

Mother of the Believers

HADRA
MARIYAH
QIBTIYYAH^{RA}



Ummul-Mu'minīn

ḤADḤRAT
MĀRIYAH
QIBṬIYYAH
(May Allah be pleased with her)

Ḥaḍrat Māriyah Qibṭiyyah

(English rendering of an Urdu book Ḥaḍrat Māriyah Qibṭiyyah)

Rendered into English by: Children's Book Team of

Additional Wakālat-e-Taṣnīf

First published in English in the United Kingdom in 2014

© Islam International Publications Ltd.

Published by:

Additional Wakālat-e-Taṣnīf
(Islam International Publications Ltd.)
Islamabad, Sheephatch Lane
Tilford, Surrey GU10 2AQ, UK

Printed in the UK at:
Raqem Press
Tilford, Surrey, GU10 2AQ

No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording or any information storage and retrieval system, without prior written permission from the Publisher.

For more information please visit: www.alislam.org

ISBN: 978-1-84880-090-8

TABLE OF CONTENTS

<i>Foreword</i>	<i>i</i>
<i>Map</i>	<i>iii</i>
1 Ummahātul-Mu'minīn.....	5
2 Marriage.....	9
3 ABlessedChild.....	15
4 An Ignorant Custom Removed.....	19
5 Final Years.....	23
<i>Publisher's Note</i>	29
<i>Glossary</i>	33
<i>Study Guide and Workbook</i>	37
<i>References</i>	45

*In the name of Allah, the Gracious, the Merciful,
We praise Him and invoke His blessings upon His Noble Messenger*

FOREWORD

These books were originally published in Urdu to provide children with a basic knowledge and understanding of revered figures from our religious history. Illustrations, children's activities and glossaries have been added to enhance the learning experience for children. The goal of these books is for children to develop a love and appreciation for the profound faith and the immense sacrifices of the revered personalities portrayed in these books. It is also hoped that the examples of righteousness found in these pages inspire children to cultivate a personal relationship with Allah, our Creator and Sustainer.

This particular book is about the life of Ummul-Mu'minīn, Ḥaḍrat Māriyah Qibṭiyyah^{ra}, who had the distinct honour of being the mother of a beloved son of the Holy Prophet Muhammad^{sa}. She is known for her piety and intellect. Some modifications and additions have been made to the original text for the sake of historical accuracy and style.

This book was rendered into English by the Children's Book Team of Additional Wakālat-e-Taṣnīf headed by Uzma Saeed Ahmad and Noma Saeed Samee, and includes: Ruqaiya Asad, Aamna Bhatti, Haallah Ahmad Jehlumi, Hafiah Khan, Alia Sajid and Amina Maryem Shams. May Allah the Almighty reward them abundantly in this world and the hereafter. *Amin*.

Munir-ud-Din Shams
Additional Wakālat-e-Taṣnīf
July 2014



ARABIA CIRCA 700 A.D



1

UMMAHĀTUL- MU'MINĪN

Our beloved Master, the Holy Prophet Muhammad^{sa} married several women at different times in obedience to the commandments of Allah the Almighty. All of his wives were righteous and pure women who have been given the title *Ummahātul-Mu'minīn*, which means 'the Mothers of the Believers.' This title is based on the words of Allah the Almighty Who refers to them as 'mothers' in the Holy Quran.

Today we will tell you about the life of Ḥaḍrat Ummul-Mu'minīn Māriyah Qibṭiyyah^{ra}. Before we begin, you should understand why Allah the Almighty gave the Holy Prophet^{sa} permission to have several wives.

The main task of our beloved Master, the Holy Prophet^{sa} was to teach people the religion of Islam. This is why a group of men, who are remembered as *Aṣḥābuṣ-Ṣuffah*, would gather in *Masjid-e-Nabawī* (the Mosque of the Prophet) all the time. Whenever the Holy Prophet^{sa} was present in the mosque and said anything, the *Aṣḥābuṣ-Ṣuffah* would memorise what he said. These men did not do anything worldly; instead, they sat in the Prophet's mosque all the time and learned religion from the Holy Prophet^{sa}.

According to a saying of our beloved Master^{sa}, 'Seeking knowledge is the duty of every Muslim man and woman.' Learning about religion is the most important type of knowledge.

