EXAMINING AND CRITICIZING THE VIEWS OF ORIENTALISTS ABOUT THE LIFE OF HAZRAT KHADIJAH

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***Abstract**: The life and personality of Prophet Mohammad (PBUH) as a prophet of Islam has always been considered by orientalists. In the family of the Prophet (PBUH) Hazrat Khadijah (AS), as his first wife and the first believer in him at the time they were in Mecca, played a prominent role in the early stages of the Prophethood of Hazrat Mohammad (PBUH). Due to this, various aspects of the life of Hazrat Khadijah (AS) have been reflected in the works of Orientalists. Most Orientalists' views have been around the five axes of "how Khadijah (AS) became acquainted with the Prophet (PBUH), their Marriage, her support for the Messenger of God (PBUH), and the demise of Khadijah (AS) and its consequences."*

It is natural that some views of Orientalists are consistent and verifiable with the reports of earlier historical sources, but there are several unconfirmed claims that are reviewed in this article in terms of natural differences between the culture of the Islamic world and the West and the prevailing conditions and spirit of Oriental studies. The library method with reference to earlier historical sources is taken as research method.

Key words: Hazrat Khadijah, orientalists's views, *bibliography*.

One of the most important branches of Oriental studies that has long been of interest to Orientalists is the field of Islamic studies. The first and most important field of orientalists' study concerning Islamic lands is the life of Prophet Mohammad. The Prophet, as the main symbol of the religion of Islam, has been the center of attention for orientalists. From this point of view, it seems that the main reason for the Westerners' attention to the religion of Islam, and especially to Muhammad, was that Islam came into being with this justified claim that it complements the Abrahamic religions. This has led Christianity to show a practical reaction, which has resulted in the writing of many orientalist works on the Islamic world from ancient times to the present day.

Other reasons for the development of Oriental studies in the West include the attempt to propagate Christianity in the Eastern societies, the expansion of economic relations between the West and the East in the form of colonialism, and the growth of scientific Islamology in the recent century. Although the scientific and academic study of the

Prophet's tradition in the West dates back to the 19th century, the evolution of the view towards it according to the spatial-temporal situation has undergone relative change and historical evolution.

Initially, Western studies of the Islamic world were influenced by biased medieval religious motives, which described Islam as a demonic force and the Prophet as an anti-Christian figure. These intentions went so far as to turn the word Muhammad into “Mah-vand” meaning darkness in their works. Over time, the liberation of Western scholars from the domination of the Church changed the approach of Western Islamologists from controversial to conciliatory. The sympathetic look, and sometimes accompanied by praise from Orientalists in the following centuries, led them to seek separation from the Islamologists of earlier centuries. In this regard, Watt, one of the most prominent Orientalists, acknowledges that "none of the great men of the world has been slandered as much as Muhammad."

There is no significant background concerning critique of orientalists’ views on the life of Hazrat *Khadijah*. Motaharinia (2010) in his book “Orientalists and the Great Nabi” has studied and criticized the views of orientalists such as Watt, Shimla, Brockelman, Welhausen and Armstrong in various areas of the life of the Prophet; but he did not evaluate their views on Khadijah's life. Abdol-mohammadi (2015) in the book of “Orientalists and the Great Prophet” has also studied the orientalists’ view concerning the Prophet's marriages and its philosophy from a historical perspective. The expansion of the main subject of the research centered on Prophet has allowed the author less to critique the views of

orientalists in terms of the life of Hazrat Khadijah.

Also, in the book of “the image of the Prophet's family in the Encyclopedia of Islam”, attention has been paid to the translation and critique of Khadijah's entry written by Wata. In this research, the opinions of a wide range of Orientalists about the life of Hazrat Khadijah will be examined. Thus, it was necessary to prepare a critical analysis of the Orientalists' views on the life of Hazrat Khadijah in a separate article. The present article is organized around this question: In what areas and with what orientations has the Orientalist view of Khadijah's life been associated? How the Prophet met and married Khadijah, Khadijah's encounter with the Prophet's Be’that, and her demise, and spiritual and social consequences of her demise for the Prophet are among the factors that orientalists have stated in their works in this regard.

