MOTHER OF ISLAM:

A LOOK AT THE LIFE OF UMMUL-MOMENIN KHADIJEH KOBRA (p.b.u.h.)

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***Abstract**: The Prophet of Islam, Muhammad (p.b.u.h.), in his mission to spread the words of God was not alone; He was accompanied by a great woman whose presence in that time could save the message of Islam. The following article is a short biography of her life pictured in authentic source books of Islam.*

***Key word**: Khadijeh*

The greatness of personality of Khadijeh Kobra is in a way that pens got astonished and fascinated when they want to write about her aspects of personality: should they write about her tolerance to go through the dark age of ignorance or about her deep understanding in recognizing the soul of the universe (Prophet), or about her being the pioneer of accepting Islam, or her sacrifices in the path of religion, or her being a wife of the best creature of all creations, or her being mother for Fatima Zahra (peace be upon her). God's frequent greetings to her, the cruelty that history has done with her even in recording her age and virtues, and hundreds of other issues all can be good

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topics for researchers, scholars and men of thoughts and pens. Perhaps the best and most comprehensive introduction for this prominent personality is the introduction made by divine revelation: ***She is the mother of all believers, and the source of faith***. And why not to be? She was the first in obedience of God and His messenger, and along with Ali, had reached the level of " السابقون السابقون". Islam had been penetrated into her flesh, skin and bones, and she never rebelled against God's religion. She followed Allah, His Prophet and His Imam and eventually proved her perfection to the world. She was the follower of Prophet and the Imamate, and also the supporter of the Prophet's mission, and the Imamate.[١] That is why history looked up at Khadijeh 's majesty and stands humbly in front of her.

Life of Khadijeh (peace be upon her)

Hazrat Khadijeh, daughter of Khuwaylid bin Asad[٢] is of the honored women of Islam. Her mother's name is Fatima, the daughter of Za'id from the tribe of 'Amir bin Levi.[٣] What is known is that Khadijeh was born 68 years before the migration; in other words, 15 years before "'Amul-fil" (the year of elephants) in the city of Mecca[٤] and in her young age, she became one of the wealthiest people of Quraysh.[٥] Historians have repeatedly referred to her with such titles as "امراه حازمه لبيبه": a prudent and wise lady; or "امراه عاقله": a wise lady. Being a powerful and prudent director, she began to do business, which was different from her contemporary businesspersons; because the businesspersons of their time based their businesses on usury. She had more than 80,000 camels in various areas and she had business centers in various regions such as Egypt and Ethiopia, and because of her great wealth, they were named her as "ملكه عظيمه," the "queen of great majesty."[٦]

Khadijeh, in the era of ignorance, when many women were absorbed to sins,[٧] existed and could remained pious; sins and distortions of that era could not stained her purity. Hence, she found a high place among her people and tribe, and became known as طاهره.[٨] She was one of the best women of her time in terms of her appearance and manner. Her personality was so respected that she was called the "سيده نسوان".[٩] The moral virtues of Khadijeh (PBUH) encouraged many great individuals or Arab rulers like 'Utabah, Sheybah, 'Uqba bin Abi Mu'ayt, Abu Jahl and others,[١٠] to think about marrying her. However, she avoided marriage. Meanwhile, she became familiar with the spiritual greatness of the Prophet. (Peace be upon him and his family), and she sent two servants to accompany Prophet who was doing business for her, and they told her what they had seen of

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his majesty during that trip. Khadijeh (PBUH) was infatuated with the Prophet's ethics. On the other hand, she had heard from a Jewish scholar, and also development, who was one of the great Arab scholars and one of her close relatives, about the advent of Khatam al-Anbiya (PBUH & HP) (the last Prophet).[١١]These factors led Khadijeh (PBUH) to choose Prophet Muhammad (PBUH & HP) as her husband.

According to the famous opinions, Khadijeh married the Prophet (PBUH) when she was 40 or at 25 or at 28 years old in more authentic sources,[١٢]while she was a virgin.[١٣]At that time, the Prophet had not been appointed as a Prophet yet and was 25. He married Khadijeh in his first marriage and had not married any woman before Khadijeh. All historical sources mentioned Khadijeh (S) as the first wife of the Prophet (pbuh). The Prophet (pbuh) did not marry another woman while he was living with her.[١٤]After their marriage, with her special affection to Muhammad (pbuh), she said: "my master, Come to your home! My home is your home, and I am your maid."[١٥]