Although the men were able to learn the religion by sitting in the mosque, it was very difficult for the women to gain this knowledge. The Muslim women also wanted to learn about Islam from their beloved Master^{sa}, but they could not stay in the mosque all the time. They had to take care of their household and children. In order to meet this important need of Muslim women, Allah the Almighty allowed the Holy Prophet^{sa} to marry several women. This was very helpful to

women because the Holy Prophet^{sa} would teach his wives the religion of Islam and then they would teach it to other Muslim women.

All the marriages of the Holy Prophet Muhammad^{sa} were helpful in creating a beautiful Islamic society and were also useful in spreading the message of Islam. Ḥadṣrat Māriyah Qibṣiyyah^{ra} was one of the beloved wives of the Holy Prophet Muhammad^{sa}, and a ‘Mother of the Believers.’ Let us see what events led to her marriage with the Holy Prophet^{sa}.



AN ARTISTIC RENDITION OF THE ORIGINAL MOSQUE OF THE PROPHET



2

MARRIAGE

The Holy Prophet^{sa} and the Quraish made a treaty of peace at a place called Ḥudaibiyyah, which is known as the **Treaty of Ḥudaibiyyah**. This event is very important in the history of Islam because, with this treaty, a new era began in the life of the Holy Prophet^{sa}. Although this new era cannot be called a time of complete peace, as there were still some tribes in Arabia who were creating mischief against Islam, the Quraish made a vow to stop fighting against the Muslims. The tribe of the Quraish was considered the most highly respected tribe in Arabia as they were the guardians and caretakers of the Ka'bah. Since

they were the ones who had started the war against Islam, having a treaty of peace with the Quraish created a temporary peace in the whole country. As soon as this temporary peace began, the Holy Prophet^{sa} sent letters to kings and nobles of different countries to spread the message of Islam. The distribution of these letters to the leaders of different countries immediately after the Treaty of Ḥudaibiyyah proves that the main goal of the Holy Prophet^{sa} was to share the teachings of Islam with the world.

One of these letters was sent to the Roman Governor of Egypt, who was named Maqauqas. When Maqauqas received this letter inviting him to Islam, he responded by sending two girls to the Holy Prophet^{sa}. Ḥaḍrat Māriyah^{ra} was one of the two girls. The Egyptians had an old tradition that whenever they received a respected guest with whom they wanted to strengthen their relationship, they would propose marriage to them with the girls of their family who belonged to the nobility.

Another well-known example of this tradition is that of Ḥaḍrat Ibrāhīm^{as} [Abraham]. When Ḥaḍrat Ibrāhīm^{as} went to Egypt, the king of Egypt offered him marriage with a girl from the nobility named Ḥaḍrat Hājirah^{as} [Hager]. Ḥaḍrat

Hājirah^{as} later became the mother of Ḥaḍṛat Ismā‘īl^{as} [Ishmael].

When the girls that Maqauqas had sent arrived in Madīnah, the Holy Prophet^{sa} decided to marry Māriyah Qibṭiyyah^{ra} himself. The marriage of her sister Sīrīn^{ra} was arranged with Arabia’s famous poet, Ḥassān bin Thābit^{ra}. This Māriyah^{ra} is the same blessed woman who had the honour of giving birth to a son of the Holy Prophet^{sa}, Ḥaḍṛat Ibrāhīm^{ra}.¹

The name of the father of Ummul-Mu‘minīn Ḥaḍṛat Māriyah^{ra} was Sham‘ūn, and her mother’s name was Rūmī. Ḥaḍṛat Māriyah^{ra} was born in a town called Ḥafan. She was tall and had a fair complexion. She was very beautiful.²

‘Allāmah Dhahabī^{ra} has written in *A‘lāmun-Nisā’* that Ḥaḍṛat Māriyah^{ra} was the most learned and accomplished woman of her time.

