

A Debating About

KHADIJAH (A)

The First Lady in Islam



Searched and Compiled By:

Prof. Mohammad Hassan Shojaeefard

Iran University of Science and Technology



Translated by:

Malek Sadat Arabof

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Dedicated to:

The lady from whose honored house, prophecy and Imamat were introduced to the human world. It was a source for the guidance of humans.

GREAT KHADIJAH (A)

Is it possible that magnanimous spirit,
refuses to intercede,
a shameful servant among,
the whole servants of her own family members?!!

«ما هكذا الظن بها»

“It is not presumed from her”

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In The Name of Allah, the Bineficent the Merciful

Introduction

In the beginning of the holy month of Ramadan in 1396 A.H. two girl university students came to my office to help them for the simple breaking fast (Iftar) in the dormitory.

I accepted to help them for two nights. One for the tenth night of Ramadan which is known as the night of Hazrat Khadija (A)'s passing away; and the other one for the celebration of the birthday of Imam Hassan Mojtaba the generous member of the prophet's family (A). Of course, other programs were discussed too. I got familiar with some other religious girl university students by this meeting.

After a while two university students from that group came to me and complained about not introducing and not giving acquaintance about the women in the school of prophet family (A). They had found my admiration and my sensitiveness about Hazrat Khadija (A).

For example, they said: "There are too many women in the prophet's family (A) who should be introduced to the Islamic Iranian girls especially to the university students. we don't even know the pattern specifications of Hazrat Zahra (A) as a pattern for the Muslim girls and women."

I explained that unfortunately what is said contains very little from the pattern aspect; but in some cases, there are some points which are suggestive of a world illuminating sun from which a small beam comes to a dark room for us.

Of course, the verses from Holy Quran that introduce "Asiah" and "Maryam" as patterns for men and women, show that "Fatima (A)" can be a pattern for the men and women in our society as well.

As there are some lessons for the scholars in universities, these students were somehow familiar with the problems.

At last, we decided to give priority to the life of Hazrat Khadija (A) and introduce her in a book (although in short). This decision was because there are already some books about Hazrat "Fatima (A)" though imperfect.

I had experienced the conversation style in some books before, so we decided that they ask their questions and I answer them as far as my ability. This was done in “4 Sessions” and the result is the book in front of you.

I usually gather useful books about the prophet family (A). Fortunately, I found a book in the library of the holy threshold of Fatima Masoome about Khadija (A) at the tenth night of Ramadan which is known as her night. This book written by Seyed Mohammad Hossain Jalalzade Meibody.

Since it was a short book, I finished reading it just that night. I have made some use of this book in my research.

Mr. Ali Bakhshi has gathered a book about Hazrat Khadija (A) which is translated in some languages. I have made a suitable use of this book as well.

To make the book shorter, I have written the names of documents and discourses in the foot notes. Some longer information is in three recommendatory notes at the end of the book.

First: A short biography of the people introduced in the book.

Second: The names of the writers of the source books.

Third: An explanation about the schools and dispersed information in the book.

I wish this insignificant gift would be accepted by this great lady who sacrificed all her life for her beliefs. Her magnanimous husband the holy prophet of Islam (S) and her great daughter, Zahra Marziah (A) would accept this thigh of locust with generosity.

I wish this book would be for their intercession at my death time, the first night in my grave, “Barzakh”, “Serat” bridge and in the end their companionship in paradise.

Our hands are empty and
what should the indigent do that has just this

The servant of the prophet's family (A)

Mohammad Hassan Shojaee Fard

Ten days of generosity Zighade 1438 A.H.

Mordad 1396 A.H.

The First Session

We had an appointment at 3:00 P.M, but as female's habit, they had come at 2:45. To imitate martyr Beheshti, we said just at 3:00, and they came in at 3:00. We started after greeting. They called me as professor, but I always know myself as a university student and as a scholar.

I use A: for the first person, B: for the second one and P: for myself to ease the study of the book.

Origin and Lineage

A: First of all, we want to know about Khadija's biography because there are a lot of unknown parts in her life. Then we will come to other attributes.

P: Ok. Ask.

A: Other ladies in the prophet's family (A) have different names, titles and nicknames. How is it that she has only one name "Khadija"?

P: Many of the names and titles are from the era after Hijrat, especially for ladies. Since Hazrat Khadija (A) passed away before Hijrat, there are the least titles for her. Although she had the title "Tahira" before Islam.

A: Is there any special reason for this name "Khadija"?

P: Yes, the word Khadija has some meanings:

One is the meaning of broken off and released. So, the word Khadija is used for the malformed new born baby at any time or a healthy baby who is born before the proper occasion (nine months), for example at six or seven months¹. The second meaning is unfamiliar with indecencies and disagreeability.

B: Which of the meanings confirms "Khadija (A)"?

¹ Aljaraiem vol.2 p.181

P: Both of them. Since she was born at six months, she was called “Khadija”. Of course as she was completely healthy it meant she was born before the proper occasion. The second meaning confirms her too.

A: Interesting!! I never had seen anything about it before.

P: I have seen. Mr. Seyed Mohammad Hossain Jalalzade Meibody has a book² containing these cases.

A: The names of her father and mother?

P: Her father was “Khowailid Bin Asad Bin Noofel Bin Abdolazi Bin Ghasi”³ and her mother was “Fatima Bint Zaede Ameri”⁴. They both were from the grandchildren of Ibrahim Khalil and Ismaiel Zabihollah.

A: Were her parents from Ghoraysh?

P: There is no doubt about her being from Ghoraish from lineage point of view.

² Omol Momenin Khadija from birth to martyrdom.

³ Altarif Belansab p.2

⁴ Al-Mohabbar p.77

B: Was she from the same family with the holy prophet?

I mean was she from the same origin and lineage as the prophet's grandparents?

P: It is not exactly clear that from which one of the prophet's ancestors Ghoraish begins. But Khadija (A) is considered from Ghoraish despite of all diversity of opinions.⁵

Khadija's mother (A), Fatima daughter of Zaede, was from Favatem Ghoraish (the women whose names were Fatima). The holy prophet (S) and his family (A) took pride in this matter. The holy prophet (S) related himself to Favatem when introducing himself, and Imam Hossain and Mohammad Bin Hanafie did the same thing when debating with Aishia ⁶.

A: So being from Ghoraish and relating to them is completely definite.

B: One point?

P: Yes, please.

B: We agreed to ask any questions that bothers our mind?

P: Yes, of course.

B: We have heard that the name "Fatima" with different meanings was for Hazrat Zahra for the first time, but now you are talking about Favatem?

P: See, I should tell you two points. The first one: We have some "Hadith" that are in books which are not reliable. You would see a lot of them about Hazrat Khadija (A). We don't debate about them at all, because they are not valid.

The other point: We have some "Hadith" in reliable books but they are not correct.

B: How is it that incorrect "Ahadith" (Hadiths) are in reliable books?

P: There are four types of Hadith: "Zaif", "Morsal", "Sahih" and "Motavater".

B: Which of them are the strongest?

P: The best one is "Sahih"; documentary and valid.

⁵ Omdat al-Ghari, vol.1, p.81

⁶ Ansab al-Ashraf, vol.1, p.532; al Kafi, vol.1

B: What is “Motavater”?

P: They are “Ahadith” which are “Motavater” although weak. It means they are narrated by several people. Anyway, some people say lots of things when talking about religious problems, leave them, it is not necessary to debate about them.

Khadija's (A) Birth

A: Let's talk about her birthday which would be the answer to other questions too. Is it correct that she was born 15 years before prophet (S)?

P: There are not too many different narrations about her birthday. But there are a lot about her age, the time of her wedding or the time of her passing away.

A: If the birthday is clear, they will be clear too.

P: Yes, but it is debated about these two cases without the birth year.

A: She has been an important person, so her birthday should have been recorded.

P: Yes, absolutely correct.

B: So, when is her birthday?

P: According to what “Ibn Abas” says: the prophet (S) was born 15 years before “Amol Fil”⁷ according to “Belazari”, “Khadija (A) was born at the same year.” Of course, some of the scientists have told that Khadija (A) was born 13 years before the prophet, but they are not valid.

A: It means they are not confirmed?

P: I don't agree with a lot of orientalists. There is no reason that they search about Muslims impartially.

A: I do think so. Because now that we are powerful, they show the realities so vice-versa, while we were nothing 200 years ago, they definitely talked on the basis of their own profits.

P: Of course we have some good orientalists, but they are so few that are not considered.

⁷ Tarikh Khalifa bin Khaiat; p.16

A: Please explain a little more about her family so that we know her better.

P: As I told, her father was Khowailid Bin Asad Bin Abdolazi Bin Ghasi. Asad Bin Abdolazi was her grandfather who was one of the members of “Helfol Fozool” agreement.

Her great grandfather “Ghasi Bin Kalab” is also the prophet’s grandfather⁸. Abdolazi, the father of Asad and the grandfather of Khowailid was the brother of Abde Manaf, the prophet’s grandfather, and the name of their father is Ghasi Bin Kalab. So, the prophet (S) and Khadija (A) were both from Ghoraish and were relative with each other from the lineage point of view.

Khowailid, Khadija’s father was a clever, generous and good-tempered person. He was the head of Bani Asad family. Her mother is Fatima the daughter of Zaiede Bin Alasam⁹. Fatima’s mother was Haale the daughter of Abde Manaf Bin Ghasi. His third grandfather was the same as prophet’s grandfather. So, Khadija (A) is in the same lineage with the prophet (S) by a few intermediators, and both of them are from Ghoraish.

A: We know only a sister called “Hale” for Khadija (A). Did she have any more brothers or sisters?

P: Khadija (A) had 5 brothers and 4 sisters.

A: How cool! Do you know them?

P: Yes, I’ll tell you.

The names of Khadija’s (A) brothers:

P: 1- “Avam Bin Khowailid”. He married with “Safie” the daughter of “Abdol Mutalib” the prophet’s aunt. He had three sons “Zobeir”, “Saeb” and “Abdol Kaba”.¹⁰

A: This is the same famous “Zobeir”?

P: He is the famous “Zobeir” who has positive and negative fames in the history of Islam.

⁸ Jomhorat Ansab al-Arab, p.120

⁹ Tanghih al-Maghal, vol.3, p.77

¹⁰.Atabaghat al-Kobra, vol.8, p.41

A: He was not only the prophet's cousin, but also Khadija's nephew.

P: Unfortunately, yes.

2- "Hazam Bin Khowailid" who was killed in the "Fojar war" in "Jahiliya" era. He had two sons "Hakim Bin Hazam" and "Khaled Bin Hazam".

3- "Noofel Bin Khowailid". He had three sons: "Waraqah Bin Noofel", "Safoon Bin Noofel" and "Asvad Bin Noofel".

4- "Odai Bin Khowailid". There is no name from him in history.

5- "Amro Bin Khowailid". The proposing and wedding ceremonies of Khadija (A) was done in his house.

A: Did Khadija (A) have any sisters except Hale?

The Names of Khadija's Sisters:

P: 1- "Haale" Khowailid's daughter. She is the most famous sister for Khadija (A). She entered Madine after Hijrat to see the prophet (S). She had the same name as the prophet's grandmother.

A: Is she the same woman that people have called her daughters instead of Khadija (A)?

P: Yes. Khadija (A) has two sisters. There is not much information about them in history.

2- "Khalede Bint Khowailid"

3- "Roghigha Bint Khowailid"

4- "Hend Bint Khowailid" Some say she is the same as "Hale" which is registered with this name in the history. But some others say she is from her second husband.

There is also "Tahira" as the fifth sister for Khadija (A) in some history books¹¹. But the fact is that "Tahira" was Khadija's title in "Jahiliya".

Khadija (A) before Islam

General attributes:

B: What were Khadija's (A) attributes before Islam and even before her marriage with the prophet (S)?

P: There is little information about Khadija's life and personality before Islam. But this little information show that she was a wise, learned, manager and intelligent lady.

Generosity, devotion, chastity, providence, patience and perseverance are among her outstanding personalities that all of the historians confirm them. We will present some of them according to Soni scholars.

¹¹ Alesaba, vol.8, p.224

Monotheism (Hanif)

A: You didn't say anything about her being a polytheist or not?

P: In Jahiliya era when idolatry was everywhere in Arabia, Khadija (A) paid attention to moralities and spiritual affairs. She believed in divine books and worshipped the unique God¹².

She went round "Kaba" from the time of the departure of trade caravan to distant cities and countries and asked Ibrahim's God for the abundance for her trade¹³.

A: It was interesting to be a pious merchant lady in that time?

P: Yes, Khadija (A) was a successful merchant who tried to have more benefit. She passed a part of her time praying specially going around "Kaba". The door of her house was open for poor and needy people and never no one went out of her house deprived¹⁴.

B: Were all the family monotheist or she was the only one?

P: She worshipped the glorious God in the time when all people worshipped idols which had been made by themselves and superstitions were spread everywhere.

Although her father, Khowailid was a monotheist too, she learned religious instructions from her cousin "Waraqah Bin Noofel" who was one of the four pious in his own time. She held religious meetings in her house and invited some of scientists who possessed holy books. Other women and she listened to their teachings and advices. She was able to learn the attributes of the last prophet and she was sure that he would appear in "Hejaz" land very soon¹⁵.

B: How was her beliefs before Islam?

P: She had very firm beliefs. Not only Khadija (A) but also the prophet (S), Abdol Motaleb (A), Abu Talib (A) believed in the unique God before Islam¹⁶.

B: Did they do some rituals?

¹² Behar al-Anvar, vol.16, pp.21&79

¹³ Nesa Ahle Bait fi Zooe Quran va Hadith, p.15

¹⁴ Aalam al-Nesa, vol.1, p.326

¹⁵ -Al Estiab, vol.4, p.1817

¹⁶ This is told by other scientists too, not only Shias (Taj al-Aghaed, p.51)

P: The monotheists believed in beginning and the resurrection day¹⁷ and they were the followers of Ibrahim Hanif. They didn't follow the distorted religions of Jews and Christianity nor praying idols.¹⁸

Since Islam is the continuity of Ibrahim Hanif religion, the monotheists acted as a Muslim before the appearance of Islam.¹⁹ For example doing prayers, Amre be Maroof va Nahy an Monkar²⁰, accomplishing Haj rituals, following the heritage orders, meeting relatives, washing and doing ablutions with water, Jenabat ablutions, ablutions of dead person and wrapping the dead in shroud and having "Lahad" in the tomb, keeping away from wine and bad deeds....²¹. People like "Abde Manaf, Hashem, Abdol Muttalib, and Abu Talib", never worshipped idols and they said prayers in front of "Kaba"²².

Shia believe that prophet (S) said prayers and fasted from his puberty age.²³ Both the prophet (S) and Ali (A) said prayers before prophetic mission (Bi'thah).²⁴

"Asad" and "Hashem" were the followers of "Hanif" religion. There are some fake narrations that Khadija (A) was interested in idolatry. We should regard them as the enemies of "Ahl al Bait".²⁵

A: So there has been some rumors that she was an idolater?!!

P: Yes, but since "Ghoraishi" monotheists were familiar with Ibrahim rituals, they didn't marry with their "Maharem" (Very close relatives) and they weren't cruel. They were a chosen group by Allah. One of the reasons that prophet (S) married with Khadija (A) was that she was from a noble family and she was one of his relatives who regarded rituals.

A: So there is no doubt that the prophet's (S) ancestors were all monotheists and that the prophet (S) and Khadija (A) have the same great grandfather?

¹⁷ Morooj al-Zahab, vol.1, p.78

¹⁸ Almofasal, vol.12, pp. 30&37

¹⁹ Almofasal, vol.12, p.31; In Verse 78, Sura al-Haj and many other verses pointed to this fact

²⁰ -Makarem al-Akhlagh, p.60

²¹ Vasaal al-Shia, vol.2, pp. 115, 117& 177; vol.12, p.31; vol.13, p.237; vol.20, p.411

²² Kamal al-Din, vol.1, p.174

²³ Rozat al-Vaezin, vol.1, p.52

²⁴ Al-Tabaghat al-Kobra, vol.8, p.14

²⁵ Mosnad Hanbal, vol.4, p.222; The fake narrations are in this book

P: Of course, it is said that his grandfather, father and uncle were monotheists. "Asad" his grandfather, was one of the greatest monotheists of his own time²⁶.

Khowailid was the most knowledgeable about the prophet's before²⁷, and he was one of the zealous monotheists who prevented violence to "Masjed al Haram" by repentance "Tawba"²⁸.

Khadija (A)'s cousin "Waraqah Bin Noofel" knew Ebri and Seriani languages.²⁹ He had read "Sohafe Ibrahim (A)", "Tawrat Mousa (A)", "Engil Issa (A)" and "Zaboor Davood". He knew the attributes of the prophet³⁰. He and "Bohaira" were the best people who knew the prophet's attributes³¹.

²⁶ Fath al-Bari, vol.7, p.125

²⁷ Sharhe Nahj al-Balagha, vol.15, p.217

²⁸ Emta al-Asma, vol.6, p.175

²⁹ Al-Anvar Le Aamal al-Abrar, p 226

³⁰ Montazam vol.2 p.373

³¹ Hedayat al-Kobra, p. 50

Chastity and Modesty

B: It is very important that a woman in that time is so careful about her behavior.

P: At the time of “Jahiliya” polytheists allowed homosexuality³², having illicit relationship with female maid³³ and secret relationships with others. They only considered adultery when two people who are not intimate have sexual relation openly³⁴. Even some of the women, circumambulated the “Kaaba” nakedly³⁵.

But monotheists avoided every illegal relationship with people who were not intimate. They prohibited adultery, marriage with incest³⁶, marriage with two sisters simultaneously³⁷, and circumambulation of the “Kaaba” nakedly³⁸.

At such a time Khadija (A), who was very beautiful, was famous for her chastity and modesty³⁹. She was known as “Tahira, the daughter of Khowailid”⁴⁰.

Before Islam and the verse of “Hijab”, she spoke behind a curtain with men⁴¹. At the time saying prayers with the prophet in “Masjid al Haram”, she covered her beauties.⁴²

It is said: people called her “Tahira”; because of her chastity and modesty at the time of “Jahiliya”.

«وكانت تُدعى في الجاهليّة بالظّاهره لشدة عفافها و صيانتها»^{٤٣}

The title of “Saieda Ghoraish”⁴⁴ (mistress of Ghoraish) was given to her to show her high position at her own time.

³² Mofassal fi al-Tarikh, vol.9, p.142

³³ The same

³⁴ The same, p.141; vol.10, p.218

³⁵ Sahih Moslem, vol.8, p.243

³⁶ Al-Mofassal, vol.10, p.321

³⁷ Vasaal al-Shiie, vol.20, p.411

³⁸ Al-Mofassal, vol.10, pp.321&324

³⁹ Alesteab, vol.4, p.1817

⁴⁰ Tarikh Madina Dameshq, vol.3, p.131

⁴¹ Alanvar lel Aamal al-Abrar, pp.250&252

⁴² Sharhe Nahj al-Balaghe, vol.13, p225

⁴³ Sire Aalam al-Nobala, vol.2, p.111; Nahayat al-Arb, vol.18, p.171

⁴⁴ Tarikh al-Khamis, vol.1, p.265; Almavaheb al-Ladoniya, vol.1, p.99

The wealthy person in Mecca

B: Please speak about Khadija (A)'s wealth.

P: Most of "Honafa" were from famous families and the people higher than the average people in the society⁴⁵. The prophet (S), his father and his family and his wife Khadija (A) were merchants.⁴⁶

The prophet went to "Bosra" in "Sham" with "Abu Talib" (A) when he was nine⁴⁷. He was one of the merchants of "Mecca" and as "Yaghoobi" says; he was never an agent for Khadija. It is just the opposite of what is said that the prophet (S) was the agent of "Khadija"⁴⁸ (A) before his marriage.

"Ghoraish" had commercial relations in "Sham", "Iraq" and "Yemen"⁴⁹. Khadija (A) was a wealthy person among them⁵⁰. "Ghoraish" merchants carried her merchandise on camels⁵¹ in summer and in winter.⁵²

B: It was an inheritance for her too!?

P: No, some fake news say: "She had heritage from her previous husbands." But I'll point that she didn't have any husband before the prophet (S), and it is a fake news.

Honafa of Ghoraish were merchants and wealthy, so were her father and Khadija (A) herself too. They had earned a lot of wealth by trading, specially to "Sham".

Loan Yes, Usury No

B: I have heard there were many usurers in "Mecca" Did they have any relations with usury?

⁴⁵ Al-Mofassal, vol.12, p.34

⁴⁶ The same, vol.16, p.285

⁴⁷ Al-Mohabbar, p.9

⁴⁸ Tarikh Yaghoobi, vol.2, p.21

⁴⁹ Al-Mofassal, vol.7, p.71

⁵⁰ Al Sirah al Nabaviah, vol.1, p.189

⁵¹ While others weren't able to have an independent caravan, a number of people had a caravan together

⁵² Amali Toosi, p.468. There are two opposite points of view about Khadija's (A) wealth. One of the 7th century (A.H) writers says that 80,000 camels carried Khadija's merchandise. Some say her wealth was equal to a Neyshaboori merchant. [Behar al Anwar, vol.16, p.22; Majmooah al-Athar, vol.16, p.181]

P: “Mecca” was famous as a territory of merchants and usurers.⁵³ People in “Jahiliya” considered usury as a kind of buying and selling.⁵⁴ The usurers added many times to the debts of people for giving them extension of time⁵⁵.

But Khadija (A) was a merchant and advertised for trade. She gave her wealth to many people to trade instead of usury⁵⁶. She wanted to prevent usury by “Halal” trading in form of “Gheraaz”.

“Gheraaz” was an agreement between the owner of money and the agent to divide the profit of the trade between them. The agent took the profit after calculating the expenses and gave the fund and the rest of the profit to the owner. The loss was deducted from the fund.⁵⁷

Talent and Intelligence

B: A monotheist and merchant woman at that time should have been very intelligent!!

P: “Hazrat Khadija (A)” was among the few intelligent, smart women of that time. She was able to have an individual and social position at the time when a woman had no social position or even a human personality.

She was a famous merchant of her own time. It is said that she had many slaves- in and out of Arabia- who traded; and she had wealth and fund in Egypt and Abyssinia.

The fact that she was able to manage such a great wealth in that time when women was deprived of all of the human rights, shows her great intelligence and talent. It makes her higher than all of the women and many men of her own time.

Her talent in recognition and employment of honest and experienced men in trade, and great management in keeping and capital growth, shows Khadija (A)’s powerful management.

It was from her talent and intelligence in housekeeping and her behavior skills that she was able to keep Ali (A) and “Zaid Bin Harisa” in a single house and under a

⁵³ Al-Mofassal, vol.13, p.21

⁵⁴ Holy Quran shows usury is Haram (forbidden). “That is because they say usury is just like trade. But Allah allows trade and forbids usury.” Holy Quran, Surah al Baqarah, Verse 275.

Gheraaz is “Mozarebe” in Islam.

⁵⁵ Al-Mofassal, vol.14, p.113

⁵⁶ Sharh al-Akhbar, vol.3, p.15

⁵⁷ Al-Mofassal, vol.14, p.122

single roof. “Zaid” was an adopted son by the prophet and he was from a different family other than Ali (A). They lived together without any jealousy or competition: and they could benefit from the prophet (S) according to their own capacity.

Apparent Beauty

A: Isn't there anything said about her apparent beauty?

P: Speaking about apparent beauty has little position in our religion. But just the opposite of what is said that she was aged and elderly, Khadija (A) was unique in beauty in that time and there was no beautiful girl in Mecca like her. She was fair, like a shining sun.⁵⁸

For example shining teeth of Imam Sadiq (A) made people surprised. People asked “Abdollah Mahz”, the grandchild of Imam Hasan Mojtaba (A) about it, he answered: “Khadija (A) and Fatima (A) were the same⁵⁹.”

⁵⁸ Alanvar le Aamal al-Abrar, p.347

⁵⁹ Dalaal allmamah, p.151

Poetess and Eloquent

A: An active, rich, and beautiful lady. She was unique!

P: I should add that Bani Asad tribe (Khadija's (A) tribe from Ghoraish) were from the greatest Arab eloquent.⁶⁰ Khadija (A) knew poetry and her songs to praise the prophet (S) shows it very well⁶¹.

Khadija (A) had a witty nature⁶²; she consoled the prophet, and decreased the grief of prophet⁶³; she had a lot of poems.

B: Didn't she have poems about the prophet?

P: Yes of course. Khadija (A) had a lot of poems about the dignity of the prophet. They show her knowledge, politeness and her love to the prophet (S).

Here are some examples of her poems, that show her honest love to the prophet (S).⁶⁴

فلو أنّى امسيت فى كل نعمة ودامت لى الدنيا وملك الاكاسرة
فما سويت عندى جناح بعوضة اذا لم يكن عينى لعينك ناظرة

If all the blessings of the world were for me, and I would have the kingdom of the kings, it would be nothing to me if my eyes do not look at your eyes.

A: Was Waraqah Bin Noofel her nephew or her cousin?

P: If he is Waraqah Bin Noofel Asad, he is her cousin. But if he is Waraqah Bin Noofel Khowailid he is her nephew.

A: What is your opinion about it?