All wives of wealthy Qurayshis broke off with her because of this marriage; Khadijeh Kobra (Q) established a dignified life with him who was the most trusted person of Quraysh. Khadijeh Kobra (sa) had a special interest in the Prophet (sa), and when the Prophet was appointed as the Prophet, she gave all her abilities and assets to him in the path of Islam and its development. Khadijeh had a lot of property at this time and after Be'that four hundred servants and maids were at her service. On the roof of her large house, she had put up a beautiful and large tent of green silk to help those in need who usually rushed to her home to get help. She did not send poor people away; her home was a shelter for the needy ones, to the extent that she was called "ام الصعالیک" and "ام الایتام", meaning the mother of the poor and the orphans.[١٦]After marrying the Prophet, Khadijeh went to her uncle development and said to him, "Now go to Mohammed, and tell him that I give him all my servants and maids." She gave a lot of property to him and said: "Give these to Muhammad and say do what you want with them". She stood beside Ka'bah, besides the well of Zamzam and said in the presence of people: "O people, Khadijeh takes you as her witness to see that she does not want her marriage portion, and transferred her slaves, her maids and all of her wealth to Mohammed, and this is a gift that Mohammed is accepted. This is because of Khadijeh's kindness and respect for Muhammad. All be witness."[١٧]It was not the only help of her to him; her assistance continued until the end of her life, especially during the hard years of

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Muslim siege in She'b of Abu Talib, it was her wealth, which saved the Muslims from loss to the extent that the Prophet said, " No wealth like Khadijeh's wealth was useful for me."[۱۸] In She'b(شعب) hard time, nothing was left from Khadijeh's wealth except two skins that one of them was used as a mat and the other one as a blanket. This shows that Hazrat Khadijeh gave all her wealth to the Prophet at the early time of Islam, so that he would use them to spread the word of Tawhid and to water the newly planted tree of Islam.

Hazrat Khadijeh was of the wise, kind, patient, and devoted woman who was unique of her time and God was proud of her.[۱۹]

The position of this lady is so high in the eyes of the Prophet that the Prophet (peace be upon him) in all stages of his life, during the life of Khadijeh and after her death, talked about her goodness and expressed her virtues. Historical sources considered her as the first woman who converted to Islam.[۲۰] Also, in determining the live examples of السابقون in Islam, Khadijeh (PBUH) and Ali (as) have been named as the first believers.[۲۱] These sources also mentioned Khadijeh (sa) along with Ali (as) as the first ones who prayed behind Prophet.[۲۲] The prophet Muhammad (peace be upon him), after his first nightly journey (Meraj) when returned to the earth, was addressed by the courier of God: My request is that give regards of God and I, Gabriel, to Khadijeh. He replied, "God is salute, salute from Him is to Him."[۲۳] In one of the attacks of Quraysh, which prompted the rumor of Prophet's death (peace be upon him and his family), Hazrat Khadijeh (peace be upon her) went to the valleys and rocks around Mecca, looking for her beloved one, while a flood of tears was flowing on her face.

The revelation messenger descended on the Prophet and presented: "The angels of the heavens are crying for the sake of Khadijeh (peace be upon her)…. say my greetings to her, and give her glad tidings that God sends His greetings to her and will give her a palace in heaven where there is no grief or sorrow."[۲۴] The respect of the Prophet (peace be upon him) towards Khadijeh (PBUH) was due to her belief in Tawhid.[۲۵] She is among the chosen divine women. Therefore, the respect of the Messenger of Allah to Khadijeh was not limited to her lifetime, but after the death of that steadfast lady, he remembered her with love and respect and the Prophet (pbuh) had frequently talked about her virtues saying: "Every day, Almighty God proudly boasted on His angels several times because of Khadijeh".[۲۶] In addition, about the level of her faith he said, "She believed in me, when others disbelieved me. She acknowledged me

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when others denied me. She gave me all her wealth, when others deprived me. My God gave her a baby from me, while God deprived others of this."[۲۷] She was the best and most honest minister, consultant and the cause of peace for prophet (pbuh).[۲۸] Khadijeh was the best in his eyes and said, "The best ladies of the world are Maryam daughter of Imran, Asiyah daughter of Muzahim (wife of Pharaoh) , Khadijeh daughter of Khuwaylid and Fatima daughter of Muhammad (peace be upon him and his family)."[۲۹] And again, he said," The best women of paradise are: Khadijeh daughter of Khuwaylid, Fatima daughter of Muhammad, Maryam daughter of Imran and Asiyah daughter of Muzahim ".[۳۰] The Prophet (pbuh) always praised her being a pioneer in faith[۳۱] and declared her love publicly: "I love her (Khadijeh) from the bottom of my heart."[۳۲] and those who loved Khadijeh were loved by Prophet, "I love those who love Khadijeh."[۳۳] He regarded her as the best wife of his wives, "Allah Almighty might have never granted me a better wife than Khadijeh"[۳۴] and said, "Allah has chosen Ali, Hasan, Husayn, Hamza, Ja'far, Fatimah and Khadijeh over all residence of the world."[۳۵]