When Governor Maqauqas sent Ḥaḍṛat Māriyah Qibṭiyyah^{ra} and her sister Ḥaḍṛat Sīrīn^{ra} to the Holy Prophet^{sa}, he also sent along with them one thousand gold coins, twenty rolls of white fabric, and a mule named *Duldul* for the Holy Prophet^{sa}.³ The mule named Duldul was white. The Holy Prophet^{sa} used to ride it often, and he rode it during the battle

of Ḥunain.⁴

While Ḥaḍrat Māriyah Qibṭiyyah^{ra} and her sister Ḥaḍrat Sīrīn^{ra} were on their way to Madīnah, the missionary of Islam, Ḥaḍrat Ḥāṭib bin Abī Balta'ah^{ra} travelled with them. During the long journey, he taught the sisters about Islam and explained the teachings of Islam to them. Both sisters were very impressed by the message. Since they were pious to begin with, they developed a love for Islam in their hearts after hearing about it. Thus, both sisters accepted Islam during the journey at the hand of Ḥaḍrat Ḥāṭib^{ra}.⁵

After their marriage, the Holy Prophet^{sa} temporarily housed Ḥaḍrat Māriyah Qibṭiyyah^{ra} in the house of Ḥaḍrat Ḥārithah bin Nu'mān^{ra} near the mosque. Then after a short while he took her to a place called 'Āliyah, which later came to be known as Mashrabah Ibrāhīm^{ra}. One Egyptian servant was assigned to serve Ḥaḍrat Māriyah Qibṭiyyah^{ra}. This servant used to bring her water and fuel.⁶



THE TREATY OF HUDAIBIYYAH MAY HAVE BEEN WRITTEN ON A SCROLL SUCH AS THIS ONE.



3

A BLESSED CHILD

In 8th *Hijrī*, Allah the Almighty gifted Ḥaḍrat Māriyah Qibṭiyyah^{ra} with another blessing. Ḥaḍrat Māriyah^{ra} gave birth to a beautiful son of the Holy Prophet^{sa}.

One tradition says that when Ḥaḍrat Jibrīl^{as} [Gabriel] appeared to the Holy Prophet^{sa} at the occasion of the birth of Ḥaḍrat Ibrāhīm^{ra}, he said:

“O father of Ibrāhīm, may peace be on you!”

That is how a beautiful son of the Holy Prophet^{sa} came to be named Ibrāhīm^{ra}. The good news of his birth was conveyed to the Holy Prophet^{sa} by his servant Abū Rāfi'. This news made the Holy Prophet^{sa} very happy and to express his happiness he

gifted this servant a servant of his own. On the seventh day after the birth of Ibrāhīm^{ra}, his *Aqīqah* was performed. His head was shaved, and an amount of silver equal to the weight of the hair was given to charity. The hair was buried in the ground.⁷

In keeping with the custom in Arabia, Ḥadḥrat Ibrāhīm^{ra} was assigned a wet-nurse by the name of Ḥadḥrat Ummi-Bardah^{ra}. Her husband was an ironsmith and their house was always filled with smoke from the furnace. Ḥadḥrat Ibrāhīm^{ra} was the last of the children to be born to Holy Prophet^{sa} during the later years of his life. The Holy Prophet^{sa} loved him deeply. Whenever he went to the house of Ḥadḥrat Ummi-Bardah^{ra}, he would sit Ḥadḥrat Ibrāhīm^{ra} in his lap and shower affection on him. The smoke would fill up his eyes and nose, but for the child's sake he endured the discomfort.⁸

Ḥadḥrat Māriyah^{ra} took care of him, staying awake during the nights to watch over him, but his life was slowly ebbing away. When the Holy Prophet^{sa} was told that his health was getting worse, he went to him. He took his precious son in his arms and said:

“O Ibrāhīm, we cannot save you from Allah's decree.”

Tears started rolling from the eyes of the Holy Prophet^{sa}. He

bent down and kissed the child, and said:

“O Ibrāhīm, God’s commandment is true and His promise is that those who die will later be reunited with the loved ones that passed away earlier. If we did not have that promise from Allah, I would have grieved over your death much more than I do now. O Ibrāhīm, I am sad at enduring separation from you. My eyes are wet with tears. My heart is unhappy; but I will not utter any words that will cause the displeasure of Allah.”

Then the Holy Prophet^{sa} consoled Ḥaḍrat Māriyah Qibṭiyyah^{ra} and said, “Ibrāhīm is my son and he is passing away while he is still being nursed. For this reason, two wet-nurses have been appointed for him in heaven who will nurse him.”⁹