1. Khadijah's acquaintance with the Messenger of God

There is limited information about the life of Khadijah before she met the Messenger of God in the works of Orientalists. Hazrat Khadijah was the daughter of Khuwaylid and from the Bani Asad of the Quraysh tribe. Before meeting Muhammad, she was married to Abu Haleh Tamimi and after that ‘Atiq Ibn A'iz. She also gave birth to children from these marriages and had a thriving business from the wealth she inherited from her husbands. All Orientalists have referred to Khadijah as a "rich widow." Regarding the direct acquaintance of Khadijah and the Messenger of God, two views are common among Orientalists.

Cologne believes that Khadijah was looking for someone to oversee the caravans, to whom Abu Talib said, "You can not find anyone better than whom the Quraysh are calling Amin," and Khadijah sent a message to Muhammad that he took her caravan to Lavent . In the second view, Abu Talib offered Muhammad to serve Khadijah. Muhammad knew very well that there was no Qurayshi in Mecca who was not eager to serve in trade with Khadijah.

In any case, Muhammad served Khadijah as a caravan manager or broker of commercial goods or a commercial agent or mercenary. Muhammad went to Lavent with the caravan for trade and Khadijah sent his slave, Meysareh, with him. Khadijah paid him twice as much as she paid the Quraysh men, i.e. four camels instead of two. This trade was very successful and lucrative, more than usual, and probably returned the caravans full of goods, grain, and silver dirhams. On their return, Meysareh told Khadijah about the journey: "A monk pulled me aside and said that this Muhammad is the very prophet that Arabs are eagerly waiting for; because two angels above his head were protecting him from the sun." Khadijah, observing his honesty and trustworthiness, realized that she had found the treasure and preferred to keep him in her custody. She discussed the matter with her cousin, Waraqah ibn Nawfal, and he confirmed her statement. Lings and Le Bon refer to Waraqah ibn Nawfal as Khadija's cousin. After this incident, Khadijah's trust in Muhammad increased.

1-1. Critique of Khadijah's acquaintance with the Messenger of God

Despite the popularity of news in historical sources about Khadijah's previous marriages, which influenced the views of Orientalists, Kufi quoted that Khadijah did not marry before the Prophet. Ibn Shahr Ashob has also raised serious doubts about this dominant view. Although he mentioned this account concerning Khadijah's previous marriages at the end of famous accounts about her, given such a historical fact, there is a "serious possibility" that Aisha's followers have sought to highlight her virginity in comparison with Khadijah and the other wives of the Prophet and to suggest that the Prophet did not marry any of the virgin women except Aisha.

This hypothesis becomes a reality when, contrary to the narration of the first biographer of the Islamic world, Ibn Ishaq, the continuation of this narration, which indicates Aisha's infertility, has been omitted from the series of works after him and the first part of the narration has been frequently considered by historians and narrators as her virtue over other wives of the prophet; While the Holy Prophet preferred marriage with a childbearing woman over a barren (infertile) woman, and this is a virtue that Khadijah, unlike Aisha, enjoyed.

There are also other reasons that make this claim more certain:

First, Hazrat Khadijah was the most chosen woman of Quraysh due to her lineage, honor, beauty, foresight and abundant intelligence and wealth, and she had many suitors from the nobles of this tribe and nobles of the time, but she was inclined to none of them except Muhammad, who did not have much financial status.

On the one hand, Muhammad was famous for his "

trusteeship" among the people of Mecca, and on the other hand, Khadijah was known among the Quraysh women for her "chastity", and this common feature led Khadijah to choose a husband according to her moral standards and to prefer Muhammad to the nobility of affluent suitors. As she said to Muhammad: "I am interested in you because of our kinship, your honor, trustworthiness, kindness and truthfulness." In addition, Khadijah's father, Khuwaylid ibn al-Asad, had died before the battles of Fajar, and his uncle ‘Amr did not have such dominance due to old age that he could forced her to marry. Therefore, it turns out that Khadijah's high character was waiting for a suitable and virtuous husband like Muhammad to finally marry him.

Second, there are many contradictions that exist concerning the names of Khadijah's alleged husbands. There are many differences in historical sources as to whether the name of Hazrat Khadijah's husband was Abu Haleh Nabash Ibn Zurarah or Abu Haleh Zurar Ibn Nabash or Abu Haleh Malik Ibn Nabash Tamimi or Malik Ibn Zurarah or Hind. There is also disagreement as to whether she first married Abu Haleh or ‘Atiq Ibn ‘A'iz, or whether this person was essentially one of the companions of the Prophet.

