



EXPLORING AL-DAKWAH AL-FARDIYYAH AND MARITAL WELL-BEING: A PSYCHOLOGICAL PERSPECTIVE ON EMOTIONAL SUPPORT IN THE HADITH OF KHADIJAH RA

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Abstract

This review article investigates the application of al-dakwah al-fardiyyah (personal dakwah) within the framework of marital well-being, focusing on the role of Khadijah RA as evidenced in selected hadith reports. Contemporary Muslim marriages are increasingly affected by emotional disengagement, diminished spiritual alignment, and a decline in Islamic relational ethics. In this context, the prophetic household, particularly the relationship between the Prophet Muhammad SAW and Khadijah RA, serves as a foundational model for embedding dakwah into the fabric of everyday marital life. Through critical engagement with hadith literature, classical commentaries, and modern scholarship on Islamic family ethics, this article analyses how Khadijah RA's support, affirmation, and interpersonal conduct exemplify core elements of al-dakwah al-fardiyyah. Her role transcends passive support, representing a purposeful and spiritually grounded form of influence within the marital domain. The findings indicate that al-dakwah al-fardiyyah in marriage operates not merely through verbal instruction, but through consistent, value-oriented actions that foster trust, resilience, and mutual religious commitment. Khadijah RA's example illustrates the capacity of al-dakwah al-fardiyyah to contribute to the ethical and spiritual stability of the household, particularly during times of adversity. The article concludes that al-dakwah al-fardiyyah, when applied in the marital context, enhances emotional well-being, reinforces shared spiritual goals, and warrants greater recognition as a key component in contemporary Islamic models of family development and marital guidance.

Keywords: *al-Dakwah al-Fardiyyah, Hadith, Khadijah RA, Marital-Well-being, Prophetic-Household.*

Article Progress

Received: 30 November 2025

Revised: 24 February 2026

Accepted: 10 April 2026

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INTRODUCTION

Dakwah originates from the Arabic terms *da'a*, *yad'u*, and *da'watan*, which carry the meanings of calling, inviting, or summoning (Yunus, 1989). According to Ma'luf (1989), expressions such as *da'a*, *yad'u*, *du'aan*, and *dakwah* all signify the act of inviting or invoking. Munir (2009) defines *dakwah* as a continuous effort to encourage individuals to perform righteous deeds and obey the commands of Allah. It entails enjoining good and forbidding evil, with the ultimate goal of achieving success and contentment in both this world and the Hereafter. Similarly, Mahfuz (1989) describes *dakwah* as a motivational process that urges believers to act upon their faith through good conduct and avoidance of wrongdoing, aiming for true fulfilment in both the worldly and spiritual dimensions. In addition, *dakwah* plays a crucial role in strengthening family well-being by instilling shared values, spiritual discipline, and moral responsibility within the household, which in turn contributes to a harmonious and resilient family structure. This is reflected in the divine command:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْ لَهُم بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

The meaning: “Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.”

An-Nahl (16): 125

Zuhaily (1993) elaborates that the Prophet Muhammad SAW was commanded to invite people to Islam using wisdom, clear evidence, beneficial teachings, and a gentle manner of speech. Dialogues must be conducted with kindness and respect, as Allah alone knows who is misled and who is rightly guided. This guidance forms the foundation of *al-dakwah al-fardiyyah*, a method personally practised by the Prophet in the early stages of his mission. *Al-dakwah al-fardiyyah* refers to one-on-one or small group engagement in conveying the message of Islam, tailored to the specific context and character of the *mad'u* (recipient) (Songidan et al. 2022). The importance of beginning this process within the family is supported by the verse:

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾

The meaning: “And warn, [O Muhammad], your closest kindred.”

al-Syu‘ara’ (26): 214

Al-Razi (1938) emphasises this approach, stating that when one initiates *dakwah* with themselves and gradually extends it to close and then distant relatives, the message becomes more impactful and is less likely to be rejected. His observation underscores the importance of beginning *dakwah* on a personal and familial scale, where *al-dakwah al-fardiyyah* functions not only as a means to spread religious teachings but also as a core strategy to promote family unity, mutual support, and well-being, essential foundations for broader societal harmony and sustainable development.

LITERATURE REVIEW

In this review, we will segregate the literature into three components which consist of *Dakwah and al-Dakwah al-Fardiyyah*, *Integrating Dakwah in Daily Life*, *Marital Relationships in Islam*, and *The Leadership and Emotional Support of Khadijah RA*.