Ḥaḍrat Ibrāhīm^{ra}, the son of the Holy Prophet^{sa}, lived for about eighteen months, and then he passed away. Ḥaḍrat Faḍl bin ‘Abbās^{ra} narrates that Ḥaḍrat Ummi-Bardah^{ra} bathed Ḥaḍrat Ibrāhīm^{ra} and his body was placed on a small bedstead which was carried to *Jannatul-Baqī’*. He was buried next to Ḥaḍrat ‘Uthmān bin Maz‘ūn^{ra}. Faḍl bin ‘Abbās^{ra} and Usāmah^{ra} helped lower him in the grave. Water was sprinkled on the grave and a stone was placed next to it to give as a mark of

identification.¹⁰

At the time of the demise of the beloved Ibrāhīm^{ra}, the Holy Prophet^{sa} and Ḥadḥrat Māriyah Qibṭiyyah^{ra} displayed a great example of fortitude. The Holy Prophet^{sa} accompanied the body to the cemetery for the burial. When he approached the grave, he took the body in his hands and descended into the grave to place the body in it. While placing the body in the grave he uttered these words:

“Go to your brother ‘Uthmān bin Maz‘ūn^{ra}!”

Ḥadḥrat ‘Uthmān bin Maz‘ūn^{ra} had passed away six years before the demise of Ḥadḥrat Ibrāhīm^{ra}. The Holy Prophet^{sa} used to love him immensely. He had been martyred during a battle. It is written in the books of Aḥādīth that the Holy Prophet^{sa} used to say this about his son Ḥadḥrat Ibrāhīm^{ra}:

لَوْ عَاشَ إِبْرَاهِيمُ لَكَانَ صِدِّيقًا نَبِيًّا

Translation: If Ibrāhīm^{ra} had lived, then he definitely would have become a pious Prophet.¹¹



4

AN IGNORANT CUSTOM REMOVED

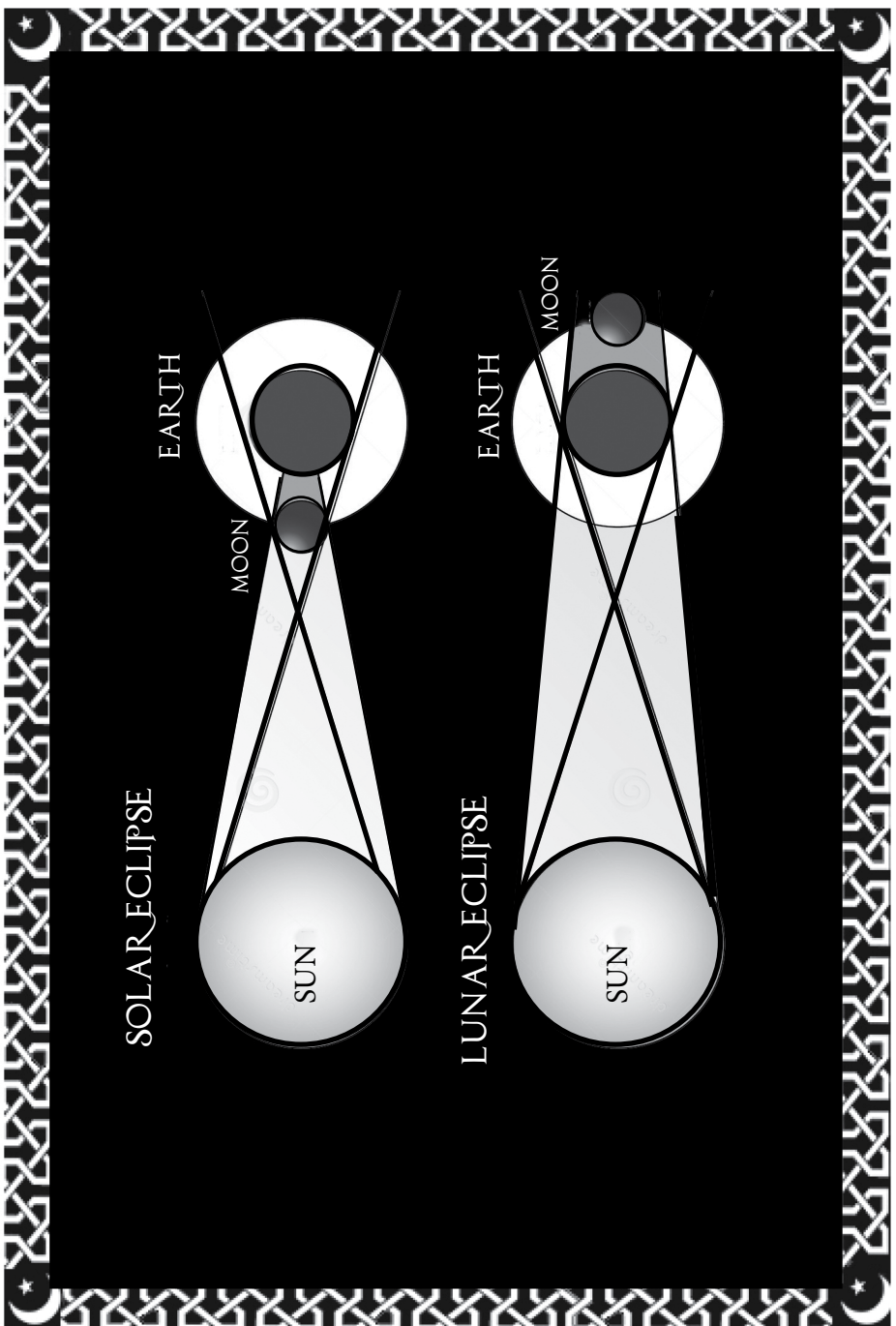
By chance, on the day that Ḥaḍrat Ibrāhīm^{ra} passed away, a solar eclipse took place. In those days people held the superstition that a solar or lunar eclipse took place when a very important person died. Due to this wrong belief, some Muslims of Madīnah began to say that the solar eclipse happened because of the death of Ḥaḍrat Ibrāhīm^{ra}. The Holy Prophet^{sa} did not like this idea because it went against his conviction that Allah the Almighty causes such events in accordance with the divine laws of nature. He gathered all these people together and said to them:

