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Who was Khadijah (r)?

Narrated `Ali:

I heard the Prophet (ﷺ) saying, "Mary, the daughter of `Imran, was the best among the women (of the world of her time) and Khadija is the best amongst the women (of this nation)."

حَدَّثَنِي أَحْمَدُ بْنُ أَبِي رَجَاءٍ، حَدَّثَنَا النَّضْرُ، عَنْ هِشَامٍ، قَالَ أَخْبَرَنِي أَبِي قَالَ، سَمِعْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ، قَالَ سَمِعْتُ عَلِيًّا - رَضِيَ اللَّهُ عَنْهُ - يَقُولُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " خَيْرُ نِسَائِهَا مَرْيَمُ ابْنَةُ عِمْرَانَ، وَخَيْرُ نِسَائِهَا خَدِيجَةُ " .

Reference: Sahih al-Bukhari 3432

Her Name and Family

Her name was Khadijah bint Khawaylid bin Asad bin 'Abdul-'Uzza bin Qua'syy bin Kilab b. Murrah.

- She has the same lineage as the Prophet (s) from Kusair Ibn Uzzah.
- Her father, Khawaylid, was the chief of Banu Assad. He was the youngest of his siblings and Khadijah was the youngest of her family. Khawaylid was one of those who defended the Kaba in the story in Surah Fil along with Abdul Mutalib (the grandfather of the Prophet (s) who also took care of the Prophet (s) because his father passed away) and he also went with Abdul Mutalib to congratulate the ruler of Yamen after the death of Abraha (who sought to destroy the Kaba). The two men spent time together and both died early. Khawaylid died in the battle of AlFijaar.
- Khadijah's mother was Fatima bint Zaaida.
- Khadijah's sibling include Awwam (the father of Zubair (r) who is one of the ten promised paradise), Hizaam (the father of Hakeem Ibn Hizaam who plays a

big role in the seerah of the Prophet (s)), and Haala bint Khawaylid (whose son, Al Aas, married Zaynab, the daughter of Khadijah (r)).

- She was born in 555, 15 years older than the Prophet (s). Her name was very unique at that time. It means premature since she was born before her due date, and some scholars say it also indicates that she was before her time.
- She was extremely beautiful, well educated, well dressed, sharp, perfect in her behavior, perfect in her character, the most elegant woman of Makkah. She never worshipped idols, probably because of the influence of Waraka. Her nickname is Tahira (pure) which was in reference to her character even before Islam. She was known to never have backbited, lied, hurt anyone, or upset anyone. Everything she had that would normally make one arrogant only contributed to her goodness.
- She married Abu Hala and had two sons from him-Hala and Hind (who had the most beautiful description of the Prophet (s)). Hind lived well past the Prophet (s). This husband passed.
- She married Ateeq and had a daughter from him named Hind and a son named Abdul Uzzah after her grandfather. This husband died when he was 25.
- Banu Makhzoom was considered one of the richest tribes. She inherited from both of her parents, both of her husbands who were both wealthy, and she was a very intelligent business woman. She became not just the richest woman in Quraish, but her caravan equalled all of the other caravans of Quraish. She would sometimes send over 800 camels on trade routes to Syria and Yemen carrying her goods.
- Her nicknames become the princess of Quraish, the leader of the women of Quraish, Khadijah the great.

Her Generosity

Khadija gave her earnings to the poor, the orphans, the widows, and the sick. She helped poor girls get married and provided their dowry.

- There was a green silk pavilion over her roof that was a sign for the poor to go to her house. She gave her money freely to the orphans, to the poor, to the sick. She would help the poor get married by paying their meher herself.
- She had over 400 servants.
- She would employ people to take her caravans to Syria and would sometimes get taken advantage of. She was looking for an honest merchant who she could trust because she never herself went to Ash-Sham.