Responding ‘Ayesha, when she named Khadijeh as a toothless old lady[۳۶] feeling superior to her, the Prophet seriously said, "Do not talk about Khadijeh like this! She was the first lady who believed me. She gave birth to my child but you are unable ... "[۳۷] And this is a prominent point that giving birth to the child of Prophet was only given to Khadijeh (sa) and not other wives of the Prophet, and eleven imams (from her generation and through her daughter Fatimah) came to the world. It can be said one of the most important events that is a great factor for the immortality of her name is the birth of Fatimah Zahra (PBUH). This incident has been narrated in a variety of ways but they all have a single theme. When the pain of child delivery came to her, she sent someone to get help from the Qurayshe’s women. The women of Quraysh rejected her and blamed her because she did not listen to their words and married an orphan. At that time, four tall women entered the room. They introduced themselves as follows: Sarah (wife of the Prophet Ibrahim), Asiyeh (Pharaoh's wife), Mary (mother of Jesus) and Kolthum (sister of Prophet Moses). They said, "We have been sent to you from the Lord to help you and to give you the good news of your child. This child and her generations are blessed.”[۳۸] This shows the attention of Allah Almighty to Khadijeh Kubra. When everyone refused to help her, the messengers of God gave her the good news of God’s help and realized the meaning of إن تنصروا الله ينصركم (anyone who helps God, God helps him). In this way, she became mother of a divine

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generation, a divine generation from a woman whom even before her birth was named in the divine book of Bible, revealed to Jesus, as "Mubarak's Lady and companion of Mary in Paradise," where in the description of the Prophet of Islam (peace be upon him) it is said to Jesus: " نسله من مبارکه، و هی مونس امک فی الجنه" i.e. *her generation is from Mubarake (the most blessed lady), who is the companion of your mother Mary in paradise*.[٣٩]

Because of these virtues, others were jealous of her during her life time, and even when she was left Prophet to join God, their jealousy did not fade. It is narrated from Ayesha saying, "I never envied any wives of the Prophet as much as I envied Khadijeh even though I had never seen her but because he (the Prophet) remembered her a lot (I felt jealous). Sometimes I said, it seems as if no other woman has ever been in this world except Khadijeh! "[٤٠]

The same hatred and jealousy caused dishonest historians did not record her life story, as she deserved.

Her virtues were attributed to others and the valuable sea of her life was displayed in other ways to the extent that historians even claimed she had made several marriages before Prophet and they recorded false stories about various aspects of her life and her age. Sulayman Al-Katani, a Christian literary man and scholar, has a beautiful interpretation. He said, "Khadijeh gave all her friendship to her husband, but did not highlight this generosity of her; in reverse she felt it is she who was given love and friendship; She believed all her happiness is because of the Prophet. She gave her wealth to him, while she did not feel she was giving; she felt the guidance she was given by him was worthier than all the treasures on earth. " Hazrat Khadijeh (peace be upon her) is the great lady of Islam, who was his only helper before Bethat and after proclamation of Islam. Khadijeh (peace be upon her) after marrying the Prophet (pbuh) gave her wealth to the Prophet (pbuh). The Prophet (pbuh) spent the wealth of Khadijeh (peace be upon her) for charity and for whatever he could to help Islam. Khadijeh (peace be upon her), during the lifetime of the Prophet, (peace be upon him) helped him with her love, with here wealth, with giving spiritual support and her patience. For this, Khadijeh (PBUH) has been regarded as one of the pillars of the establishment of Islam. In return, Allah gave her Hazrat Fatima (peace be upon her).[٤١]

The range of the virtues of Khadijeh Kubra is so vast that we read in the authentic books of Sunni that:

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قال آدم: مما فضل الله به ابنی علی ان زوجته خدیجه کانت عونا له علی تبلیغ امر الله و ان زوجتی کانت عونا لی علی المعصیه.

The Prophet Adam (AS) said: One of the virtues and supremacy God has given to my son Muhammad (peace be upon him) and not me is that his wife is helping him in the propaganda of words of God, but my wife was my helper in error and sin.[٤٢]For this, the Prophet (pbuh) called her "the honest person of his nation".[٤٣]And infallible imams of Shi'a also were proud of such a mother, and when Mu'awiyah cursed Ali in the presence of Imam Hasan and Imam Husayn (AS), Imam Hasan (AS) stood up and said, " I am Hasan and my father is Ali, while you are Mu'awiyah and your father is Sakhar, my mother is Fatimah and your mother Hend, my ancestor is the Messenger of Allah and your ancestor Harb, and my grandmother is Khadijeh and yours Fetileh, so may God curse the one who is the most despicable. "[٤٤]

Hazrat Khadijeh (PBUH) has enjoyed the beauty of the face in addition to beauty of the soul. About her beauty, Imam Hasan (PBUH), who is one of the most handsome people of Bani-Hashem, said, "I am the most similar people to Khadijeh Kobra (PBUH)"[٤٥]Also, when in the day of Ashoura, the intensity of the thirst overcame Imam Husayn (AS), he leaned on his sword and said loudly: "I swear to God! Do not you know that the Messenger of Allah is my ancestor? "They said yes. He said: I swear you to God, do not you know that my father is Ali ibn Abi Talib? They said yes. He said, I swear by God, do not you know that my mother is Fatimah, daughter of Prophet Muhammad? They said yes. He said, I swear by God, do not you know my grandmother is Khadijeh Bint Khaylid, the first woman who accepted Islam? They said yes. Imam Sajjad (AS) also did the same at the court of Yazid to introduce himself and his family (as) to the ignorant people of Shaam, he said, "O people! Everyone who knows me knows, and whoever who does not know me know me: I am the son of Fatimah Zahra, I am the son of Khadijeh Kobra, I am the son of the one who was killed brutally and his head was separated from backside. "[٤٦]

