



Al-Qawārīr - Vol: 07, Issue: 02,
Jan - Mar 2026



The Marriage of the Holy Prophet ﷺ with Hazrat Khadija (R.A.): Western Critiques & Revert Muslim Re-evaluations

Lubna Iftikhar

*PhD Research Scholar, Institute of Arabic & Islamic Studies,
Government College Women University, Sialkot, Pakistan.*

Email: lubandar123@gmail.com

Dr. Amir Hayat

*Assistant Professor, Institute of Arabic & Islamic Studies,
Government College Women University, Sialkot, Pakistan.*

Email: amirhayat5817@gmail.com

ABSTRACT

The marriage of the Prophet Muhammad ﷺ with Harat Khadija (R.A.) is one of the more profoundly spiritual marriages in Islamic history. This marriage has long been the area of debate of the pro-orientalist critique; such a critique has frequently portrayed this marriage as evidence of economical and personal motivation. This article critically highlighted the underlying assumptions of the Western representations of the Prophet Muhammad's ﷺ marriage with Hazrat Khadija (R.A.). In response to these critics, this study provides the reevaluations provided by the Western revert Muslim intellectuals, those individuals who have embraced Islam from a non-Muslim background, mostly from the Western societies. Their uniqueness is that they use both the Islamic traditional process and the Western academic approaches and challenge the reductive narratives. To give the historical rooted and academic perspective by critically analyzing how the western revert Muslims reevaluate the western critiques of the Prophet Muhammad ﷺ's marriage with Khadija (R.A.). The study has a qualitative methodology and applies the analytical and comparative framework to examine. This comparative analysis of Western critique and the revert Muslims' work gives

**Seerat Chair Gender Studies & Women Rights,
Institute of Islamic Studies, University of the Punjab, Lahore, Pakistan.**

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the evidence that these reverts play the significant role between the Islamic Sīrah tradition and Western academia. This analytical study also illustrates that these reevaluations contribute to challenging the persistent misrepresentation of the Prophet Muhammad's ﷺ marriage with Hazrat Khadija (R.A.) and give the nuanced understanding about that relationship that the Prophet Muhammad ﷺ himself remembered with profound reverence throughout his life.

Keywords: Hazrat Khadija (R.A.), western critique, revert response to west, western reverts, Prophet Muhammad ﷺ marriage with Hazrat Khadija (R.A.), reverts, orientalist

Introduction:

Hazrat Khadija (R.A.) was the first believer, a wife whose memory the Prophet Muhammad ﷺ remembered with fondness and tears for the remainder of his life. She was a lady of amazing courage, vision, and faith. The marriage of the Prophet Muhammad ﷺ with Hazrat Khadija (R.A.) has been the area of interest for the Western critics to debate on it from a controversial point of view. Cultural and moral assumptions of Western norms have been used to depict the Prophet Muhammad's ﷺ marriage with Hazrat Khadija (R.A.), from the 19th-century missionary to the present-time media and academic critics. These marriages' interpretations emphasize the personal desires, political benefits, and immoral conduct rather than understanding the social and economic realities of the 7th century. Their focus is not on the primary sources of the Sīrah. These methods reflect more general historical developments in Western literature on Islam, where the Sīrah goes through various interpretive frameworks and Islamic sources are frequently viewed with skepticism. They, Western non-Muslim intellectuals, gave a viewpoint that is different from Islamic narratives, and they contributed to the persistent prejudice in the Western societies. Most of the time their narration is based on frameworks influenced by Orientalist traditions and merely cultural ignorance of seventh-century Arabia; these critics have raised objections about the age difference, marriage proposal, and economic authority between the Prophet Muhammad (ﷺ) and Hazrat Khadija (R.A.) marriage.

The Western reverts are intellectuals who belong to the West, but they embraced Islam; their methodologies are rooted in the Islamic traditions and the Western approaches. These people have the unique position and bring the new perspective into this debate. Their work often engages with the Western intellectuals to propose interpretations that emphasize the moral, social, and reformative aspects of the Prophet Muhammad's ﷺ marriage with Hazrat Khadija (R.A.) because of the dual relationship with the West and Islamic traditions. To analyze the criticism on this marriage by the Western revert Muslim intellectuals shows that

they contribute to the more nuanced and historically grounded understanding of the Sīrah.

