

Beside Every Great Man is a Great Woman: An Analytical Study of a Hadith on the Prophet Muhammad's Wife, Khadijah RA, as Narrated by Aisyah RA

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ABSTRACT

Khadijah RA, the wife of Prophet Muhammad SAW, exemplifies the profound influence of women in fostering leadership, resilience, and spiritual growth. This study critically examines a hadith narrated by Aisyah RA, which highlights Khadijah's unwavering support for the Prophet during the early years of his prophethood. Although awareness of women's roles is growing, figures like Khadijah RA remain overlooked in global discourse. World narratives often sideline her contributions, leading to an imbalanced view of women's roles. In Malaysia, her legacy is rarely integrated into leadership or character-building programmes. This gap also limits understanding of healthy marital communication, as communication anxiety has been shown to reduce marital satisfaction. Adopting a qualitative approach, the study employs thematic analysis of classical Islamic texts and scholarly interpretations to explore Khadijah's role from historical, psychological, and counselling perspectives. Findings indicate that Khadijah's emotional intelligence and steadfast faith played a crucial role in alleviating the Prophet's distress and reinforcing his confidence in delivering the divine message. Additionally, the study identifies key counselling principles such as unconditional positive regard, empathy, and reassurance embedded in her interactions with the Prophet, highlighting the vital role of emotional support in marital relationships. The analysis underscores that strong partnerships built on trust and encouragement contribute to both personal and societal development. The study advocates for greater recognition of Khadijah's legacy in leadership and counselling discourses, proposing that her qualities be integrated into modern frameworks to enrich both personal resilience and communal progress.

Keywords: Hadith, Khadijah RA, Prophet Muhammad SAW, Support, Trust

INTRODUCTION

The Qur'an accords women a distinguished status, dedicating an entire chapter to them, Surah An-Nisa' (Yahya et al., 2022). Women are considered equal to men in their role as servants of Allah and as His vicegerents on earth (Wahid, 1999). In the sight of Allah SWT, there is no distinction between men and women except in terms of their level of piety (Hanafi, 2017, p. 123). Within the framework of Shariah, women are regarded as spiritually and intellectually equal to men (Kamali, 2015). The primary distinction between them lies in their physical attributes, which inform the equitable division of labour (Finlay & Hopkins, 2019). Consequently, men are assigned more physically demanding responsibilities and bear the duty of providing for their families (Sidani et al., 2017). Conversely, women are entrusted with household management, as well as the nurturing and education of children, responsibilities that are fundamental to fostering a stable and prosperous society (Beta, 2019).

Men are leaders over women, as stated in the Qur'an. The basis of this leadership lies in the advantages that Allah has granted men over women. Men possess certain advantages over women in various aspects. However,

these advantages should be viewed in the same way as the functions of different organs in the human body. If, for example, a man occupies the position of the eyes, a woman takes the role of the ears. If a man represents the brain, a woman represents the heart (Gulen, 2014: 240). By nature, and disposition, women are more closely associated with managing household affairs, fulfilling the rights of their husbands and children, and nurturing the next generation. Physically, they are more delicate and experience menstruation, pregnancy, childbirth, postpartum recovery, and breastfeeding. They also observe broader aurah (modesty requirements) than men, which influences their scope of movement. Nevertheless, women are regarded as the ultimate embodiment of compassion and love. This reflects their inherent nature and disposition (Gunawan & Adib, 2022).

Finally, sustaining a marriage and achieving a harmonious family life extends beyond love, honesty, and trust; effective communication plays a crucial role (Sasa, 2018). Clear and open communication is essential for a successful and enduring marriage, fostering mutual understanding and strengthening intimacy between partners. Expressing love and appreciation openly ensures that one's partner feels valued and acknowledged (Nyarks & Hope, 2023).