The titles given by the Orientalists to the Prophet like steward, agent, mercenary, and the like during his business trip to Lavent are not consistent with the historical facts of this period; Because the Prophet's cooperation was in the form of cooperation, and Hazrat Khadijah also gave her property and slave to him during the travel to Lavent . Islamic historians have also stated that Hazrat Khadijah invited people to cooperate in the form of limited partnership.

Moreover, according to the prohibition in the narrations of earlier theological sources, hiring a person (renting of the soul) of a believer by the employer is regarded abhorrent; Because by relying on this, one limits the way of earning a living for himself. The Holy Prophet was no exception; As Ya'qubi had stated, the Prophet did never accepted to be hired by anyone.

The point that the reports of Meysareh regarding the Prophet's miracles planted the seed of acquaintance with and affection of Muhammad in Khadijah's heart is a certain history fact and has been cited by authentic historical sources as a reason for Khadijah's desire for the Prophet. Such a perception also exists in Armstrong's view. Perhaps the reason for their attention to this type of historical narratives is the presence of the Christian monk and his predictions in earlier books.

2. Khadijah's marriage to the Messenger of God

Khadijah became interested in Muhammad after successful return of the caravan and observing Muhammad's genius, merit and purity, popularity, honesty and perseverance. Regarding the relationship between Khadijah and the Prophet Muhammad, Abbott notes: "Muhammad was a handsome young man. In the early days, he seems as sweet dream in the eyes. Because of this, he captured the heart of the elderly and benevolent employer of him, Khadijah, and the sweet dream of this widow came true." Some Orientalists believe that Khadijah took the initiative in proposing marriage to Muhammad. Khadijah said to Muhammad: "I love you, cousin, because you are from my relatives; and people respect you, because you are trustworthy; And you have an interesting and

attractive personality and you are honest in your speech."

At first, Muhammad used his poverty as an excuse; But when he saw Khadijah's insistence, he accepted the marriage proposal. After the marriage, Muhammad was supposed to give Khadijah twenty camels as a dowry. On the wedding day, she also presented a 15-year-old slave, Zayd, to Muhammad. Among Orientalists, Sykes adds about this marriage: " Khadijah, after obtaining permission from her father, but by trickery, entered into Muhammad's marriage." Andre Tor and Muir also explain that Khadijah drunk her father with wine to take his permission; Because there was no other way to get permission. Watt, on the other hand, denies that Khadijah was influenced by Muhammad's miracles and that her father had gave her consent while intoxicated, and found them "unacceptable." Orientalists have described this marriage as an important turning point in the life of Muhammad, and even Katz has considered marriage as the culmination of the Prophet's life before the revelation.

Regarding the age of marriage, most sources state that Muhammad was 25 years old and Khadijah was 40 years old. Of course, some sources state the age of the Prophet as 24, 28 or 29 years. Among Orientalists, Watt and Armstrong have been reluctantly accepted the age of Khadijah. By stating that Khadijah was able to give birth to six children for Muhammad, they speculated that Khadijah should be considered a few years younger. In fact, historians seem to have intended to exaggerate Khadijah's true age in order to emphasize her older age than her husband, suggesting that as a wealthy woman, she had chosen Muhammad only as her own. Of

course, in the entry of "Muhammad" in the Islamic encyclopedia, the age of Khadijah at the time of marriage is mentioned as 43 years. The result of this marriage was four sons and two daughters, the sons of whom died at young age. Orientalists such as Le Bon and Ducellier have listed four daughters and three sons for Khadijah. Armstrong also mentions the names of the Prophet's children, and Katz mentions the story of the birth of Fatima and the coming of the heavenly maids.

Orientalists have elaborated on the social, economic, and spiritual consequences of Khadijah and Muhammad's marriage. Some have analyzed the marriage from an economic perspective. From Watt's point of view, this marriage strengthened Muhammad's spirit and gave him the opportunity to use his genius only in the way that Mecca was interested in, namely trade. He even states in this regard that the economic stability obtained by marriage enabled the young man to pursue his desire to contemplate, in a remote cave on a lofty hill outside the city of Mecca. This marriage also freed Muhammad from economic hardship and the struggle for a loaf of bread, and he was able to gain financial independence. According to other orientalists, this marriage was a happy, brilliant marriage, with happiness and joy for both parties. After this marriage, Muhammad began a comfortable situation and a prosperous life, and found the opportunity for spiritual contemplation due to the effective and broad sacrifice of his capable and worthy wife.