Khadijah (r) meets the Prophet (s)

- Khadijah was complaining to her sister Hala of being burned in business and was looking for someone honest. Hala referred the Prophet (s) and said he's the shepherd of some of her sheep. She said to approach Abu Talib. Abu Talib was hesitant but eventually agreed.
- The Prophet (s) was a shepherd, as all the prophets of Allah were at some point shepherds. He was primarily a shepard for Abu Talib. At the age of 18, he started to also be a broker and would engage in trade on behalf of sellers but didn't actually himself go to Syria or Yemen to do that.
- The Prophet (s) agreed to take her caravans to Ash-Sham for that year and was paired off with Maysara. Maysara came back praising the Prophet (s)'s character and said the clouds never left him while he napped, the trees would extend themselves to shade him, and he wouldn't swear by any idols. On that trip, the Prophet (s) doubled the caravans of Khadijah. He was also a monotheist which also appealed to Khadijah (r).

- Khadijah (r) had trust issues with merchants, and definitely with who to marry. She didn't want to marry someone who was only marrying her for her wealth. She's been unmarried now for over a decade. There's a woman named Nafeesa who was a friend of Khadijah and asks her how's everything. Khadijah starts talking about the Prophet (s) and how he took her caravans and was so honest and noble. Nafeesa sees the spark in her eyes and says why don't you marry him. Khadijah (r) says I wasn't interested in marriage and have been turning people down this whole time and it wasn't something I thought of. The Prophet (s) was also turning down many proposals because he had a poor family and wanted to take care of them. He felt indebted to Abu Talib. Khadijah (r) was of a very different class than the Prophet (s). She tells Nafeesa to inquire if he's even interested in marriage.
- Nafeesa went to the Prophet (s) and said why don't you get married. He says I have to take care of my family. But who would you suggest anyway? And Khadijah says what about a woman with nobility, wealth, beauty, character-she's everything. The Prophet (s) asked who. She said Khadijah. He says, why do you think she would marry me? Nafeesa says, let me ask her. Nafeesa goes back to Khadijah and gets Khadijah to send the proposal. Abu Talib comes back with the Prophet (s) and Waraka conducts the marriage.

Tahira (the pure one) marries Ameen (the truthful one). Khadijah had a dream of the sun descending into her home which Waraka said meant that she would marry a nobleman or a prophet.

- Before the Prophet (s), Khadijah received proposals from Abu Jahal, Abu Sufiyyan, Ukba bin AbiMuit-three of the fiercest enemies of the Prophet (s) when he receives prophethood (Abu Sufiyyan who would eventually accept Islam). Khadijah did not want any part of them despite their strength, nobility, power, and wealth they had in society. She turned down proposals from all of

them which is unheard of. Abu Jahal at the time was called the father of wisdom.

- She married the Prophet (s) because of his character and she told him, the reason why I desired you is because of your noble character and your truthful tongue. This is acting on revelation before it comes. The Prophet (s) says if someone comes to you with religion and character you should marry that person. Character was not ambiguous. The scholars say in the ayah Allah says that Allah found you poor and he enriched you and put you in a place of success. Khadijah (r) marrying the Prophet (s) was special. She was 40, he was 25.
- The Prophet (s) through his marriage to Khadijah, his place in society changed significantly:
 - 1) it freed him up significantly to play a more important role in society.
 - 2) it gave the Prophet (s) access to elites that he did not have before and that would play an important role in his dawah. People already knew the Prophet (s) for his character and loved and respected him, and his place in society changes significantly.

The Household of the Prophet (s)

- The Prophet (s) moved into her home. In this household was also:
 - After five years of marriage they had six children: Zaynab, Ruqayyah, Um Kulthum, Fatima, Al-Qassim, Abdullah. Khadijah named the girls, the Prophet (s) named the boys.
 - Some of Khadijah's previous children also live in the household.
 - Zaid Ibn Harifa also lives there (a boy who was captured and enslaved, then bought by Hakeem Ibn Hizaam, gifted to Khadijah (r). The Prophet (s) loved him, Khadijah gifted him to the Prophet (s) who freed him and adopted him as a son). So Zaid became Zaid Ibn Muhammed.
 - Ali (the son of Abu Talib)