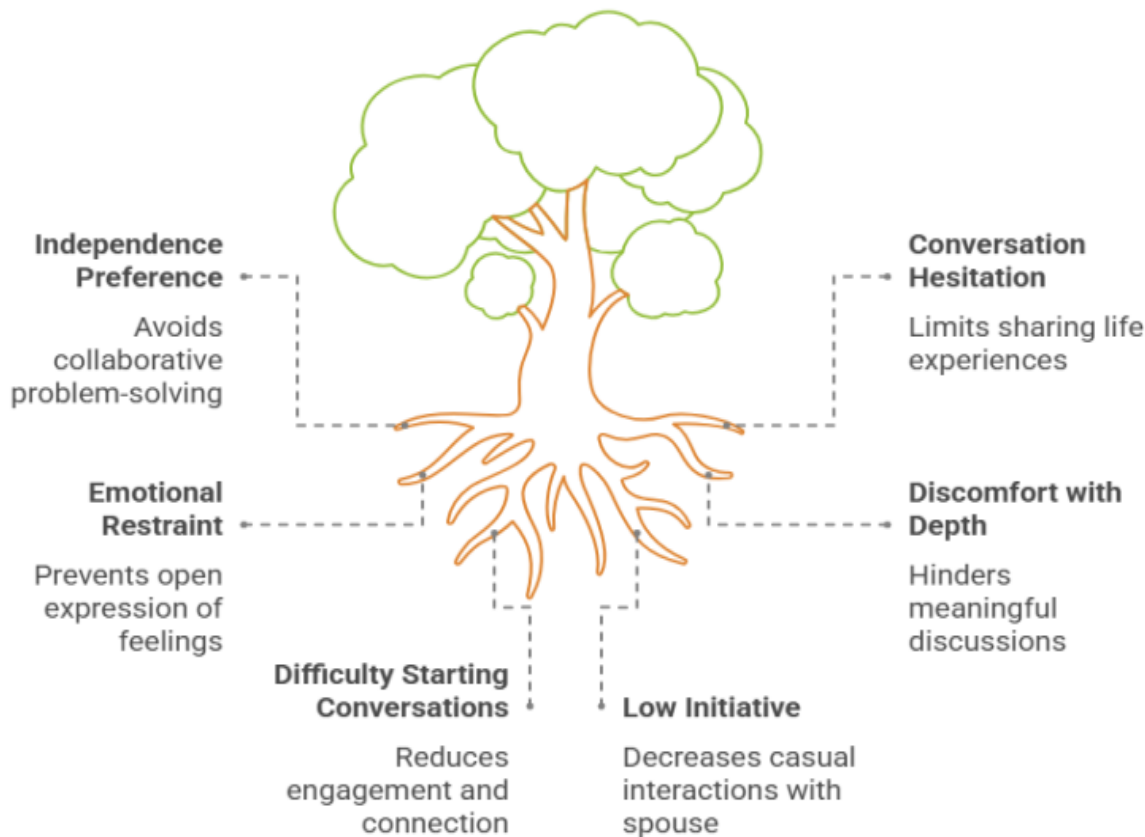
Problem Statement

Although there has been a growing awareness of women's roles in leadership and community development, understanding of prominent Muslim women such as Khadijah RA remains limited in international discourse which promotes understanding, challenges assumptions, and creates opportunities for collaboration. Many historical narratives tend to focus on the roles of men in the Islamic struggle, while the significant contributions of women like Khadijah RA in supporting the Prophethood of the Messenger SAW are often overlooked in critical and academic discussions (Riyadi et. al, 2021). This leads to an imbalanced perception of women's roles in religious and social contexts.

In Malaysia, despite various policies aimed at empowering women, religious narratives that feature exemplary Muslim women are still not deeply integrated into leadership training or character-building programs for Muslim women. Figures such as Khadijah RA are seldom presented as role models in leadership, entrepreneurship, and in providing emotional and spiritual support within contemporary settings. This poses a challenge in mainstreaming the values and influence of Muslim women figures in shaping a society grounded in religious principles (Bahri, & Batoebara, 2020).

Communication anxiety, or communication apprehension, refers to an individual's experience of nervousness, fear, or discomfort in situations that require verbal interaction. While commonly associated with public speaking, it can arise in various contexts, including interpersonal and professional communication. The intensity of this anxiety can range from mild unease to severe physiological responses. It affects both leaders and team members and may hinder effective communication. However, it is a manageable condition, and with appropriate strategies, individuals can reduce anxiety and improve their communication confidence (Glaser, 2023). Hoesni et. al (2020) found that communication anxiety with one's spouse plays a significant role in marital satisfaction. Marital satisfaction is a psychological state that reflects an individual's evaluation of the perceived benefits and costs of their marriage. Generally, the more burdens or costs a spouse imposes, the lower the level of satisfaction with both the marriage and the partner. Conversely, the greater the perceived benefits, the higher the satisfaction with the marriage and the spouse (Stone, 2007). They revealed that as individuals become more anxious when communicating with their partner, their marital satisfaction tends to decrease. They also identified six key aspects of communication anxiety with a partner such as, preferring to solve problems independently rather than discussing them with the spouse, hesitating to initiate lengthy conversations about life events, holding back thoughts and feelings even in relaxed settings, feeling uncomfortable starting deep conversations, struggling to begin friendly conversations, and being less likely to initiate casual conversations with the spouse. The lack of focus on exemplary figures like Khadijah contributes to a limited understanding of healthy marital communication and support within a religious framework, which is indirectly connected to the issue of communication anxiety.