1.2. Critique of Khadijah's marriage to the Messenger of God

Examining the views of some Orientalists, it seems that they have tried to add to the details of this

story in part related to their marriage, inspired by the narrations of historians such as Ibn Hisham, Tabari and Ibn Athir. According to these narrations, when the reputation of Muhammad's trustworthiness, righteousness, virtue and greatness spread in Mecca and he became known as "Muhammad Amin", Khadijah thought of working with him; Therefore, she offered him the travel to Lavent with this introduction that "what fascinates me about you is your honesty, trustworthiness and good morals, and I am ready to give you money and a slave named Meysareh, and gave you more than I pay others." Muhammad, aware of the unfavorable living conditions of his guardian and uncle, Abu Talib, due to his old age, large families, and low incomes, accepted Khadijah's offer.

In addition, in one hand the presence of Muhammad in this business trip brought many blessings to Khadijah's caravan, and Khadijah , after Meysareh gave a detailed description of the journey, became fascinated by Mohammad's character and sent messengers to Muhammad to ask him why he did not marry and inform him of her desire and interest. According to this historical narration, the claim of Khadijah taking the initiative in proposing to Muhammad is confirmed by some Orientalists. On the other hand, it is doubtful the reason for this marriage be only the material conditions and beauty of the Prophet, as Abott proposed it due to the natural differences between his culture and the religious culture of Muslims.

The part of the Orientalists' view regarding Khadijah drunk alcohol to her father in order to obtain his agreement is one of the false claims that have been emphasized by earlier sources;

Because, as it has been said, Khadijah's father, Khuwaylid bin Asad, had died before in the Fajar Wars, and his uncle, who was in charge of her life, had no dominion over her to force her to marry anyone. Khadijah was also the leader of the women of her time due to her chastity and piety in the era of ignorance and was known as "Tahereh" and "Sayyid Nisa Quraysh". Accordingly, Tor and Muir have citing some of the earliest sources and without enough reserach concluded like that based on the prevailing culture of Orientalism.

Regarding the age of Hazrat Khadijah at the time of marriage, there are differences in the historical narrations; As opposed to the famous quotation of forty-year old age, there are sayings such as 25 or 28 years old. Despite weaker statements such as 30, 35, and 45 by Ibn Kathir and Halabi, as well as 46 by Blazeri, the earlier historical sources often preferred the famous forty-year-old quotation. Arab historians have probably chosen the number "forty" because, according to tradition and the Qur'an, it represents a complete period. According to this famous quotation, most Orientalists also believe that Khadijah was forty years old at that time.

Perhaps the justification that can be considered as a confirmation of the statements claiming less than forty years (25 and 28 years old) is the number of children that Khadijah gave birth to. Another confirmation of this statement can be the pregnancy of Fatima (AS) and the birth of that lady in the fifth year of Be’that; while according to the historical fact that Khadijah passed away in the tenth year of the Be’that, she should be in her sixties. Therefore, such an event seems a bit unlikely, and this is why 28 years is also possible. On this basis, such arguments may have led Watt while

he is in a line with Armstrong and Cologne who regards Khdijeh to be 40 at the time of her marriage, bring up Khadijah's youthfulness hypothesis which helped her having multiple children and casts doubts on the famous quotation of 40 years old. Or Ruthven, apart from accepting it, considers Khadijah's old age be an exaggeration made by Islamic historians.

An important point in Orientalists' commentaries such as Petrovsky, Port and Mikel about the age of the Prophet at the time of marriage, is inconsistency with earlier sources. According to historical sources, which unanimously believe that the Prophet (peace and blessings of Allah be upon him) was living at the age of 25 at the time, this view is contrary to historical sources and in contradictions with the quotation saying Khadijah was 25 at the time of marriage. In his work, Buhl also mentions Khadijah to be 43 years old while there is no reference to this age in the sources.

There is no difference about the number of Khadijah's daughters; As most sources agree on the names of Zainab, Ruqayyah, Umm Kulthum and Fatima; But some have cited the number of girls as two, contrary to the ideas of Lubon, Doslie and Cologne which was based on historical sources. There are discrepancies in the historical sources concerning the number and names of the sons; As it has also influenced the opinions of Orientalists. It seems that some Orientalists, based on Tabari, have mentioned the sons of the Prophet as four with the names of Qasim, Tayyib, Tahir and 'Abdullah. Ibn Ishaq, Ibn Hisham and Qazi Abarquh in the same positions have counted only Qasim, Tayyib and Tahir as his sons.

