابن أبي الحديد، ج 3، ص 254-

Muhammad bin Abdullah bin Abdul Muttalib (saww) and this is my son Ali (as) and this lady who is behind them both is Hazrat Khadija bint Khuwayld (sa), the wife of my nephew Hazrat Muhammad (saww). By Allah! Apart from these three, I do not know anyone else on earth as a follower of this religion.¹

The author says: It is mentioned in this tradition that the Messenger of Allah (saww) was appointed (Ba'sat) in the month of Ramadan, which is against the popular opinion among Shia scholars that the Prophet (saww) was appointed in the month of Rajab al-Murajjab, not in the month of Ramadan.

Among the virtues of Hazrat Khadija (sa) is that she is the first person after the Messenger of Allah (saww) and Ameerul Momineen (as) to first perform the obligatory prayers. The argument for this claim has been passed down in a tradition narrated in Aelam AlWari, see there.

Muhaddith Noori has mentioned that the first among the men to pray was Ameerul Momineen (as) and among the women was Syeda Khadija (sa).²

Muhaddith Muhammad Salehi Shami has stated: Tabrani has narrated a hadith through reliable narrators that: The first people who accepted Islam were Hazrat Khadija (sa) and Ali Ibn Abi Talib (as).³

Ibn Abd al-Barr al-Qurtubi mentioned that Hazrat Khadija bint Khuwaylid (sa) was the first to believe in Allah and the Messenger of Allah (peace and blessings of Allah be upon him), of whatever was revealed to the Messenger of Allah (saww) from the Lord and helped the Messenger of Allah (saww) in his work, even though at that time Almighty Allah made

¹ - نهج البلاغة ابن أبي الحديد، ج 3، ص 254 -

² - مستدرک وسائل الشیعة، ج 4، ص 455 -

³ - سبل الهدی والرشاد، ج 11، ص 156 -

it easy for the Messenger of Allah (saww) to bear what the polytheists used to speak ill of and deny his prophethood.¹

The eminent scholar of religion Syed Hashim Behrani has mentioned that the Messenger of Allah (saww) prayed in the first part on Monday and Hazrat Khadija (sa) prayed in the last part on Monday.²

This is exactly what Muhaddith Al-Jawini has mentioned, see: (Faraed al-Sumtain: Volume 1, page 243, Al-Mahmudi Beirut). Also, Ibn Asaqir (Tarjamah al-Imam Ali min Tarikh Damascus: Vol. 1 p. 48 b) and Razandi (Darr al-Sumtain: p. 82 al-Najaf). Muhaddith Kabir Qutb al-Din Rawandi has also mentioned words similar to them. See: (Al-Kharaij wal-Jaraih: Vol. 1, p. 84, Est. Al-Imam al-Mahdi, Qom).

The best wives of the Holy Prophet (saww)

Shaykh Saduq narrated on the authority of Ja'far bin Muhammad bin Ammar, who narrated from his father and he from his father, and he from Imam Sadiq (as): The Messenger of Allah (peace and blessings be upon him) married 15 women and at the time of his death the number of wives was 9.

Among these wives, the best wife of the Messenger of Allah (may Allah bless him and grant him peace) is Hazrat Khadija Al-Kubra (sa), who is the Siddiqah of this Ummah (nation), the first one in this Ummah to believe in Allah Almighty, to confirm the Divine Book. Also, the Messenger of Allah (peace and blessings of Allah be upon him) has clearly stated the superiority of Hazrat Khadija (sa). The Messenger of Allah (peace be upon him) said: The best women of Paradise are Khadija bint Khuwaylid (sa), Fatimah bint Muhammad (sa), Asia bint Muzahim and Maryam bint Imran (sa).³

¹ - الاستيعاب، ج 4، ص 283.

² - غايه المرام في حيزه الخصام، ص 501.

³ - المراجعات، ص 398-400.

Under this meaning in Kitab al-Murajeat, many references have been quoted in the sources of Ahl al-Sunnah, which indicate that Syeda Khadija (sa) is better than other wives of the Prophet (saww). But keeping in mind the brevity, we have not mentioned these sources, but you can refer to Kitab al-Murajeat.

Ibn Katheer has said: "Some of the Ahl al-Sunnat are exaggerating". He even said: "The bias of the Ahl al-Sunnah leads them to believe that Aisha is superior (among the Prophet's wives) because she is the daughter of the first Caliph."¹

Allama Asqalani, describing the words of Bukhari, has said: Hazrat Khadija (sa) said: "Allah Himself is Salam (peace) and peace be upon Gabriel (as), and O' Messenger of Allah (saww)! Peace be upon you."