- When the Prophet (s) moved to her home, his economic status changes. Abu Talib had a hard time caring for his children. Hamza Ibn Abu Talib took Jaffar Ibn Abu Talib and the Prophet (s) took Ali.
- They all absolutely loved each other and only had one argument. The argument was that Khadijah (r) asked the Prophet (s) to attend a gathering of some of the relatives and the Prophet (s) said I will never worship Uzzah, I will never worship the idols. Khadijah was saying forget about the idols, forget about Uzzah, meaning that Khadijah wanted the Prophet (s) wanted him to go to the gathering just to be with relatives but the Prophet (s) did not want to attend any of the gatherings where the idols would be worshipped. That's the only argument they had.
- Khadijah loved to make the Prophet (s) happy and when she met Haleema Saadiya (the woman who fed the Prophet (s)) and she saw the way that the Prophet (s) loved her like a mother, Khadijah gifted her with 40 sheep and a camel. That was the habit of her. She would spend on anyone who helped the Prophet (s) when he was a child, when he was in need or who he loved or who loved him. This only increased their love. Later after the death of Khadijah (r), the Prophet was the same way, and would spend on her friends.
- One of the significant incidents before revelation is when the tribes fought over the placement of the black stone in the Kaaba. The tribes made an agreement that whoever would walk through the doors next would place the stone. The Prophet (s) walked though. They said it's the trustworthy one, the truthful one, we are pleased. And the Prophet (s) came up with a strategy. He said all of the tribes will put the black stone in a cloth. And all of the tribes will grab the cloth together. It solved the dispute of favoritism of one tribe over the other. That's the position that the Prophet (s) in part occupies now because of who his wife is.
- The Prophet (s) had the most beautiful, elegant, noble, comforting, caring wife who loved his children and had incredible space in society. There is nothing more that a person could want at this point. From a duniya perspective, the best time of the Prophet (s)'s life was around 38-39 years old, this lead up to revelation. To where he walks through the streets, he is noble, everyone

recognizes him, he's a peacemaker, when he speaks everyone listens, they honor him, his family life is good, his societal life is good, he has everything that he could possibly want.

Revelation

Suddenly, the Prophet (s) starts to see dreams.

- This is an important understanding of revelation. The Prophet (s)'s revelation starts with true dreams. Suddenly he sees something, he wakes up. Sometimes he tells his family what he saw in the dreams. And it would happen exactly as he saw it. For six months, half a year, he kept seeing true dreams. After the six months, Allah put the love of seclusion in the Prophet (s). He starts to pray alone, worship in an Abrahamic way. He suddenly loves to have long periods of silence and seclusion, seeking something greater. He was called specifically to the cave of Hira. He wouldn't just go next door or to a very large room. He would go climbing all the way up-which was at least a couple of hours, that's not taking into consideration the walk to the mountain. Their home was near the area of the mountain of Marwa. He would sometimes go there for a few days, sometimes for a few weeks, sometimes an entire month without coming down.
- Some of the women started to mock Khadijah. They would say you've given him everything and done so much for him. What kind of argument are you having that he goes to a mountain for days at a time?
- Because of their place in society, every move is scrutinized. Khadijah (r) not only did not buy into any naysayers, she would at the age of 54 or 55, go up the mountain herself to give food to the Prophet (s), bring stuff to him so he did not have to come back to replenish his good, so he could focus on his worship. She knew that this was sincere devotion, and she wanted to be as supportive as she could. No one told her to do that, nor was that an expectation the Prophet (s) placed on her. But this is a woman who always exceeds all expectations. She

took everything to make sure that he was well cared for and wouldn't have to come back down.

- At this point she's given birth to 10-11 children and is in her fifties. She's making that harsh climb no matter if it's in the darkness of the night or the heat of the sun. And then the Prophet (s) experiences what he experiences. Jibreel (a) comes to the Prophet (s) and approaches him in the cave.
- First of all, imagine how long the run of the Prophet (s) back down was. It wasn't like he saw Jibreel, was squeezed, and could jump out. No, he still has to make that whole walk down from the mountain and then he goes to Khadijah (r).
- You cannot underestimate the Prophet (s) going to Khadijah (r) first. He could've gone to Abu Bakr, his best friend. He could've gone to Abu Talib, his father figure. He could've gone to Waraka, a person who understands these things himself. He could've gone to Humza (r), his uncle and one of his best friends. Instead, he goes straight to Khadijah (r) knowing that no one is going to reassure him and be more supportive than this woman. No one could comfort him the way she could. The Prophet (s) bursts into the home, sweating, shaking, and tells Khadijah (r) to cover me, cover me, hold me, and embrace me. Khadijah (r) does not ask any questions. She holds him, embraces him, comforts him, and the Hadith actually mentions that he did not speak for some time. He's shook for a little bit and she's just holding him. She's waiting to let him talk about what happened to him. When he starts to speak, the fear had gone from him, or he stopped shaking at least. He said, "Oh Khadijah, what is wrong with me. I'm worried about myself. The one who I saw in my sleep came to me." Because the Prophet (s) had seen Jibreel in a dream before, he recognized him and now he saw him in the cave. He's worried that maybe he's possessed or that he's lost his mind. In those moments, she could make or break him. She could say we're going to stop you from going to Hira for some time, go to sleep, we'll talk about this later. She could've said something neutral like let's go to sleep right now, let me think about it, we can call someone over. She could've said let's go to Waraka. She could've said let's go to a doctor. She could've actually criticized him and said you really shouldn't