“The solar and lunar eclipses do not happen because of

the death of a person, instead they are two of the many signs of the existence of Allah the Almighty. When you see them, pray and prostrate before Allah the Almighty.”¹²

That is why all Muslims are told to gather in a mosque or an open field and offer two *rak‘āt* of prayer whenever a lunar or a solar eclipse takes place. The speciality of this prayer is that in each rak‘at there are two *rukū‘*. It is called the *Prayer of Kusūf* (for solar eclipse) and the *Prayer of Khusūf* (for lunar eclipse).

In this way Ḥadṣrat Māriyah Qibṭiyyah^{ra} received an additional honour, as the demise of her beloved son became the cause for removing this false superstition.





5

FINAL YEARS

The Holy Prophet^{sa} passed away shortly after the death of Ḥaḍrat Ibrāhīm^{ra}. To Allah we belong and to Him shall we return.

After the passing of the Holy Prophet^{sa}, Ḥaḍrat Māriyah^{ra} kept away from people and preferred to remain in complete seclusion. She spent most of her time in worship and remembrance of Allah the Almighty. There were only a few places that she would visit. She would either visit the grave of the Holy Prophet^{sa}, the grave of her innocent child Ibrāhīm^{ra}, or the home of her sister Ḥaḍrat Sīrīn^{ra}.¹³

Ḥaḍrat Abū Bakr^{ra} and Ḥaḍrat ‘Umar Fārūq^{ra} gave her

a lot of respect during their tenures as *Khulafā'*. They had fixed an allowance for her, which she continued to receive until her death.

Ḥadḥrat Māriyah^{ra} passed away in Muḥarram 16th *Hijrī*, during the *Khilāfat* of Ḥadḥrat 'Umar Fārūq^{ra}. Ḥadḥrat 'Umar Fārūq^{ra} led her funeral prayer and she was buried in *Jannatul-Baqī'*.¹⁴

The Holy Prophet^{sa} treated Ḥadḥrat Māriyah^{ra} the same way he treated all of his holy wives, and instructed her to observe *pardah* (veil). He treated her with love and kindness, and respected her greatly. He used to say, "Treat the Copts with utmost respect because we are bound to them in two ways, through blood and through a pledge. We are bound to them by blood because the mother of Ḥadḥrat Ismā'īl^{as} (Ḥadḥrat Hājirah^{as}) and the mother of my son Ibrāhīm^{ra} (Māriyah^{ra}) are both Coptic. The bond through pledge means that we have made a treaty with them."¹⁵

Ḥadḥrat Māriyah Qibṭiyyah^{ra} lived for five years after the passing away of the Holy Prophet^{sa}.