P: I think they were two different people. Waraqah Bin Noofel Bin Khowailid her nephew, can't be the scientist Waraqah Bin Noofel. The scientist must have been her cousin. He was one of the pious monks in Arabia in that time; he had a lot of

⁶⁰ Amta al-Asmaa, vol.6, p.177

⁶¹ Alghadir, vol.2, p.38

⁶² Alanvar le Aamal al-Abrar, p.309

⁶³ Asira al-Nabavi, vol 1, p.240

⁶⁴ Alanvar le Aamal al-Abrar, p.301

information about divine books.⁶⁵ He was one of the four famous theists of Arabia in Jahiliya era. He opposed worshipping idols.

He said to Arab idolaters: “I swear by God, you have forgotten Ibrahim (A) religion and you have deviated. You worship the idols that are not right. They can neither see or hear you. They have no benefit for you nor any harm. O, you Ghoraish tribe! go and search every city and find Hanif religion and believe it. Try to find the true religion and know that idols which you worship are not right.”⁶⁶

A: How about her nephew?

P: He can't be this famous person that Khadija (A) asked his consultation for her marriage with the prophet (S). Naturally, the nephew is younger than Khadija (A).

A: Some people say he was Khadija's (A) uncle?!

P: It is said so, but it is not valid.

A: But Their names are the same?

P: In Arab at that time and even now, they called relatives the same names; So it is normal that Noofel, the son of Khowailid, and his son were called the same as her uncle and cousin.

[Knowledge of the Prophethood of Mohammad \(S\)](#)

A: Before addressing her marriage to the prophet (S), I have an important question.

P: Yes, Please.

A: We have heard: “Khadija (A) was willing to the marriage with the prophet (S) after she had heard about his trade and honesty.” Is it correct?

P: Shia believes that in interval (Fadrat) era, from the time after Jesus to the prophetic mission (Bi'thah) of the Islam prophet, there were divine prophets. They promoted the divine religion and the last prophet secretly.⁶⁷

⁶⁵ Asira al-Nabavia, vol.1, p.223

⁶⁶ The same, p.189

⁶⁷ Kamal Din, vol.2, p.659

Waraqah Bin Noofel is considered to be one of the prophets of his era⁶⁸. But only monks and scholars knew about the attributes of the last prophet (S).⁶⁹

B: It means that it was obvious that he would be the prophet from his youth?

Prophetic Signs from Youth

P: One of the most important issues that is ignored, but Shia scholars believe, is the prophetic signs in Mohammad (S) from his youth.

A: It means before Bi'thah?

P: Yes, before Bi'thah. Jesus also, was a prophet from his babyhood according to Quran. He said in swaddle:

«إِنِّي عَبْدُ اللَّهِ، آتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا»

“[Jesus] said, "Indeed, "I am the servant of Allah. He has given me the Scripture and made me a prophet.”⁷⁰ While he hadn't had a book yet.

So the prophet (S) was known with so many signs in Torah and Bible. They knew about his specific attributes like the time of Bi'thah, settlement in Yathrib and his passing away there⁷¹. They even knew about the prophet's executor (Wasi) like: his birth time⁷² and even the disputations after the prophet's (S) passing away.⁷³

A: It means that they knew he would be the prophet?

P: Yes, the Jews tried to kill Hashem from his generation beginning; and at last they poisoned him in Ghaza.

A: So how did his generation remain?

P: It was a little late. Hashem. had married Selma the daughter of Amr bin Zaid in Medina and he had a son called “Shaiba”. He was an orphan in Medina. His uncle, Mutalib, got informed about it. He brought him to Mecca because he knew that the Jew wanted to kill him. In the way to Mecca he was exposed to sun and had got a

⁶⁸ Morooj al-Zahab vol.1, p.87

⁶⁹ Kamal Din, vol.1, p.200

⁷⁰ Holy Quran, Sura Maryam, Verse 30

⁷¹ Ghorb al-Asnad, p.319

⁷² Kamal Din, vol.1, p.191

⁷³ Managheb Ale Abi Talib, vol.2, p.255

little black, Mutalib told people: "he is his new slave"; So people called him, "Abd al Mutalib".

A: So the main name of the prophet's grandfather was "Sheibe"?

P: Yes. They had told him about the Jews plot to kill his father. He was aware to take care of himself and he knew that the last prophet would be from his generation. So he was very careful about himself and his son, Abdollah, whom the Jews wanted to kill. He took care of Abdollah's orphan, Mohammad (S), and didn't let him to be away from him even for a single moment.

B: So Abd al Mutalib knew that Mohammad (S) would be a prophet?

P: Yes, the Jews scholars and specially the Christian monk, Bahira, had told him: "This boy (Mohammad) would be a prophet."

A: So, obviously, Mohammad (S) himself knew that he is a prophet.

P: His behavior before Bi'thah, his prayers, regarding Ibrahim Hanif religion duties and the most important of all, the Almighty Allah would cause him to understand that he would be a prophet.

A: Allah told people about the prophetic of Jesus from his childhood. So it was better to tell people about other cases as well!

P: Shia believes that the prophet was a messenger from his youth; But he was ordered to make it apparent when he was forty and he was given the book at that time.

B: So he himself knew it, the people specially the Jews and the Christians knew it. Then the prophet was without any mission?

P: The Jew and the Christian knew him very well. Look at the verse from Quran, it says:

«الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ»

"Those to whom we gave the scripture, know him as they know their own sons. But indeed, a party of them conceal the truth while they know [it]."⁷⁴

⁷⁴ -Holy Quran, Sura Baqarah, Verse 146

A: The fact that it says: “they recognize the prophet as they recognize their sons”, is very important.

P: Yes, it is important. But they easily concealed it.

B: But the fact that he was a prophet from his youth was very new for us.

P: We believe in Jesus prophethood from the cradle; because Quran says so. But we have so much information about his prophethood in Torah and Bible and the Jewish and Christian scholars that “he would be the prophet.” We know all of it and we think that the prophet (S) himself didn't know it; and he found it just when the Book was revealed to him.

A: What is the difference?

P: The difference is that Khadija (A) has married with a prophet from the beginning. The prophet (S) “propagated monotheism and quitting polytheism” for more than 20 years.

A: That Jewish scholar had told Khadija (A) that he would be a prophet before.

P: But the prophet (S) himself knew better than that Jewish Scholar.

A: How?

P: An Egyptian writer called Ahmad Shoghi has a book named “Imam Ali (A)”. He has criticized a subject which has two aspects:

A: What is that subject?

P: He says: “When Mohammad (S) was 15, he saw that Fatima Bint Asad had come in front of Kaba to pray. Mohammad (S) called her “Mother” because he lived in her house. He told her: “Oh, mother! repeat what I say.” She asked: “How?” The fifteen years old Mohammad said: “Mother! say:

«كَفَرْتُ بِالْهَيْبَلِ وَآمَنْتُ بِاللَّهِ»

“I disbelieved in Hobal and believed in Allah.”

B: Is it when he was 15?

P: Yes, it means that he propagated monotheism from when he was 15.

A: Has any Soni scholar pointed to this matter?

P: Yes, Aishia says:

«أول ما بدئ به رسول الله (ص) من الوحي الرويا الصالحه في النوم، فكان لا يرى رويًا إلا جاءت مثل فلق الصبح»

“The first things that was revealed to the prophet (S) were righteous dreams that he saw when sleeping, and he didn't have any dream but came to reality as the clear morning.”⁷⁵

A: Is it before the revelation of Aishia ?

P: Yes, That is the beginning of Bi'thah.

B: Thanks, it was a new point.

Marriage to Mohammad (S)

B: Let's speak about her marriage to the prophet (S).

P: Ok.

A: First of all, tell us about her age at the time of marriage.

P: Why did you start from her age?

A: Because if she is born at the same time as Mohammad (S), so they were at the same age when they married.

P: Yes, Most of the histories say Khadija was 25 when married just at the same age of the prophet (S). Of course in some books they both were 21.⁷⁶

A: Did girls marry after the age of 20 in Mecca at that time?

P: The historical documents of sociology show that the age of maidens was not more than 12 or 16 in Mecca at that time.⁷⁷

A: So, why didn't she marry till that age?

P: There are so many issues in this subject. For example: since she had many merits, many people desired to marry a girl like her⁷⁸. Khadija (A) was unique in her own

⁷⁵ Sahih Bokhari, vol.1, p.29; Sahih Moslem, vol.1, p.97; Tarikh Tabari, vol.2, p.47

⁷⁶ Alesteab, vol.1, p.35

⁷⁷ Omol Momenin, Khadija (A), p.99

⁷⁸ Asira al-Nabavia, vol.1, p.189

time. At lineage, she was one of the grand children of Ibrahim (A) and the greatest woman in Ghoraish. More than that she was ideal in wealth, beauty, chastity, wisdom, generosity, piety, eloquence subtlety. she was a great social reformer of her own time.

But she rejected marrying a lot of her suitors such as: Oghba Bin Abi Moeit, Salt Bin Abi Ahab, Abu Jahl and Abu Sofian.⁷⁹ She knew that she was titled “Mobaraka” in Bible and she would be the wife of Mohammad (S).⁸⁰ All of the monotheists knew it.

Abdol Mutalib had given Khowailid good news about the best son in law⁸¹. Waraqah Bin Noofel had given Khadija good news of the prophethood of Mohammad (S)⁸² and her marrying him. He told her that she would be honored in this world and the hereafter.⁸³

A: How?

P: Pay attention to these two subjects. You will find out.

The Sun in Khadija's (A) House

P: Usually Khadija (A) and her friends went turning round Kaba in darkness at night. She stood in front of Kaba one night and prayed for her needs in silent. Then she returned home at midnight. She fell asleep soon because she was very tired.

She dreamed that the sun in the shape of a human rose from the sky in Mecca and came to her house slowly. When the sun reached her house, it remained there and gave light to the whole world and people came to her house in groups to see the sun.

She got up in confusion, looked everywhere but didn't see anything. She touched her head and face, walked for a while and went to bed again. But she couldn't sleep and she remembered her dream.

⁷⁹ Alesteghase, p.115. The fact she was a virgin and she rejected all her suitors was agreed about till 4th century.

⁸⁰ Amali Sadooq, p.271

⁸¹ Sharh Nahj al-Balaqahe, vol.15, p.217

⁸² Montazam, vol.2, p.373

⁸³ Alanvar le Aamal al-Abrar, p.226

Khadija (A) knew that it wasn't a normal dream. She thought a lot, but couldn't come to any result. In the morning, she quickly went to her cousin's home, Waraqah Bin Noofel and told him what she had dreamed.

He smiled and said with a smile on his face: "Oh my cousin! I give you the good news. The light of prophecy will come to your house! The whole world will be enlightened from the light in your house."

Khadija (A) thought very deeply. She was surprised how the light of prophecy would come to her house? How her house would be the center of light for the whole world? A long time passed and Khadija (A) was always thinking about her dream and its interpretation.

During this time, she compared every suitor that came to her house with what she had seen in her dream, but didn't find any similarity and rejected them politely.⁸⁴

B: What a strange dream!

The Jewish Scholar's Advice to Khadija (A)

P: And now the second subject: According to an old tradition, the women in Mecca celebrated in Kaba, in one of the nights in Rajab month. One of the scholars of the people of the book preached for them. The preaching of the Jewish scholar had just started when Khadija (A) reached there.

Suddenly Mohammad (S) passed Kaba in the middle of the lecture. The lecturer stopped his preaching and said:

«ليوشك ان يبعث فيكن نبي فايكن استطاعت ان تكون له ارضا يطاها فلتفعل»

"Oh, ladies of Ghuraish! the young man who just passed Kaba will be the last prophet, if any one of you can be his wife, don't hesitate."⁸⁵

There was an uproar between women when they heard him. Some laughed at him, some mocked him and some cursed him. The meeting ended in uproar and the women dispersed.⁸⁶

⁸⁴ Nesa Ahl al Bait fi Zawe Quran va Hadith, p.118; AleSaba, vol.8, p.61

⁸⁵ Managhebe Ale Abi Talib, vol.1, p.41; Alesaba, vol.4, p.274

⁸⁶ Hayat al-Gholoob, vol.3, p.219

Khadija (A) went home quickly and began to think. She thought about her dream and the speech of the Jewish scholar.

She found a relation between her dream and his words. She sent one of her maids to the Jewish scholar the next day and invited him to her house. When he came in, she asked him “How did you know that Mohammad is Allah's prophet?”

He answered: “I have read about his attributes in Torah. It is written there that his parents will pass away when he is a baby, his grandfather and his uncle will take care of him; he will marry a woman from Ghoraish who is the great one in her tribe and is a wise person between them.”

Then he said “Oh Khadija! get my words and don't forget them.”

Then he recited some poems about the prophet's dignity and told Khadija: “Try not to lose Mohammad, you will be happy in this world and the hereafter by marrying him.”⁸⁷

A: Does it mean that there was so much obvious information about the last prophet? even about his wife and...

A: So, the reason for Khadija (A) not marrying anyone was that she was waiting for the prophet's (S) proposal.

P: Maybe there was not any suitable spouse for Khadija (A) except the prophet (S), as these documents show.

A: So, she had two important things; one: she knew exactly about her future? The other one: she was patient against the rumors of the people whose daughters married at the age of 16.

P: Of course! the promises which were given to her, were very important. So she waited for them to happen.

A: We have heard that Khadija (A) proposed the prophet for marriage. Is that right?

⁸⁷Alesaba, vol.8, p.274; Hayat al-Gholoob, vol.3, p.227

P: This is a case that is said to show that “Khadija (A) was not a self-respected person!” According to valid documents, the prophet (S) proposed for marriage when he was 21.⁸⁸

A: How did he know that she would accept this marriage?

P: Of course, the first steps for marriage are written in the history books.

A: What were the first steps?

P: Mohammad (S), had told his uncles about willingness to marry Khadija (A). Abu Lahab, his uncle, said: “Oh, my nephew! Don't make fun of us in Arab, you do not deserve Khadija (A).”

Abbas, his other uncle, told Abu Lahab angrily: “You are a mean person. What objections can Khadija have about my nephew? Mohammad is handsome and has an ideal perfection. How can Khadija (A) consider herself better than him for her wealth or good breeding? I swear by God whatever marriage portion that she would ask, I would ride my horse and pass the deserts and ask the kings to prepare whatever that Khadija (A) asks.”⁸⁹

A: Abu Lahab didn't have a good relation with the prophet (S) from the first.

P: That is right. Anyway, at ninth of Shaval month, about 15 years before Bi'that, Abu Talib wear good clothes towards Khowailid 's house with the noble men of Bani Hashem and Bani Abd al Mutallib.⁹⁰

It was agreed to speak to Khowailid, or in another narration, speak to Amro Bin Asad, her uncle, about the marriage and wedding⁹¹ of a twenty first girl⁹² who was the best one at her time. After entertainment, Abu Talib preached about the unity of God, the dignity of Kaba and Mohammad (S).

Sheikh Sadooq and Sheikh Koleyni say the same thing, with a little difference, about the marriage sermon that Abu Talib delivered. It is according to Sheikh Sadooq:

⁸⁸ Alesteab, vol.1, p.35; Of course, according to different narrations, the prophet was 21 in this time. Islam emphasizes this subject, so there is no reason to prefer other narrations.

⁸⁹ Behar al-Anvar, vol.16, p.18

⁹⁰ Tazkerat al-Khavas, p.272

⁹¹ Sirat al-Halabi, vol.1, p.213

⁹² Since the prophet and Khadija were born in the same year, Khadija also was 21. [Omol Momenin, Khadija, p.99]

«الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنْ زَرْعِ إِبْرَاهِيمَ وَذُرِّيَّةِ إِسْمَاعِيلَ

“Thanks God who created us from the plantation of Ibrahim and the offspring of Ismael.

وَجَعَلَ لَنَا بَيْتًا مَحْجُوجًا وَحَرَمًا أَمِنًا يُجْبَى إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ

And built for us a sacred house which is the aim of Hajian and is a secure Haram that all the fruit, is gathered there.

وَجَعَلَنَا الْحُكَّامَ عَلَى النَّاسِ فِي بَلَدِنَا الَّذِي نَحْنُ فِيهِ

And He made us the rulers of the people in our city.

ثُمَّ إِنَّ ابْنَ أَخِي مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ، لَا يُوَزَنُ بِرَجُلٍ مِنْ قُرَيْشٍ إِلَّا رَجَحَ.

Then, my nephew Mohammad Bin Abdolah Bin Abdol Mutalib is not compared with any of the men in Ghoraish except that he is better than all of them.

وَلَا يُقَاسُ بِأَحَدٍ مِنْهُمْ، إِلَّا عَظُمَ عَنْهُ

And he is better than all of them in comparison.

وَإِنْ كَانَ فِي الْمَالِ قَلٌّ، فَإِنَّ الْمَالَ رِزْقٌ حَائِلٌ وَظِلٌّ زَائِلٌ

Even if he has a little wealth, but wealth is always in change and instability, it goes away like a shadow.

وَلَهُ فِي خَدِيجَةَ رَغْبَةٌ وَلَهَا فِيهِ رَغْبَةٌ

And he is fond of Khadija and she is fond of him.

وَالصَّدَاقُ مَا سَأَلْتُمْ عَاجِلُهُ وَاجِلُهُ مِنْ مَالٍ

And her marriage portion is ready either in cash or non-cash.

وَلَهُ خَطَرٌ عَظِيمٌ وَشَأْنٌ رَفِيعٌ وَلِسَانٌ شَافِعٌ جَسِيمٌ»

And he will have a great position and dignity and fame”.⁹³

After marriage sermon, the marriage portion was spoken about. There are different narrations about it.

⁹³ Kafi, vol.2, p.19; Tarikh Yaghoobi, vol.2, p.20; Man La Yahzaroh al-Faghih, vol.3, p.397

Ibn Abbas says her marriage portion was 12 oghie ⁹⁴⁻⁹⁵, While Ibn Hesham says it was 20 "Bokre"⁹⁶. Some say the prophet made her marriage portion 500 silver Derhams⁹⁷ and Khowailid married Khadija to Mohammad (S).⁹⁸

Abu Talib slaughtered a camel and entertained the guests.⁹⁹

After the marriage ceremony, everybody went home. Mohammad (S) wanted to see Khadija (A) by Abu Talib's permission.

Hazrat Kbadija (A) welcomed the prophet (S) gladly.¹⁰⁰

After a while Mohammad (S) wanted to leave the house. But Khadija (A) knew that he didn't have any house, so she told him.

«إلى بَيْتِكَ، فَبَيْتِي بَيْتُكَ وَأَنَا جَارِيَّتُكَ»^{١٠١}

"Come to your own house, my house is your house and I am your maid."

Abdolah Ghanam a monotheist, who got one of Amir Almomenin's Shia, congratulated Khadija (A) in his poem:

هنيئاً مريئاً يا خديجه قد جرت لك الطير فيما كان منك باسعد

Congratulation to you Khadija, you were fortunate

تزوجت خير البريه كلها و من ذا الذی فی الناس مثل محمد ؟

You married the best man and who is like Mohammad among people.

و بشر به البر ان عيسى بن مريم و موسى ابن عمران في اقرب موعد

He is the person whom Issa Bin Maryan and Moosa Bin Emran have given glad tidings about his coming very soon

اقرت به الكتاب قدما بانه رسول من البطحاء و هاد و مهتد

⁹⁴ Every oghie is 40 derhams

⁹⁵ Atabaghat al-Kobra, vol.8, p.10

⁹⁶ Asira al-Nabavia, vol.1, p.190

⁹⁷ According to shiie narrations, the marriage portion and the prophet's wives was 12.5 oghie which is about 500 silver derham. [Man La Yahzoroho al-Faghih, vol.3, p.398]

⁹⁸ Almarefat va Tarikh, vol.3, p.269; There is no about that her father, brother and uncle were alive at the time of marriage. So it is attributed to the three. [Sirat al Halabia, vol.1, p.225]

⁹⁹ Kafi, vol.5, p.375

¹⁰⁰ Akhbar Mecca, vol.5, p.185

¹⁰¹ Behar al-Anvar, vol.16, p.4; Alkharaej, p.186

The holy books have confirmed his prophethood, a messenger who comes from “Batha” (Mecca) that he guides and is guided.

Both families left the ceremony gladly. The prophet (S) and Khadija (A) were alone. Khadija thought that Mohammad was the most favorite person in the world;¹⁰² and he praised God for marrying Khadija (A).¹⁰³

Their marriage made their relatives very happy, but it also made their enemies upset and increased their hatred.¹⁰⁴

A: There is a Soni student in dormitory who says: “Khowailid opposed their marriage, so Khadija (A) made him drunk and got his satisfaction for her marriage. So at the end of drunkenness he was dissatisfied about their marriage.”¹⁰⁵

P. Yes, this matter is in Soni’s books. But it is not true according to the historical facts and the personality of the prophet (S), Khadija (A) and Khowailid. Vaghedi, the great historian of Soni people, regards it false.¹⁰⁶

Mohammad Lotfi Jomee,¹⁰⁷ the contemporary Arab scientist, regards this matter as Israeeliat and he says it is like the story in Torat that Loot’s daughters made their father drunk.¹⁰⁸

A: I don’t care about false news. You talked about the prophet’s marriage, but it is said that it was Kadija (A) that wanted to marry the prophet (S) after the profitable trade.

[Was It a One-Sided Love?](#)

P: We explained that it was not so. It was a two-sided love. The prophet (S) was proud for his love towards Khadija (A) and called it a divine sustenance.¹⁰⁹ He thanked God for the marriage to Khadija (A) and his love.¹¹⁰

¹⁰² Hedayat al-Kobra, p.53

¹⁰³ Mostadrak, vol.3, p.201

¹⁰⁴ Alanvar Le Aamal al-Abrar, p.312

¹⁰⁵ Atabaghatol Atabaghat al-Kobra,, Vol. ; vol.1, p.106

¹⁰⁶ The same, vol.1, p.106

¹⁰⁷ deceased in 1953

¹⁰⁸ Omol Momenin Khadija, p.91

¹⁰⁹ Sahih Moslem, vol.7, p.134

¹¹⁰ Mostadrak, vol.3, p.201

A: But we have heard that it was a one-sided love. It is even said that the prophet (S) married Aishia soon after Khadija's passing away.¹¹¹

P: Yes, unfortunately it is a famous narration that prophet (S) acted as a suitor for Khadija (A) after he traded for her and this journey was the main factor for their marriage;¹¹² But it isn't true at all.

Khadija (A) and Her Marriages?!

A: But we have heard stories other than this. We have heard that she had married twice before her marriage to the prophet (S) and she had some children from those husbands?!!

P. Yes, some people have reported that Khadija had married Abu hale end Bin Nabash Bin Zorare and then Atigh Bin Aaez Bin Abdolahe Makhzoomi,¹¹³ and she had some children.

Unfortunately, this report is famous despite being opposite to other news. The narrators of this report are Ghotada and Zobeir Bin Bakar¹¹⁴ that neither of them is reliable (movasagh).

Imam Bagher (A) has blamed¹¹⁵ "Ghalade Bin Doaame and he is accused of refraining from talking frankly (Tadlis).¹¹⁶ Zobeir Bin Bakar is accused of forging documents and news.¹¹⁷

On the other hand, these reports are opposite to each other; According to correct documents she was unmarried.¹¹⁸

A: So, it is a lie that she was married before?

P: Yes, it is unreliable as some Shia scholars say. Some politicians have reported this news to omit the sacred vomb which was the vessel of Quran Kosar, Fatima Zahra (A). So, if we are accurate, we won't have any doubt.

¹¹¹ Mosnad Hanbal, vol.6, p.280

¹¹² Almosouea al-arabia al-alamia, vol.22, p.22

¹¹³ Oshod al-Ghaba, vol.8, p.99

¹¹⁴ Alesaba, vol.8, p.99

¹¹⁵ Ghotade is blamed because he had caused people to go astray by interpreting the holy Quran without enough knowledge, [Kafi, vol.6, p.256]

¹¹⁶ "Tadlis" means hiding and covering

¹¹⁷ Sharhe Nahj al-Balaghe, vol.3, p.122

¹¹⁸ Alesteghase, p.115; Hedayat al-Kobra, p.40; Dalaal al-Nabava, vol.1, p.178; Tabserat al-Avam, p.245; Managhebe Ale Abi Talib, vol1, p.161; Kamel al-Bahae, vol1, p.349

B: Who were these fake husbands?

P: The first one was a man named Nabash Bin Zorare Tamimi titled as Abi Hale.

B: And the second one?

P: The fake news says: "After the death of Abi Hale, Khadija (A) married Atigh Bin Aied, Abdolah Omar Bin Makhzoom."

A: Who are the important persons who believe that Khadija (A) was unmarried

P: Although many historians say that she had two marriages before, many Shia and Soni historians say that she was unmarried. Some of them are: Abolyhasem Ismael Bin Mohammad Isfahani (a Soni scholar)¹¹⁹, Abolghasim Koofi, Ahmad Balazori, Seyed Mortaza Alamol Hoda, in the book "Shafee" and Sheikh Toosi in the book "Talkhis Shafee."¹²⁰

They have some reasons for what they say:

A Hadith by Ibn Abbas that Khadija was 28 at the time of her marriage with the prophet and she was unmarried before.¹²¹

The historians' differences about her first and second husbands' names. The difference in the names of children, for example they name a daughter "Hend" from both her husbands.