The methodology applied in this article is qualitative, and the Western intellectuals selected from the 19th century are William Muir; from the 20th century, W. Montgomery Watt; and from the present time, Karen Armstrong. All of them are famous for their Sīrah work. On the contrary, the responses are collected from the contemporary revert intellectuals that are presenting a more comprehensive, contextually accurate, and spiritually sensitive view of this marriage by building on their evidence, scholarship, and own experience with Islamic sources.

Importance:

Hazrat Khadija (R.A.) is one of the most consequential women in the entire history of religion. In both the contemporary Western debates and in the traditional classical Sīrah, the subject about the marriage of the Prophet Muhammadﷺ with Hazrat Khadija is evident. The interpretation of this marriage has significant implications for Sīrah studies, Islamic ethics, gender relations, and the role of Prophet authority; the reason is that this subject is the area of interest for the Orientalists' controversial and Islamophobic narratives.

The controversial literature comes from the western non-Muslim intellectuals, and their reevaluation is done by the reverts of the west, which has the foundation of western academia but also the inclusion of the Islamic epistemology. The responses of the reverts are more valuable for Western academia in order to correct the ongoing misrepresentations and promote more balanced scholarly engagement with the life of the Prophet Muhammadﷺ ; a thorough and intellectual debate of this topic is necessary. These individuals represent a unique epistemic position. They are neither insiders who inherited belief uncritically nor outsiders who view Islam through cultural distance. This highlights the unique role of the reverts, and their work presents a distinct negotiation viewpoint that refutes conflicting narratives and delivers intellectual answers that are understandable to academic audiences in the West. This is an era that is marked by widespread misinformation about Islam; the reevaluation of this topic is essential for public discourse, interfaith understanding, and academic debates about Islam. One of the importances of this is that it reevaluates the Orientalist tradition that has long shaped Western scholarship on Islam in the west.

In an era marked by persistent misunderstanding between the Islamic world and the West, academically grounded studies of the Prophet Muhammad's ﷺ life—particularly those that engage Western critiques honestly rather than

defensively—serve the vital function of creating space for genuine interfaith and intercultural dialogue.

Literature Review:

Western writers and critics have the area of interest to criticize the marriages of the Prophet Muhammad ﷺ, especially his marriage with Hazrat Khadija (R.A.). The Sīrah book written by the Western author from the 19th century often writes with the lens of bias and their emphasis on the age differences and the social and economic motives in this marriage. There is no doubt there are also responses from the Muslim scholars, as in the 1870 Sir Syed Ahmed Khan wrote the book “Al-Khutbat al-Ahmadiya”,¹ which is written in Urdu first and then translated into English, aiming to correct the bias of the western people. Later, the Indo-Muslim scholarly traditions continued to respond to the Western scholars, and lots of work was done on the detailed Sīrah work and also on the marriages of the Prophet Muhammad. In 2007, the book “Khadija: the first Muslim and the wife of the Prophet Muhammad” was published² written by Dr Resit Haylamaz, the biography focuses on the Hazrat Khadija (R.A.) addressed her leadership roles in Makkah.

There are also well researched articles and papers written on Hazrat Khadija (R.A.) in this century, the article published “Socio-religious contributions of Hazrat Khadeeja (RA)”³. The research article “Revisiting Critiques of Orientalists on Selected Muslim Women Figures”⁴ comprehensive analysis of the arguments of the western scholars on the Muslims Women and especially Hazrat Khadija (R.A.). The article “Khadija’s Image in 19th Century Orientalism” in this article there is the analysis of the text which is written in the by the orientalist in the 19th century on Hazrat Khadija (R.A.). Another research article “Deconstructing Orientalist’s Misrepresentations in the Khadija-Prophet Muhammad ﷺ Conjugal Narrative”⁵. This study reveals how orientalists have spread a false narrative that implies a patron-client relationship by portraying Hazrat Khadija(R.A.) as a wealthy widow who controlled the Prophet’s finances. There is no doubt there are research works that give responses to orientalists, but there is the gap from the unique people, the revert Muslims, who belong to the west.