Dakwah and al-Dakwah al-Fardiyyah

Etymologically, *al-dakwah al-fardiyyah* is derived from two Arabic terms: *dakwah* and *fardiyyah*. The word *dakwah* originates from *da'watun*, rooted in *da'a* and *yad'u*, which conveys the meanings of “call,” “invitation,” or “appeal” (Abdul Baqi, 1944) This concept of *dakwah* appears in several Qur'anic verses,

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ﴾

The meaning: “And who is better in speech than one who invites to Allah and does righteousness and says, “Indeed, I am of the Muslims”.”

Al-Fussilat (41): 33

﴿فَدَعَا رَبَّهُ أَنَّ هَؤُلَاءِ قَوْمٌ مُّجْرِمُونَ﴾

The meaning: “And [finally] he called to his Lord that these were a criminal people.”

Al-Dukhan (44): 22

The term *fardiyyah*, on the other hand, stems from the root *farada*, *yafridu*, *fardan*, and *fardiyyan*, signifying “individual” or “a single person.” This notion is reflected in verses:

﴿وَنَرْتُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا﴾

The meaning: “*And We will inherit him [in] what he mentions, and he will come to Us alone.*”

﴿وَزَكَرِيَّا إِذِ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ﴾

The meaning: “*And [mention] Zechariah, when he called to his Lord, "My Lord, do not leave me alone [with no heir], while you are the best of inheritors.*”

﴿وَلَقَدْ جِئْتُمُونَا فُرْدَىٰ كَمَا خَلَقْنَاهُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاهُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ﴾

The meaning: “[*It will be said to them*], “*And you have certainly come to Us alone as We created you the first time, and you have left whatever We bestowed upon you behind you. And We do not see with you your 'intercessors' which you claimed that they were among you associates [of Allah]. It has [all] been severed between you, and lost from you is what you used to claim.*”

Integrating Dakwah in Daily Life

The Qur'an outlines several distinct forms of *dakwah*, each embodying unique methodologies and wisdoms that remain deeply relevant to contemporary life. These modes of *dakwah* are not only spiritual directives but also practical instruments for cultivating ethical conduct, nurturing interpersonal relationships, and fostering social cohesion (al-Tayyar, 2010). **The first form is *tazkir* (reminder)**, which involves calling individuals to recollect moral truths and divine guidance that may have been forgotten or neglected. This is supported by Surah al-Dhariyat (51): 55, which states,

﴿وَذَكِّرْ فَإِنَّ الذِّكْرَىٰ تَنْفَعُ الْمُؤْمِنِينَ﴾

The meaning: “*And remind, for indeed, the reminder benefits the believers.*”

The second form, *nazir* (warning), entails alerting others to the consequences of immoral or harmful actions. Verses such as Surah al-Ma'idah (5): 15, Surah al-Shu'ara (26): 214, and Surah Yasin (36): 6, emphasise this approach.

﴿يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ﴾

The meaning: “*O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much. There has come to you from Allah a light and a clear Book.*”

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾

The meaning: “*And warn, [O Muhammad], your closest kindred.*”

﴿لِتُنذِرَ قَوْمًا مَّا أُنْذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ﴾

The meaning: “*That you may warn a people whose forefathers were not warned, so they are unaware.*”

In practice, this can be observed when parents caution children against unethical conduct, or when community leaders highlight societal harms such as dishonesty or injustice. When conveyed with wisdom, such warnings serve a protective and corrective function within society.

Conversely, ***bashir* (bearer of glad tidings)** focuses on instilling hope and encouragement by sharing positive outcomes and divine rewards. Surah al-Baqarah (2): 155, underscores this method, particularly in the context of life's trials.

﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ﴾

The meaning: “*And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient.*”

This approach is reflected in acts such as consoling a grieving individual, affirming efforts made in righteousness, or highlighting the benefits of perseverance and faith.

Another significant form is *islah* (reconciliation), which refers to efforts to resolve conflicts and mend fractured relationships. This principle is rooted in Surah al-Hujurat (49):13, which promotes mutual respect and unity.

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتَقْوَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

The meaning: “*O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.*”

Practically, *islah* can be implemented through mediation in familial disagreements, workplace disputes, or communal misunderstandings, all of which require fairness, patience, and emotional intelligence.