Khadija 's social and financial position didn't let her to marry a man who gathers bushes or a man who digs graves as it is said was the jobs of her husbands.¹²²

The historians' disagreement about the age of her marriage.

A: Is there any Soni historian or scholar who believes that she was unmarried?

P: Yes, Abol Ghasem Ismaeel Bin Mohammad Isfahani as told is a Soni scholar and he specifies that Khadija (A) was a virgin.

¹¹⁹ Dalaal al-Nabawi, vol.1, p.178

¹²⁰ To get more information, see Managheb Ale Abi Talib, vol.1, p.159; Behar al Anvar, vol 22, p.152; Aayan al-Shiie, vol.6, p.309

¹²¹ To get more information, see Al Esteghasa, vol.1,p.168; Tabserat al-Avam, p.245; Anvar al Noamaneya, vol.1, p.181; Managheb Ale Abi Talib,vol.1, p.159

¹²² Of course some say her fake first husband was rich and say: "Kadija's (A) wealth was her inheritance"; which is a big lie.

«وكانت خديجة امرأةً باكرةً ذات شرفٍ و مالٍ كثيرٍ و تجارةً تَبَعَتْ بِها إلى الشام فتكونُ عيْرها كعامَّةِ عيرِ قُرَيْشٍ»^{١٢٣}

“Khadija was a virgin who had a lot of wealth and credit. She would send her trade caravan to Sham and her caravan was as the whole Ghoraish caravan.

Ahmad Belazari is a Soni who says: “Khadija (A) was a virgin.”

B: The third person who is Shia, what did he say?

P: He is Abol Ghasem Koofi a Shiia scholar who has an interesting reasoning. He writes in his book “Al Esteghasah”

«إنَّ الاجماع من الخاص و العام من اهل الانال و نقلة الاخبار على انه لم يبق من اشراف قريش و من ساداتهم و ذوى النجدة منهم الا من خطب خديجة و رام تزويجها فامتنعت على جميعهم من ذلك فلما تزوجها رسول الله (ص) غضب عليه نساء قريش و هجرنها و قلن لها خطبك اشراف قريش و امرؤهم فلم تتزوجى احدا منهم و تزوجت محمداً ... فكيف يجوز فى نظر اهل الفهم ان تكون خديجة يتزوجها اعرابى من تميم و تمتنع من سادات قريش و اشرافها على ما وصفناه، الا يعلم ذو التميز و النظر انه من ابين المحال و افطع المقال، ولما وجب هذا عند ذوى التحصيل ثبت ان خديجه لم تتزوج غير رسول الله (ص).»^{١٢٤}

All historians and mohadesan from Shiia and Soni agree that there was noone from noble men and aristocrats in Ghoraish, but wanted to marry Khadija (A). But Khadija (A) rejected all of them. She married Mohammad (S).... So how is it possible to say that she married a tribesman from Bani Tiamin tribe while she had rejected marriage to nobles of Ghoraish before?

Don't scholars know that this matter is obvious impossible? when it is proved, it will be obvious that she didn't marry anybody other than the prophet (S).

A: Very interesting!

P: Yes, we are sure that her false marriage before the prophet (S) is one of the plots of anti Ahl al Bait people.

They forged all the superiorities of Ahl al Bait for the people who were against Ahl al Bait.

¹²³ Dalaal al-Nobova, vol.1, p.178

¹²⁴ Alesteghase, vol.1, p.70

B: So what is the story of the prophet's daughters named Zeinab, Ruqayyah and Umma Kolthoom? It is said two of them were Osman's wives. Were they really the prophet's children?

P. No, they weren't, for these reasons:

As historians say, Khadija had a sister called "Hale". She married a "Makhzoomi" man and had a daughter called "Hale" too as her mother. Then she married a man called "Abu Hend" from Tamim tribe. This Tamimi man had another wife who had two daughters called "Ruqayyah" and "Zeinab".

Their mother died. Hale had a son called "Hend" from this husband. This Tamiami man, that is the father of the two girls and Hend, died. Since Hend was a boy and valuable, he was delivered to the husband family. Khadija (A) brought up Hend with her two daughters (Ruqayyah and Zeinab) in her own house.

These two girls were in Khadija's house after her marriage with the prophet. They were "Rabibah" (adopted daughter) for the prophet. According to Arab Tradition "Rabibah" was the same as daughter, so they were called Khadija's and Mohammad's daughters.

A: IF she was 21, she could not have had such marriages?

P. According to the well - known saying, she was Khadija Bint Khowailed Bin Asad Bin Abol oza Bin Ghasi Bin Kalab Bin Mara Bin Kab Bin loe.¹²⁵

Another saying is. Khadija Bint Fatima Bint Zaede Bin Asam Bin Heram Bin Ravahe Bin Hajr Bin Abd Bin Maees Bin Amer Bin loe.¹²⁶

B: So, the story about the marriage of the two daughters of the prophet (S) to Osman is not true?

P: Maybe. They married Osman but Osman is not considered the prophet's son in law.

A: How?

¹²⁵Atabaghat al-Kobra, vol.8, p.111

¹²⁶ Al Esteab, vol.4,p.1817

P: Hazrat Zahra (A) come to the mosque after usurpation (Ghasb) of Fadak by Abubakr. She had a great speech there which is narrated by many Soni scholars.

Here is a part of that speech:

«أَنَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ، أَقُولُ عَوْدًا عَلَى بَدْءٍ وَمَا أَقُولُ ذَلِكَ سَرَفًا وَلَا شَطَطًا ... فَإِنْ تَعَزَّوْهُ تَجِدُوهُ أَبِي دُونَ نِسَائِكُمْ وَأَخَا ابْنِ عَمِّي دُونَ رِجَالِكُمْ»¹²⁷

“Oh people! recognize that I am Fatima and my father is Mohammad, my speech is completely true and it is not false...If you search (Islam prophet (S)), you'll find that he was my father and not the father of any of other women. He was in brotherhood with my cousin and not with any of the other men.”

She shouldn't have said such a speech if Osman's wives were the prophet's daughters. On other hand, Osman could have protested against her speech (that my wives are the prophet's daughters), but he didn't.

A: It was an interesting, analytic point!

Omar's Son Opinion

P: A historical point narrated in Sahih Bokhari:

Abdolah Bin Umar was asked, “Is Ali (A) higher or Osman?”

Ibn Omar answered about Osman, “God has forgiven his sin (his escaping in Ohad war); but you don't like to forgive him, But Ali (A) is the prophet's cousin and his son in law?”¹²⁸

You see the only defense that Abdolah Bin Omar has for Osman is that God has forgiven his running away in Ohod war; but the companions who revolted against him didn't forgive him and killed him. But he doesn't mention that Osman was the prophet's (S) son in law. But he says that Amir al momenin was the prophet's cousin and his son-in-law.

IF Osman was the prophet's son-in-law, Ibn Ammar should have mentioned it. Since he tries very hard to put away every accusation about Osman.

¹²⁷ Asaghifa va fadak, vol.1,p.140

¹²⁸ Sahih Bokhari, vol.5, p.157

Why so many plots?

A: Why did they accuse Khadija (A) so much?

P: As I said before, Umavi and Abbasi historians reversed all of the information about Khadija (A) to make Aishia -the prophet's other wife- outstanding.

A: How?

A Seven-Years-Old child and Marriage?!

P: Some of Omavi and Abasi narrators say, that Aishia was a virgin when she married the prophet (S). One of these narrators is Orva Bin Zobeir¹²⁹ who is Aishia's nephew.

But other historical documents show that Aishia had married before her marriage to the prophet (S)¹³⁰ and she had a son named Abdolah;¹³¹ for this reason the innocent Imams call Aishia “Ome Abdolah” to clarify this problem.¹³²

B: Was it so important to be a virgin?

P: Yes, though I don't believe the orientalist; but John Spozito says:” It was very hard for the widows to marry again, because it was very important for Arab's men to have virgin wives. Most of the prophet's marriages were to incline Arab tribes to Islam and to decrease their hatred.

John Dion Port, the christian scientist, writes in his book “Apologizing to Mohammad (S) and Quran”: “Is it possible that a man remains only with a single wife (Khadija) for 25 years in a country that polygamy was a usual custom?”¹³³

Great scholar Seyed Mohammad Hossain TabaTabaee writes: “We cannot consider the prophet's (S) polygamy as a passion and desire for women, because he contented himself with the marriage with Khadije (A) when he was very young (25 years old).”¹³⁴

¹²⁹ Atabaghat al-Kobra, vol.8, p.46

¹³⁰ The same; Asahih men Serat al-Nabi, vol.12, p.106

¹³¹ The same, p.50; The same, p.113

¹³² Alkhesal, vol.2, p.419

¹³³ Ozre Taghsir Be Pishgah Mohammad Va Quran, p.35

¹³⁴ Farazhaee Az Islam, p.174

A: Which of the narrators say that Aishia was a virgin and a very young child?

P: Aishia herself is the first narrator for Soni scholars.

Aishia says: "I played with my dolls in the presence of the prophet and other children who were my friends, played with me.

When the prophet came in, the children hid, but the prophet called them and they returned and played with me."

(playing with dolls was forbidden, but it was permitted for Aishia , because she was a small child and was not mature yet.).¹³⁵

says: "When the prophet (S) married her, she was 7; and when she entered the prophet's (S) house she was 9; and her dolls were with her. When the prophet (S) passed away she was 18."¹³⁶

Aishia says: "When the prophet (S) married me, I was 6 or 7. When we came to Madine, some ladies came in. I was swinging when Ome Roman took me, they made me up and then they took me to the prophet (S).¹³⁷

B: I always asked myself, how can a 50-years-old man marry a 7 or 9 years old girl?

P: The most important point in all these narrations is that the narrator is Aishia herself or her nephew Orva Bin Zubair.

But how is it possible that a six -years-old child is able to remember exactly the dates? For example, she says: "The prophet emigrated on Monday twelfth of Rabee al Aval, and I married him eight months later in Shawal."

Bokhari, for instance, has a narration from Aishia in his book "when the verse «بَلِّ (hour and theNay, the hour is their promised time, ¹³⁸ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرَّ» (shall be most grievous and bitter.) was revealed, I was a little girl and I was playing.¹³⁹ while the Tafsir books say this verse was revealed eight years before Hijrat in Mecca.

¹³⁵ -Fath al Bari, vol.13, p.143

¹³⁶ Sahih Moslem, vol 8,p.3311

¹³⁷ Sonan Abi Davood, vol 31, Hadith 17- 4915

¹³⁸ Sura Qamar, Verse.46

¹³⁹ Fath al Bari, vol.8, p.468

A: If we suppose that Aishia was 10 at the time of the revelation of this verse eight years before Hijrat, she must have been 20 at the time of marriage.

P: It was an accurate calculation. If Aishia was 7 at the time of marriage, she wasn't born at all at the time of the revelation of this verse! while she says "I was playing" so she must have been 7 - 8 years old. So, she must have been at the usual age for girls at the time of marriage.

B: So, we have a lot of documents that Aishia was not a child at the time of her marriage with the prophet).

P: Another important fact.

A: Please say.

P: Many of the Soni and Shiia narrators say that Aishia passed away when she was 70 in the year 57 A.H. This is the least age recorded for her dying in 57 A.H. If We suppose that she married in 2 A.H after the Badr battle, she must have been 15 which is the usual age for marriage in Arab culture. So we cross off the problem that the prophet (S) was a child sexual abuse some orientalists say. (نعوذ بالله)

A: As you said Aishia herself is the narrator of many narrations. How is it that the historians were not more accurate in this field?

P: They actually were. Even some of them have said that Aishia was married before his marriage with the prophet without paying to details.

A: Are they famous?

Aishia 's Second Marriage

P. Ibn saad in his book "Atabaghat al Kobra" and Zohari, who speaks highly about Aishia , narrate:

«عن عبدالله بن ابي ملكيه قال خطب رسول الله (ص) عائشه بنت ابي بكر الصديق فقال اني كنت اعطيها مطعماً لا بنه جبير مذعني حتى اسلمها منهم فاستسلمها منهم فطلقها فتزوجها رسول الله (ص)»^{١٤٠}

¹⁴⁰ Atabaghat al Kobra, vol.8, p.59; Al Esaba, vol8,p.17

Abdolah Bin Abi Malike says: "The prophet (S) proposed Aishia Abu Bakr's daughter. Abu Bakr said she is married Jobair Bin Motam. Let me dissuade them. Then he dissuaded them and got her divorce; then the prophet married her."

Some other narrators have narrated it too. So Aishia had married another person named Jobair Bin Motam before his marriage to the prophet (S).

B: But I think that it is not true that the prophet (S) suggested the marriage.

P: I think so. But now we are talking about Aishia's first marriage from Soni point of view.

A: It is very important that Soni narrators have said it.

P: As I said before our Imams called Aishia "Ome Abdolah": it shows that not only she was married before but also she had a son too. She didn't have any children from the prophet to be called the mother of Abdolah.

A: So Aishia wasn't a child, she was married, she had a son and all of these are attributed to Khadija (A).

P: I said before. There was a plot to attribute all Khadija's positive points to Aishia and attribute all Aishia's negative points to Khadija (A).

B: Why have some Shiia scholars narrated these things? So that the reality would be unknown.

P: Unfortunately there is little analytic history by Shiia scholars. Soni scholars exaggerated about Aishia because she was an important person for them. But our past scholars didn't pay so much attention to Khadija (A).

A: Don't you think that it is harmful for the unity of Shiia and Soni to set forth these kind of problems?

P: As Shahid Motahari says: "What is good and necessary is not written, but what is not necessary and unimportant is written and printed."¹⁴¹

We don't propound something to insult or accuse somebody at all. But American Islam and London Tashaio do that. These are historical realities that are propounded in the Islamic history falsely.

¹⁴¹ Dastan Rastan, vol.1, p.23

All of the prophet's (S) wives are Omol Momenin (Mother of Believers) to us. But shouldn't we speak about something false which is propounded about one of them and is so famous? Should we be silent about something which is spoken highly about one of them which is accusation about another one at the same time?

We protest the accusation to Khadija (A) as well as we protest the EfK (lie) and accusation to Aishia which is done by London Shias.

Of course, historic realities should be clear. For example, if it is clear that Aishia was more than 15 years old at the time of her marriage, orientalist won't propound the child sexual abuse about the prophet (S). Maybe those who made this story didn't think that the prophet (S) would be accused in 21st century. So, we do not hurt the unity, but we clarify the reality.

Khadija (A) was an important person. God has considered pioneers in belief, charity and virtue as the criteria to be intimate to God.¹⁴² There is no doubt that Khadija (A) is the first lady in Islam and every Muslim believes it.¹⁴³

Davood Zaheri and Ibn Hajr Asghalani consider Khadija (A) the best wife of the prophet comparing her with the other wives.

Ibn Arabi says that it is Ijma (all believe it) that Khadija (A) was the best of all his wives.¹⁴⁴

Shams al Din Zahabi, the Soni scholar, says: "Khadija was Omol momenin (Mother of Believers) and superior to all women at her time wise, pious, magnanimous, generous and from the dwellers in paradise. Her virtue was known to everyone."

According to a narration which is classified true (Sahih), Allah and Aishia have said hello to her and have told the good news that there is a palace for her in paradise.

The prophet (S) has said: "The best woman in Bani Israel is Maryam and the best woman in Islam is Khadija (A)."

The prophet (S) told: "Khadija is the pioneer woman in believing in God and the prophet (S). She is the best woman in the world just as Fatima, Maryam and Asiyah (Bithia) are."

¹⁴² Sura Toba, verse 100; Sura Vaghea, verse 10-11

¹⁴³ .Seire Aalam al-Nabla, vol.2, p.115

¹⁴⁴ Fath al-Bari, vol.7, p.84&105

The prophet (S) said: "God didn't give me anyone better than she. She believed me when people denied my prophecy. She shared me in her wealth while all people deprived me. God expanded my generation from her."¹⁴⁵

Khadija 's (A) Being an Old Woman?

B: It was unjust not to propound the Soni narrations with the excuse of unity. Well, we found out that Aishia was not a child and virgin, but you didn't say anything about Khadija 's (A) being 40 years old at the time of her marriage.

P: She was 40 at the time of her marriage and 65 at the time of her passing away according to the historical narrations from Maktab al Kholafa.¹⁴⁶

The only documental resource for it is from Hakim Bin Hozam. Unfortunately, some of Shia historians narrated it too.¹⁴⁷

B: Is it a correct (mo'tabar) document?

P: No, it is not. It is opposite to other news¹⁴⁸, it is "Shaz"¹⁴⁹, Gheir Sahih¹⁵⁰ (not correct) and Jaali (Fake)¹⁵¹.

A: So, how is it that this narration is so famous?

P: Sahih Bokhori is very reliable for Soni people. The most important reason for them is a narration in Sahih Bokhari¹⁵² which says she had two marriages before the marriage to the prophet (S)?¹⁵³

A: Is there any prptesting from Sonis about it?

P: Yes. One of contemporary Arab writers called, Ibrahim Aljamal says: "Those who try to say that Khadija was the same age as the prophet's (S) mother or aunt, repeat

¹⁴⁵ Seyre Aalam al-Nabla, vol.2, p.109-117

¹⁴⁶ Atabaghat al-Kobra, vol.1, p.100

¹⁴⁷ Mosooat al-Tarikh Islami, Yoosefi Gharavi, vol.1, p.336

¹⁴⁸ Almohabbat, p.79

¹⁴⁹ Mostadrak, vol.3, p.201; "Shaz": rare reports and not invalid.

¹⁵⁰ Beihaghi saya 50 years is incorrect. [Dalaal al-Nobova, vol.2, p.71]

¹⁵¹ Aseyede Khadija Omol Momenin, p.96

¹⁵² The same, p.40

¹⁵³ Alaali al-Bahia, p.86

the words of orientalists who want to say that the prophet's (S) marriage had materialistic reason.¹⁵⁴ He points to French¹⁵⁵ Emil Darmangam.¹⁵⁶

B: His narration is interesting.

P: Of course. Some say what we mean is that khadija (A) was as wise as a forty - year - woman, and not then she was really 40.¹⁵⁷

B: What about Shias?

P: Unfortunately, some Shia narrators haven't protested that she was 40 to oppose the orientalist who say the prophet (S) was a fornicator d. They even say that she was a widow¹⁵⁸. They say that the correct news which say she was a virgin is to justify historical realities.¹⁵⁹

Actually, why is it necessary to bring such reasons that Khadija was an old lady to prove that the prophet was not a fornicator? (نعوذ بالله)

In other words; why shouldn't we deny that Khadija (A) was 40 and that the prophet (S) was a fornicator by clear reasonings?

Without any doubt, this proteting can take away other accusations to the prophet (S). For example, that Aishia was 7 when she married to the prophet (S), which is one of the most accusations that orientalists attribute to the prophet (S) to make him child sexual abuse.

A: The story changed a lot.

P: Yes, in the future sessions we will study some of Khadija's (A) superiority

¹⁵⁴ Omol Momenin Khadija (A), p.99

¹⁵⁵ Deceased 1971 A.D.

¹⁵⁶ Nesa al-Nabi, Bent Shati, p.54

¹⁵⁷ Omol Momenin Khadija (A), p.100

¹⁵⁸ Majmooe Asar Shahid Motahari, vol.26, p.569

¹⁵⁹ Hazrat Mohammad va Khadija, p.40

The Second Session

The Scientist Khadija (A)

It was arranged that the students come to my office at 2:00 P.M, But they came late, at 2:20 P.M. They apologized and said there was a speech between two prayers in the university Mosque.

B: It is very bad to have speech between the prayer of noon and the prayer of afternoon. It means that they get hostages to listen to their speech. It makes the students away from the mosque.

P: Does it mean that they decided in place of you?

B: Of course, we wanted to come here and we thought that it would be a short speech.

A. They first said a few minutes but then it took 30 minutes.

B: Of course, in the end they said: since it is Ramadan month and there is no lunch, it doesn't matter.

P: Now, let's have our own debate.

B: It was agreed to speak about the superiorities of Khadija (A).

P: I'm ready.

A: She was a scientist with all of her superiorities, but there wasn't any name of her anywhere?!

P. The monotheists were nobles of the society, they knew reading and writing. They were familiar with the culture of their society. They studied, bought books and had relations with the scientist and theologians.¹⁶⁰

¹⁶⁰ Almofasal, vol.12, p.32&34

Khadija was a unique in wisdom in her own Time. It is said the she was as wise as Salma, Hashem's wife, the prophet's (S) grandfather's mother (جَدَّة), she was a supreme lady in Yathrib from the point of view of wisdom and patience.¹⁶¹

B: You said before that Salma (Hashem's wife) was from Madine, but you didn't say that she was a scholar.

P: She was scholar and wise, as you saw they compared Khadija with her.

B: It is very interesting; the prophet's grandmother and his wife were scholars in Jahiliya.

P: Scholars in high rank.

B: What do you mean in high rank?

P: You know the prophet was the complete wise.

B: Yes.

P: But; he consulted Khadija (A) in all of the affairs” as Sebt Ibn Joozi says.¹⁶²

B: So, why is not there any sign from her in the Islamic narrative and scientific books?

P: Yes, unfortunately though she was in company with the prophet, for 25 years, there is only a “Morsal”¹⁶³ narration from her. It is while “Hola”¹⁶⁴, one of her friends, knew the religion and people asked her their religious questions.¹⁶⁵

B: So Khadija (A) had good friends too?

P: When you want to know a person try to know her/his companions. Hola was famous for her prayers and staying awake at night.¹⁶⁶

B: what jealousy has done with Khadija (A)?

¹⁶¹ Esbat al-Vaseya, p.102

¹⁶² Tazkerat al-Khavas, Sebt Ibn Joozi, p.272

¹⁶³ Mosnad Abi Yaali, Mooseli, vol.12, p.504-505; Majma al-Zavaed, Heysami, vol.7, p.217-218

¹⁶⁴ Khadija's cousin

¹⁶⁵ Emta al-Asma, vol.9, p.144

¹⁶⁶ Alesteab, vol.4, p.1815

P: IF you are not hurt, I should say that there is a lot of jealousy between men, but in women it is destructive.

B: Please don't make it feminine and masculine.

P: Oh, I was joking. actually the men hurt three people from Ahl al Bait (A) by jealousy.

B: Who were they?

P: Abu Talib (A), Khadija (A) and Imam Hasan(A).

B: How?

P: They tried to make the first one pagan, the second one unknown and the third one disgrace.

B: Did you point to it before? Is it possible to explain it some more?

P: They couldn't do anything more with some people of Ahl al Bait (A) such as Hazrat Zahra (A) and Ali (A).

B: How?

P: Because Hazrat Zahra (A) was the dearest woman in the time life of the prophet (S) and she was martyred soon after him. So they couldn't make any story about her. Ali (A) had so much apparent virtues that they couldn't conceal it.

But these three people who were respected by the prophet (S) and were the strength for Ahl al Bait (A). The new generation of Islam hadn't seen Khadija (A) and Abu Talib (A). So they called Abu Talib (A) a pagan to decrease the dignity of Ahl al Bait (A) specially Hazrat Ali (A).

A: They say that Abu Talib (A) devoted himself to Islam mean while they call him a "pagan"! I have heard that Abu bakr's father admitted Islam very late.

P: Yes, it is right. Abu Bakr admitted Islam after 50 people before him, but they made him the first one. But they called Abu Talib a "pagan", although he believed Islam on the first days and he was with the Muslims in Sheb Abi Talib for three years. They don't say anything about Abu Bakr's father.

P: It is better to know that Abu Bakr was called “Abdol Kaba” in Jahiliya, after he believed in Islam, the Prophet (S) called him Abdollah¹⁶⁷. His father's name was Abu Ghohafe Osman and his mother's name was Omol Khair Salma, Bint Sokhr Bin Amro Bin kab. They were both from Tamim tribe and they were related to the prophet (S) by their fifth ancestor “Mare”.¹⁶⁸ Abu Ghohafe admitted Islam after the conquest of Mecca.

A: Do Sonis believe the same thing?

P: Yes, now see an important news from some of their scholars.

A: What is it?

P: It is in Mojam Kabir Tabarani¹⁶⁹ and in Majmao Zavaed Heisami¹⁷⁰:

«ابوبكر بابيه ابو قحافه الى رسول الله (ص) يقوده شيخ اعمى يوم فتح مكة، فقال له رسول الله: ألا تركت الشيخ حتى نأتيه؟ قال: اردت ان يؤجرو الله لانا كنت باسلام ابى طالب اشد فرحاً متى باسلام ابى، التمس بذلك قرّة عينك، فقال رسول الله (ص): صدقت.»

(On the day of Mecca conquest, Abu Bakr took his father, Abu Ghohafe, who was a blind old man, to the prophet (S). The prophet asked him: “why did you take this blind old man here? we would come to see him.” Abu Bakr answered: “I wished that God would bless him.” Then Abu Bakr continued: “I am much happier that Abu Talib believed in Islam rather than my father's. I want to make you happy too.”

A: So Abu Bakr confessed that Abu Talib believed in Islam?

P: Yes, it is in these three important books; but some foolish Sonis call Abu Talib a pagan.

A: But Abu Bakr has confessed that Abu Talib (A) was more important than his father in this book?