Scholars have said: In this tradition, Hazrat Khadija's (sa) deep understanding is evident, because she did not say (about Allah) peace be upon Him, as this (mistake) happened to some companions. Hazrat Khadija (sa) knew because of her wisdom that the answer to the salam of Allah Subhanahu is not replied, as the salam for the creatures is answered (because His Self is Himself Salam).²

Allama Shibliji has quoted that Shaykh al-Islam Zakaria Ansari said in Bahjat al-Hawi: The best of the wives of the Messenger of Allah (saww) are Hazrat Khadija (sa) and Aisha, and there is a difference of opinion as to which of the two is best. Ibn Imad said that Hazrat Khadija (sa) is the best because it has been proven that the Messenger of Allah (peace and blessings of Allah be upon him) said to Aisha when she said: Allah has given you the best women in exchange for Khadija (sa). So the Messenger of Allah (saww) said: No, by Allah! Allah has not given me better than Syeda Khadija (sa).³

¹ البدایة والنہایة، ج 3، ص 129۔

² - فتح الحق وكشف الصدق، ص 370۔

³ - نور الأبصار، ص 90۔

Ibn Hajar Asqalani says: There is no choice based on Rajeh's opinion that Syeda Khadija (sa) is the best of the wives of the Messenger of Allah (saww).¹

Also, Allama Nasa'i has narrated with a valid chain of transmission that the Messenger of Allah (peace and blessings be upon him) said:

أفضل نساء أهل الجنة خديجة بنت خويلد وفاطمة بنت محمد

Translation: "The best women of Paradise are Khadija bint Khuwaylid (sa) and Fatima bint Muhammad (sa).

Our Shaykh has said in his Sharh that as it has been proven that the Messenger of Allah (peace be upon him) said in response to Aisha's statement: "Allah has given you better women than Hazrat Khadija (sa)," so the Prophet (peace be upon him) said: No, by Allah! Allah has not given me a better woman than Hazrat Khadija (sa).

Abu Dawud was asked whether Hazrat Khadija (sa) is better or Aisha.

So he said: Hazrat Khadija (sa) is the one to whom the Messenger of Allah (peace and blessings of Allah be upon him) conveyed the Salam (greetings) of Allah, and the greetings of Hazrat Gabriel (as) came to Aisha, so Hazrat Khadija (sa) is the best.

It was also asked of him: Who is better - Hazrat Khadija (sa) or Hazrat Fatima (sa)?

So he said in reply: The Messenger of Allah (saww) said: "Fatima is a piece of me", so nothing can be equal to a piece of the Messenger of Allah (saww).

Regarding this tradition: "The best women in the world are Maryam bint Imran (sa), Hazrat Khadija bint Khuwaylid (sa), after her Hazrat Fatima bint Muhammad (sa) peace be upon her, and Asia, the wife of Pharaoh." So

¹ - فتح الباري بشرح صحيح البخاري، ج7، ص105 -

the answer is that Hazrat Khadija (sa) is superior to Hazrat Fatima (sa) in terms of being a mother, not in terms of leadership.

After that, Allama Subaki has said: This news clearly indicates that Syeda Fatima (sa) and her honorable mother (sa) are the best among the women of Paradise. The first hadith indicates that Hazrat Fatima (sa) is better than her mother, because the Prophet (saww) said:

”فاطمة بضعة مني يربيني ما أرابها، ويؤذي مني ما آذاها“ -

Translation: "Fatima (sa) is a piece of my heart. Whoever angered her angered me, whoever hurt Fatima hurt me."¹

The author says: These people do not fulfill the requirements of justice in the matter of comparison and they are biased in it. If not, what is the meaning of saying that Aisha is better than Hazrat Khadija (sa), I want to know what is the quality in which she is better? Is it according to her worship? Or on the base of morals? Or because of fighting with Sayyid al-Wasiyin (as) – the chief of executors?

Satan overcomes these people and then they forget Allah. Please refer to Kitab al-Murajeat which we referred to a while back.

Allama Zarqani has said in the interpretation of Qastalani's text: Rasulullah (saww) did not marry second wife during her lifetime and she found something in Rasulullah (saww) that other wives could never get.²

Allama Dhahabi has mentioned: The Holy Prophet (peace be upon him) used to praise Hazrat Khadija (sa) and gave her excellence over other 'mothers of the believers' (*Ummahatul Momineen*). Also, he used to exaggerate in honoring Hazrat Khadija (sa).³

¹ - سبل الهدى والرشاد: ج 11 ص 160 -

² - شرح الزرقاني على المواهب اللدنية، ج 1، ص 238 -

³ - سير أعلام النبلاء، ج 2 ص 110 -

Allama Khwarazmi has quoted from the Prophet (saww): O' Khadija (sa)! You are the best and foremost among the mothers of the believers and you are the leader of the women of the worlds.¹

I would like to mention what Allama Asqalani has mentioned consistently and not sporadically in his Sharah: It has been passed in the chapter of "The Beginning of Revelation" that Syeda Khadija (sa) affirmed the Prophet (saww) at the first opportunity and remained steadfast in the matter of Islam. Which indicates the strength of faith and wisdom of Syeda Khadija (sa). There is no doubt that she was the best of the Prophet's wives, according to Rajih (superior).