Figure 1.1: Key Aspects of Communication Anxiety with a Partner



These aspects reflect communication habits that are neither open nor free, and are often characterised by caution. The study's findings align with previous research, which indicates that communication anxiety negatively affects an individual's psychological well-being, including marital satisfaction. As communication anxiety increases, marital satisfaction tends to decrease. Previous studies have explored the relationship between communication anxiety and marital satisfaction (Gottman, 1993), marriage quality (Bankole, 2019), and compassion (Salazar, 2016).

Research Objective(s) (Compulsory)

- **To examine** the role of Khadijah RA in supporting the Prophet Muhammad SAW through an analytical study of the hadith narrated by Aisyah RA.
- **To explore** the historical and socio-cultural context of Khadijah RA's contributions to the early development of Islam and her impact on the Prophet Muhammad's SAW mission.
- **To analyse** the significance of the hadith narrated by Aisyah RA in shaping Islamic perspectives on the role of women in leadership, family, and religious commitment.

LITERATURE REVIEW

In this review, we will segregate the literature into three components which consist of The Leadership and Emotional Support of Khadijah RA, Women's Agency and Contribution in Early Islam, Gendered Narration and the Impact of Aisyah RA's Hadith, and Integration of Islamic Female Role Models in Contemporary.

The Leadership and Emotional Support of Khadijah RA

Khadijah RA was a crucial source of emotional strength and reassurance for prophet Muhammad SAW, especially during the early days of his revelation (Nawab, 1997). Khadijah immediately offered comfort and support to prophet Muhammad SAW when he returned home shaken and confused about his experience. Rather than reacting with fear or confusion, she calmly listens to prophet Muhammad saw and reassured him. Her response provided him with emotional support that he needs to process the profound experience he had

just undergone and gave him the confidence to continue his mission. This shows that Khadijah demonstrated great wisdom in managing her own emotions as well as the Prophet's. She not only supported him but did so without hesitation, offering unwavering encouragement.

Khadijah's wisdom in regulating emotions and providing continuous support highlights the leadership qualities inherent in her character. In leadership psychology, the ability to listen to others is one of the essential qualities (Yaslioglu & Erden, 2018). In this story, Khadijah's ability to create a space for the Prophet to calm his fears showcases her profound leadership. Her role wasn't passive, it was deeply impactful. Through her empathy, trust, and unwavering belief in him, she embodied a form of leadership that was rooted in compassion and emotional resilience qualities that continue to inspire us today.

Women's Agency and Contribution in Early Islam

Khadijah RA was a woman of great strength and independence (Riyadi, Saerozi & Savitri, 2021), with a remarkable socio-economic standing in early Mecca. She was a successful and wealthy businesswoman (Sani & Muhammad, 2021). Khadijah's position in society gave her the freedom to make choices that most women of her time couldn't, and she used this independence not only to build a prosperous career but also to offer unwavering support to Prophet Muhammad SAW during the early years of Islam. Her story challenges the typical narratives of women's roles in early history, showing just how influential and powerful a woman could be, even in a patriarchal society.

Beyond her financial contributions, Khadijah RA consistently supported Prophet Muhammad SAW, offering both moral and spiritual assistance whenever he needed it (Bahri & Batoebara, 2020). Khadijah RA's actions highlight the agency of women during the early days of Islam, directly challenging the male-dominated historical narratives we often hear. As a successful businesswoman with her own wealth and independence, Khadijah played a pivotal role in supporting the Prophet Muhammad SAW and the growing Muslim community. She wasn't just a passive figure; her involvement was active and crucial, offering both financial and moral support when it was needed most (Bahri & Batoebara, 2020). In a time when women were typically seen in more traditional roles, Khadijah's leadership and courage show that women were far more influential in shaping Islam's foundation than often acknowledged. Her unwavering support for the Prophet, especially in the face of immense opposition, challenges the common view of women in early Islamic history and reveals how integral they were to the faith's survival and growth.

Gendered Narration and the Impact of Aisyah RA's Hadith

Aisyah RA, one of the most respected and influential narrators of Hadith in Islamic history, played a pivotal role in documenting the lives and contributions of women in the early days of Islam, particularly Khadijah RA (Saeed, Yousuf, Khan & Rajput, 2022). Through her narrations, Aisyah RA offered invaluable insights into Khadijah's strength, loyalty, and wisdom, showing how essential her support was to the Prophet Muhammad and the foundation of the Muslim community. Aisyah's close relationship with the Prophet, along with her own knowledge and experiences, gave her a unique perspective on the importance of women like Khadijah, ensuring their legacies were not forgotten. By sharing these stories, Aisyah RA helped preserve a fuller, richer picture of the early Islamic era, one that includes the crucial role women played in shaping its development.