Objectives:

The objectives of writing this article are

- * To analyze the Western critiques on the marriage of Prophet Muhammad ﷺ with Hazrat Khadija (R.A.), including their debates about age difference, economics interpretation and the marriage proposal.

- * To highlight how the Revert Muslims reevaluation challenges the western intellectual's misrepresentation and reinforce a more accurate understanding of the pivotal role of the Hazrat Khadija (R.A.) in the early Islamic History.
- * To determine and assess the contribution of the Revert Muslim intellectuals in this study.

Introduction of Hazrat Khadija (R.A.):

Hazrat Khadija (R.A.) bint Khuwaylid was one of the well-known personalities in Arabia in the 6th century. The people of Quresh called her "Tahira" because of her integrity. Her lineage meets the Prophet Muhammadﷺ in the fifth generation. She was from the high-status family and belongs to the renowned Quraysh tribe. She had been married twice previously and was widowed. She was the wealthier trader who led the trade caravan. She married Prophet Muhammadﷺ due to his reputation for honesty and integrity. She employed him in her trading ventures and got the enormous profit. She married the Prophet Muhammadﷺ when he was 25 years old; their marriage blossomed into a stable and monogamous relationship that lasted for the 25 years until her death. Prophet Muhammadﷺ had all the children born from him except Sayyiduna Ibrahim.⁶

Western critique about the Age gap in the Prophet Muhammadﷺ Marriage with Hazrat Khadija (R.A.) and the Revert Muslim evaluations

The age differences between the Prophet Muhammadﷺ and Hazrat Khadija (R.A.) bint Khuwaylid are one of the most discussed features of their marriage. Western intellectuals deliberately emphasize certain historical accounts that suggest a significant age disparity between Hazrat Khadija (R.A.) and Prophet Muhammadﷺ, specifically highlighting a 40 to 25-year age difference. Their main objective is to raise doubts among Muslims regarding the excellent character of their Prophet Muhammadﷺ.⁷

The western author of the 19th century frequently viewed this age difference, and it is mostly in their writing. A famous western writer, Scottish Orientalist, and colonial administrator, Sir William Muir held the position of lieutenant governor of the North West province of India and the principal of the University of Edinburgh.⁸ His book on the biography of Prophet Muhammadﷺ was the most famous at that time. Muir commented about the age difference as "**despite the difference of age, her heart was touched**"⁹ portraying her affection in emotional and romantic terms. He also additionally said that she tries several days to suppress and control her emotional inclination and the growing admiration towards Prophet Muhammadﷺ because of his honesty and reputation. He was portraying that the only motive of marriage is being driven by only sentiment. He gave the age difference a special statement by emphasizing emotional attachment. He predicted

that her choice was reduced to her emotions¹⁰ He creates the romanticism to write about the age difference between the Prophet Muhammad ﷺ and Hazrat Khadija (R.A.) and deliberate did not do moral judgment.

In the 20th century, W. Montgomery Watt was a leading European author in Islam and Sīrah. His work has been republished in a number of different European languages.¹¹ He address the question of the age differences between the Prophet Muhammadﷺ as:

“Khadijah is said to have been about forty, but this is perhaps only a round figure, and she may have been somewhat younger since she bore Muhammad several children.”¹²

He used the forty years along; he used the word "perhaps" that showed his uncertainty and provides the biological assumption that could oversimplify his use of the word "round figure." Karen Armstrong is a former Roman Catholic nun and British scholar of comparative religion widely known for her writings on world religions, especially Islam and for speaking internationally on religious understanding after the September 11 attacks.¹³ She speaks about the age debate surrounding the Prophet Muhammadﷺ marriage to Hazrat Khadija (R.A.) states:

“Khadijah was probably in her late thirties when she married Muhammad, and bore him at least six children.”¹⁴

She used the word "probably," which shows her conjecture rather than her being sure about it. As she adjusts the traditional age with the modern assumptions about reproductive grounds, it can reflect subtle presentism.