The death of Hazrat Khadijeh (peace be upon him)

With the spread of Islam among the various classes of society, the persecution and pressure of pagans on the Prophet and his followers reached its highest level; they exiled them to She'b Abu Talib, and placed them in intensive deprivation. This continued until the tenth year of Be'sat. During this time, Muslims used Khadijeh Kobra's and Abu Talib's wealth until it was ended. It was just about for Muslims to sign the

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Muslim Brotherhood treaty and to come out of Sheb that the beloved lady of Islam, Hazrat Khadijeh (peace be upon him), became ill. The Prophet (PBUH) sat down beside her bed and said, " أما ", علمت أن الله قد زوجنى معک فى الجنه "Do you know that Allah has made you my wife in heaven? Then he talked kindly with Khadijeh and promised her paradise, and the highest levels of heaven for her services to Islam." Then he said, "O Khadijeh! I would never see you in this condition. When you arrive to your companions, say my greetings to them. "Khadijeh (SA) asked: "oh the Prophet of Allah! Who are they (my companions)?" He said, "Mary, the daughter of Imran and Kulthum, the sister of Moses and Asieh, Pharaoh's wife."[٤٧] She was not a typical woman in the life of the Prophet (PBUH) and in her 25-year-of marriage, she was the light of his eyes;[٤٨] the deputy and his help in messengership[٤٩] and the repository of the happy memories and mother of her child and her immortal generation. The Prophet honored her because of her amazing dedication. In the turmoil of the events and the storm of troubles that came from Quraysh and others to the Prophet (PBUH), this burning flame gradually died down. The Prophet thus was losing a human being who was the best example of loyalty and sacrifice, and the most comprehensive model of honesty.

The moment when the shade of death was spreading over her face and her illness was deteriorated, she said to the Prophet, "O Messenger of Allah, I did not do what you deserved. Forgive me! And now if my heart wants something, it would be your satisfaction." The Prophet (pbuh) said, "You have never stopped helping me. You did your best. You got very tired in home and spent all your wealth in the path of God. "

She asked the Prophet to pray for her, put her in her grave with his own hands and step into her grave before she was putting there then there he laid his cloak, which he was putting on at the time of revelation. Khadijeh, who had given all her immovable and movable property to her beloved one, in return, only demanded a cloak, but even did not ask it directly, and wanted it through Hazrat Fatimah (peace be upon her). Then the Revelation courier descended and brought her a shroud from Paradise.[٥٠] Omme Ayman[٥١] and Umm-al-Fadl[٥٢] gave the holy body of Hadrat Khadijah ablution. Khadijeh (peace be upon her) in those moments expressed her concerns about Hazrat Zahra (peace be upon her), and Asma bint Omis promised to play role of mother for her.

According to the famous narration, Hazrat Khadijeh (peace be upon her) passed away on the tenth day of Ramadan[٥٣] in the tenth year of Be'sat at

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the age of sixty-five or fifty.[٥٤] The Prophet (pbuh) first covered Khadijeh (S) by his robe and then with that robe taken from heaven, and buried her in the cemetery of the Ma'lah at the bottom of Mount Hujon, overlooking the city of Mecca.[٥٥] Sheikh Tusi quoted From Imam Ja'far al-Sadiq (AS), "When Hazrat Khadijeh (sa) passed away, Hazrat Zahra (S) turned around her father and said, "Father! Where is my mom?" Gabriel was sent down and said, "Your Lord has commanded you to give His greetings to Fatimah and tell her your mother is in the house made up of gems, in the pavilion of gold and ruby red beside Asiyah and Maryam bint Imran(AS)." So Fatima (sa) said: " ان الله سلام و منه سلام و اليه سلام."[٥٦]

Around Khadijeh's grave a shrine was built and it was a place where pilgrims of Mecca came to visit, it was there in Mecca but the rulership of Al-Saud destroyed it.[٥٧]

When Hazrat Khadijeh (PBUH) realized she was going to be in peace in the other world, she gave away whatever she had to spread Islam. Ibn al-Eshagh has a sentence about Khadijeh's position that shows her cooperation and honesty in advancing Islam. He says: "Khadijeh was the honest and loyal helper of Prophet and calamities were poured on Prophet (peace be upon him and his family) following the death of Khadijeh (PBUH) and Abu Talib."[٥٨] It was as if these two were strong dam against the rush of sorrows on the Prophet Muhammad (PBUH & HP). The death of these two great defenders of the religion of God made the Prophet very sad and he called that year "the year of grief". Allamah al-Tabarsi wrote, " ورد على رسوا الله امران عظيمان و جزع جزعا شديدا." "By the demise of Abu Talib (peace be upon him) and Khadijeh (peace be upon her) great calamities occurred for the Prophet (peace and blessings be upon him) and the Prophet got very impatient and sad." And Allameh Majlesi wrote: فلزم بيته و اقل الخروج "the Prophet (peace be upon him and his family) stayed at home more and went out of home less than before."[٥٩]

Ummul-Mu'minin Khadijeh did not fail to do her best to spread the word of Allah, so this caused her loss be so heavy and hard to humanity and the Prophet of Islam (PBUH).