The role of female narrators in Islam is often underestimated, yet they have been crucial in preserving and transmitting religious knowledge. Aisyah RA's contributions highlight the profound impact women have had in shaping Islamic understanding, providing a more balanced and nuanced view of history (Majeed & Alvi, 2024). Female narrators offer perspectives that often go unnoticed in male-dominated narratives, challenging long-standing biases and broadening our comprehension of Islamic teachings. By giving a voice to women like Aisyah RA, we are reminded of the invaluable role female scholars played in safeguarding the faith and shaping its legacy for future generations.

Integration of Islamic Female Role Models in Contemporary Contexts

Khadijah RA's legacy remains a powerful source of inspiration, especially when we look at the challenges women face in modern Muslim societies like Malaysia. As a successful businesswoman, a devoted wife, and a

key supporter of the Prophet Muhammad SAW, Khadijah RA showed that a woman could excel in various aspects of life while staying deeply connected to her faith. Her leadership, resilience, and unwavering dedication to the early Muslim community make her a timeless role model for Muslim women today (Anis, 2019). In Malaysia, where women are increasingly breaking barriers in fields like business, politics, and education, Khadijah's example offers both motivation and a roadmap for how women can thrive while staying true to their values and responsibilities.

However, despite the presence of such powerful role models, there are still gaps in how the contributions of Muslim women are recognized and supported. In education, policy, and public discourse, women's roles in leadership are often overlooked (Thelma & Ngulube, 2024), which can hold them back from realizing their full potential. By weaving the stories of women like Khadijah RA into educational curricula and media, we can help create a more inclusive society that encourages women to step into leadership roles. It's crucial not only to celebrate the examples of influential women from Islamic history but also to ensure that modern systems and policies are in place to support their growth. This will empower young Muslim women today, helping them see themselves as capable leaders in their communities and beyond.

METHODOLOGY

This study employs a qualitative research methodology, specifically textual analysis, to examine Islamic texts and scholarly interpretations concerning the role of Khadijah RA in supporting the Prophet Muhammad SAW during the initial period of revelation, as recorded in a hadith narrated by Aisyah RA. This method allows for detailed interpretation of classical and contemporary sources, particularly suitable for analysing religious literature and historical records where the focus is on understanding content and meaning rather than measuring variables or testing hypotheses (Kuckartz, 2014). In this context, textual analysis refers to the structured review of written sources to extract relevant insights and information aligned with the study's objectives (Rouhani et al., 2024). The methodology draws upon classical Islamic scholarship and recent academic perspectives.

Data Collection

The main data source is a hadith from *Sahih al-Bukhari*, narrated by Aisyah RA, which describes the supportive role of Khadijah RA during the Prophet's first experience of revelation. Additional supporting references are drawn from both classical and modern Islamic texts, including the works of scholars such as Ibn Kathir and contemporary writings related to Islamic leadership, marital responsibilities, and women's roles in early Islam.

Analytical Method

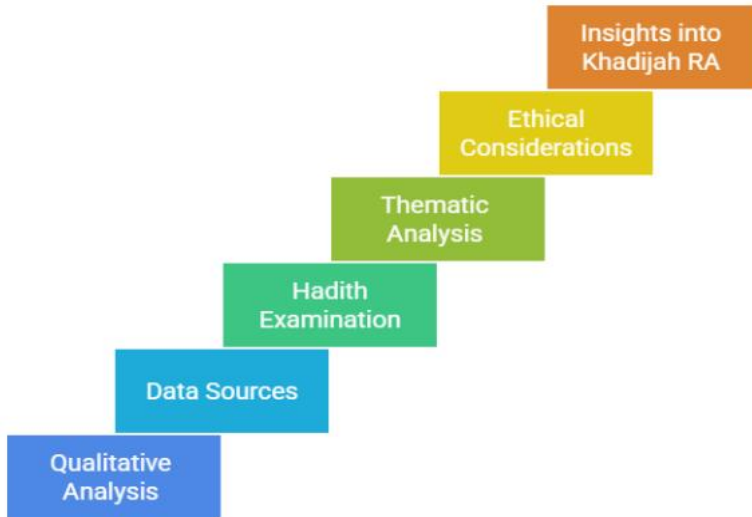
The study applies a structured analysis of selected texts to identify relevant references to Khadijah RA's actions and attributes. The focus is on extracting and organising the key points presented in the sources, with attention to how these reflect her contributions to the Prophet's life and mission. Particular consideration is given to her moral support, decision-making, and character, as well as how these align with principles found in Islamic jurisprudence, such as *fiqh al-awlawiyyat* (the jurisprudence of priorities).