The perspective of the contemporary reverts Muslim intellectuals about the age differences of the Prophet Muhammadﷺ and Hazrat Khadija (R.A.) in the social and cultural context of 7th-century Arabia. Jonathan A.C. Brown is the American revert intellectual of Islamic studies and is currently working as the professor at Georgetown University. He was raised as an Anglican and converted to Islam and has written on Sīrah, Hadith, Islamic law, and Sufism.¹⁵ He wrote about the age difference as:

“When he was 25, Muhammad was approached by Khadija, a wealthy widow 15 years his senior. She offered him marriage and a business partnership.”¹⁶

His emphasizing the Hazarat Khadija (R.A.) interventions, social status, and independence. The importance of the marriage lies more in the partnership, mutual respect, and stability rather than the numerical age gap. Kecia Ali is a scholar of Islam, gender, and ethics. She is the contemporary writer and author of various religious books.¹⁷ She writes about and contends that Hazrat Khadija (R.A.)'s claimed age of forty can have symbolic significance instead of simply

being significant historically. She states that the Prophet Muhammad ﷺ's age at first revelation is one of the many instances in which the number forty is employed in Islamic and biblical traditions. She claims that the number could serve as a conventional literary number rather than being the precise biographical fact. The large number of divergent findings (twenty-eight and thirty-five) further supports the idea that forty represents symbolic maturity rather than biological exactness.¹⁸

The debate about Prophet Muhammad ﷺ Hazrat Khadija (R.A.)'s marriage age reveals more about each writer's interpretive goals rather than verifiable chronology. Sir William Muir frames the marriage in moral and emotional terms by emphasizing the age difference, suggesting that Khadija (R.A.)'s love overcomes it. W. Montgomery Watt takes a more judgmental approach, casting doubt on the accuracy and the stated age of forty, which was based on the biological aspects. This makes a way for the chronological reconsiderations while trying to convey them in the traditional way. Karen Armstrong leans towards the late thirties approximately, reflecting modern historical sensibilities that privilege reasonableness. The use of the few words shows her conjecture as she is trying to connect traditional age with the modern norms about reproductive grounds. In contrast, the reverts, which also belong to the West, take the age debate in the other ways, as the famous revert writers such as Martin Lings (Abu Bakr Siraj ad-Din) and Cat Stevens (Yusuf Islam) do not write about the age of the Hazrat Khadija (R.A.), focusing on the moral, social, and spiritual dimensions of this marriage. Although Jonathan A.C. Brown keeps the fifteen-year age difference, he refocuses the story on Khadija (R.A.)'s action by highlighting her initiative in proposing marriage and establishing a partnership, which moves the emphasis from age inequality to moral and financial cooperation. Kecia Ali argues that the figure of forty is symbolically in the Islamic narrative rather than the precise biographical statistic. The western non-Muslim writers demonstrate the age debate is not merely the number but it is the reflection of the fundamental historical conflict over authority to understand the Prophet Muhammad ﷺ's marriage.

Western critique about Economic Interpretations of the Marriage of the Prophet Muhammad ﷺ and Hazrat Khadija (R.A.) and Revert Muslims evaluations:

The marriage between Prophet Muhammad ﷺ and Hazrat Khadija (R.A.) is often narrated by the interpretive analysis, which is shaped by the economic assumptions. Some western intellectuals have framed this marriage as inspired by the material security, advancement in the society, and the business cooperation.

They emphasize Khadija's (R.A.) wealth and the Prophet Muhammad's ﷺ early status as the orphan engaged in trade. These economic interpretations from the West require attention for the critical examination of these claims.

William Muir interpreted the economic condition of the Prophet Muhammad ﷺ as that Abu Talib, the uncle of the Prophet Muhammad ﷺ forced him “**that he might do something towards earning a livelihood for himself.**”¹⁹ It reflects economic responsibilities and uses it to frame the marriage in economic terms, implying material motivation rather than moral and spiritual purpose. He wrote the story like that: the Prophet Muhammad ﷺ went to Hazrat Khadija (R.A.) for work, and she hired him for trade.²⁰ Hazrat Khadija (R.A.)'s servant was impressed by the courtesy of the Prophet Muhammad ﷺ and earned more profit than before in the favor of Hazrat Khadija (R.A.). When the Prophet Muhammad ﷺ got the marriage proposal from Hazrat Khadija (R.A.), Muir interpreted it like that “**I have nothing in my hands wherewith I might marry.**”²¹ It express the sense of financial inability that Prophet Muhammad ﷺ do not have the resources for the marriage. It is used to stress the economic factor that defies his marriage. He described this marriage in economics and social terms by writing this “**a well-favored and noble lady, who could keep thee in comfort.**”²² This emphasizes the comfort and social rank, these wording shows the marriage in the term of worldly advantages rather than the spiritual considerations.