be going and spending so much time in Hira, he should've been home. She could've used it as an opportunity. She could've mocked him. Anything. There are so many things she could've said to the Prophet (s) in those moments.

- What were her first words?

فَزَمَلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ قَالَ لِخَدِيجَةَ " أَيُّ خَدِيجَةَ مَا لِي ،
لَقَدْ خَشِيتُ عَلَى نَفْسِي " . فَأَخْبَرَهَا الْخَبَرَ . قَالَتْ خَدِيجَةُ كَلَّا
أَبَشِرْ ، فَوَاللَّهِ لَا يُخْزِيكَ اللَّهُ أَبَدًا ، فَوَاللَّهِ إِنَّكَ لَتَتَّصِلُ الرَّحِمَ ،
وَتَصْدُقُ الْحَدِيثَ ، وَتَحْمِلُ الْكُلَّ ، وَتَكْسِبُ الْمَعْدُومَ ، وَتَقْرِي
الضَّيْفَ ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ

- After going through all nineteen narrations, she said, “No, these are glad tidings. This is good news from Allah. I swear that Allah would never disgrace you. Don't be sad. You are someone who maintains good relations with kin and you only speak words of truth (This was one of the qualities that made her want to marry him in the first place). And you help the poor and the destitute. When people have burdens, you carry their burdens as well. You entertain your guests. And you assist those who are stricken with calamities.” In these few sentences, the Prophet (s) came down with revelation, and Khadijah (r) came to him with inspiration. She reassured him in so many different ways.
- Notice the reasons she mentions that Allah would not disgrace him and compare it to what would come down later on over thirteen years later in Surah Barakah.

لَيْسَ الْبِرُّ أَنْ تُولُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ
مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى

الْمَالِ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ
وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ
بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ
الْبَأْسِ لَهُ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

- Allah says righteousness is not to turn your face to the east or the west but righteousness is one who believes in Allah, the last day, the angels, the books, the Prophets and gives out of their wealth in spite of their love for it to relatives, to orphans, to the needy, to the travelers, to those who ask for help, for the freeing of slaves, and who establish prayer and give zakat. Those who fulfill their promises when they make promises and those who are patient in poverty and hardship and during struggle, those are the ones who have been truthful and it is they who are righteous.
- Khadijah (r), her description of why Allah would not disgrace the Prophet (s) actually matches with what the Quran would say later. She could've said Allah would not disgrace you because you never worshiped the idols. But she mentioned these reasons that actually line up almost exactly with what Allah would describe as righteousness in the Quran in Surah Al-Bakarah.
- And some of the scholars mentioned her confidence is important because no one knows the Prophet (s) like her. She's his only wife. They have been married now for fifteen years. Those words of confidence coming from your spouse are particularly significant. This isn't some poet in front of the Kaaba. It's your wife, your spouse, saying that about you. Also knowing that rich people, wealthy people, usually don't do the things that you do. The Prophet (s) was not transformed by the wealth that came to him when he married Khadijah but instead he used that for more noble things and charitable things. This doesn't just make Khadijah the first believer, she actually is believing in the Prophet (s) before he's certain of himself. She's telling him before he's sure of himself, that I'm sure of you.