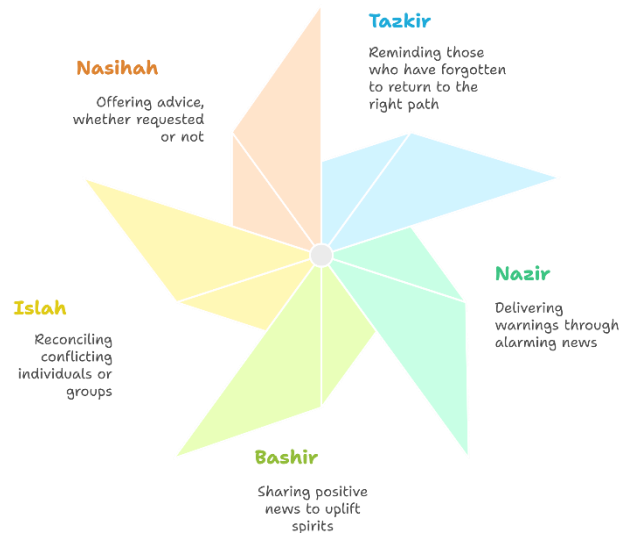
The fifth form, *nasihah* (sincere advice), involves offering guidance with genuine concern for another's moral and spiritual well-being, whether or not such counsel is requested. Surah al-Asr (103): 3, affirms the value of mutual advice among believers, particularly in enjoining truth and perseverance.

﴿إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾

The meaning: “*Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.*”

In everyday interactions, *nasihah* may be expressed by encouraging ethical decision-making, reminding others of their religious responsibilities, or offering constructive life advice rooted in Islamic values (al-Saif, 2020). Collectively, these five Qur'anic paradigms of *dakwah* consist of *tazkir*, *nazir*, *bashir*, *islah*, and *nasihah* which constitute a holistic framework for ethical and spiritual engagement. They offer Muslims a comprehensive methodology to live conscientiously, inspire righteousness in others, and contribute meaningfully to the development of a morally grounded and spiritually enriched society. These have been summarised in Figure 1.0 below.

Figure 1.0: Five Qur'anic Paradigms of *Dakwah*



Marital Well-being

Marital wellbeing in Islam is a holistic concept that encompasses physical comfort, emotional stability, spiritual harmony, and social balance. It is not merely the absence of conflict, but the presence of *sakīnah* (tranquility), *mawaddah* (affection), and *rahmah* (compassion), as explicitly stated in the Qur'an:

“And among His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed, in that are signs for a people who give thought.”

(Surah ar-Rum, 30:21)

This verse forms the foundational basis of marital wellbeing in Islamic teachings. The marital bond is framed as a divine sign, not simply a social contract, but a sacred partnership that promotes emotional intimacy, mutual respect, and spiritual companionship.

Marital Wellbeing from the Lens of Islamic Psychology views the family unit, especially the marriage relationship, as a key site of *tazkiyah al-nafs* (purification of the soul). Both partners are seen as co-nurturers of each other's spiritual and psychological well-being. From this perspective, marital wellbeing involves more than emotional support, and it entails a commitment to shared moral growth and mutual accountability before Allah SWT.

Contemporary Islamic psychology scholars such as Malik Badri (2000) emphasises that the emotional needs of the self (*nafs*) are best met within relationships that are governed by *taqwa* (God-consciousness), *husn al-dhann* (positive assumption), *sabr* (patience), and *shukr* (gratitude). When spouses view their marriage as a means to earn divine reward, each act of kindness and patience becomes an act of worship (*‘ibadah*), thereby increasing marital satisfaction and reducing psychological distress.

Furthermore, the concept of *musyarakah* (partnership) is essential in understanding marital dynamics. The Prophet Muhammad SAW is reported to have said:

“The best among you are those who are best to their wives, and I am the best of you to my wives.”
(Sunan al-Tirmidhi, Hadith no. 3895)

This hadith highlights that marital well-being is closely tied to the character and conduct of the spouses. It also serves as a reminder that emotional intelligence, kindness, and consistency are core components of a successful marriage from an Islamic psychological standpoint. Recent studies suggest that religious and spiritual coping mechanisms are positively correlated with marital satisfaction, especially when couples face shared adversity (Levenson et al., 2021). The Islamic concept of *tazkiyah al-nafs* overlaps with what positive psychology refers to as self-transcendence, which can foster mutual growth within

a marriage. When spouses support each other's spiritual goals, it promotes meaning-making and relational resilience (Van Tongeren & Hook, 2021).