W. Montgomery Watt presents the marriage of Prophet Muhammad ﷺ with Hazrat Khadija (R.A.) as the rational attitude to material circumstances interpreting in the social economics framework. He highlights the economic dependences by addressing that question “**how was a poor orphan, however gifted, to make his way?**”²³ This rhetorical question deliberately calculated as to get the financial problems rather than as the Divinely directed union. He deliberately writes which narrow the range of possibilities. The only possibility which he has to marry a rich woman. He wrote about this relationship is based on the material things like a business partnership. This highlighted the Prophet Muhammad ﷺ limited resources at that time and Hazrat Khadija (R.A.) is already secure financially and respected socially, therefore reducing the marriage to the form of commercial partnership. He implies that the Prophet Muhammad ﷺ is seeking for the opportunity to become the financial stable.²⁴ His further statement about the marriage is that “**this marriage meant a great deal... it gave him an opportunity of exercising his gifts**”²⁵ suggest that the Prophet Muhammad ﷺ abilities need the financial support in order to grow in his life which is provided by the Hazrat Khadija (R.A.).

Watt's writing emphasizes the material causes over spiritual and moral aspects, although he avoids the openly negative language. According to him, the marriage is based on the practical decision, which is motivated by the financial necessity rather than the relationship built on the mutual respect and the future prophetic motives. Watt is not directly critical, but his writing shows the modern academic writing that can gradually change the spiritual story into the need of only financial need. Karen wrote about the economic condition of the Prophet Muhammad ﷺ as the “**Muhammad could not afford to support a wife**”²⁶. highlights the limited financial position before marriage that he was not able to feed his wife. She explained Hazrat Khadija (R.A.) as she established her business and was the wealthy and successful trader. She entrusted the Prophet Muhammad ﷺ and gave him the responsibility of leading one of her trading caravans. She also noted that women from urban society had the opportunity to grow their own business. She also mentioned that some critics mocked the marriage. She highlighted the moral character of the Prophet Muhammad ﷺ, emphasizing that they were known for their generosity.²⁷ She wrote most of the positive aspect but she also throws a light on the financial condition of the Prophet Muhammad ﷺ that he was not able financially to have a wife.

The viewpoint of the revert Muslims about the economical interpretation of the marriage of the Prophet Muhammad ﷺ with Hazrat Khadija (R.A.) is the religious, moral, and revelatory nature of Islam. Jonathan A. C. Brown wrote the balanced interpretation that Prophet Muhammad ﷺ was the orphan; he married later than many men of his age in Meccan society. According to him, Hazrat Khadija (R.A.) was the respected widow older than the Prophet Muhammad ﷺ, offering him the marriage and business partnership. Prophet Muhammed ﷺ accepted and became the loving partner.²⁸ His interpretation highlights the mutual cooperation that is the base of their successful marriage. He emphasizes the ethical character of the Prophet Muhammad ﷺ and the supportive role of Hazrat Khadija (R.A.) and the companionship within the social norms of Meccan society rather than focusing on the economic terms. In Cat Steves (Yusuf Islam)'s *Sīrah* writing there is not any discussion about the economic interpretation of the Prophet Muhammad ﷺ 's life before marriage. He wrote in very simple words like that, “**It was an ideal marriage.**”²⁹ Martin Lings (Abu Bakr Siraj ad-Din) wrote about how the marriage between them was agreed upon according to the customs of the Arabs, as the Prophet Muhammad ﷺ gave her **twenty, she-camels as a dowry.**³⁰ That the clear viewpoint of the Prophet Muhammad ﷺ is not economical, stronger than how he gave the dowry in his marriage.