***This article is part of the book "*From Pascal to Salman*" by Master Mehdi Daghigi Shahroudi.

Footnotes:

١ Ithbat al-Wasiyyah, Mas'udi, p. 144

٢Jamharah Ansab Al-Arab, Ibn Hazm, p. 120

٣Ansab Al-ashraf, Baladhuri, p. 2, p. 23

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٤ There are opposing opinions against this well-known story.

٥ Uyun al-Athar, Ibn Sayyid al-Nas, vol. 1, p. ٦٣; Jamharah Ansab Al-Arab, Ibn Hazm, p. ١٢١

٦Bihar al-Anwar, p. 16, p. 221

٧ At the time of ignorance, the women who were very famous for adultery, had a flag on the door of their houses, which was a sign for any one who wants them. Somayeh, daughter of Ziyad, Nabegheh/Leyli, mother of ‘Amr ibn al-‘As, Hend, mother of Mu'awiyah, Hamameh, mother of Abu Sufyan, and Zarqa, Marwan's mother were whore . There was always disputes about identity of their fathers. For example, Hend, daughter of Utbah bin Rabi‘eh ibn Abdul-Shams, is considered as the mother of Mu'awiyah. He was a prominent prostitute of Mecca and she was very interested in black slaves. But when she gave birth to a black child, she killed him/her and was famous for this. She was one of the most ill-famed women of her time and one of the most ardent enemies of Islam. First, she was the wife of Khus ibn Mughayreh, and after him, she got married to Abu Sufyan. But she was not satisfied with the physical condition of Abu Sufyan, and had sex with black slaves. After the advent of Islam in Mecca, she was always opposed the Prophet of Islam (peace be upon him and his family), and encouraged people to rebel against him. Hend made a contract with Wahshi, the slave of Jubayr ibn Mut'am, if he killed Muhammad, Ali or Hamza, she would make him satisfied! When Hamza was murdered by him, Hend slaughtered Hazrat Hamza 's body and took his liver out and squeezed it with her teeth. Since then, she was named Hend, the liver eater. (Al-Isabah, ibn Hujr, vol. 7, p. 293, al-Isti’ab, vol.4, p.424, Usdul Ghabah, vol.7, p.293). She was among the four women whom the Prophet commanded to kill them. Tarikh Tabari, vol.2, p. 161.

٨ Al-Sirah al-Nabawiyah, Ibn Hisham, vol. 1, p. 199; Al-Rudul ‘Unuf, Soheili, vol. 1, p. 215; Rayahin al-Shari’ah, vol. 2, p. 207). She received this great name because every one, familiar or alien, enemy or friend, admired her beauty, manner, personality and humane character. One of the scholars writes in this regard: she was called "Tahereh" (pure) in that dark times due to her deep belief and high spirituality and, indeed, she was outstanding lady of Quraysh.

٩ Rayahin al-Shari’ah, Dar al-Kotub al-Islamiyya, vol. 2, p. 207

١٠Rayahin al-Shari’ah, vol. 2, p. 239

١١Bihar al-Anwar, vol. 16, p. 61

١٢About the age of Hazrat Khadijah (PBUH), when she got married to the Messenger of Islam (PBUH), there are great differences among historians, from the age of 25 to 46 years old: a. 25 years old, according to Beyhaqi (Dala'il al-Nubbuwah, Beyhaqi, Dar al-Kotub al-‘Ilmiyah, p. 2, p. 71; al-Bidayah val-Nihayah, vol.2, pp. 294-295; Muhammad, the Prophet of God, Sirah va Athar fi al-Hidharah, p. 45; al- Sirah al-Nabaviyah, Ibn Kathir, vol.. 1, p. 265; al- Sirah al-Halbiyah, vol. 1, p. 140); b. 28 years old. Most historians have accepted this. (Shodhrat al-dhahab, vol.1, p.14; Bejah al-Mahafil, vol. 1,