Ethical Considerations

As the research involves textual analysis and no direct engagement with human subjects, formal ethical approval is not required. Nonetheless, the study is conducted with respect for religious sources, ensuring accuracy and fidelity to the original texts. Interpretations are presented with care to preserve the authenticity and credibility of the hadith and associated Islamic teachings.

This methodological approach supports a focused and respectful examination of historical and religious materials related to Khadijah RA, offering deeper understanding of her significance within Islamic leadership and family structure. Figure 1.2 concludes this section by summarising the methodological process used to explore her contributions.

Figure 1.2



DISCUSSION AND FINDINGS

The findings of this study are guided by three main objectives: examining the role of Khadijah RA in supporting Prophet Muhammad SAW through the lens of the hadith narrated by Aisyah RA; exploring the historical and socio-cultural context of Khadijah RA's contributions to the early development of Islam and their influence on the Prophet's mission; and analyzing the significance of this hadith in shaping Islamic views on women's leadership, family roles, and religious dedication.

The Hadith

Aisha RA, reported:

أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهُ أَنَّهَا قَالَتْ كَانَ أَوَّلُ مَا بُدِيَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْوَحْيِ الرُّؤْيَا الصَّادِقَةَ فِي النَّوْمِ فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْهُ مِثْلَ فَلَقِ الصُّبْحِ ثُمَّ حَبَّبَ إِلَيْهِ الْخَلَاءُ فَكَانَ يَخْلُو بَعَارَ جِرَاءٍ يَتَحَنَّنُ فِيهِ - وَهُوَ التَّعَبُّدُ - اللَّيَالِي أُولَاتِ الْعَدَدِ قَبْلَ أَنْ يَرْجِعَ إِلَى أَهْلِهِ وَيَتَرَوَّدَ لِذَلِكَ ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَيَتَرَوَّدُ لِمِثْلِهَا حَتَّى فَجَّاهُ الْحَقُّ وَهُوَ فِي غَارٍ جِرَاءٍ فَجَاءَهُ الْمَلَكُ فَقَالَ أَقْرَأْ . قَالَ " مَا أَنَا بِقَارِئٍ - قَالَ - فَأَخَذَنِي فَعَظَّنِي حَتَّى بَلَغَ مِنِّي الْجَهْدَ ثُمَّ أَرْسَلَنِي فَقَالَ أَقْرَأْ . قَالَ قُلْتُ مَا أَنَا بِقَارِئٍ - قَالَ - فَأَخَذَنِي فَعَظَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ ثُمَّ أَرْسَلَنِي فَقَالَ أَقْرَأْ . فَقُلْتُ مَا أَنَا بِقَارِئٍ فَأَخَذَنِي فَعَظَّنِي الثَّالِثَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ ثُمَّ أَرْسَلَنِي . فَقَالَ { أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ * أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ * الَّذِي عَلَّمَ بِالْقَلَمِ * عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ } . فَرَجَعَ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرْجُفُ بَوَادِرِهِ حَتَّى دَخَلَ عَلَى خَدِيجَةَ فَقَالَ " زَمِّلُونِي زَمِّلُونِي " . فَرَمَلُوهُ حَتَّى ذَهَبَ عَنْهُ الرُّوْعُ ثُمَّ قَالَ لَخَدِيجَةَ " أَيُّ خَدِيجَةَ مَا لِي " . وَأَخْبَرَهَا الْخَبَرَ قَالَ " لَقَدْ خَشِيتُ عَلَى نَفْسِي " . قَالَتْ لَهُ خَدِيجَةُ كَلَّا أَبْشِرْ فَوَاللَّهِ لَا يُخْزِيكَ اللَّهُ أَبَدًا وَاللَّهُ إِنَّكَ لَتَصِلُ الرَّحْمَ وَتَصْدُقُ الْحَدِيثَ وَتَحْمِلُ الْكَلَّ وَتَكْسِبُ الْمَعْدُومَ وَتَقْرِي الضَّيْفَ وَتُعِيِّنُ عَلَى نَوَائِبِ الْحَقِّ . فَانْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلٍ بْنِ أَسَدِ بْنِ عَبْدِ الْعَزْزَى وَهُوَ ابْنُ عَمِّ خَدِيجَةَ أَخِي أَبِيهَا وَكَانَ امْرَأً تَنَصَّرَ فِي الْجَاهِلِيَّةِ وَكَانَ يَكْتُبُ الْكِتَابَ الْعَرَبِيَّ وَيَكْتُبُ مِنَ الْإِنْجِيلِ بِالْعَرَبِيَّةِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ . فَقَالَتْ لَهُ خَدِيجَةُ أَيُّ عَمٍّ اسْمِعْ مِنْ ابْنِ أَخِيكَ . قَالَ وَرَقَةُ بْنُ نَوْفَلٍ يَا ابْنَ أَخِي مَاذَا تَرَى فَأَخْبَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَبَرَ مَا رَأَاهُ فَقَالَ لَهُ وَرَقَةُ هَذَا النَّامُوسُ الَّذِي أَنْزَلَ عَلَى مُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا لَيْتَنِي فِيهَا جَدْعًا يَا لَيْتَنِي أَكُونُ حَيًّا جِئْتُ يُخْرِجُكَ قَوْمُكَ . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَوْمُخِرْجِي هُمْ " . قَالَ وَرَقَةُ نَعَمْ لَمْ يَأْتِ رَجُلٌ قَطُّ بِمَا جِئْتُ بِهِ إِلَّا عُودِي وَإِنْ يَدْرِكُنِي يَوْمُكَ أَنْصُرَكَ نَصْرًا مُؤَزَّرًا " .