Kecia Ali criticized that in most of the western interpretations of the socio-economic circumstances it was written like that, and Hazrat Khadija(R.A.) was the “**wealthy older widow**” whose wealth gave the Prophet Muhammadﷺ leisure “**for retreat and reflection.**”³¹ She also criticized the western author that they are focusing on the role of the Prophet Muhammadﷺ as the human being rather than the Prophet.³²She directly criticized the western writers and gave the solid justification for this that in the early Sīrah sources the limited details should not be understood as a sign that their relationship was unimportant. She emphasizes this marriage more strongly to show the emotional support and mutual respect between the Prophet Muhammadﷺ and Hazrat Khadija (R.A.).

The Western critics portray the marriage of the Prophet Muhammadﷺ and Hazrat Khadija (R.A.) often as the way to prosper socially and financially. Some critics assume that the marriage gave the Prophet Muhammadﷺ the financial security and chances for personal growth by highlighting his poverty as an orphan and Hazrat Khadija's (R.A.) high status. However, such interpretations ignore the larger historical and ethical background found in early Islamic sources. The revert interpretation is different; they do not do the debate on the economic interpretation in the Sīrah's writing, and their writing are the balanced approaches. They criticized the Western author for such a detailed discussion on the economic interpretation and gave the strong justification that the Islamic historian preserved the information in the more relevant way.

Western critics about the Marriage Proposal of the Prophet Muhammadﷺ with Hazrat Khadija (R.A.) and Revert Muslims evaluation:

The marriage proposal between the Prophet Muhammadﷺ and Hazrat Khadija (R.A.) has attracted considerable attention in the Western author who wrote the biography of the Prophet Muhammadﷺ. They attempted to interpret this proposal through the psychological and social framework. They interpreted the different stories which are brought from the weak sources. In contrast to the contemporary western revert scholars who reexamined their viewpoints and argue that such interpretations are the foundation of this relationship. Their analyses aim to place the marriage proposal into the social mores of Meccan society in the seventh century while highlighting the virtues of integrity, trust, and adoration that Islamic texts emphasize while discussing this significant occasion.

William Muir wrote about the marriage proposal as that Hazrat Khadija (R.A.) to explore the possibility, she sent her sister as a mediator to speak with Prophet Muhammadﷺ. The Prophet Muhammadﷺ denied because of his financial condition. Hazrat Khadija (R.A.) sister revealed that he could marry a noble and wealthy woman which is Hazrat Khadija (R.A.). Prophet Muhammadﷺ expressed

his willingness to accept the proposal. Muir also add the story in it that Hazrat Khadija (R.A.) father might be reject the marriage because of the limited financial status. She arranged the feast for the marriage ceremony and when her father know about the marriage, he got angry about that her daughter married to the poor man.³³

W. Montgomery Watt wrote it like that before the marriage of the Prophet Muhammadﷺ with Hazrat Khadija (R.A.), there are lots of marriage proposals for Prophet Muhammadﷺ . He selected the woman which is older than him as a result of his own deliberate thought.³⁴ He described the Hazrat Khadija (R.A.) as who married twice and wealthy and independent woman. He tested the character and the ability of the Prophet Muhammadﷺ by appointing him as the leader of her trading caravan to Syria before proposing marriage.³⁵

Karen Armstrong told the anecdote of the proposal as the before his marriage to Hazrat Khadija (R.A.), Prophet Muhammadﷺ had expressed a desire to marry the daughter of the Abu Talib, Fakhitah. Abu Talib denied the proposal because did not have the sufficient financial means to support the wife. She married his daughter to another man who was more economically suitable. She added that phrase that **“His luck was suddenly changed”**³⁶ Hazrat Khadija (R.A.) bint Khuwaylid asked Prophet Muhammadﷺ to his trading caravan to Syria when he was 25 years old. She becomes impressed with his character by listening about his honesty, competence and trustworthy behavior during his trade journey. She considered Prophet Muhammadﷺ an appropriate choice as the husband because she is widow and sought a suitable husband.³⁷