P. Yes, but who can see it?

A: So they called Abu Talib (A) a pagan. What about Khadija (A)?

¹⁶⁷ Alemama va Siasa, p.167

¹⁶⁸ Atabaghat al-Kobra, vol.3, p.41

¹⁶⁹ Almojam al Kabir, vol.9, p.40

¹⁷⁰ Majma al-Zavaed, vol.6, p.174

P: They made her unknown. They didn't say anything about her narrations, but on the other side, they praised the Prophet 's (S) other wife falsely. They wanted to return Islam and its leadership to Jahiliya again.

B: what about Imam Hasan (A)?

P: Imam Hasan (A) was the best child in Ahl al Bait (A). People had heard many narrations from the prophet about him. They had seen that he was on the back of the prophet (S) at Sajde and that he was on the prophet's (S) shoulders on the "membar" (pulpit). In spite of his being brave, he was forced to sign an agreement with Muawiyah to protect Islam. But the enemy accused him a lot of lies and false accusations to change people's ideas about him. Among them were that he was coward and didn't have the capability to govern people... (نعوذ بالله)

B: It was a wrong act from the enemy, but we haven't heard about his courage anywhere.

P: In Jamal battle when Imam Ali ordered his son, Mohamad Hanafie, to slaughter Aishia 's camel, he couldn't do that. But Imam Hasan (A) did it when his father ordered him.

B: Very strange! I hadn't heard it.

P: I had seen it in Ibn Asir history many years ago and recently I heard it from a famous scholar.

B: So, the reason for all of these is hatred and jealousy.

P: Unfortunately, yes.

[The Criteria for a Life Partner](#)

A lot of men of authority and wealth wanted to marry Khadija (A); but this wise lady rejected all of them.

Actually, she had some criteria for her future husband and she chose her partner based on these criteria.

Khadija (A) told Mohammad: “I am ready to marry you because you are my relative, great, honest, good tempered and trust worthy.”¹⁷¹

When the women in Mecca mocked her and asked her: “Why did you marry the orphan of Abdolah?” She answered: “Do you know anybody like Mohammad in binfidence, good behaviour, admirable characteristics and nobleness in the whole Arab territory?”¹⁷²

B: Obviously Ghoraish women didn't propound Mohammad's poverty?

P: In our culture usually orphan means poor too, but to be an orphan was a negative point for marriage in Arab culture. But Mohammad (S) was not poor.

B: She was both intellectual and lucky.

P: How?

A: She had severe criteria and she found the person.

P: Say that she herself was unique too.

Khadija (A) and Bi'thah (Prophetic Mission)

B: What was the attitude of Khadija, towards “Bi'thah”?

A: The prophet (S) left home and society every year for three months (Rajab, Shaban and Ramadan) and went To “Hara” cave to pray. According to some narrations Khadija (A) took food for him some days.

She herself says: “Every time that I went to “Jabal al-Noor” (The Rock of Light or the Mountain of Light) and didn't find the prophet (S) there, I knew that he had gone to the top of the mountain to “Hara” cave. I took bread and the food to the cave while calling “Ya Mahammad! Ya Mohammad!”

The prophet (S) was a divine messenger from his maturity, but he kept it as a secret till he was allowed to announce it.¹⁷³

¹⁷¹ Kashf al-Ghoma, vol.2, p.132

¹⁷² Hamsare Aftab, vol.1, p.16

¹⁷³ As Fatal Neyshaboori says, Everybody in Shiie agrees about it. [Rozat al-Vaezin, vol.1, p.52]

He said fare well to Khadija (A) at the age of 40 and went to Noor mountain in the month of Rajab to pray. But he came back home after a few days.

When he entered home, sweat was pouring from his head and force, he was pale, he was trembling and felt tired. He told khadija (A): “cover me.”¹⁷⁴ Khadija (A) put him in a bed, he rested for some hours then suddenly he woke up and sat down.¹⁷⁵

A: How did Khadija (A) feel?

P: She noticed that something unusual had happened. After he was calm, she asked him: “what is the matter?”

The prophet (S) answered: “When I was out of cave, coming down to get home, I heard a voice:

«يا محمد! أنت رسول الله وأنا جبرئيل»^{١٧٦}

“O Mohammad! you are God's messenger and I am Aishia .”

In other narration, “I looked at my left hand, there was nobody. On my right hand, there was nobody, in my back, I didn't see any body. When I looked at the sky, Aishia was standing there, in the shape of a man, and told me, “O Mohammad! you are God's messenger and I am Aishia .”¹⁷⁷

A: Is it correct that say: “Khadija (A) thought that he was imagining and took him to her cousin Waraqah Bin Noofel?”

P: It is completely wrong. IF you agree, we will talk about it in the future.

A: Did I interrupt you?

P. No, but as soon as Khadija (A) heard it, she got very happy. It was as if she was waiting for this news for years.

Without hesitating she said:

«يا بن عم! انت رسول الله ، بابي انت وامى، انت يا رسول الله، ائى اصدقك اؤمن بالله و بك رسولا»^{١٧٨}

¹⁷⁴ He said: “Zamlooni, Zamlooni”; It means cover me.

¹⁷⁵ يا ايها المدثر! قم فانذر Sura Modasser, Verse 1&2; O! you who are clothed! Arise and warn.

¹⁷⁶ Alkamel fe Tarikh, vol.1, p.575; Asirat al-Nabavia, vol.1, p.427

¹⁷⁷ Asirat al-Nabavia, vol.1, p.273

¹⁷⁸ Khadija (A) Omol Momenin, p.98-99

“O my cousin! you are God's messenger; I sacrifice my father and my mother for you. O God 's messenger, I confirm you, I believe in God and in you as his messenger.”

A: So, she believed from the first day of revelation (Vahi)?

P. Yes, from the first days of revelation, the prophet told: “O Ali! you hear what I hear, you see what I see, with the exception that you are not a prophet, you are my minister and you are on the right way.”¹⁷⁹ Khadija (A) was in company with the prophet (S) at this time.¹⁸⁰

A: Did the prophet (S) told Amir al-Momenin (A) and Khadija (A) what Aishia told him?

P: Yes, he even told them: “Aishia is with me and invites you to swear allegiance (Beiat) to Islam. So, accept it and obey it to be guided.”

Ali (A) and Khadija (A) told: “We obey” Then the prophet explained them all of the conditions of Islam and they accepted it. Then the prophet said: “O Ali! I swear by God of Kaba that you are guided and in the right path, God has shown you the right way.” Then he turned to Khadija (A) and told her: “Swear an oath of allegiance to Ali!” Khadija (A) swore the oath just as Ali (A) did. She under took all the cases (except Jahad which is not for women).

Then the prophet (S) told Khadija: “O Khadija! Ali is your master and master of the believers and their leader (Imam) after me.” Khadija answered: “You told the truth. I swear the oath as you told me. I witness you for this oath and it’s enough for God.”¹⁸¹

Amir al-Momenin says: “On those days, Islam didn’t exist in any of the houses except the prophet's house where Khadija (A) was and I was the third person.”¹⁸²

¹⁷⁹ Nahj al-Balaghe, Khotbe Ghasee

¹⁸⁰ Azoreiat al-Tahera, p.53

¹⁸¹ Tarfon men al-Anbae va a-Manageb, p.115

¹⁸² Nahj al-Balaghe, Khotbe Ghasee

Imam Sadegh (A) says: "The first social prayers (Namaz Jamaat)¹⁸³ was when the prophet (S) and Khadija (A) and Ali(A) said prayers; and Abu Talib told Jafar to say prayers with them."¹⁸⁴

A: A sign that the prophet (S) was right is that his wife believed him very soon.

P: Yes, I read somewhere that an American university professor accepted Islam just for this reason.

A: How?

P: When he read about Khadija 's (A) belief on the first day of Bi'thah, he said: "Mohammed must have been a prophet that his wife believed him so deeply."

A: Interesting.

P: I think that Khadija (A) was waiting for Mohammad's prophecy during the whole years after her marriage.

A: It can be so, because she had heard many things and dreamed a lot about it.

P: Yes, Khadija (A) was the first one who believed him among men and women.

A: Yes, it is remarkable that she was the first one.

P: Well, it shows her waiting for his prophecy as soon as he said: "I was chosen", she said: "I believe it."

A: who are the women who believed after Khadija(A)?

P: The first one after Khadija (A) was Fatima Bint Asad, the wife of Abu Talib and Ali 's (A) mother.¹⁸⁵

A: She should have been the first one considering what you said about her from Ahmad Shoghi's book.

P: Khadija (A) and after her Fatima Bint al-Asad believed in the prophet while the society was full of magic, priesthood, and variety of superstitions.

¹⁸³ Alamali Sadoogh, p.508

¹⁸⁴ Aalam al-Vara Be Aalam al-Hoda, p.37

¹⁸⁵ Maghatel al-Talebeien, p.28-29

This great lady believed in God and the prophet (S) without any delay and without any question or doubt. She was titled the first Muslim woman.¹⁸⁶

A: Is it very important to believe without any question?

P: An Arab writer, Binto Shameli says: "Do you know any other woman rather than Khadija (A) to believe in divine invitation which started from Hara cave? she had a deep love and great faith that believed in him without any question or doubt?"¹⁸⁷

A: So Ali (A) believed too at the same time with Khadija (A).

P: Yes, it is even said that: "He (Ali (A)) entered home a little after the prophet was talking with Khadija (A). The prophet invited him to believe in the unique God and he did so very soon." So, he was known as the first man in the history of Islam.

It is written in some books that: "When Ali (A) admitted Islam, the prophet laughed so happily that his teeth were seen."

Zeid Bin Harese, the prophet's adopted son, was the third person who believed.

A: Will you please explain some more about the first man?

P: Explain What?

A: Shias say: "The first man who believed, was Ali (A)", but Sonis say: "it was Abu Bakr".

P: Unfortunately, this is the same as Khadija (A) and Aishia. Everybody knew that Khadija (A) was the first woman who believed and Ali (A) was the second one. So, they wanted to make Abu Bakr known as the first Muslim.

A: Why?

P: Because it was a great distinction; There were a lot of distinctions for Ali (A) that Abu Bakr didn't have.

A: So, what did they do?

P: Sonis themselves have confessed it.

A: Is it in their books?

¹⁸⁶ Oshd al-Ghaba, vol.6, p.78

¹⁸⁷ Hayat al-Aema, p.67

P: Yes, first of all, they said: “Since Ali (A) is not mature yet, so he is not a man.”

A: Then what?

P: They said: “He is the first person after Khadija (A). Since Khadija (A) was a woman, they made the phrase “The first man”, so that he would not be the second.

A: What about Zeid Bin Harese?

P: Since Zeid was a slave, they said: “Abu Bakr was the first man between, these four who was a free man who believed in Islam.”

A: Do Sonis really believe these words?

P: With this justification, yes.

B: So, what is the true reality?

P: This news is fake just as Aishia ’s significances.

B: How is it fake?

P: Many of the Sonis scholars such as Tabari narrates from Mohammad Bin Sad that Abu Bakr believed in Islam after 50 persons.¹⁸⁸ Look at the documents in the footnote.

A: So many Soni scholars have said that: “Abu Bakr believed after 50 persons, but it is famous that he was the first one?”

P: The interesting fact is that the prophet invited secretly for the unity of God, his own prophethood¹⁸⁹ and the leadership (velaia) for Ali (A)¹⁹⁰ before the public announcement of Bi'thah.

In addition to Bani Hashem, Obaide and Tofail, two sons of Hares Bin Motalib and Mestah Bin Osase Bin Obad Bin Motalib are from the first Muslims.¹⁹¹

B: They are so many?

¹⁸⁸ Asirat al-Nabavia, vol.1. p.262&264; Tarikh Tabari, vol.2, p.310&316; Almostadrak, vol.3, p.112; Esteab, vol.3, p.32; Mosnad Hanbal, vol.4, p.368; Tarikh Yaghoobi, vol.2, p.23, ...

¹⁸⁹ Tarikh Yaghoobi, vol.2, p.24

¹⁹⁰ Motashabeh al Quran va Mokhtalefeh, vol.2, p.30

¹⁹¹ Sharhe Nahj al-Balaghe, vol.15, p.284

P: Yes, the first Muslims rather than the prophet relatives are: Zeid Bin Harese, Salman Farsi, Meghdad Bin Asvad, Mosab Bin Omair, Khabab Bin Arat Khozaee, Abuzar Ghefari, Yaser Bin Amer Anasi and his wife Somaie and his sons Amar and Abdolah, Boraide Bin Hosaib Aslami, Abu Rafe, Khaled Bin Saeed, Abdolah Bin Masood Hozali, Amer Bin Fohaire and Belal released by the prophet (S).¹⁹²

B: Was Salman in Mecca or Madine when he believed?

P: Some say when he was in Ghoba mosque in the first days of Hijrat; But his Islam in Mecca is correct.

A: Are they more than 50 persons?

P: No, we don't have the names of the whole 50 persons. But they believed in Islam in group (Al). For example Ale Ghoein and Ale Alba from Bani Asad tribe, They followed Jahsh Bin Reab Asadi,¹⁹³ Abdolah Bin Saeed and Ale Jahim became Muslims when they married Bani Hares Bin Abdol Mutalib.¹⁹⁴

A: They are more than 50!

P: Yes, Abu Jafar Eskafi Motazeli says: "Why didn't Abu Bakr himself announce that he was the first man. He didn't say it in Saghife nor did his companions."

A: Really? Didn't he say that he is the first man anywhere?

P; No, Seyed Jafar Mortaza narrates from the recent scholars: "It seems that the chain that Abu Bakr was the first Muslim man returns to a time after the four khalife, that is after Ali's (A) martyrdom. It is fake. Maybe Muawiyah had ordered it and to spread this news in the whole territory of Islam."¹⁹⁵ Then he opposes that he was the first one by a lot of reasons.

[The Prophet \(S\) in company with Waraqah Bin Noofel](#)

A: Is it time for me to ask about that point?

P: Which point?

¹⁹² Tarikh Yaghoobi, vol.2, p.23-24; Al Esteab, vol.1, p.179 & vol.4, p.1865, ...

¹⁹³ Almonmagh fe Akhbare Ghoraish, p.250

¹⁹⁴ The same, p.252

¹⁹⁵ Asahih men Sirate Nabi Azam, vol.2, p, 324

A: The point that it is said on the first day of Bi'thah, Khadija (A) took the prophet to Waraqah's house to remove his worry.

P: Unfortunately, there is a case written in Bokhari, Moslem, Ibn Hesham and Tabari. They say: "When Mohammad was praying in Hara cave, he heard a voice calling him. He raised his head to see the person. But he faced a dreadful creature. He was frightened and he saw it everywhere that he looked. It was spread on the whole sky. He fainted of fear and remained in this situation for a while. Khadija (A) sent somebody to look for him, because she was worried about his delay, but the person couldn't find him. Then the prophet (S) recovered and went home frightened and worried.

Khadija (A) asked him: "What is the matter with you? he answered: "I faced what I was afraid of. I was always worried not to get mad and now I am mad!

Khadija (A) said: "Don't be suspicious about yourself, you are a believer in God and He will never leave you alone. Surely it is good news for a bright future.

Then she took him to Waraqah Bin Noofel's house to remove his worry and she told Noofel what had happened. He asked the prophet some questions. At last, he told him: "Don't worry. This is God's messenger who was revealed to Musa Kalim (A) and it is now revealed to you to give you glad tidings of prophecy.

It is said that the prophet (S) get calm and said:

«فعند ذلك اطمأن باله و ذهب روعته وايقن انه نبي»

"Now I am sure about God and I am not frightened anymore and I got sure that I am a prophet."¹⁹⁶

B: Are these words correct?

P: This story is one of the ten stories made by Omavian and Abasian while regarding themselves Muslims. They damaged the beliefs of people by these kinds of legends. They destroyed the root of Islam.

¹⁹⁶ Hayat Mohammad (S), p.195; Sahih Moslem, vol.1, p.197, Sahih Bokhari, vol.1, p.3; Tarikh Tabari, vol.2, p.298, Jame al-Bayan, vol.30, p.161

It is the same as the book “Satanic Verses” recently. It caused people think that the origin of Islam is weak.

A: How do you know that they are not correct? How many valid history books and narration books have narrated it?

P: IF we know the prophet (S), we can easily find out that they are forged.

A: How?

P: How is it that a prophet who has attained perfection and he has inferred that he will be the prophet, can't understand the realities? It is while he has found the highest and the best wisdom in himself.

Imam Hasan Askari (A) says that the prophet (S) said:

«انَّ الله وجد قلب محمد (ص) افضل القلوب و اوعاها، فاختاره لنبوته»¹⁹⁷

How can a perfect person be suspicious about himself in that very important time? Then he gets calm by a person who is in a very lower position than him? Then he gets sure that he is a prophet?

This story is against the high level of prophecy and it is also against the verses of holy Quran. I will tell you some words of scholars and show you why they are forged.

A: Is it your own opinion or some others have told it too?

P: No, it isn't mine. Most of our scholars have told it. Too Ghazi Ayas tells it nine hundred years ago: “It is not possible that satan shows himself in the shape of an angel and misrepresents the case to the prophet. Not in the beginning of Bi'thah neither afterwards. It shows the miracle of prophetic when he is so calm and self-reliance at the time of revelation.

The prophet (S) never doubts or is suspicious that what is revealed to him is an angel coming from Allah. Divine philosophy demands that the case be completely

¹⁹⁷ Behar al-Anvar, vol.18, p.206

clear to him and gives him enough reasons to show Allah's words very firm and fixed.”¹⁹⁸

«وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مَبْدَلَ لِكَلِمَاتِهِ»¹⁹⁹

A: Is Ghazi Ayaz an important person?

P: Yes, he was one of the scientist and scholars from Andolos. Ibn Khalekan says:

«كَانَ إِمَامًا وَقْتَهُ فِي الْحَدِيثِ وَعِلْمِهِ وَالنَّحْوِ وَاللُّغَةِ وَكَلَامِ الْعَرَبِ وَأَيَّامِهِمْ وَأَنْسَابِهِمْ وَصَنْفِ التَّصَانِيفِ الْمُفِيدَةِ»

“In his own time, he was Imam in Hadith (narration), syntax, literature, Arab word, science of tenses and genealogy. He wrote useful subjects.”

A: Are the primitive Shia scholars silent about this subject?

P: No, Abolfazl Tabarsi says: “The prophet should be infallible in receiving inspiration (Vahy) to be able to lead others by inspiration.”

He interpretes sura “Modaser” as follows:

«إِنَّ اللَّهَ لَا يُوحِي إِلَى رَسُولِهِ إِلَّا بِالْبُرَاهِينِ النَّبِيَّةِ وَالْآيَاتِ الْبَيِّنَةِ الدَّالَّةِ عَلَى أَنْ مَا يُوحَى إِلَيْهِ، أَمَّا هُوَ مِنَ اللَّهِ تَعَالَى فَلَا يَحْتَاجُ إِلَى شَيْءٍ سِوَاهَا لَا يَفْزَعُ وَلَا يَفْرَقُ»

“Allah does not reveal anything to a messenger except with clear reasons and signs. They show that what is revealed is from Allah almighty and they do not need anything else. He is never frightened and doesn’t tremble.”²⁰⁰

A: Does the holy Quran confirm his words?

P: Yes. In general, the holy Quran specifies that the prophets receive the messages clearly from the beginning of inspiration and they never doubt about it.

In the beginning of Bi’tha it was revealed to Musa:

«إِنِّي أَنَا اللَّهُ، لَا إِلَهَ إِلَّا أَنَا، فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي»²⁰¹

¹⁹⁸ Vafyat al-Aayan, vol.3, p.483

¹⁹⁹ Sura Anam, Verse.115

²⁰⁰ Majma al-Bayan, vol.1, p.384; Sura Taha, Verse 120; Sura Naml, Verse 27; Sura Anam, Verse 6

²⁰¹ Sura Taha, Verse 14

“Surely I am Allah, there is no God but I, therefore serve me and keep up prayer for my remembrance.”

A: But in the continuation of these verses, it says when the walking stick changed into the snake he was frightened.

P: It is a fear from the snake not a fear from prophecy. Of course, God reproved him and said:

«يَا مُوسَى لَا تَخَفْ، إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ»^{٢٠٢}

“O Moses! fear not, surely the apostles shall not fear in my presence.”

Allah's favor applies his prophet as soon as he is afraid and releases him of any fear. It is a general rule that everyone who reaches the great position of prophecy, is not afraid of anything. He is in the shade of Allah's favor and is settled in a safe and peaceful space.

A: So how is this story made?

P: I think these are Israeliyat which are made by Jews in the first two centuries A.H.

B: How?

P: They wanted to propound the prophet's fear because there is a point in the holy Quran about Musa's fear from the snake. They wanted to retaliate it. Is the last prophet (S) lower in rank than Musa (A) so that God wouldn't grant him the favor which he granted to Musa (A)?

Imam Ali says about the prophet (S):

«وَلَقَدْ قَرَنَ اللَّهُ بِهِ عَلَيْهِ السَّلَامُ مِنْ لَدُنْ أَنْ كَانَ فَطِيماً أَعْظَمَ مَلَكٍ مِنْ مَلَائِكَتِهِ يَسْلُكُ بِهِ طَرِيقَ الْمَكَارِمِ وَ مَحَاسِنِ أَخْلَاقِ الْعَالَمِ لَيْلَهُ وَ نَهَارُهُ»^{٢٠٣}

“God had appointed an angel for him to lead him to attain human perfection day and night.”

A: You didn't point to the documents of this invalid “Hadith” despite that documents are very important to you.

²⁰² Sura Naml, Verse ١٠

²⁰³ Nahj al-Balaghe, Khotbe Ghasee

P: Yes, it is right. The Hadith has some documental problems too:

1- The chain of documents doesn't reach to the first person who had seen the scene. So, this Hadith is "Morsal".

2. The difference in narrations shows that it is a forged story. It is said in one narration: "Khadija (A) herself went to Waraqah's house." In another, it says: "She took the prophet (S) with herself." In the third one: Waraqah saw the prophet (S) while going round (Tavaf) Kaba, he asked him." In another: "Abu Bakr told Khadija (A) to send him to Waraqah." There are so many differences in the narrations that it is impossible to relate them to each other.

A: But you said Waraqah Bin Noofel was a scholar?

P: Yes, but not so much to console the prophet (S). He has given glad tidings about the prophecy of the Prophet (S) and also has said:

«فان يبعث وانا حيّ فسا عزره و انصره و اؤمن به....»

"If I am alive at the time of his Bi'thah, I will believe him and try to help him."

But many historians believe that he was alive at the time of Bi'thah but never believed Islam and he died as a pagan.

Ibn Abas says: "Waraqah died in Christianity."²⁰⁴ «فمات ورقه على نصرانيّة»

Borhan al-Din Halabi in the book "Asirat al-Nabavia" from the book "Alemta" by Ibn Joozi says: "Waraqah is the last person who passed away in "Fetrat era" (the first three years of the prophecy), while he didn't believe Islam."

He narrates from Ibn Abas: "He died in Christianity."

«إنّه كانت على نصرانيّة»^{٢٠٥}

Ibn Hajar says from Ibn Bakar History: "Once Waraqah was passing Belal Habashi while Ghoraish were torturing him and he continuously said: Ahad, Ahad."

Ibn Hajar concludes: "So he was alive at the time of Bi'thah, but why didn't he believe in Islam?"²⁰⁶

²⁰⁴ Sirat al-Halabeya, vol.1, p.252

²⁰⁵ The same

²⁰⁶ Alesaba, vol.3, p.633

All of these are reasons that it is a forged story. It is because they didn't narrate from Ahl al Bait to find true Islam.

The First Person Doing Prayers

B: So, Khadija (A) was the first person in everything?

P: Exactly. Two days after Aishia 's communication for Bi'thah, he was again revealed to the prophet (S) and communicated saying prayers to him.²⁰⁷

Ibn Asir writes: "The first things that were obligatory (Vajeb) in Islam were; believing the unity of God, not worshiping idols, and saying prayers. The prophet (S) was on a hill around Mecca when Aishia revealed to the prophet (S) to teach him saying prayers. Suddenly a spring boiled there. Aishia performed ablution (vozoo) with its water. The prophet (S) performed ablution the same as Aishia did. Then Aishia said Prayers and the prophet (S) said prayers Too.

The prophet went home after that. He taught Khadija (A) how to perform ablution and say prayers, Khadija (A) performed ablution the same as the prophet (S) did. Then the prophet (S) said prayers and Khadija, said prayers with him."²⁰⁸

A: Is she the first person doing prayers?

P: Yes, the first person after the prophet (S).

Ibn Asir says: "Then Ali (A) entered home and he learned Vozoo and Namaz " from the prophet (S); Afterwards whenever the prophet (S) said prayers, Ali (A) and Khadija (A) said Prayers too, behind him. Sometimes they said prayers in front of Kaba's door and the pagans looked at them shockingly."

B: So, they said the first prayers in group too? (Namaz jamaat)

P: Yes, Abdolah Masood states his observations about their saying prayers when nobody believed the prophet (S) yet:

"The first thing that I noticed about Islam, was when my uncles and I entered Mecca. We wanted to buy some perfume. They introduced Abas Bin Abdol Mutalib to us. He was sitting beside Kaba at the top of ZamZam well. I sat beside him.