Ḥadḥrat 'Ā'ishah^{ra} said that she did not dislike the coming of any other woman into the household of the Holy

Prophet^{sa} as much as she disliked the coming of Ḥadṣrat Māriyah^{ra} because she was very beautiful, and the Holy Prophet^{sa} adored her very much.¹⁶

All the wives of the Holy Prophet^{sa} were very righteous and pious. They were not jealous of one another and loved each other very much. However, due to their overpowering devotion to the Holy Prophet^{sa} they each strived to be the most pleasing to him. In this regard they would strive to be his favorite wife through their piety, righteousness, and charm.

It is an honour and distinction for Ḥadṣrat Māriyah^{ra} that she became the cause of the bond that formed between Egypt/Africa and the Arabian Peninsula that will last till the Day of Judgement.

The Holy Prophet^{sa} had admonished:

“Fear Allah when dealing with the *Ahl-e Dhimmah* and the dark-skinned people of Madrah because we are related to them by blood as well as marriage.”

In another Hadith the Holy Prophet^{sa} says:

“You will conquer Egypt in the near future, hence treat the people of Egypt with kindness because they are

entitled to certain rights as non-Muslim citizens of the state and also other rights because of ties of relationship.”

It is obvious that these two admonishments concerning the fair and kind treatment of the people of Egypt were issued because of the exalted status of Ḥaḍrat Māriyah Qibṭiyyah^{ra} who is entitled to the utmost love and reverence from the Muslims, as she was the wife of the Holy Prophet^{sa}.¹⁷

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

(Surah Al-Baqarah, Verse 157)

TO ALLAH WE BELONG AND TO HIM
SHALL WE RETURN

PUBLISHER'S NOTE

The following abbreviations have been used. Readers are urged to recite the full salutations when reading the book:

sa *ṣallallāhu ‘alaihi wa sallam*, meaning ‘may peace and blessings of Allah be upon him,’ is written after the name of the Holy Prophet Muhammad^{sa}.

as *‘alaihis-salām*, meaning ‘may peace be on him,’ is written after the name of Prophets other than the Holy Prophet Muhammad^{sa}.

ra *radīyallāhu ‘anhu/‘anhā/‘anhum*, meaning ‘may Allah be pleased with him/her/them,’ is written after the names of the Companions of the Holy Prophet Muhammad^{sa} or of the Promised Messiah^{as}.

In transliterating Arabic words we have adopted the following system established by the Royal Asiatic Society.

- ا at the beginning of a word, pronounced as *a, i, u* preceded by a very slight aspiration, like *h* in the English word *honour*.
- ث *th*, pronounced like *th* in the English word *thing*.
- ح *ḥ*, a guttural aspirate, stronger than *h*.
- خ *kh*, pronounced like the Scotch *ch* in *loch*.
- ذ *dh*, pronounced like the English *th* in *that*.

ص *s*, strongly articulated *s*.

ض *d*, similar to the English *th* in *this*.

ط *t*, strongly articulated palatal *t*.

ظ *z*, strongly articulated *z*.

ع ' , a strong guttural, the pronunciation of which must be learnt by the ear.

غ *gh*, a sound approached very nearly in the *r grasseye* in French, and in the German *r*. It requires the muscles of the throat to be in the 'gargling' position whilst pronouncing it.

ق *q*, a deep guttural *k* sound.

ء ' , a sort of catch in the voice.

Short vowels are represented by:

a for —[َ]— (like *u* in *bud*)

i for —[ِ]— (like *i* in *bid*)

u for —[ُ]— (like *oo* in *wood*)

Long vowels by:

ā for —[َ]— or [ِ] (like *a* in *father*);

ī for [ِ] —[َ]— or —[ِ]— (like *ee* in *deep*);

ū for [ُ] —[َ]— (like *oo* in *root*);

Other:

ai for [ِ] —[َ]— (like *i* in *site*);

au for ۛ— (resembling *ou* in *sound*)

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe. While the Arabic *ḥ* is represented by *h*, we have indicated the Urdu *ḥ* as *ḥ̣*. Curved commas are used in the system of transliteration, ' for *ḥ*, ' for *ḥ̣*.

We have not transliterated certain Arabic words which have become part of the English language. The Royal Asiatic Society rules of transliteration for names of persons, places and other terms, could not be followed throughout the book as many of the names contain non-Arabic characters and carry a local transliteration and pronunciation style which in itself is also not consistent either.

The Publisher

GLOSSARY

Ahl-e-Dhimmah—Non-Muslim citizens living under the protection of a Muslim state.

