

The Role of Hazrat-e Khadija in Defining Almsgiving in Early Islamic Ages and its Reflection on the Functionality of Safavid Women Building Creators

Abstract

Recognizing the importance of almsgivings and contributions in the Qur'an, hadiths and the role of Hazrat-e Khadijah (PBUH) on the eve of the advent of Islam is one of the imperative issues in recognizing the subject of aid in Islamic society since it has been considered as one of the positive approaches in the economic society in the Islamic world and has been reflected in the performance of governments and individuals in diverse periods of history. This research is accomplished via a library method in an analytical-descriptive framework. Khadijah (PBUH) deposited all her wealth in the path of Islamic growth without relying on others and deposited the art of charity and self-sacrifice among the women builders of the Safavid era. The findings of the research indicate that Hazrat Khadijah (PBUH) with her material and spiritual support of Muhammad (PBUH) played an important role in the establishment and advancement of Islam. For this reason, she is acknowledged as one of the most generous people of her time. She dedicated her house and properties to the poor and needy, and in the same path, a number of Safavid women by following her steps donated valuable buildings for the public good. Khadijah (PBUH) as the first Muslim woman gave all her vast and beautiful buildings along with her wealth for God and by this act, she preached the act of giving and benevolence to women of all ages and her generosity lasted throughout history. In this research, the generosity of Hazrat-e Khadija and its impact on women constructors of the Safavid period is studied.

Research aims:

1. Recognizing the issue of charity in the generous acts of Hazrat-e Khadijah (PBUH).
2. Investigating the issue of almsgiving in the performance of Safavid women in building makings.

Research questions:

1. What effect did the approach of Hazrat Khadijah (PBUH) have on the importance of the issue of charity in the Islamic society?
2. What was the performance of women in the Safavid period in housing?

Keywords: Khadijah (PBUH), Charity, Benevolence, Early Islam, Safavid Women.

Introduction

The study of developments related to construction in Islamic societies indicates its long history in the Islamic world. This category is closely related to the tradition of contributions, which has been one of the most admired deeds in Islamic society since the beginning of Islam. Studies show that one of the topics that has been emphasized many times in the Holy Quran is offerings. In a number of the verses of the Holy Quran and the narrations of the Infallibles (AS), the issue of charity has been addressed. In the meantime, a person whom from the beginning of Islam paid considerable attention to the act of benevolence and charity was Hazrat Khadijeh (PBUH). The fact that Hazrat Khadijeh (PBUH) understood this imperative act from the perspective of the Holy Quran and the narrations of the Infallibles (PBUH) and before the first revelation of Muhammad (PBUH) was noteworthy as she spent all her savings for humanitarian reasons and for the deprived people and after matrimony to Hazrat Muhammad (PBUH) she continued this path for fifteen years before the prophecy of the Prophet and spent all her wealth in path of Islam and the Prophet. This approach had a significant impact on the prosperity and promotion of Islam in the initial years of the rise of Islam. Throughout the history of the governments of the Islamic world, this approach continued and become a model for improving economic and cultural conditions; in this regard, an analysis of the performance of women in the Safavid period displays that they paid a unique attention to construction. This study seeks to analyze the issue of charity in the early days of Islam and how it was modeled the women of the Safavid court as they were inspired from Khadijeh's offerings and self-sacrifice and exhibited the culture and art of contributions and endowment in their society for the pleasure of God and the well-being of the general public, and their names and services have remained in the history of art. Their aim was to build the best and most suitable structures for the public; till today many of the erected structures that are magnificent in terms of art of decoration, size, strength, geometric patterns, lighting, etc. are still available and used by the public.

Regarding the literature and background of this research, it can be said that an independent work with this title has not been written so far. However, there have been articles examining the issue of school-building for court women of the Safavid period. An article entitled "The role of women founders in the development of architecture in the Timurid and Safavid eras" by Dr. Shayestehfar (2009) has been written; in this study the author believes that most of the women who worked in the field of architecture during this period were close members of the monarch and had sufficient financial strength to carry out these activities. However, in this study, in accordance with its chosen subject, alms and construction on its foundations in the Safavid period have not been discussed. Another article entitled "The Cultural Role of Women in the Safavid Period" has been written by Montazer Al-Qaem and Shabani (1398) and the authors believe that women of upper class families in the field of endowment and school building play an important role in this period.

This research is accomplished by a descriptive and analytical method and relying on library data and field observations and intends to investigate the concept and nature of offerings among Muslim women and its various dimensions in the Islamic society and its adaptation to the construction of women in the Safavid court.

Conclusion

Almsgiving is one of the greatest traditions in Islam which organizes all aspects of society in a way that the happiness of this world and the hereafter is assured. Consequently, this matter is recommended in the Qur'an and hadiths. According to these verses, Khadijeh (PBUH), fifteen years before the mission of the Messenger of God (PBUH) and during the time in which women were least considered and no morality

existed, on the first day of her marriage, she donated all of her property for the cause Muhammad (PBUH) gave alms and announced that all her affluence and possessions belonged to Muhammad (PBUH) and it can be spent for the promotion of Islam, this valuable act of Khadijeh (PBUH) was considered significant and noteworthy. This act influenced Muhammad's social status as the rich and financially wealthy were respected by the people since Muhammad (PBUH) lacked worldly wealth before his marriage to Khadija and it was by God's will that continued his goal through the wealth of Khadijeh.

Therefore, almsgiving and jihad with wealth is one of the most important principles of education in the social programs and economic methods of Islam, which Khadijeh (PBUH) inspired many women in the Safavid era to build beautiful buildings for public benefits. Khadijah (PBUH) spent both her wealth and her life in the way of God, with sincerity; And in the face of this almsgiving, she did not impose any right on anyone nor on God or the Messenger of God (PBUH) as she is considered as the greatest almsgiver in the beginning of Islam and her donations and aid will never be reimbursed. In addition, the institution of waqf has been very effective in advancing the sublime human goals and one of the most effective factors in the development of Muslim culture and civilization. One of the most important factors in its abundance and development has been the emphasis on the Holy Quran, Islamic law, the Prophetic tradition (PBUH) and the manners of the Infallibles (PBUH) and religious leaders. The brilliant record of Islamic civilization, especially the evolution of Islamic sciences and culture, has shown the development of waqf, especially during the powerful and effective dynasties of the Islamic world; And this has led to the development of scientific centers and the promotion of knowledge as these institutions behold much credible support. Following the establishment of the Safavid government, specifically with Isfahan as the capital during the reign of Shah Abbas I, many social and cultural institutions, monuments and public buildings were established due to the attention of the country's elders, religious and governmental scholars, women and men of that period. Women are very noteworthy in this regard and several of these works and buildings have been used by the public so far, in particular for educational purposes.

The effective role of women, whether women attributed to the Safavid government or the House of Ulema and thinkers or the general guilds and society were effective in the formation, establishment and continuity of public welfare centers, especially the scientific and educational institutions. Several important scientific, educational centers and a number of mosques and institutions that were built due to endowment support by the women of that period are still stable and have received many blessing; they include: Delaram Khanum School (Little Jeddah), Houri Nam Khanum (Great Jeddah), Zeinab Begum Ardestani (Nim Avard), Ezzat Nisa Khanum (Mirza Hussein) and the Madar Shah (Chaharbagh).

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