The Leadership and Emotional Support of Khadijah RA

Khadijah RA played an instrumental role in offering emotional grounding to Prophet Muhammad SAW, particularly during the initial phase of his prophethood (Nawab, 1997). When he came home visibly distressed by the first revelation, she responded not with alarm or scepticism, but with calm reassurance. Instead of questioning his experience, she listened attentively and comforted him, helping him to make sense of the event. Her presence and response gave him the emotional clarity and strength to embrace his divine mission. This response illustrates her emotional intelligence and the depth of her insight. Her support was immediate, steady, and without reservation.

Her ability to maintain emotional balance while offering strong, consistent support reflects significant leadership traits. In the context of leadership psychology, attentive listening is often highlighted as a key quality (Yaslioglu & Erden, 2018). Khadijah's calm demeanour and thoughtful engagement during a critical moment reflect this trait clearly. Rather than being a passive bystander, she influenced and strengthened the Prophet through her emotional steadiness and conviction. Her empathy and unwavering confidence in him model a compassionate and resilient form of leadership that remains meaningful across time. From a psychological leadership perspective, Khadijah RA embodied key components of transformational support: idealized influence, inspirational motivation, and individualized consideration (Bass & Riggio, 2006). Her approach to the Prophet SAW's emotional distress displays not only compassion but a deep atonement to his evolving identity, mirroring modern concepts of emotionally intelligent leadership (Kerr et al., 2021).

METHODOLOGY

This study adopts a qualitative research methodology, specifically employing textual analysis to examine key Islamic texts and scholarly interpretations related to the role of Khadijah RA in supporting the Prophet Muhammad SAW during the early period of revelation, as narrated in a hadith by Aisyah RA. Qualitative textual analysis is used in this research because it allows for an in-depth and interpretive understanding of classical and contemporary Islamic literature, focusing on meanings, values, and contextual nuances that cannot be captured through quantitative methods. It is particularly suitable for exploring religious texts and historical narratives, where the aim is to uncover underlying themes, ethical dimensions, and spiritual insights rather than measure variables or test hypotheses (Kuckartz, 2014). Textual analysis in this context refers to the systematic examination of written sources to extract themes, concepts, and insights relevant to the research objectives (Rouhani et al., 2024). The methodology is grounded in classical Islamic scholarship and modern interpretative approaches in the various related fields.

DATA COLLECTION

The primary data source is well-documented hadith from Sahih al-Bukhari, as narrated by Aisyah RA. This hadith captures Khadijah RA's supportive response during the Prophet's first encounter with revelation. Additional classical and contemporary Islamic texts were also reviewed to support the contextual and thematic understanding of the narration. These include works of renowned scholars such as Ibn Kathir, alongside modern sources on Islamic leadership, marital psychology, and women's roles in early Islam.

ANALYTICAL FRAMEWORK

The analytical process follows a thematic content analysis approach. This method is employed because it allows for the identification, analysis, and interpretation of recurring patterns or themes within qualitative data, especially useful in understanding complex religious, historical, and emotional narratives (Humble & Mozellus, 2022; Mishra & Dey, 2022). Thematic analysis is suitable for this

study as it facilitates a systematic exploration of how the selected texts portray Khadijah RA's support for the Prophet Muhammad SAW, not merely as isolated events but as part of broader, meaningful patterns related to leadership, emotional support, marital dynamics, prophetic mission, and women's empowerment. This approach also supports an interpretive engagement with the texts, allowing the researchers to derive deeper insights into the socio-religious implications of Khadijah's actions. Special emphasis was given to the *fiqh* dimension to understand how Khadijah RA's role reflects the principles of Islamic prioritization (*fiqh al-awlawiyyat*) and moral leadership.

DISCUSSION

The Hadith

Aisha RA, reported:

أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّهَا قَالَتْ: كَانَ أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ الْوَحْيِ الرَّؤْيَا الصَّادِقَةَ فِي النَّوْمِ فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ ثُمَّ حُبِبَ إِلَيْهِ الْخَلَاءُ فَكَانَ يَخْلُو بِعَارِ حِرَاءٍ يَتَحَنَّنُ فِيهِ -وَهُوَ التَّعَبُّدُ- اللَّيَالِي أُولَاتِ الْعَدَدِ قَبْلَ أَنْ يَرْجِعَ إِلَى أَهْلِهِ وَيَتَزَوَّدَ لِدَلِكِ ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَيَتَزَوَّدُ لِمِثْلِهَا حَتَّى فَجَتْهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ، فَجَاءَهُ الْمَلَكُ، فَقَالَ: اقْرَأْ. قَالَ: "مَا أَنَا بِقَارِئٍ"، قَالَ: فَأَخَذَنِي فَعَطَّنِي حَتَّى بَلَغَ مِنِّي الْجُحْدَ ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ. قَالَ فَلْتُ مَا أَنَا بِقَارِئٍ -قَالَ- فَأَخَذَنِي فَعَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجُحْدَ ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ. فَقُلْتُ مَا أَنَا بِقَارِئٍ فَأَخَذَنِي فَعَطَّنِي الثَّالِثَةَ حَتَّى بَلَغَ مِنِّي الْجُحْدَ ثُمَّ أَرْسَلَنِي. فَقَالَ ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الْأَكْرَمُ * الَّذِي عَلَّمَ بِالْقَلَمِ * عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾. فَرَجَعَ بِهَا رَسُولُ اللَّهِ ﷺ تَرْجُفُ بَوَادِرُهُ حَتَّى دَخَلَ عَلَى خَدِيجَةَ فَقَالَ: "زَمِّلُونِي زَمِّلُونِي"، فَرَمَلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ، ثُمَّ قَالَ لَخَدِيجَةَ: "أَيُّ خَدِيجَةُ مَا لِي"، وَأَخْبَرَهَا الْخَبَرَ قَالَ: "لَقَدْ خَشِيتُ عَلَى نَفْسِي". قَالَتْ لَهُ خَدِيجَةُ: "كَلَّا أَبْشِرْ فَوَاللَّهِ لَا يُخْزِيكَ اللَّهُ أَبَدًا، وَاللَّهِ إِنَّكَ لَتَصِلَ الرَّحِمَ وَتَصْدُقَ الْحَدِيثَ وَتَحْمِلَ الْكَلَّ وَتَكْسِبُ الْمَعْدُومَ وَتَقْرِي الضَّيْفَ وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ". فَانْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلٍ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى وَهُوَ ابْنُ عَمِّ خَدِيجَةَ أَخِي أَبِيهَا وَكَانَ أَمْرًا تَنْصَرَّ 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 اسْمَعُ مِنْ ابْنِ أَخِيكَ. قَالَ وَرَقَةُ بْنُ نَوْفَلٍ: يَا ابْنَ أَخِي مَاذَا تَرَى؟ فَأَخْبَرَهُ رَسُولُ اللَّهِ ﷺ خَبَرَ مَا رَأَاهُ، فَقَالَ لَهُ وَرَقَةُ: هَذَا النَّامُوسُ الَّذِي أَنْزَلَ عَلَى مُوسَى ﷺ، يَا لَيْتَنِي فِيهَا جَدْعًا يَا لَيْتَنِي أَكُونُ حَيًّا حِينَ يُخْرِجُكَ قَوْمُكَ. قَالَ رَسُولُ اللَّهِ ﷺ: "أَوْخَرَجِي هُمْ؟". قَالَ وَرَقَةُ: نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمَا جِئْتُ بِهِ إِلَّا عُودِي وَإِنْ يُدْرِكُنِي يَوْمُكَ أَنْصُرَكَ نَصْرًا مُؤَزَّرًا".

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

أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّهَا قَالَتْ: كَانَ أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ الْوَحْيِ الرَّؤْيَا الصَّادِقَةَ فِي النَّوْمِ فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ ثُمَّ حُبِبَ إِلَيْهِ الْخَلَاءُ فَكَانَ يَخْلُو بِعَارِ حِرَاءٍ يَتَحَنَّنُ فِيهِ -وَهُوَ التَّعَبُّدُ- اللَّيَالِي أُولَاتِ الْعَدَدِ قَبْلَ أَنْ يَرْجِعَ إِلَى أَهْلِهِ وَيَتَزَوَّدَ لِدَلِكِ ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَيَتَزَوَّدُ لِمِثْلِهَا حَتَّى فَجَتْهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ

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 (almaany.com, 2025). Allah SWT mentioned,

﴿يَا أَيُّهَا الْمَرْمُلُ فُيْمَ اللَّيْلِ إِلَّا قَلِيلًا نَّصِفُهُ أَوْ أَنْقُصْ 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 Mecca, 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.

Psychological studies on solitude affirm its role in emotional clarity and moral reflection, especially during major life transitions (Thomas & Azmitia, 2020). The Prophet SAW's period of *tahannuth* and *uzlah* aligns with cognitive-emotional regulation practices, where periods of solitude support insight development, inner peace, and identity consolidation.