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p.48, all these have been narrated from Ibn ‘Abbas: Ansab al-Ashraf (the part about the Prophet) p.98; Tahdhib Tarikh Dameshgh, vol. 1, p. 303; Seyr A'lam al-Anbiyah, vol. 2, p. 111; Mukhtasar Tarikh Dameshgh, vol. 2, p. ٢٧٥; Bihar al-Anwar vol.16, p.12 has narratedfrom Janabadi, and in Mustadrik al-Hakim, vol.3, p. 182, from Ibn Ishaq, without mentioning another words. Also refer to: : Sīra Moghlātī, p. 12; al-Muhrab, p. 79; Täazib al-asma ', p. 2, p. 342; history of al-Khemis, p. ١, p. ٢٦٤; al-Sayyur al-Halbjah, p. ١ , P. ١٤٠); c. 30 years (al-Sayyrah al-Hlibayeh, p. 1, p. ١٤٠; history of al-Khamim, p. ١; p. ٢٦٤; Sireh Moghlatay, p. 12; refinement of the history of Damascus, p. 1, p. 303); 35 years (al-Badayeh and al-Nahyah, 2, p. 295; al-Sayra al-Nawbiah, Ibn Kathir, 1, p. 265; also, al-Sayyrah al-Hlibayah, p. 1, p. 140); 40 Years ("The Commander of the Faithful"), p. 98; Sire of the Mongolia, p. 12; al-Muhrab, p. 49; al-Mouwab al-Ladjaya, pp. 1, p. 38 and 202; Shazatār al-Zahab, p. 1, p. 14; Al-Khamysh Date, 1, p. 264; Al-Qa'idah (Dar al-Sha'b); 7, p. 80; al-Sayyrah al-Hlibayah, p. 1, p. 140; al-Sayra al-Nunbuyeh, Dahlān, 1, p. 55, Dar al-Ma'arfa; Al-Islam, al-Dhahabi, pp. 2, p. 152; Brief History of Damascus, p. 2, p. 275; Tekzib al-Asmaa, vol. 2, p. 342; al-Tabbakht al-Kabari, Ibn Sa'd, issued, pp. 1, p. 132; Bihar al-Anwar, p. 16, p. 12 And 19; the refinement of the history of Damascus, c.1, p. ٣٠٣, has been quoted from Hakim bin Hizman); 44 years old (Refinement of the History of Damascus, p. 1, p. 303, narrated from Vaedī). 45 years (Text in Persian) 2, p. ٣٤٢; Brief History of Damascus, ٢nd p., P. ٢٧٥, narrated from Vedi; al-Sayra al-Hlibayah, pp. 1, p. 140; also: Sire Moghlatay, p. 12; P. 301); 46 years Authorization (al-Qa'is al-i-nabi (peace be upon him and his family)) (p. 98).

But the reason why, unlike proofs of most historians, her age is mentioned forty years, could be due to the fact some desired to fabricate virtues for some of the other wives of the Prophet. Increasing the age of her is another side of decreasing the age of Aisha. Dhahabi writes from A’lam by Sunnit: "Asma", the sister of Aisha was 27 at the night of migration. Asma's age gap with Ayesha was 10 years old. So Ayesha was 17 years old at the time of emigration. Prophet Muhammad (PBUH) did not marry her during the migration period, but this happened several years after the migration. That is, she was at least 19 years old when married to the Prophet. But some people are trying to say that her age was low and, on the contrary, they show the age of Khadijeh more. Plotters have forged the issue by removing the holiness of her, and making virtues for the other one so they claimed which had married before marrying the Prophet.

[١٣]Ja'far Morteza writes: Some narratives indicated that the Prophet did not marry a girl other than Aisha. But we are in doubt about Khadijeh's virginity before marrying the prophet. First, Ibn Shahr Ashoub said: Ahmad Biladhuri and Abol-Qasem Kofi wrote in their books and Seyyed Morteza in Shafi and Abu Jafar in Talkhis that the Prophet (PBUH) married Khadijah while she was a virgin. Secondly, it is not unlikely if Khadijeh hasnot been married for that long time because her father was killed in the "Fijar War", but no body else had this

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position of forcing her to marry someone; she did not marry and had rejected the great ones who had come to his suit, she wanted to find someone who possessed superior qualities and privileges. al-Sahih min Sīra al-Nabi al-A'zam, vol.1, pp. 121-126, with some alteration; also, refer to: the great women of Islam's early age, pp. 38-39

However, apart from the sources mentioned above, many other scholars have also stated that Khadijeh had been a virgin while marrying the Prophet (s), including: 1- Sayyed Murtada in Shafi; 2- Abu Ja'far in Takhlis; 3- As well as the issues mentioned in the two books of al-Anwar and al-Bada' saying that Roqiyah and Kulyhum were the daughters of Haleh, the sister of Khadijeh; 4- Bihar al-Anwar, vol. 16, p. 18; 5- Manaqib Ale-Abi-Talib, Ibn Shahr Ashub, vol. 1, p. ١٥٩; ٦-Al-Istighatheh, vol.1, p.68; 7- Tabsareh al-'Awam, p.245; 8- Anwar al-Nu'maniyah, vol.1, p.81; Ja'far Morteza al-'Amili in al-Sahih min Sīra al-Nabi al-A'zam, vol. 1, p. 121 and etc.

[١] Al-Isti'ab, , Ibn Abdul-Ber, vol.1, p. *25*

[٢] Safinah *al-* Bihar*, vol. 1, p.379*

[٣] Bihar al-Anwar, vol.16, p. 22

[٤] Bihar al-Anwar, vol.16, pp. 75-77

[٥] Bihar al-Anwar, vol.16, p. 23

[٦] Bihar al-Anwar, vol.16, p. 78

[٢٠] Tarikh Ibn Khaldun, vol. 2, p. 410; al-Bidayah val-Nihayah, Ibn Kathir, vol. 3, p. ٢٣; Al-Isti'ab, ibn Abdul-Bir, vol.٤, p.١٨١٧

[٢١] Imta' al-Asma', Meqrizi, vol.9, p.88.