Allama Bezar and Tabrani have narrated the hadith of Hazrat Ammar bin Yasir: 'Khadija (sa) has been given superiority over the women of my ummah, just as Maryam has been given superiority over the women of the worlds.' This hadith is authentic. From this hadith, it is argued that Hazrat Khadija (sa) is better than Aisha.

Ibn al-Teen has said: It is possible that Aisha is not among the women whom Hazrat Khadija (sa) is better than, because she was three years old when Hazrat Khadija (sa) died, so it is possible that adult women are meant. He said: This saying is weak because the word "Nisaa" (woman) includes both adults and non-adults whether they were present at that time or born later. Allama Nasa'i has narrated a hadith with a valid chain of transmission and al-Hakim has also narrated it from Hazrat Abdullah bin Abbas:

أَفْضَلُ نِسَاءِ أَهْلِ الْجَنَّةِ خَدِيجَةُ وَفَاطِمَةُ وَمَرْيَمُ وَآسِيَةُ-

That is: The best women of Paradise are Hazrat Khadija (sa), Fatima (sa), Maryam (sa) and Asia. When this hadith is *Nass* (stipulated) that cannot be interpreted (*taweel*).

¹ - مقتل الحسين، ص 28-

Allama Asqalani (further) says: The Holy Prophet (saww) did not marry any other woman during the lifetime of Hazrat Khadija (sa). This is something that no one disagrees with - among the narrators of the Akhbars and traditions, and in this matter (that the Messenger of Allah did not marry another woman in the lifetime) the great dignity of Hazrat Khadija (sa) is evident in the eyes of the Messenger of Allah (saww). Because she kept the Messenger of Allah (peace and blessings of Allah be upon him) free from other women and she stayed with Rasulullah (peace and blessings of Allah be upon him) without participation of any other person. This virtue is unfound in someone else except Hazrat Khadija (sa).

Allama Asqalani said: There is a hadith narrated from Hazrat Fatima Zahra (sa): I said, O Messenger of Allah (saww), where is my mother Khadija (sa)? The Messenger of Allah (may God bless him and grant him peace) said: She is in a house made of bamboo in Paradise. I said: Is this the ordinary bamboo? He (saww) said: No, from the bamboo which is decorated with pearls and rubies.

Another relevance in the word "bamboo" is that all bamboo shoots are straight. This quality was present in Hazrat Khadija (sa) which was not present in anyone else. Because she used to go to any extent possible to obtain the pleasure of Rasoolullah (saww). She has not done anything that the Holy Prophet (saww) did not like. While women other than Hazrat Khadija (sa), performed such deeds. The rest of the statement of the Messenger of Allah (peace and blessings be upon him) about the house of Hazrat Khadija (sa) - So Abu Bakr Askaf says about it in Fawa'id al-Akhbar: "The house" for Hazrat Khadija (sa) is in addition to the reward and bounty in the presence of Allah.

That is why he (saww) said: وَلَا نَصَبَ فِيهِ

(Meaning): There will be no tiring thing in this house.

Also, Allama Suhaili added: The mention of "house" indicates a subtle meaning because Hazrat Khadija (sa) was a householder before the Ba'sat. On the day when Prophet Muhammad (saww) was appointed, her

house was the only one in the world that had Islam. This is a virtue in which Hazrat Khadija (sa) has no partner. Also, there is another meaning in the mention of "Bayt" which is that the reference of the Ahl al-Bayt of the Prophet Muhammad (saww) is also the same "Bayt" i.e. the house, because it is proven in what Allah Almighty said in:

إِنَّمَا يَرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ

Hazrat Umm e Salama says: When this blessed verse was revealed, the Holy Prophet (saww) called Hazrat Fatima (sa), Ali (as), Hasan (as) and Hussain (as) and wrapped them in a cloak and said: These are all my Ahl al-Bayt. There is a hadith which has been narrated by Tirmidhi and other Muhadditheen. It is that Hazrat Khadija (sa) is the authority of Ahle Bayt (as) because Hasnain are the children of Hazrat Fatima (sa) and Hazrat Fatima (sa) is the daughter of Hazrat Khadija (sa). So it is known that the reference of Ahl al-Bayt is towards Hazrat Khadija (sa) and not towards someone else.

Allama Asqalani says in the following Hadith: (Hazrat Gabriel (as) said - translation: Say Salam/greetings to Khadija (sa) from your Lord, and say Salam/greetings from me.)