Discussion of the Hadith: Khadijah RA's Understanding and Encouragement During the Prophet's Period of Tahannuth (تَحَنُّت) and Uzlah (Seclusion)

أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهُ أَنَّهَا قَالَتْ كَانَ أَوَّلُ مَا بُدِيَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْوَحْيِ الرُّؤْيَا الصَّادِقَةَ فِي النَّوْمِ فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْهُ مِثْلَ فَلَقِ الصُّبْحِ ثُمَّ حَبَّبَ إِلَيْهِ الْخَلَاءُ فَكَانَ يَخْلُو بَعَارَ جِرَاءٍ يَتَحَنَّنُ فِيهِ - وَهُوَ التَّعَبُّدُ - اللَّيَالِي أُولَاتِ الْعَدَدِ قَبْلَ أَنْ يَرْجِعَ إِلَى أَهْلِهِ وَيَتَرَوَّدَ لِذَلِكَ ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَيَتَرَوَّدُ لِمِثْلِهَا حَتَّى فَجَّاهُ الْحَقُّ وَهُوَ فِي غَارٍ جِرَاءٍ

The meaning: "The first form of revelation given to the Messenger of Allah SAW was through true dreams, which appeared as clear as the morning light. Solitude then became dear to him, and he would retreat to the cave of Hira, where he engaged in tahannuth (a form of worship) for several nights. Afterward, he would return to his family to gather provisions before resuming his seclusion. This continued until Truth came to him while he was in the cave of Hira."

Tahannuth (تَحَنُّثٌ) means devote oneself to the service of God; practice piety; refrain from sin or spend most of the time in worship (almany.com, 2025). Allah SWT mentioned,

يَا أَيُّهَا الْمُرْمِلُ قُمْ اللَّيْلَ إِلَّا قَلِيلًا بَصَفَهُ أَوْ أَنْفَصَ مِنْهُ قَلِيلًا أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطًا وَأَقْوَمُ قِيلًا

The meaning: “O you who wraps himself [in clothing]. Arise [to pray] the night, except for a little, half of it, or subtract from it a little. Or add to it, and recite the Qur'an with measured recitation. Indeed, We will cast upon you a heavy word. Indeed, the hours of the night are more effective for concurrence [of heart and tongue] and more suitable for words.”

Surah al-Muzzammil (73): 1-6

The verse refers to the *uzlah* (seclusion) of Prophet Muhammad SAW in the Cave of Hira' when he reached the age of forty. This period of spiritual retreat lasted for several days and nights, and at times extended up to a month, until the first revelation was received (Al-Buti, 1988). The Prophet engaged in *khalwah* (solitude) as he reflected upon the signs of Allah SWT's greatness and the magnitude of His power (Nazneen & Noorikhwan, 2015). This situation clearly illustrates that, during a time of anxiety and concern over the attitudes and behaviours of the polytheists in Makkah, the Prophet sought solitude in the Cave of Hira' in search of peace and guidance. It was during this period of seclusion that he received the first revelation from Allah SWT through the angel Jibril AS. When the Prophet SAW was in the Cave of Hira', instead of sending him food via the servants, Khadijah RA chose to personally share in this experience. Every ten days, she would visit and stay with him for two or three days, ensuring that the emotional distance between them did not grow. She would stay for only a day or two at a time, not for the entire duration of his seclusion (Dar Al-Ifta, 2024). Her intention was to share in his experience and grow closer to him without overstepping her boundaries.