Lubon, Dossier, and Cologne may have regarded Khadijah as having three sons, according to these three sources; But Ibn Sa'd believes that in addition to Qasim, Abdullah was also born during the Islamic era who has titles as Tayyib and Taher. Some Islamic historians have a similar view of Ibn Sa'd. Accordingly, the total number of children of the Prophet from Khadijah was six, including four daughters and two sons, the reason for the disagreement in the number of them among Islamic historians is their mistake in differentiating names from titles of the sons, and it is understood that the names of Qasim and 'Abdullah are repeated in the most sources and other names are the titles of these two sons. This confusion in the earlier sources has also affected the opinions of the Orientalists and is the reason for their disagreement on the number of children of the Prophet from Khadijah.

The Orientalist claim that Khadijah's wealth changed the Prophet's economic status is refuted by looking at the Prophet's personal life after marrying a wealthy wife like Khadijah. While the Prophet could have used Khadijah's property for his own welfare and comfort, he always kept himself at the lower level of society and his life was no different from his pre-marriage life.

Nor can it be ascertained that after the travel to the Sham and Prophet's marriage to Khadijah, he engaged in business or used his genius in the trade of Mecca thus historians have been silent on this. Although, according to the Qur'anic commentators, the verse " وَوَجَدَكَ عَائِلاً فَأَغْنَى " refers to the Prophet's liberation from financial poverty after his marriage to Hazrat Khadijah, but his spirit of

contentment, gratitude, and scientific richness through the revelation, as well as his needlessness of creatures caused Khadija's wealth to be spent on advancing the divine goals of the Messenger of God, and not to be spent on the personal well-being and comfort; As a significant part of Khadijah's property was used during the economic siege of the Muslims in Abi Talib's valley, and this incident is a historical proof of this claim.

3.Hazrat Khadijah and the Be’that of the Messenger of God

In the period from marriage to the Be’that of the Messenger of God, there is limited information in the early sources, and this issue is reflected in the works of Orientalists. In the meantime, the analysis and ideas of some Orientalists is full of enmity and is bias; According to Vertu, based on medieval anti-Islamic pictures, the Prophet, after gaining fame through marriage, now felt that the best way to gain power was to establish a new religion.

The Prophet's life suddenly changed around the age of forty. After hearing the call of revelation for the first time in the Hara Cave, the Prophet returned home in fear and asked Khadijah to cover him. Khadijah hugged him at this time and tried to caress him to remove the fear from him. Although at first he might seem as crazy or sick, but he shared the invitation call with Khadijah". "Khadijah was not negligent even for a minute during the proclamation of her faith," Port added. This sentence should be written in honor of Muhammad, who was not surprised by Khadijah's faith either; Because Muhammad had proved that he was the kindest and most accurate husband for this woman who saved him from the pressure of need with love and affection."

Orientalists have repeatedly written about the Prophet's psychological dependence on Khadijah at the beginning of his mission. Khadijah never doubted Muhammad's words and never thought that Muhammad was saying anything but the truth. Khadijah considered the dream and the states of mind affecting Muhammad to be the true manifestation of God's will. Khadijah wholeheartedly accepted the invitation of the Prophet. Nothing is more delicious for someone than to see his or her partner having the same opinions and belief. Khadijah shared Muhammad's remarks with Waraqah ibn Nawfal, and he assured her that Muhammad would be the owner of Shari'a. Thus, Khadijah was convinced that what Muhammad had seen was an honest and heavenly revelation, and she encouraged, supported, and persuaded him to proclaim his message to the people.

The majority of Orientalists cite Khadijah as the first believer in the Prophet. After that, Khadijah prayed with Muhammad. Although a wide range of Orientalists had a favorable view of the relationship between Muhammad and Khadijah , Pierre Bell claims that Khadijah , because she was deceived or she was pretending, walked to people’s house to house and told them her husband was a prophet, thus trying to gain more followers for him. Khadijah was an enthusiastic supporter of the Prophet during the years of public invitation, and in the seventh year of the Be’that, she went to the valley of Abi Talib with the Prophet and his other followers. During this period, Khadijah resisted alongside Muhammad. Muhammad spent a large part of Khadijah's wealth on the poor and needy to the extent that his own family was in relative hardship. During this period, Khadijah's wealth was severely

damaged. Lings and Armstrong among the events of the Abi Talib valley reported this event that some food, including flour, was brought to the valley by Khadijah's nephew, which provoked Abu Jahl's protest. After that, Abu al-Bakhtari stroke on Abu Jahl's head and said that Flour belongs to his aunt. The siege, in spite of the food aid that came to Muhammad's camp, had a detrimental effect on him and his allies and relatives.