[٢٢] Usdul Gh*a*bah fi Ma'rifah al-Sahabah, ibn Athir Jezri, vol.6, p.78; Al-Isti'ab, ibn Abdul-Bir. Vol.3, p.1089.

[٢٣] Bihar al-Anwar, Muhammad Baqer Majlesi, Beirut, Dar Ahya al-Turath al-Arabi, vol.16,p.2 ان جبرئيل أتى النبى صلى الله عليه و آله فقال إقرء خديجه من ربها السلام فقال رسول الله صلى الله عليه و آله: يا خديجه هذا جبرئيل يقرئک من ربک السلام، قالت خديجه: الله السلام و منه السلام و على جبرئيل السلام truly Gabriel came to the Prophet and said, give God's greetings to Khadijeh. Then he said, oh, Khadijeh! This is Gabriel who brings greetings of your God to you. Khadijeh said: God is Salam and Salam (and health) is of Him and Salam onto Gabriel.

[٢٤] Imam Ali (peace be upon him) related: one day a man saw me and said. Quraysh killed Muhammad by throwing stones at him! Then I went to Khadijeh's house and told the story. She and I went to the deserts around Mecca to find him. She was worriedly looking for him and was crying. She said, who can find Muhammad, the chosen servant of God for me? Who can show him to me? The envoy of God revealed to her and said, the angels in sky are crying by her crying. Say my greetings to her and say God sends her His Greetings and for her is a palace in heaven where there is no sorrow in ..." Kifayah al-Talib,p.359, Sahih al-Bukhari, vol.5, p.112.

[٢٥] Safinah *al-* Bihar,vol.2, p. 570; and Waqat Al-Zahra, Sayed Abdul-Razzaq Maqram, p. 7

[٢٦] Bihar al-Anwar, vol.16, p11 and 18, p. 243; Kashf al-Ghamah, Arbali, vol.2, p.72

[٢٧] Al-Isti'ab, , Ibn Abdul-Ber, vol.4, p. 1824

[٢٨] al-Bidayah val-Nihayah, vol.2, p. 61; Usdul Ghabah, Ibn Athir, vol.1, p. 26

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[٢٩] al-Bidayah val-Nihayah , vol.2, p. 129,Al-Khisal, vol.1, p. 96; Usdul Ghabah ibn Athir, vol.5, p. 537, Bihar al-Anwar, vol.16, p.2 ;

[٣٠] Imta' al-Asma', vol.15, p.60Tarikh Islam, Dhahabi, vol.1, p.239; Al-Muntazim, ibn al-Juzi, vol.1, p.346 C1, p. 239; The Regular, Ibn al-Jawzi, 1, p. 346

[٣١] Mustardak Sahihin, Hakim, p. 2, p. 72; Majma' Al-Bayan, Tabarsi, vol. 10, p. 320

[٣٢] Al-Oulam, Critical, p. 11, p. 32

[٣٣] Rayahin al-Shari'ah, vol. 2, p. 206

[٣٤] Al-Sayra al-Nawbiah, Ibn Hisham, 1, p. 80

[٣٥] Biar al-Anwar, p. 37, p. 63

[٣٦] It is incidentally asked Abdullah the noble father of Zakieh's soul: How is the teeth of Imam al-Sadiq (AS) so beautiful and shiny and has a special shine that attracts everyone? Abdullah Mohsid said: I do not know. But I know that Khadijeh was this way, and Hazrat Zahra (S) also inherited beauty and brilliance from her mother. Tabri, Dala'il al-Imamah, p. 151

[٣٧] The Prophet did not leave the house unless he remembered Khadijeh (peace be upon her) and told about her goodness. One day the Prophet Muhammad talked about Khadijah (peace be upon her), and I became jealous. I said to him: She (Hazrat Khadijeh (hello Allah, Ali)) was just an old woman and God bestowed on you better than her (she meant herself) At that time, the Prophet (PBUH & HP) was very angry to the extent that his body trembled and said: "I swear to God no! He did not give me better than her, She believed in me, when people disbelieved, acknowledged me when people denied, helped with her wealth when people avoided. God gave her a child of me, while he did not give my child to other women. Ayesha said: I said in my heart, I would never again say anything bad about her. Al-Isti'ab, ibn Abdul-Bir, vol. 4, pp. 1823-1824

[٣٨] Amali Saduq, p. 47

[٣٩] Bihar al-Anwar, Beirut, Al-Wafa Institute, ١٤٠٤ AH, vol. ٢١, p. ٣٥٢

[٤٠] Manaqib Al-Imam Ali bin Abi-Talib (PBUH), Ibn Maghazili, p. 277; Al-Isti'ab, ibn Abdul-Bir p. 4, p. 1823

[٤١] Manaqib Khadijeh Al-Kobra, Introduction, p. 3

[٤٢] Umdatul Qari Sharh Sahih al-Bukhari Lel-'Ayni, 1, p. 63, al-Dhurriyah al-Taherah lel-Dulabi, p. 62; al-Durrul Manthur, Jalal al-Din al-Siyuti, pp. 1, p. 54; Subul al-Huda va al-Irshad; al-Salihi al-Shami, p. 10, p. 324; Kanzul 'Ummal , Al-Mutaqi al-Hindi, vol. 11, p. 413; Tarikh Baghdad, al-Khatib al-Baghdadi, vol. 4, p. 101; Tarikh Medina Dameshgh, Ibn 'Asakir, pp. 69, p. 108; Mizan al-E'tedāl, al-Dhahabi, p. 4, p. 60; Lisan al-Mizan, Ibn al-'asqalani, Vol. 5, p. 418

[٤٣] al-Badayah val-Nahayah, Ibn Kathir, p. ٢, p. ٦٢: "هذه صديقه امتى."