Allah— Allah is the personal name of God in Islam. To show proper reverence to Him, Muslims often add Ta'āla, 'the Most High,' when saying His Holy name.

'Āqiqāh— Thanksgiving feast celebrating the birth of a child.

Aṣḥābuṣ-Ṣuffah— In one corner of the Prophet's mosque in Madīnah, a covered platform was prepared which was known as 'Ṣuffah.' This served as the resting place of indigent Emigrants who dedicated themselves to the worship of Allah, the company of the Holy Prophet^{sa}, and recitation of the Holy Quran.

Copt— This word refers to people belonging to Egypt.

Duldul— Name of the donkey/mule presented to the Holy Prophet^{sa} along with Ḥaḍrat Māriyah^{ra}.

Ḥassān bin Thābit^{ra}— Companion of the Holy Prophet^{sa} who was also a great poet.

Ḥāṭib bin Abi Balta'ah^{ra} — Missionary of Islam who accompanied Ḥaḍrat Māriyah^{ra} and Ḥaḍrat Sīrīn^{ra} to Madīnah and introduced her to the teachings of Islam. Ḥaḍrat Māriyah^{ra} and her sister accepted Islam at his hand during their journey.

Hijrī— Year of Islamic calendar that started after the migration of the Holy Prophet^{sa}.

Holy Prophet^{sa} — A term used exclusively for Ḥaḍrat Muhammad^{sa}, the Prophet of Islam.

Jannatul-Baqī'— Graveyard in Madīnah where many Companions of the Holy Prophet^{sa} are buried

Jibrīl^{as}— Archangel Gabriel.

Ka'bah— The first House of Allah, rebuilt by Ḥaḍrat Ibrāhīm^{as} and Ḥaḍrat Ismā'īl^{as}. Located in Makkah and central to the Muslim pilgrimage of Hajj; Muslims turn towards it when praying.

Khalifah— (*plural is Khulafā'*)

Khilāfat— Divine system of succession after the prophet.

Madīnah Munawwarah— City where the Holy Prophet^{sa} migrated. Its former name was Yathrib.

Maqauqas— The Roman Governor of Egypt who received a letter from the Holy Prophet^{sa} inviting him to Islam.

Nikāh— The formal announcement of marriage in Islam.

Pardah— Literally means 'a veil' and refers to the segregation of male and female. It also refers to the clothes or head coverings by which the segregation or concealment is actualised.

Prayer of Kusūf— Voluntary prayer offered upon seeing a solar eclipse.

Prayer of Khusūf— Voluntary prayer offered upon seeing a lunar eclipse.

Quraish— the most highly respected tribe in Arabia.

Rak‘at—a single cycle in the Ṣalāt. Every Ṣalāt is composed of two or more Ra‘kāt.

Rukū‘ — The bowing position in the Ṣalāt.

Ṣalāt—The five daily prayers prescribed for Muslims as their primary form of worship.

Ummahātul-Mu‘minīn^{ra}—Mothers of all Believers. Title given to all the wives of the Holy Prophet^{sa}. This title is based on the words of Allah the Almighty Who refers to them as ‘mothers’ in the Holy Quran. (Singular is Ummul-Mu‘minīn - Mother of the Believers)

Ummul-Mu'minin
ḤADRAT
MĀRIYAH QIBṬIYYAH

(May Allah be pleased with her)