3.1. Critique of Hazrat Khadijah and the mission of the Messenger of God

The worldly approaches and materialistic interpretations of Lings, Armstrong, **Ducellier**, and Arnolds, and Dermenghem, concerning the Prophet's revelation and prophecy, as well as claiming "personal experience" of revelation by them, are rooted in humanisms spirit and cultures dominated over Orientals which are derived from a historical narrative that merely highlights the role of Khadijah and Waraqah ibn Nawfal in establishing and confirming the prophethood of the Messenger of God; However, referring to historical sources, the main narrator of this news is not mentioned by Aisha and her narration has no document and validity and is " Mursal". The selective citation of the books of some historians such as Ibn Sa'd and Ibn Athir has further caused the Orientalists to err in discussing the degradation of quality of the beginning of revelation to something material and physical, and also in attributing doubts to the Messenger of God. Moreover, accepting the narration means accepting the Prophet's ignorance of the revelation and his fear of being chosen for prophethood; Whereas the Holy Qur'an, in a position beyond the theological point of view, as a

genuine source in the introduction of the history of Islam, refers to the issue that "ما كَذَبَ الْفؤادُ ما رَأى" (The heart of [Muhammad] did not deny what he saw.) Also, historical sources such as Tabari and Ya'qubi narrate a narration which shows that the Prophet had been already prepared for revelation and was gradually received unseen messages. Therefore, this claim lacks sufficient validity, both in terms of documents and content.

It is also incorrect that Hazrat Khadijah did not understand the message of Muhammad's mission from God, so that she confirmed her divine command through a person named Varqab Ibn Nufal, and Khadijah's doubt was removed in this way. Historians believe that Varqabn Nawfal was a Christian and did not convert to Islam after his mission; So how can such a person not believe in Islam himself, but consider Muhammad a prophet? According to an authentic narration, when Zurareh ibn A'yun asked Imam Sadiq: "How could the Messenger of God not be afraid of what he received was being from Satan rather than God?" The Prophet said: "Indeed, whenever God chooses a servant as a messenger, He sends down His peace and dignity upon him; So that whatever is revealed to him from God Almighty is like what he sees with his own eyes." As it is obvious the Prophet's unawareness of revelation is not compatible with the rational Qur'anic principles and the historical and narrative sources. How can a person who takes the lead of the ummah not be aware of this great mission himself until people outside the realm of infallibility confirm his prophecy. Moreover, it is far from wisdom of God to leave His messenger alone and not to assure him.

The repeated acknowledgment of the earlier sources on the wealth of Hazrat Khadijah on the eve of her marriage to Muhammad has led some regarded Muhammad was to marry Khadijah in order to gain glory and power and to establish a new religion; Or beyond that, he considers Khadijah's support as the cause of faith in the heart of the Messenger of God and the reason for his encouragement and stability.

Some of the forerunners, by mentioning the story of Khadijah's nephew providing food for Muslims in Abi Talib's valley, have implicitly mentioned Khadijah's role to get muslims out of this crisis in a way that this event is mentioned in the works of Ling, Armstrong, and Watt. Only Ya'qubi, mentioning the importance of Khadijah's wealth, has considered the passing of difficult and critical conditions of Abi Talib valley as the result of spending her wealth along with the property of Abu Talib and Muhammad in the way of God; In such a way that they lost all their possessions and became destitute; But in the meantime, Ibn Sa'd has introduced Khadijah's wealth in an exaggerated expression as equivalent to the property of all the Quraysh.