[٤٤] Maqatel al-Talibin, Abu al-Faraj Esfahani, p. 46

[٤٥] Manaqib Ale-Abi-Talib, Ibn Shahr Ashub, vol.3, p.170.

[٤٦] Rawdah Al-Wa'zin, Fetal Nishaburi, p. 186.

[٤٧] Manaqib Ale-Abi-Talib, Ibn Shahr Ashub, p. 3, p. 305

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[٤٨] Man la Yahduruhul Faqih, Saduq, p. 1, p. ١٣٩

[٤٩] In verse 74 of the Surah al-Furqān, the Qur'an quotes from the believers that they have such a prayer: "***and those who say: Our Lord, to us from wives And our children shall be the bright light of our eyes, and we shall be leaders of the pious***.

[٥٠] Khadijeh (sa) always served as her husband's assistant, and in the difficulties and hardship of the Prophet's mission, she supported him by all she could, financially and spiritually when only a few people believed him and supported him. Therefore, we can claim she was the first supporter and the deputy of the Prophet (pbuh) in his the divine mission. Commentators have talked about Khadijeh at the beginning of the revelation and said: While the Prophet (pbuh) was feeling a tremendous tremor, said to Khadijeh: cover me! Pour water on me! And Khadijeh covered him. At that time, the beginning verses of Sorah Muddathir were revealed. (Jame' al-Bayan, vol. 14, vol. ٢٩, p. ١٧٩; Jame' al-Ahkam al-Quran, Qurtubi, p. 19, p. 40 & 20, pp. 80-81.

[٥١] Al-Isabah, ibn Hujr, 4, p. 275; Al-Anwar al-Sate'ah, Silawi, p. 375; Hayah al-Sayyid Khadijah, Sharhani, p. 282; Rayahin al-Shari'ah, Mahallati, p. 2, p. 412.

[٥٢] Ummeh Ayman, one of the women of Sahabi, who was freed from slavery by the Prophet (pbuh). She and Amir al-Mu'minin Ali (AS) were the only ones who testified, after the demise of the Prophet (pbuh) and the usurpation of Fadak by Abu Bakr, that the Prophet (pbuh) had given Fadak to Fatimah. Prophet (PBUH) has introduced her of women of heaven. Al-Ihtijaj, Tabarsi, vol.1, pp.121-122

[٥٣] Ummul-Fadl (Lababa) Muhaddith (tradition narrator), passed away in the first century AH, the wife of 'Abbas ibn 'Abdul-Mutallab, was the first woman in Mecca who converted to Islam after Khadijeh. Ibn Sa'ad narrated by his own document from Kṛīb that: The Prophet (s) told about her and her sisters: "ان الاخوات لمومنات"; (i.e. surely they are believing sisters.) Allameh Majlisi quoted from the book Al-'Adad a tradition from Ummul-Fadl: "O Messenger of Allah, I dreamed that a member of your body had fallen in my room. The Prophet (sa) said: "Fatima gives birth to a child that you will take responsibility to take care of him. Then Imam Husayn (PBUH) was born and the Messenger of Allah (PBUH & HP) gave him to her to breast-feed him.

[٥٤] Al-A'lam al-Nabla', vol. 2, p. 112

[٥٥] al-Beyhaqi said: "... بلغت خديجه خمسا و ستين سنه، و يقال: خمسين سنه، و هو اصلح" ... Some said: The age of Khadijeh (when she died) was 65 years old, while others said that she was 50 years old at that time and the correct saying is this (Ahmad ibn al-Husayn ibn Ali ibn Musa, al-Beyhaqi, Dala'il al-Nubbuwah, vol.2, p. 112). According to al-Beyhaqi, she was 50 at the time of her death in the 10th year of Be'that, and she had married 15 years before Be'that therefore, the age of Hazrat Khadijeh (peace be upon her) was 25 years old when she was married to the Prophet. And Halabi also made the same claim: The Prophet married Khadijeh, and at that time Khadijeh was twenty years old. Al-Siyrah al-Halbiyah, Halabi, 1, p. 229

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[٦] Al-Anwar al-Sate'ah min al-Ghara al-Taherah, Abul-Hassan Bikri, p. 735; Bihar al-Anwar, p. 9, pp. 14 and 21

[٧] Amali, Tusi, p. 175

[٨] Dala'il al-Anam fi Sabil Ziyarah Beitul Haram, Hisam al-Saltaneh, p. 126

[٩] Bihar al-Anwar, p. 19, p. 21

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