- She says let's go to Waraka. Ask the people of knowledge if you don't know any better. We mentioned that Waraka made this comment that if I live to see when the people run you out that I will support you with everything I have. You think that for Khadijah (r) to hear that didn't effect her? After that time, there was a pause when Jibreel did not come back for some time.
- The Prophet (s) was seeing Jibreel in human form but he wasn't able to confirm anything at this time. Khadijah (r) says, if you see Jibreel again, the next time you see him I want you to tell me. So the Prophet (s) says, I see him. Khadijah (r) said, sit on my right side. He sits and she asks, do you see him? He says, yes. She says sit on my left side. She asked, do you see him. He says, yes. So then Khadijah (r) sat behind him with her arms and legs behind him so he's sitting in her grasp. She removed her khimaar and held him and asked, do you see him? And he said, no. She said, be firm. This is an angel not a devil. Even the Prophet (s) asked, what? How do you know? Because she was talking about the hayaa of Jibreel (a), the modesty of this angel. She said that if it was a shaitaan he would stay around. But Jibreel had modesty and shyness that the angel would not stay if he perceived intimacy. He would give salaam from the outside. So Khadijah (r) is figuring this out and she's guided naturally towards this goodness. The Prophet (s) said there are people who are muhadathoon, they are just guided to natural goodness by the angels, like Umar Ibn Khataab. It's like they're receiving revelation because of their natural inclination towards goodness.
- Some time passes and the Prophet (s) did not get revelation even though he was seeing him. Months pass by and Khadijah (r) is the one comforting him. Then the Prophet (s) went out and he saw Jibreel (a) in his full angelic form sitting on a throne between the heavens and the earth covering the entirety of the horizon and coming near the Prophet (s) and the Prophet (s) ran back to Khadijah (r) once again and said cover me, cover me. She embraced him and this time knows what must have happened and at that moment the next revelation of the Quran, Sarah Mudathir, "oh were who were wrapped up, stand up and call." That revelation comes up as he's wrapped up in Khadijah. Think about how significant that is. That the revelation came to him while he

was in the arms of Khadijah (r)." Oh you who were wrapped up, arise and warn, and your lord magnify and keep your garments and desert the idols." And after Surah Al-Mudathir came, the Prophet (s) said you are the first one I am calling to the message and Khadijah (r) said, and I am the first one to accept this message. I'm not going to question it. There is absolutely no hesitation in supporting him.

- So she is the first Muslim, the first believer, the first of many things. And the Prophet (s) says, sleep is gone. We're not going to sleep anymore after this. The time of peace that we had is gone now. That tribulations that Waraka warned of, they're going to come. The Prophet (s) made his first wudu and his first prayer with Khadijah. The Prophet (s) made his first tawaf with Khadijah. He would pray his qiyam with Khadijah. Khadijah (r) sold her gold and goods and spent on the call and the dawah of the Prophet (s). This one is heartbreaking emotionally what it did to the Prophet (s)-suddenly it wasn't just him going down where he was rejected and pelleted and losing everything, she was losing everything too.
- When the boycott happens, the boycott was of two tribes-Banu Hashim and Banu Mutalib. Khadijah is not included in either of those tribes. She technically could have avoided the boycott by staying outside of the ghetto that was created. No one is allowed to go there. She could have stayed on the outside in the comfort of her home and supported her husband from there but she insisted on being with the Prophet (s) when the boycott happened and she used what she had of a connection to her nephew, Hakeem, to secretly sneak in food because the people were starving into the area of the boycott. She was a woman who lived her entire life in beauty, wealth, elegance-she ate grass to survive. So even the food that came in, she donated. Imagine the Prophet (s) watching her become frail, losing weight, becoming bony and sick. She was now in her sixties. She never once complained. She never once says, why is this happening to me.
- There is a narration that Jibreel (a) met Khadijah (r) in the form of a man that would ask the condition of the people. He asked her and she did nothing but praise the Prophet (s) and in the last moments of her life when she's about to

die-this woman that believed in him, gave him everything, loved him, supported him, and encouraged him. So the Prophet (s) married her at 25, and now it's been 25 years-one of the only monogamous marriages in Makkah- it was just her, and now she's losing herself and dying from eating grass from a boycott that she's voluntarily participating in.