What the scholars have said under this story is proof of Hazrat Khadija's (sa) understanding because she did not say: Peace be upon the Lord. As some of the Companions were suspected, they used to say in tashahhud (testimony): [Peace be upon Allah], so the Holy Prophet (peace be upon him) forbade them and said: Allah Himself is Peace. Rather, you people say: O' Allah, all my humility and all my salutations are for Your sake. Hazrat Khadija (sa) understood with her comprehension that greetings to Allah would not be replied in the similar fashion. As if saying from the present status in unspoken words, how can I say peace be upon Him, although peace is His name and peace is from His Holy Self and from Him peace is obtained. So it is known that Allah is only worthy of His praise and glorification. So Hazrat Khadija (sa) praised Allah in response to the salam. Then she used a different interpretation about the greatness of

the Lord of the worlds and said: Peace be upon Hazrat Gabriel (as). And after that she said: Peace be upon you (saww).¹

On the authority of Anas bin Malik, the Messenger of Allah (peace and blessings be upon him) said: The best women in the world are four - Maryam bint Imran, Asia bint Muzahim - Pharaoh's wife, Hazrat Khadija bint Khuwaylid (sa) and Syeda Fatima bint Hazrat Muhammad (sa).

The Messenger of Allah (peace and blessings be upon him) said: Hazrat Khadija (sa) has been given superiority over the women of my ummah (nation) in the same way that Hazrat Maryam (sa) was given superiority over the women of the worlds.

Allama Aalusi mentioned in his Tafsir: "The women of the worlds meant" It is said that the women of their time are meant. On this basis, it will not be necessary to be better than Hazrat Fatima (sa). This statement is supported by the hadith narrated by Ibn Asaqir on the authority of Muqatil, and he on the authority of Dhahaq, and he on the authority of Ibn Abbas, on the authority of the Prophet (peace and blessings be upon him) who said: Four women were the leaders of the women of their time - Maryam bint Imran (sa), Asia bint Muzahim, Hazrat Khadija bint Khuwaylid (sa), Hazrat Fatima bint Muhammad (sa). Fatima (sa) is the best among them. This religion belongs to Abu Jafar (as) and this religion is popularized by the Imams of Ahl al-Bayt (as). What I am inclined to say is that Fatima Batool (sa) is better than all the women in the universe because she is a piece of the liver of the Prophet (saww).

But there are many other status and characteristics. From here it is known that Syeda Fatima (sa) is better than Aisha, although many people are against this view. Their argument is that the Messenger of Allah (peace be upon him) said: Take two-thirds of the religion from Humaira. Also, the Messenger of Allah (may God bless him and grant him peace) said: The superiority of Aisha over women is like the superiority of Thareed (Arabian dish of bread soaked in curry) over other foods.

¹ - فتح الباري بشرح البخاري، ج 7 ص 105 -

What are the weaknesses in this argument, you know very well, and since it does not contain the text of the superiority of Humira over Hazrat Zahra (sa), what was said about the remaining two-thirds of the religion does not mean that this hadith negates the knowledge of Rasulullah (saww) because Syeda (sa) did not live long in this world after Rasulullah (saww) so that it would have been possible to take religion from her (sa). Therefore Rasulullah (saww) did not say this about Hazrat Zahra (sa). He said, "But if Hazrat Zahra's (sa) life had been long, he (saww) would have definitely said to take your religion from Hazrat Zahra (sa)."

The second thing is that the second hadith contradicts this hadith which indicates the superiority of Aisha over others. Ibn Jarir narrated on the authority of Ammar bin Saad, who said: The Messenger of Allah (peace and blessings be upon him) said to me: Hazrat Khadija (sa) has been given the superiority over the women of my Ummah (nation) that was given to Maryam (sa) over the women of the worlds. On the contrary, this hadith is clear and bright in the meaning of excellence and is the most perfect in praise in the eyes of a person whose eyes are free from prejudice and bias.

After all this, what I have in my mind is that the best woman in the universe is Syeda Fatima (sa), followed by Hazrat Khadija (sa).

On the contrary, if someone says that all the daughters of the Prophet (peace be upon him) are better than Aisha, then I do not see any problem in this statement.

When Imam Subaki was asked about this issue, he gave the same answer as we have adopted here: We have adopted it as the religion of Allah that Hazrat Fatima (sa) is the best, and later her Mother is the virtuous.

Allama Balqini has agreed with Imam Subaki and Ibn al-Imad has corrected that Hazrat Khadija (sa) is superior to Aisha because it has been proven that the Messenger of Allah (peace and blessings of Allah be upon him) said to Aisha when she said to the Messenger of Allah (peace and blessings of Allah be upon him): He (Allah) has given you (saww) better wives than Hazrat Khadija (sa) - so the Prophet (saww) said: No, by Allah,

Allah has not given me better wives than Hazrat Khadija (sa). She believed in me when people denied me and gave me her wealth when people deprived me.¹

¹ - روح المعاني: ج 3 ص 154 -



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