The anecdote told by the revert Muslims which is totally different as the Martin Lings (Abu Bakr Siraj ad-Din) described the proposal as the Prophet Muhammadﷺ has interest in marrying his cousin Umm Hani, Abu Talib, her father arranged her marriage with Hubayrah ibn Abi Wahb, who be belong to the influential Makhum clan and was known for his poetic talent.³⁸ All This reflect the tribal and social considerations of Arab society that often influenced the marriage agreements. Lings (Abu Bakr Siraj ad-Din) narrated as the Hazrat Khadija (R.A.) expressed her interest in marriage to the Prophet Muhammadﷺ through his friend. Hazrat Khadija (R.A.) was impressed by the character, honesty and kinship and offered herself in marriage. The proposal was formally arranged through the family representatives, including his uncle Hazrat Hamza, and the marriage was concluded with the dowry of 20 she-camels.³⁹

Kecia Ali criticizes that certain narration address that Hazrat Khadija (R.A.) acquired her father approval while he was drunk and this anecdote is repeated by the premodern polemist’s writer. However, there is also the claim that her father

was already died and her uncle served as her guardian. Many modern writers avoid these details about the father and the uncle because it may conflict with the independent image of the Hazrat Khadija (R.A.)⁴⁰ The Cat Steves (Yusuf Islam) wrote about it in the simple words like he received from her the “**indirect proposal**” and Prophet Muhammad ﷺ accepted it.⁴¹ Jonathan A.C Brown does not write about the marriage proposal.

Western intellectual narrative about the marriage proposal between the Prophet Muhammad ﷺ and Hazrat Khadija (R.A.) as a socially contested event shaped by the economic disparities and family resistance. Western authors dramatize the events and emphasize on the socio-economic motivations. Karen attached the story of the proposal of Abu Talib’s daughter with the economic condition of the Prophet Muhammad ﷺ but the links with the social circumstances of the society of that time. The same story portrayed with different viewpoint. They western intellectuals mostly rely on weak or later traditions while framing the marriage primarily through economic and social tensions rather than the moral character and mutual respect emphasized in Islamic historiography. In the contrast in the accounts of the reverts there are very little detail about it and even few of them does not write about it. there are also the strong criticisms from the reverts about the use of the weak references and wrote it in the dramatize way.

Conclusion:

The marriage of the Prophet Muhammad ﷺ to Hazrat Khadija (R.A.), despite being one of the most well-recognized and spiritually significant marriages in human history, continues to be misinterpreted by Western critics who view it through the lens of modern cultural assumptions rather than the rich context of seventh-century Arabia and Divine wisdom.

The marriage proposal, age gap and the economic condition of the Prophet Muhammad ﷺ are examples of surface-level observations that Western critics have frequently focused on, framing them through outdated moral standards that would have not accepted as acceptable standards of judgment. These criticisms reveal more about the critics own shortcomings. A spiritually transformative union is reduced to a series of sociological objections, historical context is stripped away, and the remarkable nature of the relationship is ignored. This all done by relying on the weak references.

The most compelling reevaluation of all comes from the evidences of revert Muslims, or individuals who converted to Islam from outside, frequently after years of dealing with especially these Western criticisms. Revert Muslims' reassessment has a special epistemic significance. These are people who, rather than by inheritance or cultural obligation, looked into the criticisms, evaluated the

facts, and came to conclusions via sincere intellectual and spiritual study. Their daily interactions with Islamic literature, their studies, and their personal testimony make up a body of witness that merits substantial scholarly attention, which is increasingly being given to it.

From the above discussion it is clear that the questions posed by Western criticisms are incorrect. Reverts are those people that are standing at the meeting point of two worlds, west and the Islamic world. The revert have pointed the western intellectuals in the right direction. There is a deeper and more accurate understanding of this Divine union may finally be discovered in that re-evaluation is honest, rigorous, and spiritually alive.



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- ³² Ibid,115
- ³³ Muir, *Mahomet and Islam: A Sketch of the Prophet's Life from Original Sources and a Brief Outline of His Religion*, 9
- ³⁴ Watt, *Muhammad: Prophet and Statesman*, 10
- ³⁵ Ibid,12
- ³⁶ Armstrong, *Muhammad: Prophet for Our Time*, Eminent Lives, 25
- ³⁷ Ibid, 25
- ³⁸ Lings, *Muhammad: His Life Based on the Earliest Sources*, 36.
- ³⁹ Ibid, 35
- ⁴⁰ Ali, *The Lives of Muhammad* ,118
- ⁴¹ Steves, *The Life of Last Prophet*,3