Her Death

Jibreel (a) Gives Her Glad Tidings of a Home in Jannah

Narrated Abu Huraira:

Gabriel came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! This is Khadija coming to you with a dish having meat soup (or some food or drink). When she reaches you, greet her on behalf of her Lord (i.e. Allah) and on my behalf, and give her the glad tidings of having a Qasab palace in Paradise wherein there will be neither any noise nor any fatigue (trouble) . "

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ أَتَى جِبْرِيلُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ هَذِهِ خَدِيجَةٌ قَدْ أَتَتْ مَعَهَا إِنَاءٌ فِيهِ إِدَامٌ أَوْ طَعَامٌ أَوْ شَرَابٌ، فَإِذَا هِيَ أَتَتْكَ فَأَقْرَأْ عَلَيْهَا السَّلَامَ مِنْ رَبِّهَا وَمَنِّي، وَبَشِّرْهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ، لَا صَخَبَ فِيهِ وَلَا نَصَبَ.

Reference : Sahih al-Bukhari 3820

- Imam Suhairi says the pearls were because Khadijah gave away all of her pearls, so you're going to have a whole house of those jewels. Imam Suhairi says because she never raised her voice at the Prophet (s) once nor did she ever tire him, she was always a source of peace, comfort, and tranquility for him, so Allah would give her eternal tranquility, no more noise, no exhaustion. Some of the scholars mentioned the because of the taunting of the people of Makkah at this point now, you don't walk out of your house without the people yelling at you, cursing you, throwing things at you, harassing you. So give her the glad tidings of a palace of paradise made of pearls. She will hear no noise, and no fatigue within. Khadijah (r) walks in, she's holding this tray. The Prophet (s) says, Allah sends his salaam to you. He says Jibreel is here. Allah sends his salaam to you. And Jibreel sends his salaam to you. And gives you glad tidings

of a home of pearls in jannah. There is no noise or fatigue therein. Khadijah smiles and responds, Allah is the source of salaam, the source of peace. So I can't say *Walaikum Assalam*. And to Jibreel, my salaam. And though the prophet (s) did not give salaam to her, and upon you oh messenger of Allah, the peace and the mercy of Allah.

- This is Jibreel who sent the Prophet (s) to Khadijah twice to her arms, and is now basically saying that her time is wrapping up. It was a sign that the time of Khadijah was near, that she was about to die. Abu Talib had died at the age of 80 years old in the year 620. In some narrations, she died only three days after him. Imagine that hardship, your father figure, the only one who protected you-he died. And then your emotional support, your mental support, your love, Khadijah (r) dies right after at the age of 65. This was in Ramadan. Ramadan had not yet become a month of fasting. The narrations are very painful to go through here because the Prophet (s) buried her himself so he went into her grave and he received her body and there was no ghusul or janaza yet but this was the woman that held and comforted him when the revelation came to him, and now he's comforting her, putting her into the grave. That's an experience that never leaves you. And her grave is just a stones throw from Abu Talib. If you go to Jannatul Muallah in Makkah. She became frail because of her support of the Prophet (s). He's making dua in a very organic way, just supplicating to Allah for mercy.
- Amar Ibn Yasir said we feared for the Prophet (s) after her death because of the amount of grief he had when she passed away. Salama said the people left the Prophet (s) alone because they feared that to ask him anything, they did not want to add to his stress because they felt like he would die. They feared that he would die very soon because he could not bare the grief of Khadijah (r). The Prophet (s) used to be heard loudly weeping in his home with Fatima (r), the only daughter in the home with home.
- Most of the narrations about Khadijah are from Ayesha. Because she said I was never jealous of a woman the way that I was jealous of Khadijah (r) and I never even met her. Every day, thirteen years after her death, not a day passed that he did not mention her. With everything going on, but he would never go a day

without mentioning her. He would not leave his home in the morning without mentioning Khadijah (r), he would praise her. So one day the Prophet (s) was going on and on about her and she said, I became overcome with my jealousy and that's when she said I stood up and I said to the Prophet (s) hasn't Allah given you someone better than a toothless old woman from Quraish? She pushed her luck, and called her the old toothless woman of Quraish. She said the Prophet (s), his face changed in a way that it did not change unless a revelation was coming to him. She said he was angry, his hair stood, and he did not belittle Ayesha, and she's the one narrating this. She narrates this to show the virtues of Khadijah. She says he stood up and said "I swear by Allah, Allah did not replace her with someone better than her. She believed in me when no one else believed in me. She considered me truthful when everyone else considered me to be a liar. She spent her money on me when others held back. Allah gave me children through her."