Discussion of the Hadith: Khadijah RA Comforting the Prophet SAW

فَرَجَعَ بِهَا رَسُولُ اللَّهِ ﷺ تَرْجُفُ بِوَادِرِهِ حَتَّى دَخَلَ عَلَى خَدِيجَةَ فَقَالَ: "رَمَلُونِي رَمَلُونِي"، فَرَمَلُوهُ حَتَّى ذَهَبَ عَنْهُ الرُّوعُ، ثُمَّ قَالَ لَخَدِيجَةَ: "أَيُّ خَدِيجَةَ 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 (زَمَلُونِي *zammilūnī*) when speaking to Khadijah, rather than the singular form (زَمَلْنِي *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

Contemporary psychological research increasingly supports the significance of emotional validation and supportive communication in marital relationships, aligning closely with Khadijah RA’s model of compassionate engagement. Emotionally validating responses, such as those exhibited by Khadijah RA, serve to buffer psychological distress and promote relational resilience (Rusu & Turliuc, 2020). Emotional support that acknowledges a partner’s distress while affirming their self-worth is central to secure attachment, which in turn predicts higher marital satisfaction (Schoebi & Randall, 2021). This mirrors the prophetic model where emotional affirmation and spiritual encouragement are harmoniously integrated. Khadijah RA’s response, listening without judgment, reinforcing her husband’s moral strengths, and taking proactive steps, exemplifies what modern psychology terms “secure base behaviour” (Mikulincer & Shaver, 2019). Integrating such psychological insights into the study of prophetic traditions allows for a richer understanding of how *al-dakwah al-fardiyyah* operates not only as a spiritual duty but also as a form of emotional regulation and relational support within marriage.

Discussion of the Hadith: Khadijah RA Reassuring the Prophet SAW

قَالَتْ لَهُ خَدِيجَةُ: "كَلَّا أَبَشِّرُ فَوَاللَّهِ لَا يُخْزِيكَ اللَّهُ أَبَدًا، وَاللَّهِ إِنَّكَ لَتَصِلُ الرَّحِمَ وَتَصْدُقُ الْحَدِيثَ وَتَحْمِلُ الْكَلَّ وَتَكْسِبُ الْمَعْدُومَ وَتَقْرِي الضَّيْفَ وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ".

The meaning: “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).

Khadijah RA’s response exemplifies what contemporary psychology terms as “strength-based support,” where the focus is not merely on alleviating distress but on affirming the individual’s values and past moral strengths (Feeney & Collins, 2020). *This kind of support enhances* self-efficacy, reduces emotional dysregulation, and increases coping confidence during acute stress. In emotionally significant moments, affirming a partner’s noble character, as Khadijah RA did, can trigger what psychologists call “positive reappraisal,” a process where distressing events are interpreted in a more meaningful and hopeful light (Tweed et al., 2020). By reminding the Prophet SAW of his compassion, honesty, and service to others, Khadijah RA was not only comforting him emotionally but actively helping him reframe his fear through a lens of purpose and divine trust. Such emotional responsiveness is also linked to secure attachment dynamics, where the presence of an attuned partner fosters calms and resilience (Zemp et al., 2021). Thus, Khadijah’s role may be viewed as a prototype of emotional intelligence and spiritual empathy in marital relationships.

CONCLUSION

The hadith on the Prophet Muhammad SAW's first revelation, as narrated by Aisha RA, offers deep insight into the foundational phase of Prophethood and the pivotal role of Khadijah RA as an emotionally intelligent, spiritually supportive, and resilient companion. Her calm presence, empathic listening, and reassurance during the Prophet's seclusion (*uzlah*) and spiritual retreat (*tahannuth*) demonstrate not only her unwavering support but also highlight the centrality of emotional and relational intelligence in navigating spiritual transformation.

Khadijah RA's responses, wrapping the Prophet in comfort, listening without judgment, and affirming his moral character, mirror what modern psychology terms secure attachment, strength-based support, and positive emotional regulation. Her actions exemplify how *al-dakwah al-fardiyyah* (personalized *da'wah*) was not only an intellectual or public act but also a deeply relational and emotional support system embedded within the household. Her model offers a timeless blueprint for marital partnership and for emotionally attuned *da'wah* that nurtures both the soul and psyche. Through this integration of prophetic tradition and contemporary psychological frameworks, we gain a richer understanding of the spiritual, emotional, and social dimensions of the earliest phase of Islam and the essential partnership that helped sustain the Prophet SAW during the heaviest of beginnings.

ACKNOWLEDGEMENT

The authors received financial support for the research and authorship of this article from Open University Malaysia Research Grant coded OUM-IRF-2025-004.

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