Discussion of the Hadith: Khadijah RA Comforting the Prophet SAW

فَرَجَعَ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرَجُّفٌ بِوَادِرِهِ حَتَّى دَخَلَ عَلَى خَدِيجَةَ فَقَالَ " زَمِّلُونِي زَمِّلُونِي ". فَرَمَلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوَغُ ثُمَّ قَالَ لَخَدِيجَةَ " أَيْ خَدِيجَةُ مَا لِي ". وَأَخْبَرَهَا الْخَبَرَ قَالَ " لَقَدْ خَشِيتُ عَلَى نَفْسِي ".

The meaning: *The Prophet SAW returned, his heart trembling. He went to Khadijah RA and said, “Wrap me up, wrap me up!” She wrapped him until his fear subsided. He then told her what had happened and said, “I fear for myself.”*

The discussion of this text begins with the question of why the Prophet SAW used the plural form (زَمِّلُونِي zammilūnī) when speaking to Khadijah, rather than the singular form (زَمِّلْنِي zammilīnī). It is mentioned in the plural form as a mark of respect towards Khadijah RA. This is a common practice in language and the expression is used as a sign of honour towards Khadijah (al-Ansari, 2019). In the hadith, Khadijah RA gently asked what had happened, the Prophet SAW confided in her, “I was afraid for myself,” and began to share the ordeal he had just experienced. Without hesitation, Khadijah RA responded with unwavering strength and reassurance. Although Khadijah RA may not have fully understood the nature of his distress, she stood by the Prophet SAW with strength and composure, offering words of comfort and lifting his spirits. In giving her husband that sense of reassurance, she became the heaven he could always turn to, a source of warmth and safety (Dar Al-Ifta, 2024). Allah SWT mentioned,

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

The meaning: “O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer.”

Surah an-Nisa (4): 1

Discussion of the Hadith: Khadijah RA Reassuring the Prophet SAW

قَالَتْ لَهُ خَدِجَةُ كَلَّا أَبَشِّرُ فَوَاللَّهِ لَا يُخْزِيكَ اللَّهُ أَبَدًا وَاللَّهُ إِنَّكَ لَتَصِلَ الرَّحْمَ وَتَصْدُقَ الْحَدِيثَ وَتَحْمِلُ الْكُلَّ وَتَكْسِبُ الْمَعْدُومَ وَتَقْرِي الضَّيْفَ وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ .

Khadijah RA reassured him, saying, “No, by Allah, He will never disgrace you. By Allah, you maintain family ties, speak the truth, bear people’s burdens, help the needy, honor guests, and support those facing hardship.”

Khadijah RA gently reminding the Prophet SAW of his noble qualities, Khadijah did something just as powerful, she listened. Many women, when faced with a similar situation, might respond with tears and lamentations, unintentionally deepening their husband’s distress. But Khadijah RA, first helps restore her husband’s confidence, offering strength when he needs it most. And then, she listens, with patience, without judgement, and without criticism (Dar Al-Ifta, 2024).