²⁰⁷ Hasheye Sirat al-Nabavia, vol.2, p.226

²⁰⁸ Alkamel fe al-Tarikh , vol.2, p.50, Asirat al-Nabavia, vol.1, p.261; Some historans say Vozoo was revealed to the prophet in Madina, because Sura Maede, verse 6 is Madani, about Vozoo.

We were talking when we saw a man entered Masjed al-Haram (Mosque) from the Safa door. He was very bright, in a white garment, with nice hair and beard and white teeth.

A young man was on his right hand and a covered lady behind him. They went to Hajar al-Asvad, he touched it and then the young man and the lady touched it too.

Then they turned around Kaba (Tavaf) seven times. Then they said prayers in groups beside Hejr Ismaeel. He raised his hands beside his ears when saying Takbir, whenever he bowed (Rokoo), the young man and the lady bowed too. Whenever he stood up, they stood up too and whenever he prostrated (Sajde), they did too.

I Told Abas Bin Abdol Mutalib: "It is a very strange action." He asked me: "Do you know that man?" I answered: "No." He said: "He is my nephew, Mohammad Bin Abdollah Bin Abdol Mutalib." Then he asked: "Do you know that young man?" I answered: "No." He said: "He is my nephew, Ali Bin Abu Talib." Then he asked: "Do you know that lady?" I said: "No." He said: "She is Khadija (A) Bint Khowailid, Mohammad's wife."

Mohammad told me: "God of the earth and skies has appointed him for this religion and now only these three believe it on the whole earth."²⁰⁹

A: Interesting.

P: There is another narration from Afif Kendi: Afif traveled to Mecca and he was sitting beside Abu Talib (A). He says: "I was sitting beside him looking at Kaba while a very handsome young man entered there." He looked at the sky, then he said prayers in front of Kaba. A young man who had a face like Yamani sword, came and stood on his right.

Then a completely covered lady came and said prayers behind them. Then the young a bowed (Rokoo) and they did too. Then he prostrated (Sajde) and they did too.

I told Abu Talib: "It is a great action!" Abu Talib said: "Yes, it is very great, I swear by God! This young man is my nephew Mohammad Bin Abdollah, this younger one is my son Ali and the lady is Mohammad's

²⁰⁹ Alfosool al-Mohema, p.34

Wife, Khadija (A).”²¹⁰

Afif asked: “Who will be his successor?” Abu Talib answered: “His cousin and his son-in-law Ali (A). Woe is a person who prohibits Ali (A) from his right?”²¹¹ Of course some sources have written, Abas the prophet's (S) uncle instead of Abu Talib.

Khadija's (A) Position to God

B. Is it true that God takes prides himself on Khadija (A)?

P: Yes, it is not only pride but some other things.

It is said that the prophet (s) told Khadija (A): “God takes pride on you to his intimate angels several times a day.”²¹²

The prophet also said: “God has granted superiority to Adam, Noah, Ale Ibrahim, Ale Emran, Ali, Hassan, Hossain, Hamza, Jafar, Fatima and Khadija than other people.”²¹³

B: It is interesting that Jafar and Hamza are among the Prophet's Al (family).

P: Be careful. In this hadith “Al” is important not the individuals. So, except the innocents (Masoomin), others can be among them such as Jafar and Hamza. “Al” has different ranks. It doesn’t mean that they are all in the same rank.

A: So Hazrat Khadija has a great position to God in this world and the hereafter. When Ali (A) gave his ring to a beggar, while he was saying prayers,²¹⁴ there revealed an “Aie” (verse)²¹⁵ for his action. Is not there any signs from Allah for Khadija (A) who bestowed so much wealth for Islam?

P: what an unexpected question and comparison! The only thing that I can say is that you have seen that Allah salutes to some great prophets such as Noah (A) and Ale Yaseen (A) in holy Quran.

B: Yes, I have seen it and it is very interesting for me that Allah salutes his prophet.

²¹⁰ Sharhe Nahj al-Balaghe, vol.3, p.209&226

²¹¹ Managheb Ale Abi Talib, vol.2, p.18

²¹² Ador al Nazim fi managheb al-Aema al-Lahamim, p.452

²¹³ Tafsir Forat al-Koofi, p.80; Under Verse 33, Sura Ale Emran

²¹⁴ Majma al-Bayan, vol.3, p.325

²¹⁵ Sura Maede, Verse 55

P: OF course, He sends salavat to our prophet (S) which is higher than salutation.

B: Where?

P: So, many times after doing prayers in groups:

«إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ، يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا»

“Surely Allah and his angels bless the prophet, O you who believe! call for (divine) blessings on him and salute him with a (becoming) salutation.”²¹⁶

It means that Allah not only salutes the prophet (S) but also salutes his Al (Family). Then he orders the believers to salute him too.

B: I didn't think about this verse at all. I was searching for “Salam” not “Salavat”.

P: You see, “Meraj” (ascension) was in the second year A.H.²¹⁷ and in the eighteenth month of Bi'thah²¹⁸. The five saying prayers were obligatory (Vajeb) at that night.²¹⁹

Abu Saeed Khedri narrates: At the night of Meraj the prophet saw Khadija (A) in the bank of heaven streams in a golden palace.²²⁰ When the prophet (S) was returning from Meraj, he asked Aishia : “Don't you have any request?” Aishia answered:

«هذه خديجة، فاقراء عليها السلام من ربِّها، ومتى، وبشرها في الجنة»²²¹

“This is Khadija (A), communicate Allah's and my salutation to her, and give her glad tidings of a house in heaven.”

In another narration: “My request is to communicate Allah's and my salutation to Khadija (A)”. The prophet (S) communicated Allah's and Aishia 's salutation to Khadija (A). Khadija said: “Allah is “Salam” and from him is Salam and it returns to him, and Salam is to Aishia .”²²²

B: Does it mean that Allah has saluted Khadija (A) just like the prophet (S)?

P: Yes, I think what we say after our prayers, is taken from Khadija's (A) words.

²¹⁶ Sura Ahzab, Verse 56

²¹⁷ Taj al-Mavalid, p.70

²¹⁸ Oyoon al-Athar, vol.1, p.172

²¹⁹ Fath al-Bari, vol.7, p.155

²²⁰ Alahad va al-Mathani, vol.5, p.381

²²¹ Sahih Bokhari, vol.5, p.112

²²² Tafsir al-Ayashi, vol.2, p.279

«اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، وَلَكَ السَّلَامُ، وَإِلَيْكَ يَعُودُ السَّلَامُ...»^{٢٢٣}

B: Very interesting.

P: The prophet (S) told people what he had seen in Meraj; But only Khadija (A) and honest believers²²⁴ like Ome Hani²²⁵ believed him.

B: She was given the glad tidings of a house in heaven too.

P: Allah has given glad tidings of a very high rank to Khadija (A) in heaven. The holy prophet repeated it several times to Khadija (A). He said:

«وَبَشَّرَهَا بَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ، لَا صَحَبَ فِيهِ وَلَا نَصَبَ»

“You have a house in heaven that there is no trouble or hardship.”²²⁶

A: I have heard there is a word from Allah when Khadija (A) passed away.

P: Yes. Imam Sadegh says: “When Khadija (A) passed away, Fatima (A) was a little child, she cried and wanted her mother and inquired about her mother from his father. The prophet (S) got very upset and wanted to find a way to calm her.

Then Aishia revealed to the prophet (S) and said: “Communicate salutation to Fatima and tell her that her mother is in the heaven sitting beside Asie, Feron's wife, and Maryam, Emran's daughter.” When Fatima heard these words she got calm and wasn't restless anymore.”

The holy prophet (S) says about the verse «عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ» “The fountain from which drink they who are drawn near (to Allah)”²²⁷ says:

«الْمُقَرَّبُونَ السَّابِقُونَ، رَسُولُ اللَّهِ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَالْأَئِمَّةُ، فَاطِمَةُ وَ حَدِيجَةُ»^{٢٢٨}

“Former Mogharaboon are: the holy prophet (S), Ali Ibn Abi Talib (A), innocent Imams (A), Fatima (A) and Khadija (A).”

²²³ Mafatih al-Janan, Taghibate Moshtarake

²²⁴ Alkhraej, vol.1, p.85

²²⁵ Tarf men al-Anba va al-Managheb, p.233

²²⁶ Behar al-Anvar, vol.16, p.11

²²⁷ Sura Motafefin, Verse 28

²²⁸ Jame al-Bayan, vol.10, p.230

The holy prophet cried in the anniversary of Khadija's (A) passing away;²²⁹ and told his wives: "Don't think that you are higher than she. When you were pagans, she believed in Allah and she is the mother of my children."²³⁰

Many years later when they wanted to inform the prophet (S) about Ali's wanting to marry Fatima, his eyes were full of tears. When ome Salame asked the reason for his crying, he said:

«خديجة، و اين مثل خديجة؟ صدّ قتنى حين يكذبني الناس، و ايدتنى على دين الله، و اعانتني عليه بمالها، إنّ الله عزّ و جلّ امرني ان ابشر خديجه ببیت في الجنة من قصر الزمرد لا صعب فيه و لا نصب»²³¹

"Khadija?! and where is a person like Khadija? When people denied me, she confirmed me. She helped me in God's religion and aided me with her wealth. Allah ordered me to give her glad tidings about an emerald palace in the heaven where there is no trouble and hardship."

The holy prophet (S) said:

«اشتأقت الجنة الى اربع من النساء: مريم بنت عمران، آسيه بنت مزاحم زوجة فرعون و هي زوجة النبي في الجنة، و خديجه بنت خويلد زوجة النبي في الدنيا و الآخرة و فاطمه بنت محمد»²³²

"Heaven is eager to see four women; Maryam, Emran's daughter, Asie, Mozahem's daughter, Feron's wife who is the prophet's wife in heaven, Khadija, Khowailid's daughter and the prophet's (S) wife in this world and in hereafter, and Fatima (A), Mohammad's (S) daughter."

²²⁹ Safine al-Bihar, vol.1, p.380

²³⁰ Asirat al-Nabavia, vol.1, p.199

²³¹ Safine al-Bihar, vol.1, p.381

²³² Khadija Ostoore Ithar va Moghavemat, p.207

The Third Session

I went to the third floor at 3:00 P.M. on the appointed time. There were about ten ladies in the corridor. The students had had their exam before Ramadan.

First, I thought they wanted to protest about their exam. But I didn't know them. I entered my office; the two students were sitting there. I asked: "Why are these ladies here?" Student B said: "They are with us."

P: Why?

B: We have told them that today you want to speak about Khadija's (A) marital and family characteristics. They wanted to take part in this debating, if you permit them." I agreed with the condition that they don't ask any questions because the session would last too much. So we entered the hall and started.

Fellow Spouse

A: Let me ask about a point which we all agree about.

P: What is it?

A: We hear a lot about Hazrat Zahra's (A) fellow spouse. But we don't see any examples about it. What is your opinion?

P: They say about example, but don't show it. Maybe they don't pay attention. But our examples are very few too.

A: Why?

P: Because as I said before about Khadija (A), there has been a plot. The plot is even more about her daughter. The news about them are either not mentioned in the history or they are omitted.

A: Please mention some of them.

P: For example, they say that: "Fatima's dowry was all pottery; or she worked at home by hand-mill, so that her hands blistered."

A: Yes, we have heard it too. But now there are some girls that cannot prepare any dowry to go to their husband's home. Or there are some female workers who work very hard and don't have any guardian. So, what is the meaning of Fatima (A) being a pattern?

P: Let's first speak about the definition for "Pattern". If there is a lady in a poor family with a disabled and workless husband, she has to work very hard. It is a normal thing. It isn't a pattern because; she cannot do anything except it.

B: What do you mean normal people cannot be a pattern?

P: When a poor person without any social position lives ascetically, it isn't a pattern. People with high social positions can be pattern.

B: Will you please explain it more.

P: For example, we have more than thousands of footballers in Iran. Which one of them can be a pattern for the youths? Maybe about ten of them who are in famous or national teams? Why? Because they have social position.

Now, if a lady who is a prophet's daughter who is the head of government, her husband is the second person in the government and the commander of all battles, she has three children to bring up, her hands are blistered because of hand mill, is not such a lady a pattern? So, Fatima (A) has the highest social position in her time, meanwhile, she lives devoutly and doesn't ask her husband anything and...

B: We didn't consider social position for a pattern.

P: The poor lady in your example can be a pattern too. But for a special group.

B: Yes, you are right. Being a pattern is what you said.

P: It means if you are a governor, you shouldn't ask more than other people.

B: It was a pattern for devoutness. what about a pattern for fellow spouse?

P. It is exactly for fellow spouse pattern. Please consider the children of some of the people in government. Most authorities who are corrupted is because of their families. They wanted more than others. Here we are talking about contentment and being pleased with the general share. It is wanting "Halal" from "Baitol mal" and not wanting "Haram".

B: I didn't consider it in this way.

P: Look at sura "Hal Ata". You are fast for three days. Then you prefer a hungry person to yourself. Because you think he has no one else to help him. Or not asking anything from your husband during nine years living with him. Not only you don't blame your husband but also you love him more and more. You divide house work with your servant, so that she'll be able to know the holy Quran by heart and interpret it.

B: You are right.

P: Let this sentence remain in history as long as this book is read. How many people in the Islamic Republic of Iran authorities do you know that their neighbors or relatives say they live like normal people? Not to say like Zahra (A) and Ali's (A) life? Except; in the first years of revolution or the war period?

I know nobody except our leader who has been the same from the time that he has been a president.

B: Don't you really know anyone else?

P: I don't know anyone else who regards it as much as the leader's family. But some managers and some clergy men who are not in high positions may be like that. But they are not patterns; because they are normal people.

B: We got far away from Hazret Khadija (A)!

A: No, we didn't. We are talking about her daughter.

P: Hazrat Khadija (A) is a great pattern with her social position. Her life style can be a complete and full pattern of fellow spouse for families today.

B: Talk about some examples about her too, please.

P: Khadija (A) believed in her husband and loved him deeply. This love was not only for some days or months in the beginning of their life. The more the time passed, the more they loved each other.

Khadija (A) made home a peaceful place for her husband; She used whatever techniques to obtain this aim.

Not only she bestowed all her wealth to the prophet (S), but also her love, peace and all her soul and body was offered to the prophet (S) without any obligation.

B: You are speaking generally.

P: Wait a moment. But these are very important points.

B: You did not show any documents for these.

P: It is my conclusion from all my studies.

B: Let's continue.

A: I think it is better for the professor to go on about these cases which are not very general. Then we'll speak about smaller examples.

P: Of course, what I say from my studies are all patterns.

A: Yes, they are really important.

B: We agree. Please go on.

P: She was away from any suspicion which harms a peaceful life. She believed and relied on her husband completely.

for example, it was not very long after her marriage, that her husband left home and went to Hara cave to pray. She never complained in this period. She always prepared food and water and took them to Hara cave or send Ali (A) to take them there.

After Bi'thah, all kinds of jealousy, oppositions and harassment started from the side of pagans and unbelievers; But Khadija (A) turned around the candle of his life like a butterfly and took care of him. She consolated him and released his grief.²³³

Once the prophet (S) came home, hiding his face by his hands. Khadija (A) ran to him and put his hands aside.

Suddenly she saw the sign of a hit on his cheek. He began to cry. Khadija (A) asked him: "Why are you crying?" He answered: "I cry because these people go astray."

²³³ Tarikh Tabari, vol.3, p.843

Hazrat Khadija (A) was standing at the door sadly, she saw Hamza (A) coming back from hunting. She told Hamza: “You go hunting lions²³⁴, while people hit on your nephew's cheek and nobody supports him.”

As soon as Hamza (A) heard it, he got angry and said: “I'll never be calm until I revenge. He came in front of Kaba and said loudly: “O people of Mecca! know that I am a Muslim and I am in my nephew's religion. If anybody hurts him, he will enter in the quarrel with me.”

The prophet (S) narrates: ²³⁵«ما اوذى نبى بمثل ما اوذيت»

“None of the prophets were hurt as I was.”

All of these tortures were at the time of Khadija (A); but she was a peaceful and honest partner for the prophet's (S) body and soul at that hard time.

²³⁴ Hazrat Hamza went hunting lions, so he was titled as lion hunter.

²³⁵ Behar al Anvar, vol.39, p.56

Politeness

A: Please give some examples for being a pattern.

P: Khadija (A) had deep religious thoughts, and she was from a great family and had a good social position, so she was very polite in speaking and she respected people.

Before Islam, she behaved very politely towards merchants, agents and her neighbors. All of the historians agree that she was never impolite to anybody.

She highly respected the prophet (S) all along her life with him because she was aware of his great duty.

At the time of her death, while the prophet (S) was sitting beside her, she told him: "I failed to do my duty for you, please forgive me."

The prophet (S) answered her: "I didn't see any short coming from you, you tried hard and got tired in my home."²³⁶

She even behaved politely towards her enemies who tormented her many years.

Quran has blamed Ome Jamil and her husband²³⁷. She was her neighbor and always tormented Khadija (A) and the prophet (S) and blew them with words. But Khadija (A) was never impolite towards her.

Respecting Spouse

B: Was she the same as her husband?

P: Yes, this part is about respecting the prophethood. Although she was very wealthy and she had a high social position, she always regarded herself as a maid woman and thanked God that has honored her to be the prophet's (S) wife.

She always was respectful to the prophet (S) and never showed any action of superiority towards him.

²³⁶ Shajare Tooba, vol.2, p.235

²³⁷ Sura Masad

A very great show of honours is in their marriage ceremony. When the ceremony ended, the prophet (S) wanted to go back to his uncle's house, but the great lady in Ghoraish who was now his wife, told him:

«إِلَى بَيْتِكَ، فَبَيْتِي بَيْنُكَ وَأَنَا جَارِيَّتُكَ»²³⁸

“Come to your own home, my home is your home, and I am your maid woman.”

Khadija (A) was alone when the prophet (S) went for praying for forty days. Such long prayings could have been very harmful for a new married woman, but she never protested it and always helped him.

Perception the Spouse

B: Did she perceive her husband?

P. Yes, completely. The prophet (S) and Khadija (A) completely perceived each other while living together. This correct perception caused them to easily confront the social difficulties, and clear or secret appositions. They helped each other to do their divine and social duties and they were good supporters for each other.

wealth for Islam

B: This lady perceived her husband so much that she spent all her wealth for her husband's wishes?

P: Her husband's and her own wishes. She even bestowed her wealth on the prophet (S) before "Bi'thah" so that he would spend it as he thought to be advisable.

Allame Majlesi narrates:

“Khadija (A) went to her uncle's house, Waraqah Bin Noofel, after Bi'thah and a few days after her marriage, she told him: “Take my wealth to the prophet (S) and tell him this is Khadija's wealth bestowed on you. Please use it in any way that you want and bestow on him all of my slaves and maids and property.”

²³⁸ Behar al-Anvar, vol. ١٦, p. ٤; Alkharaj, p.186

Waraqah Bin Noofel came beside Kaba and stood between ZamZam and Magham Ibrahim and said loudly: "O Arab people! Khadija (A) calls you to witness that she bestows herself and all her wealth including slaves and maids, properties, domesticated animals, her marriage portion and all her gifts on Mohammad (S). Mohammad has accepted it. She has done it because of her love to Mohammad (S). She calls you to witness it and please you be a witness."²³⁹

The prophet used all her wealth to spread Islam and to take care of Muslims. He never used it for his personal affairs.

B: We had heard before that Khadija's (A) wealth was used to promote Islam.

P: All historians and Islamic scholars acknowledge that Khadija's (A) wealth had a great function in spreading Islam.

Khadija's wealth had a basic role in saving the lives of Muslims when they were in economic blockade in Abi Talib She'b.

Khadija (A) was in the She'b with her daughter, Fatima (A), She ordered her relatives in Mecca to prepare food and other needs for Muslims and send them to the She'b, out of the sight of pagans and polytheists.

Hakim Bin Hazam, Khadija's nephew, bought bread and dates. He loaded them on the camels and send them to She'b for Muslims at night.

Allame Majlesi narrates, at the time of Abi Talib she'b blockade:

«أَنْفَقَ أَبُو تَالِبٍ وَخَدِيجَةُ سَ جَمِيعَ مَالِهِمَا»²⁴⁰

"Abu Talib and Khadija gave all of their property to save Islam."

A: It was known from olden times that Islam was saved and spread in the world by three things: The prophet's (S) good morals, Ali's sword and Khadija's (A) property.

P: The holy prophet (S) always mentioned the role of Khadija's (A) wealth in promoting Islam. He said: ²⁴¹«مَا نَفَعَنِي مَالٌ قَطُّ مَا نَفَعَنِي مَالُ خَدِيجَةَ»

"No wealth was as useful for me as Khadija's wealth."

²³⁹ Behar al-anvar, vol. 16, p.75-77

²⁴⁰ Behar al-Anvar, vol.19, p.16

²⁴¹ The same, p.63

He says somewhere else: ²⁴²«أَيَّدَتْنِي عَلَى دِينِ اللَّهِ وَإِعَانَتْنِي عَلَيْهِ بِمَالِهَا...»

“Khadija (A) helped me in Allah's religion and she helped me with her wealth.”

Soleiman Katani writes: “Khadija (A) bestowed her wealth on Mahammad, but she didn't feel that she is giving something, she thought that she gets guidance which is better than all of the world's treasure from him.”²⁴³

Consoling the Spouse

B: It is said the most tormenting for the prophet (S) was at the beginning of his public prophecy. Khadija (A) was the only supporter for him?

P: Yes, when the verse ²⁴⁴«فَاصْدَعْ بِمَا تُؤْمَرُ وَاعْرِضْ عَنِ الْمُشْرِكِينَ» “Therefore declare openly what you are bidden and turn aside from the polytheist.” was revealed²⁴⁵, the holy prophet (S) was ordered to declare his message openly. So he stood on “Abtah” and said: “I am Allah's prophet for you. I invite you to worship Allah, to abandon the idols which have no profit or loss, they don't create, they give no sustenance, they don't make alive or dead.”

The polytheist mocked him and laughed at him.²⁴⁶

Then he assembled the children of Abde Manaf in Marve and invited them to monotheism. Abu Lahab said: «تَبَّ لَكَ! إِلَهَذَا جَمَعْتَنَا؟» “Perdition overtakes you. Did you assemble us for this request?”

Here was when the verse ²⁴⁷«تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ» “Perdition overtakes both hands of the Abu Lahab, and he will perish” was revealed.²⁴⁸

B: The man whose wife was Ome Jamil?

²⁴² Janat al-Asema, p.232

²⁴³ Khadija (A), p.32

²⁴⁴ Sura Hejr, Verse 94

²⁴⁵ Tafsir al-Ghommi, vol.1, p.377

²⁴⁶ Tarikh Yaghoobi, vol.2, p.24

²⁴⁷ Sura Masad, Verse1

²⁴⁸ Hoda al-Forghan fi Oloome Quran, vol.2, p.41

P: Yes, Ali (A) who was 15 at that time,²⁴⁹ quarreled with those who cursed the prophet (S); But Abu Talib advised him to be patient.²⁵⁰

A: It comforts the husband when the wife assists.

P: Yes, it does. God changed the pagan's bad words and denying to consolation by Khadija (A). When he entered home, she showed their incompatibility and obstructionism not important. She made him glad and firm by comforting him.²⁵¹

Once when there was revelation, the prophet (S) got restless. pagans took him to Khadija (A) and said: "Have you married a mad man?" Khadija (A) took the prophet (S) to her chest, kissed his two eyes and said: "I have married a divine prophet."²⁵²

B: what a great wife!

Generosity

P: She was also a pattern in generosity.

A: Usually, women are not famous in generosity.

P: Khadija (A) was known as the most famous generous woman in her own time:

- Before Islam, her house was a shelter for poor and needy people. It was a place for those who didn't have money to return their homes.²⁵³
- She paid attention to her relatives and helped them when necessary.
- She invited some trades men, who didn't have enough capital to trade and gave them some of her capital to trade.

Let's speak about some examples:

Zeid was a young man from Kalb tribe who was taken captive by brigands. Hakim Bin Hazam, Khadija's (A) nephew, bought him from Akaz bazaar and presented him to Khadija (A). Mohammad (S) liked Zeid very much. Khadija (A) bestowed Zeid to

²⁴⁹ Masoodi and Sheikh Mofid say some people try to show Ali's age very low to say that his Islam was the Islam of a little baby and invalid. (Atanbih va al-Eshraf, p.198&257; Alfosool al Mokhtara, p.254)

²⁵⁰ Iman Abi Talib, p.276

²⁵¹ Asirat al Nabavia, vol.1, p.240

²⁵² Helyat al-Abrar, vol.1, p.67

²⁵³ Aalam al-Nesa, vol.1, p.326

Mahammad (S), when she saw his attachment to Zeid. Mohammad (S) released Zeid and took him by himself. And from then he was his adopted son.

Once the prophet (S) was sitting by Khadija (A) and they were talking. They were informed that Halime Bint Abdolah Sadie had come to their house. The prophet (S) got very happy as soon as he heard it.

Khadija (A) welcomed Halime and she entered their home. When the prophet (S) saw Halime, he said: “My mother! My mother! My mother!” He spread his robe under her feet and kneeled in front of her and talked to her as if his mother Amene Bint Vahab had come to see her son.