To be more precise, Ibn Jawzi has estimated the property spent by Khadijah in the way of Islam as forty thousand dinars and forty thousand dirhams. According to Motahhari, this exaggeration of Khadijah's wealth provoked some to attribute the progress of Islam to two things: Khadijah's wealth and Ali's sword, that is, gold and silver. Therefore, they gave this excuse to some like Betty Cullen according to her materialistic perceptions of the events of the history of Islam, consider Khadija's wealth as a great opportunity for Muhammad to advance his goals; While in the

words of Motahhari: "If it were not for Khadijah's wealth, poverty and misery might have surrendered Muslims. Khadijah's property served Muslims; But not the service of bribery, which means to make someone a Muslim; "Rather, service means that it saved the hungry Muslims and the Muslims were able to survive."

4. The death of Hazrat Khadijah and its consequences

Khadijah was about 65 years old at the time of her death and had suffered severely from food shortages during the boycott period of Abi Talib valley. Orientalists have mentioned the year of Khadijah's demise as 619 AD or three months before the Hijrah (three days after the demise of Abu Talib). Port writes about Khadijah's death: "Khadijah, the faithful wife of the Prophet, passed away while her head was in his arms.The death of this much-loved partner was, in fact, a tragic event for him ... At this point, his family's stove went out and Muhammad was left alone."

Khadijah was buried in the north of Mecca Cemetery and the day of her death is one of the days that are unforgettable in the history of Islam, such as the birth day of Imam Hussein and the martyrdom of Imam Ali. Orientalists have referred to Khadijah's demise as a very heavy strike to the Prophet, and the year of her death, along with the death of Abu Talib, as previous historians, have described it as a year of grief. The Prophet did not take another wife while Khadijah was alive. After her, Muhammad chose other wives for himself, and the Orientalists have counted up to nine wives for him. Of course, none of them could take Khadijah's position.

The various consequences of the death of Hazrat Khadijah from the perspective of Orientalists are:

- With Khadijah's demise, there was no one around him to support and protect him;
- With the demise of Khadijah and Abu Talib, he was situated in a dangerous, uncertain and disappointing situation;
- Khadijah's demise increased Muhammad's self-confidence and this was necessary for his religious success;
- With the death of his loved ones and supporters (Abu Talib and Khadijah), Muhammad decided to leave Mecca;
- Khadijah's death made it impossible for Muhammad to establish himself in Mecca;
- After Khadijah's death, no one could replace her; Neither Abu Bakr Seddiq nor Omar. This fundamentally affected the life of the Prophet.

Shortly after Khadijah's demise, the Prophet felt her absence. Khadijah's absence felt a lot at the time of the trip to Ta'if, where he was bothered. She was the only one who understood him in these moments of loneliness and encouraged and advised him to continue.

1-4. Critique of the death of Hazrat Khadijah and its consequences

Contrary to the view of Orientalists who mention Khadijah's death three months before the migration, most historical sources consider the time of Khadijah's demise to be the month of Ramadan in the tenth year of the Be'that, that is, three years before the Prophet's

migration from Mecca to Medina. Tabari considers the year of Khadijah's death after leaving the valley of Abi Talib and, like Ibn Sa'd and Blazuri, believes that Khadijah was 65 at the time of her death. Ibn 'Abd al-Barr mentions Khadijah's age at the time of her death, a little more accurately, 64 years and six months. Some sources have written the distance between the death of Abu Talib and Khadijah as 25, 35, 55 or even five days and three days, and there is a difference of opinion in the precedence of each one's demise. Thus, historians agree that the deaths of the two nobles took place in the tenth year of the Be'that (619 AD). The Prophet, who lost two of his main supporters, Khadijah and Abu Talib, a short distance away and faced major difficulties, called this year "'Amul Huzn" (year of sorrow). According to the narrations, the Prophet buried Khadijah at the foot of Mount Hajjun, which is located north of the cemetery of Mecca as some Orientalists have the same opinion. The Prophet regarded the loss of these two prominent figures in the history of Islam a grief for the Islamic world and described it as more than a family tragedy. This calamity confronted the continuation of the Prophet's invitation in Mecca with a polytheistic obstruction, and shortly afterwards, on one of the Shavval nights of the same year, he travelled to Ta'if. The Prophet also faced the ruthlessness of Ta'if inhabitants, and after ten days of useless stay in that city, he returned to Mecca. As the Orientalists have pointed out, the Prophet felt the lack of presence of his supporters even more at this trip.