- And Ayesha knew from that moment to never push that button again. Never to cross that line again. Khadijah was off limits. Every time the Prophet (s) slaughtered from sheep he would take a few pieces of the sheep and set it to the side and he would say go send it to the friends of Khadijah. When Hala, the sister of Khadijah, when the Prophet (s) would hear her voice the Prophet (s) would peak and he would look around and say, oh Allah its Hala, oh Allah it's Hala, it's actually Oh Allah let it be Hala, because Hala had the voice of Khadijah so he wanted to be reminded. So Ayesha said they would sit together and remember Khadijah for hours and hours. The Prophet (s) longed for any memory of her.
- One time this old woman came to the house and the Prophet (s) treated her with so much kindness, he emptied out the whole house for her, and I thought she was just a begger in the street or something so I said to him, you greeted this elderly person like that? And the Prophet (s) said she used to come to us in the days of Khadijah (r) so I remember seeing her during the days of Khadijah. And this is a beautiful thing. Ayesha said wallahi the reason I was jealous of her was that Allah had actually commanded the Prophet (s) to give her the glad tidings of a home in paradise. So Ayesha longed for that as well.

The Necklace

- When the Prophet (s) saw the necklace of Khadijah (r), the Prophet (s)'s daughter Zaynab was married to AbulAas who was a good man but didn't accept Islam because of tribal affiliations so he fought on the day of Badr but he didn't fight hard. He kept his weapons to the side. He was just there because he had to be, as a matter of formality. And he was captured. And when the Prophet (s) saw him he was hurt, as he was his son in law. He wanted to be fair. They ran some of their prisoners with gold or wealth or if they had nothing they would teach them to read, he wanted to just establish something. The Prophet (s) is presented this necklace and it was a necklace that Khadijah gave to Zaynab and the Prophet (s) saw that necklace and he cried for a while. And the sahaba did not know why he was crying. After crying for some time he said, listen if you want, please release her prisoner and return her necklace to her and she didn't even ask for the necklace back. But the Prophet (s) said go ahead and return the necklace to her even though she only wanted her husband back.
- Finally when the Prophet (s) comes back to Makkah victorious after the conquest of Makkah, coming back to the same place where he was persecuted that led to the death of Khadijah and the people invite him to stay in the nicer homes, stay in the home of Abbas, in the home of Abu Sufiyyan, stay in some of the nicer homes. They kept asking him where are you going to go, he pitched a tent next to the grave of Khadijah and said take me to her grave. He didn't even go back to her home.
- This is a woman who never prayed fajr, zuhr, asr, maghrib, isha. This is a woman who never fasted Ramadan. This is a woman who would not see Islam formally but it's her sacrifice in the beginning that would all of this to happen. She is what he needed. She is the first mother of the believers. The first wife of

the Prophet (s). First to believe, the first Muslim. First person to receive the glad tidings of Jannah. First one to receive salaam from Allah. The first one to receive salaam from Jibreel (a). The first one to worship with the Prophet (s) in prayer,. The first one to do tawaf with the Prophet (s). Her support for the Prophet (s) is not just inspiring. But if you took all of the ayahs of how you're supposed to support the Prophet (s), she manifested them. She spent on him, she loved him, she believed in him. Her natural guidance to good. She is perfection in every way. Literally perfect in her imaan.

- The Prophet (s) said that I swear that I was blessed with her love. Allah blessed me with her love. Her love was a gift to me. It was risq. It's something you say about something you don't deserve. I don't know how I got it. Allah blessed me with that love. I needed that love. May Allah reward her for her sacrifice. May Allah reward her for her struggle. And you can imagine that when the Prophet (s) passed from this world from the lap of Ayesha, his soul ascending with Jibreel (a) into the realm of souls, we can only imagine who he wanted to see first. We ask Allah to gather us with him (s), with our first mother and his first love Khadijah (r). We ask Allah to make us with the sabiqoon.

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