The prophet (S) asked Halime about the conditions of her tribe. She answered: “It is very hard and there is a hard drought and the desert is dry.”

The prophet (S) told Khadija (A) about it. Khadija (A) gave Halime forty camels and sheep. She returned to her tribe very happily.

Halime and her husband came to Mecca and admitted Islam.²⁵⁴

Sobie, Abu Lahab’s maid, was the first woman who breast fed Mohammad (S) after his mother Amene. The prophet (S) liked her and respected her.

Khadija (A) asked Abu Lahab to sell Sobie to her to release her. But Abu Lahab didn’t agree. Khadija (A) paid attention to Sobie and was generous to her to make the prophet (S) happy.²⁵⁵

Patience

B: But she had a hard life because she was tormented very much while she was a great lady.

P: Completely right. 25 years joint life was the most difficult time for prophet (S) and Khadija (A).

- The first years of their joint life was for Mohammad (S) to get ready for Bi’tah.

²⁵⁴ Nesa Ahle Bait fi Zoee Quran va Hadith,p.32

²⁵⁵ Khadija (A) Omol Momenin, p.59

- They lived far apart on the foothills of a mountain for months. While nobody knew why?
- Islam and Muslims were concealed in the first years after Bi'thah.
- After public announcement of Islam, Muslims were tormented and tortured by pagans of Mecca.
- Three years of banishment and blockade in Sheb Abi Talib was very hard and intolerable. Khadija (A) was very patient and forbore everything to comfort the prophet (S).
- Her two sons died one after another while she was waiting for them for years. But she was very patient and said nothing to annoy the prophet (S).
- In the Fifth year of Bi'thah, when she wanted to give birth to her child Fatima Zahra (A), she was alone at home. The women in Mecca had told her that they wouldn't help her at all. They send a message for her, "We are in opposition with you, we won't come to your home and won't help you in anything." Nobody went to see her and greet her.

Khadija (A) was very patient during the whole time of her hard life. She never said anything to annoy the prophet (S), she never complained to anyone.

Fatima's (A) Birth

B: Won't you talk about Fatima's (A) birth?

P: Yes, we will. It is related to the hard life of Khadija (A).

B: I have some questions about her birth date. will you please explain it first?

P: It is very normal to have different narrations about the historical events and about the birth and death of

great people. Including the birth date of Hazrat Zahra (A).

The reason is that people didn't care about the source books and accurate dates. So many books and sources were disappeared.

There are three narrations for her birth:

- 20th of Jamadiol Akhar, 2 years before Bi'thah.
- 10th of Jamediul Akhar, 5 years after Bi'thah

- 20th of Jamadiol Akhar, 2 years after Bi'thah

A: I don't know these. But my mind tells something.

P: When there is no right narration "Nas", mind can be a good source.

B: We don't have any clear "Nas" for it.

P: Yes, you are right. So we should search for it.

A: Can mind help?

P: Yes, Three dates are said:

- First narration; 20th of Jamadiol Akhar 5 years before Bi'thah. It is said in Shia's sources like Mesbahol Motahajed.²⁵⁶

A: Sonis say before Bi'thah too?

P: Ibn Sad accepts Vaghedi's narration and says: "Fatima was born 2 years before Bi'thah; not 5 years."²⁵⁷

- Secand narration; The birth date after Bi'thah which Yaghoobi and Masoodi accept²⁵⁸. [They don't refer to any special year]
- Third narration; Those who say Fatima (A) was born after Bi'thah, they refer to three dates:
 - The first year after Bi'thah: Yaghoobi²⁵⁹ says it.
 - The second year after Bi'thah: Abdolah Bin Mohammad Bin Soleiman Bin Jafar Hashemi accepts what is narrated from his fathers this date. Also, Hakem, Ibn Abdol Ber.²⁶⁰

Some other historians narrate some other dates, but they accept this date so when Fatima (A) passed away she was 21-22 years old...

Hakem²⁶¹ accepts this date narrated by Imam Sadegh (A).

²⁵⁶ Mesbah al-Motahajed, vol.2, p.793

²⁵⁷ Tabaghat al-Kobra, vol.8, p.16&26

²⁵⁸ Tarikh Yaghoobi, vol.2, p.20; Morooj al-Zahab, vol.2, p.291

²⁵⁹ Tarikh Yaghoobi, vol.2, p.115

²⁶⁰ Mostadrak, vol.3, p.176

²⁶¹ Mostadrak, vol.3, p.178

Shaikh Toosi who had accepted the birth before Bi'thah, says: "The birth can be in the second year of Bi'thah" in his book Mesbah al-Motajahed.

B: So which one is correct?

P: Moslem writes in his book Sahih²⁶²: "Abu jahl put the sheep's rumen on the head of prophet (S) while he was prostrating in prayers. As soon as Fatima (A) was informed about it, she quickly came and cleaned her father's face while she was a little girl, she cursed the pagans."

This event was in 11 or 13 after Bi'thah after Abu Talib's death. It is said that Fatima was a little girl, so it shows that her birth was after Bi'thah. But not five years after Bi'thah, but one or two years. This narration shows the birth time was between 2 or 5 years after Bi'thah. There are some weak narrations that confirm our idea.

B: So, she was 15 at the time of her marriage and 22 or 23 at the time of her martyrdom.

P: After a lot of research, I believe it is the correct time.

B: What was the story of her birth?

P: A famous narration says, In the fifth year after Bi'thah, Aishia was revealed to the prophet (S) and said: "O Mohammad! the Almighty God says hello to you and orders you not to go near Khadija (A) for forty days." So, the prophet (S) didn't go home for forty days.

The holy prophet (S) was fast on days and prayed at nights. One day he sent Amar to Khadija's (A) home to tell her: "O Khadija (A)! the fact that I don't come home, is not because I am annoyed, but Allah has ordered it. I am in Fatima Bint Asad's home till God's order is finished."²⁶³

After forty days, Aishia revealed to the prophet with some food and said: "O Mohammad! Allah Almighty says hello to you and says: "Eat this food tonight and go near Khadija (A)."

²⁶² Sahih Moslem, vol.3, p.107

²⁶³ Al Adad al-, p.221; Ador al Nazim, p.452

The holy prophet ate the food which was a bunch of grapes, a bunch of dates and a bowl of heavenly water. Then he went to Khadija's (A) home and Fatima's sperm was coagulated that night.

When it was the time of the child birth, Khadija (A) was alone at home. She was very sad and worried because there was no woman to help her. She was looking at the door.

Suddenly four tall ladies entered the room. Khadija (A) got afraid. They said: "O Khadija! don't worry. We are sent from Allah, we are your sisters and we have come to help you." Then they introduced themselves.

"I am Sarah, Ibrahim's wife, this is Asie, Mozahem's daughter and your companion in paradise, this is Maryam, Emran's daughter, and the last one is Kolsoom, Moses Bin Emran's sister."²⁶⁴

So Khadija's child was born. There was a feast in the prophet's (S) home for poor people. The prophet (S) called her Fatima (A). He liked Fatima very much and praised her character and her virtue everywhere.

B: Doesn't this story make Hazrat Zahra (A) away from being a pattern for others?

P: How?

B: When a person is born like this with special care, is very different from me who is born in a hospital by a male doctor. How can I compare myself with her?

P: We have some beliefs in which we have faith, for instance Mab'ath, Ghadir.... But there are some historical events which don't have anything to do with our faith.

B: Please explain a little more.

P: To know that Fatima (A) is our prophet's (S) daughter is our faith. But the time when she was born or martyred is a historical event and not important.

B. So, if I don't insist on this birth story, won't there be any problem for my religion?

P. No.

²⁶⁴ Makarem Akhlagh Nabi, p.119

B: Actually, I would rather to have a normal Fatima who promotes herself for my life pattern rather than these stories which can't be discussed with others especially the Sonis.

P: We don't discuss with Sonis about these subjects.

B: When the holy Quran says: ²⁶⁵«قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ» “Say: I am only a mortal like you.” It is better for us to pass over these subjects.

P: Yes, it is better. But we shouldn't deny them, because some people accept them and insist on them. But we shouldn't discuss with others about them.

B: People tell us when there are so many differences about the birth date of Fatima (A), who narrates this story from Khadija (A)?

A: May God bless Dr.Shariati. He said: “I wanted to say Fatima is Mohammad's daughter, Ali's wife, Hasanian's mother I saw that Fatima is Fatima (A).”

P: Correct narrations confirm it.

A: We see that there are no words about the birth of Imam Hassan (A) and Imam Hossain (A). Why should we insist on these subjects for their mother?

P: We agreed to pass over it, but not to deny it.

Combat against Sanctions

A: There were some sanctions against them a few years after Bi'thah.

P: Yes, in the sixth year after Bi'thah, the pagans swore and signed an agreement to have some social and economic sanctions against Bani Hashim to force them to deliver the prophet (S) to them to kill him. ²⁶⁶

The purports of the agreement were these: They shouldn't take a wife from Bani Hashim or give them any wife, they shouldn't sell them anything or buy anything from them, they shouldn't relate with them or talk to them. ²⁶⁷

²⁶⁵ Sura Kahf, Verse 110

²⁶⁶ Tarikh Yaghoobi, vol.2, p.31

²⁶⁷ Atabaghat al-Kobra, vol.1, p.148

These sanctions²⁶⁸ started in the first day of Muharram month that is the beginning of a new year²⁶⁹. Bani Hashim were waiting for death because of hunger²⁷⁰. Some of them²⁷¹ specially the children died from hunger²⁷². The children's groaning had made Bani Hashim and even the people of Mecca sad.²⁷³

Only in the time of Umrah and Hajj, Bani Hashim were permitted to trade with the merchants not from Ghoraish.²⁷⁴ The pagans asked the merchants to increase the prices so high that Bani Hashim wouldn't be able to buy anything.²⁷⁵

The holy prophet (S), Abu Talib (A) and Khadija (A) expended large sums of money for this subject.²⁷⁶ The caravans that entered Mecca, didn't trade with Bani Hashim because they feared pagans.²⁷⁷ Sometimes Ali prepared provisions alone secretly.²⁷⁸

Bani Hashim were permitted to have relation with people only in the time of Umrah and Hajj²⁷⁹. The holy prophet (S) talked with the Arab tribes during this period²⁸⁰; and he invited any famous person who entered Mecca to Islam.²⁸¹

A: When did the sanctions finish?

P: After four years²⁸², that is in the tenth year of Bi'thah²⁸³, Allah Almighty sent some termites to eat the pagans written agreement²⁸⁴. The termites ate all the agreement except the phrase, «بِسْمِ اللَّهِ» "In the Name of Allah".²⁸⁵

²⁶⁸ Almaghazi, vol.2, p.829; Akhbar Mecca (Azraghi), vol.2, p.234; Akhbar Mecca (Fakehi), vol.3, p.241; Ansab al-Ashraf, vol.1, p.356; Tarikh Seiasi Eslam, vol.1, p.359

²⁶⁹ Atabaghat al-Kobra, vol.1, p.163

²⁷⁰ Sharh nahj al-Balaghe, vol.13, p.254

²⁷¹ Ansab al-Ashraf, vol.1, p.234

²⁷² Azaria ela Hafeze ashria, vol.2, p.71; Some of prophet's sons died in this period. There is no point to this reason of their death. But some signs show that their death was because of these sanctions.

²⁷³ Sire Ibn Ishagh, p.160

²⁷⁴ Aalam al-Vara be Aalam al-Hoda, p.50

²⁷⁵ Aroz al-Onof, vol.3, p.354

²⁷⁶ Tatikh Yaghoobi, vol.2, p.31

²⁷⁷ Aalam al-Vara be Aalam al-Hoda, p.51

²⁷⁸ Almeiar va al-Movazena, p.88

²⁷⁹ Aalam al-Vara be Aalam-al Hoda, p.56

²⁸⁰ The same, p.50

²⁸¹ Asirat al-Nabavia, vol.1, p.425

²⁸² It is four years in many sources. (Morooj al-Zahab, vol.2, p.287)

²⁸³ Atabaghat al-Kobra, vol.1, p.164

²⁸⁴ Aalam al-Vara be Aalam al-Hoda, p.51

²⁸⁵ Atabaghat al-Kobra, vol.1, p.163

Aishia (A) was revealed to the prophet (S) and informed him that the termites had eaten all written agreement except the name of Allah to help Bani Hashim. Abu Talib informed the pagans about this event. They removed the seal from the written agreement and found that Abu Talib was right.²⁸⁶

Moslems said: "Allah Akbar" at this time and the pagans were pale²⁸⁷. Many people believed Islam on that day and the cruel sanctions against Bani Hashim finished.²⁸⁸

Patience in Disaster

B: Hazrat Khadija (A) had a lot of problems!

P: Ghasem passed away after the economic sanctions finished²⁸⁹." Ghasem was at an age that he could ride horses. What made his death heavier was the mocking by the prophet's (S) enemies. Amro As called the prophet (S) "Abtar" that means without any children. He made the prophet (S) and Khadija (A) very upset.

But Allah revealed sura "Kosar" and comforted them, and called his enemy "Abtar"²⁹⁰.

B: I had heard someone else had said "Abtar", but you said it was Amro As.

P: Yes, that is correct. It is said that it was As Bin Vael who said "Abtar" according to not famous narrations²⁹¹. It is because he was Amro As's father and they didn't want to disgrace Amro As who was an important man in Muawiyah's government.

B: Is it to respect the opponents of Ahl al Bait (A) too?

P: Anyway, Khadija (A) cried for the bereavement of his son. The holy prophet (S) calmed her and told her: "Do you want to see him at the door of paradise while he is holding your hand and taking you to the best place in paradise?" Khadija (A) said: "Yes, I do." The prophet continued: "Allah is more generous than to take the fruit

²⁸⁶ Tarikh Yaghoobi, vol.2, p.31

²⁸⁷ Alkharaej, vol.1, p.86

²⁸⁸ Tarikh Yaghoobi, vol.2, p.32

²⁸⁹ Yaghoobi says it was after the economical sanctions and before Khadija's (A) passing away, before Hijrat.

²⁹⁰ Sura Kosar; "Abtar" means a man without any child. [Dehkhoda Dictionary]

²⁹¹ Oshdo al-Ghaba, vol.4, p.78

of the heart of someone and punish the one who is a patient and thankful servant.”²⁹²

A: Of course, the person who consoled her, was the holy prophet (S) and he never promises lies.

P: Yes, but only one month later, Abdolah, their child at the breast died too. Khadija (A) said to messenger of God: “If he was alive, I would feed him.” The prophet said: “He is in paradise at the breast.”²⁹³

The reason for the sons’ death is not mentioned in historical books. But according to some documents, they passed away after the economic sanctions. It shows that Hazrat Khadija (A) not only devoted her wealth and her life to Islam but also, she deviated her sons too.

The Prophet (S) and Khadija (A)’s Position

A: One of my Soni classmates said that the prophet (S) loved Aishia more than his other wives. Is it correct?

P: No, Allah says in Quran: ²⁹⁴«وَمَا يَنْطِقُ عَنِ الْهَوَىٰ، إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ»

“Nor does he speak out of desire, It is nought but revelation that is revealed.” So praising and speaking highly or ill speaking and imprecating or even choosing wives²⁹⁵ by the prophet (S) is not from carnal desire as it is for other humans.

B: It is said that the prophet (S) told in the last days of his life:

“O Homaira! speak with me”

²⁹⁶«يَا حُمَيْرَاءُ! كَلِّمْنِي»

²⁹² Kafi, vol.3, p.219

²⁹³ Tarikh Taghoobi, vol.2, p.32

²⁹⁴ Sura Najm, Verses 3-4

²⁹⁵ There are a lot of differences in the number of prophet’s (S) wives. Especially when there are fake narrations that all of his wives will enter paradise! (Bagheia al-Bahes, vol.2, p.920)

²⁹⁶ In books, Ehia Oloome Din, vol.8, p.221, Etehfo Sadatel Motaghin, vol.9, p.848, Tabaghato Shafeiatel Kobra, vol.6, p.336, there is phrase «كَلِّمْنِي يَا عَائِشَةَ». There is also the phrase «كَلِّمْنِي يَا حُمَيْرَاءُ، إِشْغَلْنِي يَا حُمَيْرَاءُ» in the book Ehia Oloome Din by Abu Hamed Ghazali from Soni scholars. There is no hint to such a phrase before Ghazali in any of the Shiite and Soni books. Alame Alfetani Soni (deceased in 986 A.H.) says, ghazali’s phrase has no origin. [Tazkerat al-Mozooat, p.196] Alame Seyed Morteza Askari says I didn’t find any origin for this phrase [Ahadith Omol Momenin Ayeshe, vol.2, p.25] He also says Ghazali has written whatever he found in the books, no matter it is true or false. [The same, p.26] Jamaledin Mezi says every phrase that has the word “Homaira” is fake. [Al Mozooat al-Kabir, p.143]

What do you think about it?

P: You know “Homaira” is a title for Aishia. Firstly, there is some doubt about it. Remind me to speak about it later, please.

Secondly: If you pay attention to the prophet's (S) words about Khadija (A), can you find any of these about his other wives?

A: which words?

P: The holy prophet didn't marry anybody before Khadija (A) and when she was alive²⁹⁷ he didn't marry any free²⁹⁸ or slave²⁹⁹ woman permanent or temporary.³⁰⁰

A: What is free or slave woman?

P: If I say he didn't get any other wife, some people will say: “he got slave.” So, the only wife that he had in Mecca was Khadija (A).³⁰¹ She was his best companion. When she passed away the prophet (S) was very sad and upset³⁰²; so that people were worried about the prophet's (S) life, after her passing away (martyrdom).³⁰³

A: It is very important that he did not marry another woman when she was alive.

P: The prophet's (S) words about Khadija (A); They are too many: for example, he always remembered her³⁰⁴. He said: “God didn't give me any wife better than Khadija (A).³⁰⁵”

A: Is it Finished?

P: No, it has just started. All of them are from valid documents. The holy prophet (S) always tried to honor her. He praised her and made her higher than his other wives.³⁰⁶

²⁹⁷ Seire Aalam al Nabala, vol.2, p.110

²⁹⁸ Sahih Moslem, vol.7, p.134

²⁹⁹ Seire Aalam al-Nabala, vol.2, p.110

³⁰⁰ Hedaia al-Kobra, p.95

³⁰¹ Taj al-Mavalid, p.72

³⁰² Seire Aalam al-Nabala, vol.2, p.110

³⁰³ The same, p.116

³⁰⁴ Sahih Bokhari, vol.7, p.76

³⁰⁵ Mosnad Hanbal, vol.6, p.117

³⁰⁶ Seire Aalam al-Nabala, vol.2, p.110

The holy prophet (S) liked three branches from Ghoraish tribe: Bani Hashem, Bani Asad from which was Khadija (A), and Bani Zohre from which was his mother, Amene.³⁰⁷

A: Interesting.

P: We have a narration by Aishia about this case, All of Soni scholars say it, including Ahmad Bin Hanbel narrates from Aishia:

«حَدَّثَنَا عَبْدُ اللَّهِ حَدَّثَنِي أَبِي ثَنَا عَلِيُّ بْنُ إِسْحَاقَ أَنَا عَبْدُ اللَّهِ قَالَ: أَنَا مُجَالِدٌ عَنِ الشَّعْبِيِّ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ (ص) إِذَا ذَكَرَ خَدِيجَةَ أَثْنَى عَلَيْهَا فَأَحْسَنَ الثَّنَاءِ قَالَتْ فَغِرْتُ يَوْمًا فَقُلْتُ مَا أَكْثَرَ مَا تَذْكُرُهَا حَمْرَاءَ الشُّدْقِ قَدْ أَبْدَلَكَ اللَّهُ بِهَا خَيْرًا مِنْهَا. قَالَ مَا أَبْدَلَنِي اللَّهُ خَيْرًا مِنْهَا قَدْ آمَنْتُ بِى إِذْ كَفَرَبِى النَّاسُ وَصَدَّقْتَنِى إِذْ كَذَّبَنِى النَّاسُ وَوَاسْتَنِى بِهِ مَالُهَا إِذَا حَزَمَنِى النَّاسُ وَرَزَقَنِى اللَّهُ وَلَدَهَا إِذْ حَرَمَنِى أَوْلَادُ النِّسَاءِ»³⁰⁸

“Whenever the holy prophet (S) remembered Khadija (A), he praised her very much. Once I got annoyed and told him how much you remember a woman without any teeth? God has given you better than she. He answered, nobody is better than she. She believed me when everyone else turned aside. she confirmed me when everybody else denied me. She gave me her wealth and property while others had deprived me. God bestowed me a child from her while other wives didn't.”

A: How well the holy prophet (S) has praised her.

P: Bokhari the highest narrator from Sonis, narrates from Aishia:

«حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ حَدَّثَنَا اللَّيْثُ قَالَ كَتَبَ إِلَى هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: مَا غِرْتُ عَلَى امْرَأَةٍ لِلنَّبِيِّ (ص) مَا غِرْتُ عَلَى خَدِيجَةَ هَلَكْتَ قَبْلَ أَنْ يَتَزَوَّجَنِى لِمَا كُنْتُ أَسْمَعُهُ يَذْكُرُهَا وَآمَرَهُ اللَّهُ أَنْ يُبَشِّرَهَا بِبَيْتٍ مِنْ قَصَبٍ وَإِنْ كَانَ لَيَذْبَحُ الشَّاةَ فَيَهْدِي فِي خَلَائِلِهَا مِنْهَا مَا يَسْعُهُنَّ.»³⁰⁹

"Aishia says: I was not jealous of any woman more than I was of Khadija (A). I didn't see her because she had passed away before I marry the prophet (S); But I was jealous of her because he remembered her very much. God had given her glad tidings about a house from gold and pearl and ruby in paradise. Whenever the prophet (S) sacrificed a sheep, he would send it to Khadija's (S) friends as a present."

B: It is very interesting that God and the holy prophet (S) admired

³⁰⁷ Kamel al Bahaee, vol.1, p.409

³⁰⁸ Mosnad Hanbal, vol.6, p.117; Tarikh Islam va Vafeiat al-Mashahir va al Aalam, vol.1. p.238

³⁰⁹ Sahih Bokhari, vol.3, p.1388

Khadija (A) so much.

P: Aishia herself says: “once an old woman came to our house. The holy prophet (S) respected her a lot and honoured her. When she went away, I asked the reason. The holy prophet (S) answered me:

«أَنَّهَا كَانَتْ تَأْتِينَا فِي زَمَنِ خَدِيجَةَ، وَإِنَّ حُسْنَ الْعَهْدِ مِنَ الْإِيمَانِ»³¹⁰

“This old lady came to our house when Khadija was alive. Khadija helped her and honoured her very much. It is from faith to keep the promises from Past.”

Another narration from Aishia: “Whenever the holy prophet (S) slaughtered a sheep, he would say: “please send the meat to Khadija's (S) friends.” Once I asked him the reason, he answered:

“I like Khadija's (A) friends.”

«أَتَى لِأَحَبِّ حَبِيبِهَا»³¹¹

The Prophet's Eminent Spouse

A: So, Khadija(A) was the dearest spouse for the prophet (S)?

P: Yes, Both the dearest and the best spouse. The holy prophet (S) has remarked it in many different words. None of his other wives had such a high position.

Let's look at the narrations:

The Best among Women

Bokhari narrates from the holy prophet (S):

«خَيْرُ نِسَائِهَا مَرْيَمُ ابْنَةُ عِمْرَانَ وَخَيْرُ نِسَائِهَا خَدِيجَةُ»³¹²

“The best among women are Khadija and Maryam, the daughter of Emran.”

The holy prophet (S) introduces only two women as the best women in the world: Khadija (A) among the Muslims and Maryam(A) among the Christians.

Ibn Hejr Asghalani narrates from Amar Yaser, the holy prophet said:

³¹⁰ Behar al-Anvar, vol.16, p.8

³¹¹ Raiahin al-Sharia, vol.2, p.206

³¹² Sahih Bokhari, vol.4, p.138; Behar al-Anvar, vol.16, p.7

«لقد فضلت خديجة على نساء امتي كما فضلت مريم على نساء العالمين»^{٣١٣}

“Khadija (A) is the best in my nation as Maryam is the best in all women.”

B: It means that Khadija (A) is as superior as Maryam who is praised in holy Quran as a pattern for both men and women?

P: Yes, and the superiority in paradise.

Superiority in Paradise

Ahmad Bin Hanbal narrates in Mosnad that The prophet (S) drew four lines on the ground. Then he asked: “Do you know what these lines are?” They answered: “No, Allah and his prophet know better.” He said:

«افضل نساء اهل الجنة، خديجة بنت خويلد، و فاطمة بنت محمد، و آسية بنت مزاحم، امرأة فرعون، و مريم بنت عمران»^{٣١٤}

“The best women in paradise are: Khadija (A), the daughter of Khowailid, Fatima (A) Mohammad's daughter, Asie (A), Mozahem's daughter, Feron's wife, and Maryam, Eemran's daughter.”

B: Does it mean that nobody will be better than them even in the future?

P: No, we can find from this narration that these four women, are the best in paradise. Nobody will be created better than them till the Resurrection Day. Just as the fact that nobody will be better than the holy prophet (S) and his Ahl al Bait.