Prophet did not have another wife while Khadijah was alive, and after her, according to historical sources, the number of her wives is contrary to the view of Orientalists. Among the biographers, Ibn Ishaqah

and Ibn Hisham enumerate thirteen wives for the Prophet, about two of whom ‘Aqd was only recited and Khadijah bint Khuwaylid and Zainab bint Khuzima died during the life of the prophet. But Tabari believes that the Prophet took fifteen wives, of whom he delivered a permanent marriage sermon with only thirteen, and when he died, he had nine wives. Ibn Sa'd, after introducing the twelve women who were permanently married to Messenger of God, mentions six other women about whom the Prophet only delivered ‘Aqd sermon sermon and did not live with them in a same home.

However, at the time of Muhammad's death, nine of his wives were alive, and it is possible that Schimmel, Mikel, Abbott, and *Burlot*, on this basis, listed the number of their wives after Khadijah as nine; While the Prophet delivered a marriage sermon with thirteen women.

As the Orientalists have said, the Prophet never forgot the name and memory of Hazrat Khadija to the extent that ‘Aisha has said: The Messenger of God never went out of home, unless he mentioned Khadijah and praised her. The Messenger of God has also mentioned her as his beloved and the Seddiqah of the ummah.

Conclusion

An examination of Orientalists’ views on the life of Hazrat Khadijah indicates that the majority of them, in order to analyze the events of the time of the Prophet, have taken into account the character of Khadijah. Most of this attention dates back to the period "after her acquaintance with and marriage to the Prophet Muhammad." According to this approach taken by

Orientalists, the results obtained can be summarized as follows:

1. In the part "Khadijah's acquaintance with Muhammad (p.b.u.h.)", with the exception of their similar opinion about the possible role of Meysareh in creating empathy and Khadijah's acquaintance with Muhammad, two contradictory claims can be seen with the earlier sources of history. The view of some pro-‘Aisha narrators to the history of the beginning of Islam, along with ignoring some of Khadijah's virtues, as well as the numerous contradictions in mentioning the names of Khadijah's ex-husbands, have caused Orientalists make an analysis of their previous marriages that have been rejected in Islamic sources or at least there are serious doubts about them. Also, the interpretations that Orientalists have used in terms of Muhammad being hired during the Sham commercial journey are inconsistent with Qur'anic and narrative propositions.

2. On the subject of "Khadijah's marriage to Muhammad although the Orientalists' claim that Khadijah took the initiative in marrying him is consistent with earlier sources, cultural differences between Muslims and Orientalists’ culture and the disregard of all authentic historical sources have led to a strange analusis. They claimed Khadijah drunk alcohol to her father to obtain marriage consent. Moreover, not paying attention to the Holy Qur'an as a genuine source on the one hand, and not referring to the main sources of history of Islam on the other hand, has led them to conclude that Muhammad's marriage to Khadijah changed his economic situation. Also, the news turmoil of the earliest sources of the history of Islam in terms of the difference in the age of Khadijah at the time of marriage, as well as the number,

gender and name of the Prophet's children from Khadijah, has been the source of numerous contradictions among Orientalists.

3.In the article " Khadijah and the Be’that of the Messenger of God", customary behavioral analyzes of the experience of revelation and the weakening of the position of the Prophet with too much emphasis on the role of Khadijah and Waraqah ibn Nawfal during the revelation, do not correspond to historical and narrative propositions as well as rational and Qur'anic principles. In using these reports, some Orientalists have chosen what corresponds to their own assumptions and materialistic calculations, and have refrained from criticizing and evaluating news and narrations. Orientalists in these cases have adopted views that contradict the position of the Prophet and Khadijah, and all these views are due to the prevailing culture of the west which does not regard revelatory aspect for the knowledge of the Prophet and the divinity of prophet’s origin and source, as well as the human-centered spirit of the Western world; this causes secular approaches and material interpretations of the Be’that, along with the magnification of some Islamic historians in describing Khadijah's wealth and her financial support of Muslims make orientalists to claim the marriage of Muhammad's Khadijah was an opportunity for Muhammad (p.b.u.h.) to reach glory and fame and stablish a new religion.

4.The somehow contradictory views on the time of Khadijah's demise, and the number of wives of the Prophet in the Orientalists’ opinion, probably stem from selective citations and the restriction of citations to some sources, and the non-use of books in the original language. Some

sympathetic views of Orientalists and the similarities in their interpretation of earlier historical sources, such as the "psychological and social consequences of the demise of Khadijah on the Prophet," seem to be a kind of novel approach in its own right.

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