Discussion of the Hadith: Khadijah RA Substantiating Her Claims

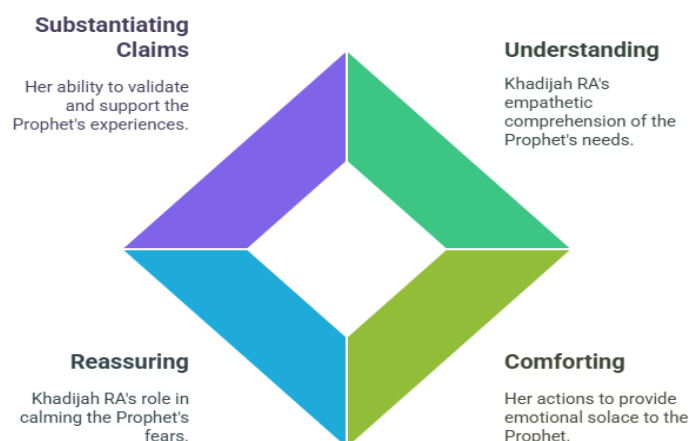
فَانْطَلَقَتْ بِهِ خَدِجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلٍ بْنِ أَسَدٍ بْنِ عَبْدِ الْعَزْزَى وَهُوَ ابْنُ عَمِّ خَدِجَةَ أَخِي أَبِيهَا وَكَانَ امْرَأً تَتَصَرَّرُ فِي الْجَاهِلِيَّةِ وَكَانَ يَكْتُبُ الْكِتَابَ الْعَرَبِيَّ وَيَكْتُبُ مِنَ الْإِنْجِيلِ بِالْعَرَبِيَّةِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ . فَقَالَتْ لَهُ خَدِجَةُ أَيْ عَمَّ اسْمِعْ مِنْ ابْنِ أَخِيكَ . قَالَ وَرَقَةُ بْنُ نَوْفَلٍ يَا ابْنَ أَخِي مَاذَا تَرَى فَأَخْبَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَبَرَ مَا رَأَاهُ فَقَالَ لَهُ وَرَقَةُ هَذَا النَّامُوسُ الَّذِي أَنْزَلَ عَلَى مُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا لَيْتَنِي فِيهَا جَدْعًا يَا لَيْتَنِي أَكُونُ حَيًّا حِينَ يُخْرِجُكَ قَوْمُكَ . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَوْمُخْرِجِي هُمْ " . قَالَ وَرَقَةُ نَعَمْ لَمْ يَأْتِ رَجُلٌ قَطُّ بِمَا جِئْتَ بِهِ إِلَّا عُودِي وَإِنْ يُدْرِكُنِي يَوْمُكَ أَنْصُرَكَ نَصْرًا مُؤَزَّرًا " .

The meaning: “She then took him to Waraqah bin Naufal, her cousin, who had embraced Christianity before Islam. He was a scholar who had transcribed the Gospel into Arabic. By that time, he had grown old and lost his sight. Khadijah RA said, “O uncle, listen to your nephew.” Waraqah asked, “O my nephew, what have you seen?” The Prophet SAW described his experience, and Waraqah responded, “This is the same revelation (Namus) that was sent to Musa. I wish I were young when your people expel you!” The Prophet SAW asked, “Will they drive me out?” Waraqah replied, “Yes. No one has ever brought what you have brought without facing hostility. If I live to see that day, I will stand by you with all my strength.”

Waraqah bin Naufal acknowledged the prophethood of the Prophet SAW but passed away before the Prophet SAW began calling people to Islam. As a result, his status is comparable to that of Buhaira, and his classification as a Companion remains subject to further evaluation (Ibn Kathir, 2017). The stronger opinion (*rajih*) holds that he was a believer and among those who upheld monotheism. However, he is not considered a Companion, as he passed away during the period of revelation after the Prophet’s appointment but before the formal declaration of his prophetic mission.

From the hadith, Khadijah did not stop at simply calming the Prophet, but she went a step further. One narration tells us that she took him by the hand and said, “We are going to consult someone.” Her response was not only compassionate but also proactive (al-Ansari, 2019). Khadijah RA was very positive. Khadijah RA accompanied the Prophet SAW to her cousin, Waraqa ibn Nawfal, who affirmed the truth of his prophethood.

Figure 4.1: Khadijah RA’s Integral Role in Supporting the Prophet SAW



CONCLUSIONS

The life and conduct of Khadijah RA during the early period of the Prophet Muhammad SAW's prophethood offer a profound and enduring model of spousal support, emotional intelligence, and spiritual companionship. Khadijah RA's consistent emotional stability, perceptiveness, and dignified presence positioned her not merely as a source of comfort, but as an active participant in the Prophet's journey. Rather than responding with panic or despair, she offered reassurance, highlighted his moral integrity, and took the initiative to seek clarification and counsel. This unique combination of empathy, patience, and wisdom reflects the archetype of an ideal spouse who shares in both the emotional and spiritual burdens of her partner.

In the context of contemporary Malaysia, where women are increasingly educated, career-driven, and socially engaged, Khadijah RA's virtues remain deeply relevant. Emotional maturity, effective communication, active listening, and spiritual sensitivity are essential in fostering resilient and nurturing marital relationships. However, present-day marital dynamics are often challenged by emotional neglect, spiritual disconnect, and communication gaps. Thus, today's Malaysian wives, while navigating modern roles and responsibilities, may draw inspiration from Khadijah RA by embodying emotional attentiveness, offering moral support during adversity, and cultivating a home environment rooted in spiritual strength and mutual respect. Rather than prioritising material achievements or societal validation, the emphasis should be on nurturing inner strength, compassion, and shared values. As exemplified by Khadijah RA, the role of a wife transcends traditional expectations; it is a sacred partnership grounded in faith, purpose, and unwavering solidarity.

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