Master of the World's Women

The holy prophet (S) said:

«اربع نسوة سيّدت عالمهنّ: مريم بنت عمران، و آسية بنت مزاحم، و خديجة بنت خويلد و فاطمة بنت محمد و افضلهن عالماً فاطمة»^{٣١٥}

“Four women are masters of the world's women. They are: Maryam, Emran's daughter, Asie, Mozahem 's daughter, Khadija, Khowailid's daughter, and Fatima, Mohammad's daughter. The best of them is Fatima in this world.

³¹³ Fath al-Bari, vol.7, p.101; Tafsir Tebyan, vol.2, p.456

³¹⁴ Mosnad Hanbal, vol.1, p.293; Fazaal al-Sahaba, p.74

³¹⁵ Zakhaer al-Oghba, p.44; Kanz al-Ommal, vol.12, p.155

B: What is the difference between the best of the masters?

P: They are all alike. The holy prophet's aim to introduce them as the patterns. For example the following narration is the same as the others.

The Most Perfect Women

The holy prophet says:

«حسبك من نساء العالمين مريم بنت عمران، و خديجة بنت خويلد، و فاطمة بنت محمد و آسية بنت مزاحم»³¹⁶

“It is enough among the woman in two worlds from the point of view of perfection and virtue: Maryam (A), Khadija (A), Fatima (A) And Asie (A).”

B: It is surprising that Khadija (A) is among the women whom the holy Quran has praised.

P: Now look at this narration that Khadija, is in the same level as the prophet (S):

The Same Level as The Prophet (S)

Once the holy prophet said about Hassan (A) and. Hossain's (A) position in the mosque: «أيّها النَّاسُ! الا اخبركم بخير الناس جدّا و جدّة»

“O people! don't you want me to inform you about the best people from the point of view of their grandmother and grandfather?” People said: “Please inform us.” The prophet said:

«الحسن و الحسين، جدّهما رسول الله و جدّتهما خديجة بنت خويلد»³¹⁷

“They are Hassan (A) and Hossain (A) whose grandfather is the messenger of God (S) and their grandmother is Khadija (A) the daughter of Khowailed.”

A: They were very interesting narrations. I had heard only one of them.

B: The last narration is about the fact that Khadija (A) was in the same level as the prophet (S). (Kofv)³¹⁸

³¹⁶ Kashf al-Ghoma, vol.2, p.71

³¹⁷ Behar al-Anvar, vol.43, p.302; narrated from the book “Khadija, Ostoore Ithar va Moghavemat, p.198

³¹⁸ “Kofv” means: equal, spouse, the same level [Dehkhoda Dictionary]

The Memory of the Mate Everywhere

B: You said that the prophet remembered her in his happiness and sadness.

P: Yes, he did.

B: When was the most important one?

P: I think it was in Fatima's (A) wedding night, when he felt that Fatima (i) is motherless.

A: Was it in the beginning of Zi Haje month?

P: Yes, it was in Zi Haje³¹⁹ the first year after Hijrat³²⁰, when Fatima (A) was 12³²¹ and she went to her husband's house.

A: Some believe that "she was 18".

P: Yes, I'll explain later. In the night of Fatima's wedding, Omma Salamah, the prophet's (S) other wife, said "now we miss Khadija (A)." The holy prophet (S) cried and said, "Where is a person like her? When people denied me, she confirmed me. She supported me with her wealth. God ordered me to give her glad livings of a house in paradise."

Omma Salamah said: "Our mothers and fathers may be sacrificed for you; Khadijah (A) was just as what you described. Now she is in vicinity of God happily. May God share us with her high positions too."³²²

Once, Halle, Khadija's (A) sister asked permission to enter the house. Her voice reminded the prophet of Khadija (A).³²³

³¹⁹ Alamali Toosi, p.43

³²⁰ Morooj al-Zahab, vol.2, p.287; Rozat al-Vaezin, vol.1, p.143; Martyr Fatal Neyshaboori says: Some months after Hijrat is correct.

³²¹ Kafi, vol.8, p.340

³²² Kashf al-Ghoma, vol.1, p.370

³²³ Sahih Bokhari, vol.4, p.231

When Mecca was captured, the prophet (S) kept his flag flying in Hajoona.³²⁴ They put up a leather tent for him. The prophet (S) didn't settle in Mecca. He was always in Hajoona and went to Masjid al-Haram from there.³²⁵

B: Why did he choose there for his resting place?

P: Maybe he wanted to show that this victory was due to Khadija (A). So, he chose the place near Khadija's (A) tomb to show this message.

B: What was the argument with Aishia?

P: Once the prophet did not accept Aishia's request in the last days of his life. Aishia got sad and said: "If Khadija had the same request, you would accept it." The prophet (S) got angry of this inappropriate comparison and said: "Do you mention her name?! I swear by God, she believed me when people denied me, she supported me when people rejected me, she bestowed her wealth to me and I spent it in Allah's way. I have my children from her."³²⁶

Meeting with Aishia (A)

A: I have seen somewhere that Khadija (A) was able to see Aishia (A).

P: It is true, once Aishia (A) appeared in the shape of a human to Khadijah (A) and asked some questions about the prophet (A). Khadija (A) was afraid and thought that he is among the enemies who want to harm the prophet (S).

When she said it to the prophet (S), he said: "He was Aishia and he has ordered me to give you the glad tidings of having a golden house in paradise."³²⁷

A Special Palace in Paradise

B: I think she is in company with the prophet (S) in paradise?

P: Yes, she is. But we have a narration that Aishia told the prophet (S) to give Khadija (A), glad tidings about a golden palace in paradise.³²⁸

³²⁴ Tarikh Tabari, vol.3, p.56

³²⁵ Almaghazi, vol.2, p.829

³²⁶ Tarikh Baghdad, vol.12, p.135

³²⁷ Alesaba, vol.8, p.102

³²⁸ Sahih Bokhari, vol.4, p.231

Aishia says: "I was not jealous of any woman as much as Khadija. God had given the good tidings to the prophet (S) about a heavenly house for her."³²⁹

The holy prophet (S) "saw Khadija (A) in the bank of a heavenly river in a golden palace when he was in "Meraj".³³⁰

The holy prophet said: "Four women are superior to other women in paradise; Khadija, Fatima, Maryam, and Asie."³³¹

In The Same Level as Ma'sooms (Innocents)

B: Wasn't Khadija (A) a Masoom?

P: Masoom is only for the prophet (S) and Imams (A). Of course it is an exception about Hazrat Zahra (A); But Khadija is "Tali Telve"³³² the same as a Masoom. She is remarked as a great person after 14 Masooms in narrations.

For example, Khadija (A) and 14 Masooms (A) are dwelled in "the most honored and excellent" position in paradise which is called "Adn"³³³. The Ziarats³³⁴ which are narrated by Masooms emphasize this fact. There is mentioned the same position and rank for 14 Masooms and Khadija (A) in any of these narrations.³³⁵

The Best Woman in the Sky and on the Earth

B: It is said that the prophet (S) has two wives in paradise, Maryam and Khadija. Is it correct?

P: Yes, we have a narration that the prophet (S) said: "The best women are Khadija (A), Khowailid's daughter and Maryam (A), Emran's daughter."³³⁶ When the scholars interpret the prophet's narration, they say: "These two ladies are the best

³²⁹ Sahih Bokhari, vol.8, p.195

³³⁰ Alahad va alMasani, vol.5, p.381

³³¹ Mosnad Hanbal, vol.1, p.316

³³² The same, like

³³³ "Adn": means settle, being in a place for ever [Dehkhoda Dictionary]

³³⁴ Kafi, vol.1, p.531

³³⁵ Mesbah alMotahajed, vol.1, p.288

³³⁶ Sonane Termazi, vol.5, p.366

women in the sky and on the Earth³³⁷ or among their own nation³³⁸. Yaqoobi says: "They are both the prophet's heavenly wives."³³⁹

A: Is it correct?

P: Actually, we should think about Yaghoobi's narration especially about those which are not narrated by others. But according to what the holy Quran says, "The Islamic nation is the best nation."³⁴⁰

B: So, is Maryam (A) the best woman in Bani Israel?

P: The prophet (S) introduced Maryam (A) the best woman in Bani Israel and Khadija (A) the best woman in Islam³⁴¹. God considers Maryam (A) among the servants who are always praying³⁴². He has Chosen her to pray to God because she has separated from the world's relations.³⁴³

Without any doubt the secret similarity between these two great ladies is their accomplishments and their merits. Khadija (A) is the most eminent of the women who pray to God after Fatima (A).

B: Which one is better?

P: We can't argue about Khadija's being better, because there is "Nas" in the holy Quran. We can say they are the same, because they both deserve to be the prophet's (S) wives in paradise. We have something higher than this.

[Leader for All](#)

B: What is higher?

P: Higher is that the prophet said: "That is enough for you to know four ladies, Maryam, Emran's daughter, Khadija, Khowailid's daughter, Fatima, Mahammad's daughter, and Asie, Mozahem's daughter³⁴⁴". It means that these ladies are in the

³³⁷ Sahih Moslem, vol.7, p.132

³³⁸ Ghoot al-Moghtazi, vol.2, p.1042

³³⁹ Tarikh Yaghoobi, vol.2. p.35

³⁴⁰ Sura Ale Emran, Verse 110

³⁴¹ Ghoot al-Moghtazi, vol.2, p.1042

³⁴² Atebyan, vol.10. p.55

³⁴³ The same, vol.2, p.456

³⁴⁴ Tafsire Samarghandi, vol.3, p.449

highest level of accomplishment which you can follow. It is because of their virtue, good deeds, and their asceticism in this world and their turning to hereafter.³⁴⁵

A: Are they leaders for both men and women?

P: Yes, just as the two ladies in Quran who are patterns for all men and women.

B: Has the prophet (S) added two more women to that Aie (verse)?

P: When the prophet (S) orders that you should say your prayers in two or three or four “Rakats” and everybody obeys it, there is no argue about this adding.

A: Where the prayers really only two Rakats and the prophet (S) added them?

P: Yes, Imam Sadegh says: “... Then Allah made the prayers obligatory (Vajeb) every two Rakats and all of them were ten Rakats in five times. The prophet (S) added two Rakats to (Zohr, Asr, Esha) and one Rakat to “Maghreb”. It was obligatory too. You can't make them short except when you are traveling. But in “Maghreb” it is fixed, three Rakats where ever you are. Allah allowed all of these orders and the prayers are 17 Rakats a day....”³⁴⁶

B: If you let me...?

P: Sorry, I won't let you anything else. I got tired today.

God's willing (انشاءالله) the next session...

³⁴⁵ Tohfat al-Ahvazi, vol.10, p.265

³⁴⁶ Kafi, vol.2, p.325

The Fourth Session

The two students A and B had a lot questions gathered from different places. Most of them were the questions made by Vahabiat. I answered their questions first; then we started our own subject.

The Holy Prophet (S) and Special Attention

P: Researches in Islamic historical books show that the prophet (S) tried to exalt Khadija (A) with his words and deeds. He defended her position very much.

A: I think the argument about her being the best and accomplished etc. is for this reason.

P: The prophet (S) said: "I swear by God that Allah didn't give me any one better than she. She confirmed me when people denied me, she supported me with her wealth when everybody else rejected me and my children are from her."³⁴⁷

B. Maybe these words caused jealousy?

P: Yes, but the prophet's (S) aim was to keep Khadija's (A) position. He honored not only Khadijah (A) but also her friends too.

It is narrated that the prophet (S) got glad when Khadija's (A) friends came to their house and said: "She came here when Khadija (A) was alive;"³⁴⁸ or sometimes he sacrificed a sheep and sent some of its meat to Khadija's friends.³⁴⁹ Sometimes he sent some of the gifts, which were presented to him, to Khadija's (A) friends and said: "This lady was Khadija's (A) friend and she liked Khadija (A)."³⁵⁰

A: How much the prophet's wives suffered?

P: Once the prophet (S) was given the meat of a camel or a sheep as a present for the prophet (S). The prophet cut a part of it and sent it for a lady.

³⁴⁷ Alesteab, vol.4, p.1823

³⁴⁸ Mosnad al-Shahab, vol.2, p.102

³⁴⁹ Sahih Bokhari, vol.7, p.76

³⁵⁰ Alesteab, vol.4, p.1811

Aishia said: "Why did you make your hands dirty? One of us would do that."

The prophet (S) said: "Woe to you! Khadija had recommended me about that lady."

Aishia said: "It seems that there is no woman in the world except Khadija (A)?"³⁵¹

The prophet answered: "Yes, Khadija was like this."³⁵²

The prophet (S) went out of the house angrily, but he came back after a little time. Ome Roman, Aishia 's mother, asked the prophet (S) to forgive her daughter's rudeness. The prophet told Aishia: "Weren't it you who said it seems that there is no woman in the world but Khadijah? She believed me when your relatives were unbelievers and she confirmed me when your relatives rejected me and my children are from her."³⁵³

B: So, it was more than jealousy, they got angry.

Twelve Imams (A) and Their Commemoration of Khadija (A)

P: It was not just the prophet (S) who acted like this, but our Twelve Imams tried to keep the memory of Khadija (A).

A: What did they say?

P: After the prophet's (S) passing away, Twelve Imams tried to make people not to forget Khadija (A), But Omavi government tried just the opposite. Even Muawiyah ruined Khadija's house in Mecca.³⁵⁴

So Ahl al Bait tried very hard to keep Khadija's (A) name alive. For example:

Twelve Imams' (A) Proud of Khadija (A)

In many cases, Twelve Imams (A) related themselves to Khadija (A) to show their political and social positions.

For instance:

³⁵¹ Sharh al-Akhbar, vol.3, p.17

³⁵² Sahih Bokhari vol.4, p.231

³⁵³ Sharh al-Akhbar, vol.3, p.17

³⁵⁴ Akhbar Mecca, vol.2, p.199

- Imam Hassan Mojtaba (A) after the forced peace by Muawiyah and his slandering Amir Al-Momenin in Koofe.³⁵⁵
- Imam Hossain (A) to pronounce an ultimatum against Yazid's army on Ashoora day.³⁵⁶
- Zeinab³⁵⁷ and Imam Zeinol Abedin (A) in Sham and the capital of Omavi³⁵⁸ government to introduce the real Ahl al Bait (A).

B: Does it mean that they were proud of Khadija (A) to make the enemy ashamed?

P: Yes, for example, the people of Mecca knew Iman Hassain (A). So whenever he went to Mecca he went to Khadija's (A) tomb and said prayers for a long time and cried.³⁵⁹

Or for instance, they gave the name of Khadija to their daughters. Amir al-Momenin (A)³⁶⁰, Imam Sajjad (A)³⁶¹, Imam Moosa bin Jafar (A)³⁶², Imam Javad (A)³⁶³ and many of Twelve Imams' children like Imam Hassan's child³⁶⁴ and Imam Zein al-Abedin's (A) child³⁶⁵, they all had daughters called "Khadija".

B: So, we will give the name of our daughters Khadija in future.

P: It is an honor. Thanks God Khadija's name is increasing.

A: Do we have any narrations about the time that Twelve Imams mentioned Khadija (A).

P: Muawiyah came to Kufa after his peace agreement with Imam Hassan (A). He stayed there for some days and pledged allegiance loyalty of the people for himself.

Then he went on the pulpit and insulted Amir al-Momenin (A) a lot in his sermon while Imam Hassan (A) and Hossain (A) were there.

³⁵⁵ Alershad, vol.2, p.15

³⁵⁶ Alamali Sadoogh, p.185

³⁵⁷ Lohoof, p.134

³⁵⁸ Managhebe Ale Abi Talib, vol.4, p.168

³⁵⁹ Managhebe Ale Abi Talib, vol.4, p.69

³⁶⁰ Alershad vol.1 p.354

³⁶¹ The same, p.155

³⁶² The same, p.244

³⁶³ Taj al-Mavalid, p.102

³⁶⁴ Alershad vol.2, p.211

³⁶⁵ Kafi, vol.1, p.358

When Imam Hossain (A) got up to answer Movie, Imam Hassan (A) took his hand and advised him to be patient. Then he got up and answered him with these words: "O you who insulted Ali! It is me Hassan (A), my father is Ali; you are Muawiyah, your father is Abu Sofian. My mother is Fatima (A), your mother is Henda the liver eater. My grandfather is the prophet (S) and your grandfather is Harb. My grandmother is Khadija (the great lady in Islam) but your grandmother is Nasile (obscene pagan woman). God damn the person whose name is defiled and he has inferior ancestors and has bad past record."³⁶⁶

B: Does Imam Hossain (A) have the same words too?

P: Yes, on the Ashoora day, Imam Hossain (A) introduced himself to the enemy in a sermon. He said: "Do you know that my grandmother is Khadija (A), Khawailid's daughter?"³⁶⁷

Imam Sejad (A) introduces himself in a sermon in Damascus where Yazid and all the chiefs and the persons of distinction attended. He says:

"I am the son of Khadija Kobra (A)." «انا بن خديجة الكبرى»

On the 11th of Muharram in Karbala in 61 A.H., beside the torn corpses of the martyrs, Zeinab said: «بابي خديجة الكبرى» after she mentioned the names of the prophet (S) and Ali (A) she said: "My father will be sacrificed for Khadija (A) (the great lady)."

Even Zeid Bin Ali who had revolted against the cruel government of Hesham Bin Abdol Malek said in front of the enemy:

«و نحن احق بالمودعة، ابونا رسول الله وجدتنا خديجة ...»

"We deserve more cordiality, because our father is the prophet (S) and our grandmother is Khadija (A)." He was martyred.

When Abdollah Bin Zobair³⁶⁸ is talking with Ibn Abas, he is proud that his aunt is Khadija (A), he says: ³⁶⁹«الست تعلم ان عمتي خديجة سيدة نساء العالمين»

³⁶⁶ Khadija (A) Ostoore lthar va Moghavemat, p.201

³⁶⁷ Behar al-Anvar, vol.44, p.318

³⁶⁸ According to some narrations, he is Khadija's (A) brother.

³⁶⁹ Sharh Nahj al-Balaghe, vol.9, p.325

“Don't you know that my aunt is Khadija (A), the master of the world's women?”

Salavat (Praising) to Khadija (A)

B: But we don't have any “Ziarat name” (Praising) for her.

P: There isn't any special Ziarat for her. But Sheikh Toosi writes in the actions for Friday; He says Imam Hassan Askari (A) has told some special Salavat for the prophet and his offsprings in 255 A.H. in his home in Samera. He taught them to Abu Mohammad Abdollah Bin Mohammad Abed.³⁷⁰

In addition to a Salavat for Fatima (A), there is a Salavat for Khadija too. Maybe it is the only Salavat by an innocent person for her:

«اللَّهُمَّ وَكَمَا جَعَلْتَهَا أُمَّ أَيْمَةِ الْهُدَى ... فَصَلِّ عَلَيْهَا وَ عَلَى أُمِّهَا خَدِيجَةَ الْكُبْرَى صَلَاةً تُكْرِمُ بِهَا وَجَةَ أَبِيهَا مُحَمَّدٍ صَلَّيَ اللَّهُ عَلَيْهِ وَ آلِهِ، وَ تُقَرِّبُهَا أَعْيُنَ ذُرِّيَّتِهَا...»³⁷¹

“O God! The same that you made her the mother of Imams... send your salutation to her and to her mother Khadija Kobra (A), a salutation which make her father, Mohammad, glad and delights her off spring.”

Ziarat Masoor (Ziarat narrated by Imam)

B: It was a Salavat for Hazrat Zahra (A) which had a point to her mother too.

P: Had you heard it before?

B: No, but I wanted to know does she have a special ziarat for herself?

P: Yes, she does. It is a ziarat that Hojaj read when they go to Madina. It is only 2-3 lines. I couldn't find any document for it. So probably it isn't “Masoor”.

There is another Ziarat for the Zovar in Madina. It is longer and has a better text. But I didn't find any document for it either.

It is the text:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

³⁷⁰ Mesbah al Motajahed, vol.1, p.399

³⁷¹ The same, p.401

«السلام عليك يا رُوحَةَ رسولِ الله سَيِّدِ الْمُرْسَلِينَ، السلام عليك يا رُوحَةَ خاتَمِ النَّبِيِّينَ، السلام عليك يا أُمَّ فاطمةَ الرَّهْراءِ، السلام عليك يا أُمَّ الْحَسَنِ وَالْحُسَيْنِ سَيِّدَيِ شَبَابِ أَهْلِ الْجَنَّةِ أَجْمَعِينَ، السلام عليك يا أُمَّ الْأَيْمَةِ الطَّاهِرِينَ، السلام عليك يا أُمَّ الْمُؤْمِنِينَ، السلام عليك يا أُمَّ الْمُؤْمِنَاتِ، السلام عليك يا خالِصَةَ الْمُخْلِصَاتِ، السلام عليك يا سَيِّدَةَ الْحَرَمِ وَمَلَائِكَةَ الْبُطْحَاءِ، السلام عليك يا أَوَّلَ مَنْ صَدَّقَتْ بِرَسُولِ اللَّهِ مِنَ النِّسَاءِ، السلام عليك يا مَنْ وَقَفَتْ بِالْعُبُودِيَّةِ حَقَّ الْوَفَاءِ، وَأَسْلَمَتْ نَفْسًا وَأَنْفَقَتْ مَالَهَا لِسَيِّدِ الْأَنْبِيَاءِ، السلام عليك يا قَرِينَةَ حَبِيبِ إِلَهِ السَّمَاءِ، الْمُرُوجَةِ بِخُلَاصَةِ الْأَصْفِيَاءِ، يَا ابْنَةَ إِبْرَاهِيمَ الْخَلِيلِ، السلام عليك يا مَنْ سَلَّمَ عَلَيْهَا جِبْرَائِيلُ، وَبَلَغَ إِلَيْهَا السَّلَامُ مِنَ اللَّهِ الْجَلِيلِ، السلام عليك يا حَافِظَةَ دِينِ اللَّهِ، السلام عليك يا ناصِرَةَ رَسُولِ اللَّهِ، السلام عليك يا مَنْ تَوَلَّى دَفَنَهَا رَسُولُ اللَّهِ، وَاسْتَوْدَعَهَا إِلَى رَحْمَةِ اللَّهِ، أَشْهَدُ أَنَّكَ حَبِيبَةُ اللَّهِ وَخَيْرُهُ أُمَّتِهِ، إِنَّ اللَّهَ جَعَلَكَ فِي مُسْتَقَرٍّ رَحِمَتِهِ فِي قُصْرِ مِنَ الْيَاقُوتِ وَالْعُشْبَانِ، فِي أَعْلَى مَنَازِلِ الْجَنَانِ. صَلَّى اللَّهُ عَلَيْكَ وَرَحِمَهُ اللَّهُ وَبَرَكَاتُهُ.»

A: It is very perfect. But you said it does not have any document.

P: Yes, but there is a “Ziarat” narrated by Imam Sadegh for Fridays. It is for the prophet (S) and Ahl al Bait (A). Khadija (A) is mentioned there as «السَّيِّدَةُ الْكُبْرَى»; and it has a document.

B: Does it mean that it is “Masoor”?

P: Yes.

«السلام عليك أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السلام عليك أَيُّهَا النَّبِيُّ الْمُرْسَلُ وَالْوَصِيُّ الْمُرْتَضَى، وَالسَّيِّدَةُ الْكُبْرَى، وَالسَّيِّدَةُ الرَّهْراءِ، وَالسَّيِّدَةُ الْمُنْتَجَبَاتِ، وَالْأَوْلَادُ الْأَعْلَامُ، وَالْأَمَنَاءُ الْمُتَجَبُّونَ، جِئْتُ إِنْقِطَاعاً إِلَيْكُمْ وَإِلَى آبَائِكُمْ وَلِدْكُمْ الْخَلْفَ عَلَى بَرَكََةِ الْحَقِّ، فَقُلِّي لَكُمْ مُسَلِّمًا، وَنُصْرَتِي لَكُمْ مُعَدَّةً، حَتَّى يَخُكَّمَ اللَّهُ بِدِينِهِ، فَمَعَكُمْ مَعَكُمْ، لَا مَعَ عَدُوِّكُمْ، إِنِّي لَمِنَ الْقَائِلِينَ بِفَضْلِكُمْ، مُفِرٌّ بِرَجْعَتِكُمْ، لَا أَنْكِرُ لِلَّهِ قُدْرَةً وَلَا أَرْغُمُ إِلَّا مَا شَاءَ اللَّهُ سُبْحَانَ اللَّهِ ذِي الْمُلْكِ وَالْمَلَكُوتِ، يُسَبِّحُ اللَّهَ بِأَسْمَائِهِ جَمِيعُ خَلْقِهِ، وَالسَّلَامُ عَلَى أَرْوَاحِكُمْ وَأَجْسَادِكُمْ، وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ»³⁷²

There is praising “Dorood” for 14 innocents and Khadija (A). It includes repulsion from the people other than them. Appealing to them to benefit from divine blessings. Deep submission to obey their orders, ready to help them, hating their enemies, and admitting their superiority and their resurrections.

B: She does not have any special day for Ziarat; because her birthday and her passing away date is not clear. Is it right?

P: Muslims have always paid attention to "Ziarat her tomb."³⁷³ Majlesi says, it is better to have a “Ziarat” for Khadija (A) on the tenth of Rabi al-Aval month which is the anniversary of her marriage with the prophet (S).³⁷⁴

³⁷² Mesbah al-Motehajed, vol.1, p.288

³⁷³ The travellers’s diaries show that Muslims always paid attention to her tomb before “Vahabies” ruined it. [Mohammad (S) va Khadija (A), p.66]

³⁷⁴ Behar al-Anvar, vol.97, p.168

Khadija's House

B: Is the house where Khadija (A) and the prophet (S) lived there for 25 years remained?

P: Khadija's (A) house is among the important Islamic places. A lot of sweet and bitter events have happened there. It was considered as an important religious and historical center for Muslims. Muslims paid attention to it and went there or Ziarat.

Many of the prophet's companions (Sahabe) met the prophet (S) in this house, and became Muslims. Among those who became Muslims in this house are: Hazrat Ali (A), Zeid Bin Harese, Abu Bakr, Zubair Bin Avam, Aboozar Ghefari, and Uthman Bin Mazoon.

Once Uthman Bin Mazoon was passing Khadija's (A) house. He saw the prophet (S). The prophet invited him to enter the house. He sat beside the prophet (S) in the house.

Just at this time Aishia (A) was revealed to the prophet (S).

The prophet (S) was learning the holy verses of Quran. Sweat was pouring from his head and face and he seemed very tired. He turned to his normal condition after the revelation finished. Osman asked: "What happened?" The prophet answered: "Aishia was revealed to me and said this verse:

«إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَاتِّعَازِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ، يَعِظُكُم، لَعَلَّكُمْ تَذَكَّرُونَ»³⁷⁵

"Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and he forbids indecency and evil and rebellion. He admonishes you that you may be mindful."

When Osman heard these verses, he believed in Islam and then became one of the prophet's (S) near friends.³⁷⁶

Asbagh Bin Nobate says: "I was with Ali (A) in the mosque one Friday evening. A tall man called Savad Bin Ghareb came near Ali (A) and said: "I came from Yaman to Mecca on a camel. The first one, whom I saw, was Abu Sofian. I asked him about the Ghoraish family. He said: "There is no problem, the only thing is that the orphan

³⁷⁵ Sura Nahl, Verse 90

³⁷⁶ Asbab Nozool, p.161

of Abu Talib has spoiled our religion.” I said: “What is his names?” He answered: “Mohammad.” I asked: “Where is he?” He said: “He has married Khadija, Khawailid's daughter, and he is living in her house.” I went to Khadija’s house and knocked the door. When I saw the luminous face of the prophet, I believed him. Then he said good bye and returned to Yaman.”

Several verses are revealed to the prophet (S) in this house. After Bi'thah, the holy prophet (S) came to this house and told Khadija (A): “Please wrap me up in a piece of cloth.” His wife made a bed ready for him and wrapped him up in a piece of cloth. After a while, Aishia entered home and revealed³⁷⁷ the verse: «يا أَيُّهَا الْمَرْمَلُ»

“O you who wrapped up in your garments”³⁷⁸ «يا أَيُّهَا الْمَرْمَلُ»

Then the prophet (S) got up and went to do his mission.

B: We have heard everything happened in a place called “Dare Argham”.

P. That “Dare Argham” was the secret house; but all of the events of the beginning of Islam happened in the prophet's (S) house which was Khadija 's (A) house. It means this house was the center of revelation and converting to Islam fer 13 years.

B: Very interesting.

P: When the prophet (S) wanted to invite Ghoraish to Islam. after the verse

“And warn your nearest relations”³⁷⁹ «وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ» was revealed, the holy prophet (S) asked Ali(A) to invite Bani Hashem.

About 40 people from Bani Hashem gathered in Khadija’s house. She prepared food for them. The holy prophet (S) announced his prophethood and invited Bani Hashem to obey Islam. But the meeting didn’t continue long; because Abu Lahab bothered him. Bani Hashem returned to their houses.

The holy prophet held another meeting and after a long lecture he introduced Ali (A) as minister and his successor.

B: So, thirteen years of the history of Islam has happened in Khadija's (A) house.

³⁷⁷ Tafsire Nemoone, vol.25, p.162

³⁷⁸ Sura Mozamel, Verse 1

³⁷⁹ Sura Shoara, Verse 214

P: According to the narrations of some historians, the prophet went to Meraj from this house and returned to it after Meraj.³⁸⁰

In “Laila al-Mabit” the pagans surrounded Khadija's (A) house and wanted to kill the prophet (S). Ali (A) slept in the prophet's (S) bed. Hijrat was started from this house.

A: Was the house left after Hijrat?

P: No, Aghil was in Mecca after Hijrat and he settled there.

A: So, it was remained?

P: Of course, at that time Aghil wasn't with the prophet (S) and he had occupied the house. Afterwards the Muslims from all parts of the world tried to keep this house and they repaired it to be a remembrance of the history of the beginning of Islam.

Mohaghegh Naraghi writes: “There are honorable places in Mecca other than “Arafat” and “Hatim”, One of them is Khadija’s (A) house which is the house of revelation and the place where Hazrat Zahra (A), the master of the world's women, was born.”

A: Where is the house located in Mecca?

P: It is located in “Soughol Sabaghin”³⁸¹ on the right hand of a person who goes from “Safa” towards “Marve”. There has been a dome over it and it was very near to “Masjed al-Haram”. Some people say: “It is better to go there and say prayers in two Rakats and request God our desires.”³⁸²

Thaghi al-Din Fasi Hasani narrates from Moheb Tabari: “This house is the most honorable building in Mecca after Masjed al-Haram.”³⁸³

Ibn Batoote writes: “Among honorable places near Masjed al-Haram is “Ghoba al-Vahy” which is Khadija's (A) house³⁸⁴. Khadija (A) is the mother of Believers.

³⁸⁰ Behar al-Anvar, vol.43, p.53; Alkhelaf, vol.3, p.189; Mokhtalef al-Shiie, vol.5, p.60; Javaher al-Kalam, vol.22, p.352

³⁸¹ A bazar for paint sellers

³⁸² Mostanad al-Shiie, vol.13, p.96

³⁸³ Zohoor al-Moghtataf men Tarikh Mecca, p.122; Jame al Latif, p.328

³⁸⁴ Seyre Aalam al Nabla, vol.2, p.110

Sheikh Morteza Ansari writes in his book “Manasek Hajj”: It is better for Hojaj in Mecca to have the honor of visiting Khadija's (A) house.”³⁸⁵

A: How is the condition of the house now?

P: Once it was ruined by Movie³⁸⁶. The Muslims objected it and it was repaired very soon. It was there till the time of “Wahabiyoona” when it was destroyed the same as many other historical Islamic places and vanished.

At last, after the continuous objections by Muslims, Mecca's mayor was forced to build there an office for memorizing holy Quran.

A: Have you seen this house in your several travels to Mecca?

P: Yes, I have. When you come out of Masjed al-Haram, there is a white building there. It has a manager whom I know.

Even I went to his home, that is Khadija's (A) home, one night with my friends. He entertained us very warmly.

He was once the head of “Omol Ghora” university in Mecca. He objected very firmly the destruction of holy places in Mecca which show the unity of Islam. He objected the destruction of Bani Hashem square in Mecca. He objected Wahabiat who are the only group who manage Hajj.

B: what is his name?

P: Do you want to test me or it is useful for you?

B: Well, you said so many names of dead persons. Please tell us the name of this important person.

P: His name is Dr. Abd al-Wahab Abu Solaiman. He is a very good person.

B: How do Saudi's bear him?

P: He was a very important person. They couldn't do anything with him.

A: How couldn't they?

³⁸⁵ Manasek Haj, p.127

³⁸⁶ Akhbar Mecca, vol.2, p.199

P: As long as Malek Abdolah was alive, he supported his ideas. But after Malek Abdollah, they made him retired from Omol Ghora university. But they made him the manager of the office in Khadijah's house; because he was famous for cultural inheritance.

Narrations

B: Don't we have any narrations by Khadija (A)?

P: Hazrat Khadija (A) perceived many different events during her 25 years of joint life with the prophet (S). She had heard many narrations, advices, and words from the prophet (S). Many negotiations, decisions, meetings had occurred in her house either secretly or obviously. She was informed about what had happened in these meetings.

She had heard thousands of narrations from the prophet (S) and she kept them in her memory during this period.

Khadija (A) had longer joint life with the prophet (S) regarding his other wives. The prophet (S) trusted her more than his other wives. But. unfortunately, there are very rare narrations quoted by her.

A: Does it mean that there are no narrations by her?

P: Some of Soni historians believe that there are no narrations by her and they don't consider her among the narrators. But some others consider her among the narrators though they believe that her narrations are very rare.³⁸⁷

Some researches show that there had been some narrations by Khadija (A) which are omitted from narration books by the enemies of Ahl al Bait (A).

Kala Bazi writes a narration from Khadija (A) in Sahih Bakhari's book, called Rejal. But it is not in the new editions of this book. It shows that Sahih Bokhari is distorted by some enemies of Ahl al Bait (A). If not, a great historian such as Kala Bazi would not mention it in his book.³⁸⁸

B: Aren't there any narrations from her by Shia?

³⁸⁷ Khadija (A) Bint Khowailid Omoho jomeat fi Emraat, vol.2, p.200

³⁸⁸ The same, vol.2, p.202

P: We have some. Some of them are.

Tavaf Bait Doa (Praying without turning round Kaba)

«روى السيوطى عن ابن ابى الدنيا، و البيهقى عن عبدالاعلى التيمى قال: "قالت خديجة (ع) ما اقول و انا اطوف بالبيت؟" قال: قولى: "اَللّٰهُمَّ اغْفِرْ ذُنُوْبِيْ وَ خَطَايَا وَ عَمْدِيْ وَ اِسْرَافِيْ فى اَمْرِى، إِنَّكَ اَنْ لَا تَغْفِرَ لِيْ تَهْلِكُنِيْ»³⁸⁹

Khadija (A) says I asked the prophet: "What should I say when I am turning round (Tavaf) Kaba?" The prophet told me: "Say, O my God! please forgive my intentional or by mistake sins, and my profuseness in affairs. If you don't forgive me, I will perish."³⁹⁰

Visiting Aishia (A)

«عن اسماعيل بن ابى حكيم مولى آل الزبير أنّه حدث عن خديجة (ع) أنّها قالت لرسول الله (ص): اى ابن عم استطيع ان تخبرنى بصاحبك هذا الذى يأتىك اذا جاءك»

"Ismaeel Bin Abi Hakim Molay Al Zobeir narrates that Khadija (A) told the prophet (S): "O my cousin! can you inform me when your friend Aishia (A) comes to you?"

«قال: نعم ، قالت: فاذا جاءك فاخبرنى»

He said: "Yes I can." I said: "When he comes to you, please inform me."

«فجاء جبرئيل (ع) فقال رسول الله (ص) لخديجة (ع): يا خديجه! هذا جبرئيل، قد جاءنى»

"When Aishia came, the prophet (S) said: "O Khadija! here is Aishia."

«قالت قم يا ابن عم! فاجلس على فخذى اليسرى. فقام رسول الله (ص) فجلس عليها. قالت هل تراه؟ قال نعم.»

"Khadija (A) said: "Get up o my cousin! please sit on my left thigh." He got up and sat there. She said: "Do you see Aishia (A)? He said: Yes."

«قالت: فتحول فاقعد على فخذى اليمنى. فتحول، فقالت: هل تراه؟ قال نعم»

³⁸⁹ Jame al Javame, vol.1, p.15540; Jame al Ahadis, vol.16, p.204; Ador al Mansoor, vol.4, p.35; Kanz al Omal, vol.5, p.57

³⁹⁰Some historiana believe this is the only narration by Khadija (A). For more information, see the book "Khadija (A) Bint Khowailid Omoho jomeat fi Emraat."

“She said: “This time please sit on my right thigh.” when he sat down, she asked: “Do you see him?” He said: “Yes.”

«قالت: فاجلس في حجري. ففعل، قالت: هل تراه؟ فقال: لا. قالت: يا ابن عم! اثبت و ابشر فو الله انه الملك كريم، و ما هو بشيطان»

“She said: “Please sit beside me.” when he did so, she asked: “Do you see him?” he said: “No.” she said: “O my cousin! I am sure that he is an angel not satan.”

«قال ابن اسحاق: وقد حدث بهذا الحديث عبد الله بن الحسن، قال: قد سمعت امي فاطمة بنت حسين، تحدث لهذا الحديث عن خديجة (ع)»

“Ibn Ishagh says: “Abdolah Bin Hassan narrates this narration and says: “I heard it from my mother Fatima, the daughter of Imam Hosain, who narrated it from Khadija (A).”

«إلا اتي سمعتها، تقول: ادخلت رسول الله (ص) بينها و بين درعها. فذهب عند ذلك جبرئيل (ع)، فقالت خديجة لرسول الله (ص): ان هذا الملك و ما هو بشيطان»³⁹¹

“Except that I heard that she said, Khadija (A) hid the prophet (S) in her garment at the time of revelation, then Aishia (A) went away. Then Khadija (A) told the prophet (S) that he is an angel not satan.

The prophet's (S) Arrival at Home

في كتاب «العدد القويّة» للشيخ على بن الحسن المطهر: عن خديجة (ع) قالت: «كان النبي اذا دخل المنزل دعا بالاناد، فتطهر للصلاة، ثم يقوم فيصلّي ركعتين يوجز فيهما، ثم يّاوى الى فراشه»³⁹²

“It is written in the book “Aladadol Ghavia” narrates from Khadija: “When the prophet (S) entered home, he asked for a bowl of water, then he performed ablutions (Vozoo) and he said prayers (two rakats) then he went to bed.”

The Last Will

B: Many great persons specially in Islam write their last will. Doesn't she have any last will?

³⁹¹ Kashf al-Ghoma, vol.2, p.78; Fazaal al-Khamse men Seha Sete, vol.1, p.105; Bab fi Bede Kozool Vahi al-Nabi va Keifiataho, p.104

³⁹².Sonan al-Nabi (S), vol.1, p.136

P. Hazrat Khadija (A) suffered from many diseases in the days after the economic sanctions in She' b Abi Talib. She got worse every day and she felt that it is the last days of her life.

Once when the prophet (S) was sitting beside her, she said: "O the prophet (S)! I have some wills: the first one is, "Please forgive me if I have failed to do my duties toward you."

The prophet (S) said: "You have never failed to do your duties. You tried very hard and got tired in my home. You bestowed your wealth in God's way."

She continued: my second will is, "Please be careful about my daughter (pointing to Fatima Zahra (A)). She will be an orphan and alone after me. Lest any of Ghuraish women hurt her. Lest anybody give a slap on her face. Lest anybody shout at her. Lest anybody has a shocking behavior towards her."

B: Does it mean she was worried about Fatima (A)?

P: Yes. In another case, when Khadija, was sick in her bed, Asma Bint Omais came to visit her, she found Khadija (A) very worried. Asma told her: "You are the best woman in the world. You bestowed all your wealth in God's way. You are the prophet's (S) wife. He has given you the glad tidings to be in paradise, so why are you crying and worried?"

Khadija answered: "I am worried about Fatima. A girl needs her mother at the time of marriage, I am worried to be dead and nobody will be there to be her mother."

Asma said: "O my great lady! don't be worried. I promise you if I were alive at that time, I would be her mother instead of you, and I would prepare for her whatever she needed."

After Khadija's (A) passing away, at the night of Fatima's marriage, the prophet (S) ordered all the women to leave the bride's room. Everybody left the room.

But the prophet (S) noticed that Asma Bint Omais was still in the room. He said: "Didn't I say everybody should leave the room?"

Asma answered: "Yes I heard you. I didn't want to disobey your order. But I have promised Khadija (A) to be Fatima's mother at such a night."³⁹³

When the prophet (S) heard it, his eyes were full of tears and he prayed for Asma.³⁹⁴

Passing away Like a Martyr

A: What was the date of her passing away?

P: The pagans decided to kill the prophet (S) after Abu Talib passed away³⁹⁵. The pagans stoned the prophet to death and broke his face on between his eyes.³⁹⁶

The prophet (S) took shelter in Hojoon mountain³⁹⁷. When it got dark, the prophet (S) and Khadija (A) came back home. The pagans attacked his house and began to stone him to death. Khadija (A) stood in front of him and made herself as a shield for him and shouted: "Does anybody stone a free woman in her own house?"³⁹⁸

In the last moments of Khadija's (A) life, the prophet (S) Said: "What I see is doleful. O Khadija! when you saw in paradise your rival-wives, say my hello to them." Khadija asked: "Who are they? The prophet answered: "Surely God has made you, Maryam the daughter of Emran, Asie the daughter of Mozahem, and Kolsoom Musa's sister, my wives in paradise." Khadija (A) said: ³⁹⁹«بِالرِّفَاءِ وَ الْبَنِينَ»

B. It is said that she passed away on the tenth of Ramadan. Is it correct?

P: There are different dates for her passing away date: The last day of Safar, the first day of Rabi al-Aval⁴⁰⁰ 3⁴⁰¹ or 5 or 35 days after Abu Talib's passing away.

³⁹³ Aaian al-Shiie, vol.1, p.380

³⁹⁴ Shajare Tooba, vol.2, p.334

³⁹⁵ Tarikh Yaghoobi, vol.2, p.39

³⁹⁶ Almontaghi men Ketab Tabaghat, p.114

³⁹⁷ Kafi, vol.1, p.449

³⁹⁸ Almontaghi men Ketab Tabaghat, p.116

³⁹⁹ Tarikh Yaghoobi, vol.2, p.35; Many sources have narrated it. «بِالرِّفَاءِ وَ الْبَنِينَ» is a congratulation for the bridegroom at his wedding night.

⁴⁰⁰ Some people say her martyrdom was between Lailatol Mabit to Hijrat. (Hedayat al-Kobra, p.3); Lailatol Mabit was at the first night of Rabiol Aval and the prophet's Hijrat, was three days after it. (Mesbah al-Motejahed, vol.2, p.791) We come to this date regarding that her martyrdom was three days after Abi Talib's martyrdom.

⁴⁰¹ Al-Mohabbat, p.11

But it is famous that Khadija (A) passed away at the age of 46 on the tenth of Ramadan in the tenth year after Bi'thah; After she said her morning prayers.⁴⁰²

A: Is there any information about her burial?

P: Yes, the prophet himself performed her ablution (Ghosl). Then he embalmed her (Honoot). He wrapped her in the shroud which Aishia had brought from God's side⁴⁰³. He entered her grave⁴⁰⁴ and buried her in Hajoon.

Then the prophet along with a lot of Muslims escorted that great lady to the Hajoon cemetery. The prophet (S) entered the grave and lay down there while crying⁴⁰⁵. He prayed for Khadija (A). Then he got up and put Khadija in "Lahad"⁴⁰⁶ with his own hands. Then he made Lahad firm.

B: But I have heard that Khadija's (A) shroud was the prophet's (S) robe (Aba).

P: I haven't seen any exact narration about it. But we have this narration that the prophet (S) was sitting beside her crying after her passing away, Aishia revealed to him with a shroud from paradise and said: "Allah says hello to you and says Khadija (A) spent her wealth in our way and we deserve to undertake her shroud."

B: Was it grievous for Fatima (A) too?

P: Yes, it was. We have a narration that when the prophet(S) came home after Khadija's (A) burial, Fatima (A) asked him: "Where is my mother?" The prophet (S) was astonished how to answer her. Meanwhile Aishia (A) was revealed and said: "Tell Fatima that her mother is living in a palace made from chrysolite very comfortably."⁴⁰⁷

It was very grievous for the prophet (S) and Amir al-Momenin (A) and Fatima (A) to endure Khadija's (A) bereavement. The prophet (S) lost Khadija (A) after 25 years

⁴⁰² Asirat al-Nabavia, vol.2, p.132

⁴⁰³ It wasn't obligatory to say prayers for a dead person at the time.

⁴⁰⁴ Ansab al-Ashraf, vol.1, p.406

⁴⁰⁵ Seir Aalam-Nabla, vol.2, p.11

⁴⁰⁶ Tarikh Tabari, vol.4, p.593

⁴⁰⁷ Behar al-Anvar, vol.16, p.1

of joint life⁴⁰⁸. She was 46 at that time. Khadija's martyrdom was so grievous to the prophet (S) that people got worried about his life.⁴⁰⁹

Tomb

B: Where is "Moala" cemetery or Hajoon located in Mecca?

P: Moala cemetery (Hajoon or AbuTalib) is near Masjed al-Haram in the foot of the mountain Hajoon. This cemetery had been a burial place for the dead people before Islam. Many great people from "Sahabe", "Tabein" scholars and great Islamic persons are buried there.

Among the great people who are buried in Hajoon cemetery are: Abdol Motallib (A), Abu Talib (A), Ibrahim, the prophet 's (S) Son Abde Manaf, Yaser, Somaya, and many others from "Sahabe" and "Tabein" great Islamic persons.⁴¹⁰

A: Doesn't Khadija (A) have any tomb and court either?

P: Many historians say that there had been a wood cupola on Khadija's (A) grave, Mohammad Soleiman Mesri ordered to build a cupola on her grave with precious stones in 750. A.H. They covered it with expensive cloth.

Then they employed a worker to clean there because a lot of pilgrims went there. His wage was paid by Al Osman pious foundation.⁴¹¹

In 950 A.H. Soltan Soleiman Ghanooni, Osmani king, made a tall tomb over the grave the same as Egyptian graves from wood.

It was repaired in 1298⁴¹². In the thirteenth century, Farahoni⁴¹³ writes about a wooden tomb which was covered with a velvet cloth ornamented with braid. He also says there were administrator and servant and a person who recited "Ziaratname".

⁴⁰⁸ Some narration say that the prophet was at 46 at that time [Aalam al-Vara be Aalam al-Hoda, p.9] Since the prophet (S) and Khadija (A) was at the same age, this narration seems to be correct. [Dael al-Nobova, vol.2, p.71] It is famous that she was 65 [A tabaghat al-Kobra, vol.8, p.15]

⁴⁰⁹ Atabaghat al-Kobra, vol.8, p.59

⁴¹⁰ Seir Aalam Nabla, vol.2, p.14

⁴¹¹ Alanvar Satea men al-Ghorae Tahera, p.735

⁴¹² Merat al-Haramain, vol.1, p.31

⁴¹³ Safar Name Mirza Mohammad Hossaini Farahani, p.202

Many of the pilgrims to Mecca have described her tomb. But in 1305 A.H. Ale Soud destroyed a lot of religious and historical places.⁴¹⁴ Today Khadija's (A) grave is changed to dust but still pilgrims go there for Ziarat.

Senook Hoor Kheroonie, a famous orientalist, who has searched a lot about Mecca, writes: "Khadija's (A) tomb, the prophet's (S) wife is in Moala cemetery. It has a big dome. People go there in the eleventh of every month and celebrate there. One of Sadats sings some songs for Sadats and he is paid some money. Then they eat the delicious supper which they have brought with them.

After supper people touch the coverings of the tomb for good luck. An iron cage surrounds the grave. This celebration lasts to the mid-night."⁴¹⁵

A: Thanks so much. Can we have a marginal note now?

P: We have already had a lot of marginal notes.

A: As you said before: "Aishia passed away in 57.A.H." If it is possible, please explain about Aishia 's death a little more. Those days were in the thick of the quarrel between Muawiyah and the people of Madine. What information is there about Aishia 's passing away?

P: When Aishia passed away, Abu Horayra said prayers for her and Abdolah Bin Zobayr and his brother, Orve, Aishia 's nephews Asma Bint Abi Baker went in her grave and buried her.

A: Wasn't there anybody else other than Abu Horayra to say prayers for her?

P: It had some different reasons. Firstly: Abu Horayra was a famous person at that time. Secondly: Abu Horayra caused Aishia to be famous among the prophet's (S) wives. Thirdly: Nobody was ready to say prayers for a person who was Imam Ali's (A) enemy. Nobody from Ahl al Bait (A) including Imam Hossein (A) or Ibn Abas.

B: Where is she buried?

P: In "Baqi" cemetery, beside the other wives of the prophet(S).

A: Well, let 's have a conclusion.

⁴¹⁴ Dalil alOANAM FI Sabil Zeiarete Bait Allah al-Haram, p.26; Safar Haj va Atabat newspaper, p.235

⁴¹⁵ Tarike Mecca az Aghaz ta Payan Dolate Shorafaye Mecca, vol.2, p.135

P: No, we don't have enough time, we will make these debating a book, by God's willing. (ان شاء الله) Then we will give any of you a copy of it.

B: Let me have a greater request?

P: Yes, what is it?

B: When the book is ready, please give it to all of the religious girls in our group.

P: How many are they?

A: About 100 persons.

P: Ok.

B: This gift is the good advantage of our debating. Thanks God they will have an extract of the subject matters.

P: God's willing. (ان شاء الله)

A: We thank you for spending so much time with us.

P: I had more advantage. Since I had to study all my information about Hazrat Khadija (A) once more, to be able to answer your questions.

B: Any way, thanks so much.

P: Good bye

A: May I have another request before fare well?

P: what is it?

A: Let us to come to your office whenever we have any questions.

P: God's willing. (ان شاء الله)

A: Thanks. Now, good bye...

P: Good bye.

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