**STUDY GUIDE
AND WORKBOOK**



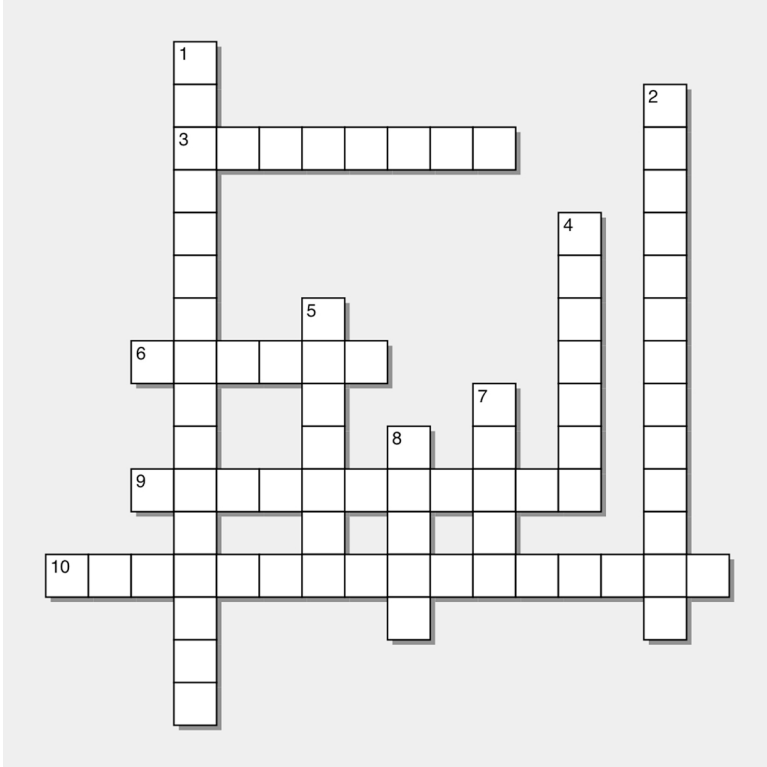
WORDSEARCH



MOSQUE
HUDAIBIYYAH
ECLIPSE
MARIYAH
MADINAH
JIBRIL
NIKAH
AQIQAH
KHUSUF
LUNAR
IBRAHIM

SOLAR
COPTS
EGYPT
KHALIFAH
KUSUF
DULDUL
SIRIN
AHADITH
MAQAUQAS
HIJRI

CROSSWORD



ACROSS

DOWN

- 3) Roman Governor of Egypt who received a letter from the Holy Prophet^{sa} inviting him to accept Islam.
 6) Name of the mule of the Holy Prophet^{sa}.
 9) Treaty of _____.
 10) Wife of the Holy Prophet and mother of his son, Ḥaḍrat Ibrāhīm.

- 1) Title given to all the wives of the Holy Prophet^{sa}. This is based on the words of Allah the Almighty Who refers to them as 'Mothers' in the Holy Quran.
 2) Companions of the Holy Prophet^{sa} who would spend all their time in the Mosque.
 4) City in which the Holy Prophet^{sa} married Ḥaḍrat Māriyah^{ra}.
 5) Most highly respected tribe in Arabia.
 7) Birth country of Ḥaḍrat Māriyah^{ra}.
 8) Sister of Ḥaḍrat Māriyah^{ra}.

STUDY QUESTIONS

1. How was the marriage of the Holy Prophet^{sa} to several wives important for the guidance and preservation of Islamic teachings for women? _____

2. How was the Treaty of Ḥudaibiyyah a starting point for the spread of Islam? _____

3. Explain the ancient tradition of honouring a guest and how it resulted in the marriage of Ḥaḍrat Māriyah^{ra} to the Holy Prophet^{sa}. _____

4. What gifts did King Maqauqas send to the Holy Prophet^{sa} along with Ḥaḍrat Māriyah^{ra} and her sister? _____

5. Why did Ḥaḍrat Māriyah^{ra} and her sister accept Islam before they even reached the Holy Prophet^{sa}? _____

6. What special honour was bestowed on Ḥaḍrat Māriyah^{ra}? How was the Holy Prophet^{sa} given the name of his child? _____

7. Describe the sorrow of the Holy Prophet^{sa} at the loss of his son Ḥaḍrat Ibrāhīm^{ra}. How did he console Ḥaḍrat Māriyah^{ra}? What famous words did he say about Ḥaḍrat Ibrāhīm^{ra} at his burial? _____

8. What superstition did the Holy Prophet^{sa} warn against at the death of Ḥaḍrat Ibrāhīm^{ra}? _____

9. Because of which two women did the Holy Prophet^{sa} say the Muslims should respect the Copts of Egypt? _____

10. Why was Ḥaḍrat Māriyah^{ra} an important figure as a political bond between two peoples? _____

REFERENCES

- 1 *Sīrat Khātamun-Nabiyyīn*, By Ḥaḍrat Mirzā Bashīr Aḥmad^{ra}, p. 821, Published by Islam International Publications Limited UK, 1996 Edition
- 2 *Azwāj-e-Muṭabharāt^{ra} wa Ṣaḥābiyāt^{ra} Encyclopaedia*, By Dr. Dhul-Fiqār Kāẓim, p. 234 Published by Baitūl-‘Ulūm, Anarkali, Lahore
- 3 *Sau Barḥī Zāhid Khawātīn aur un kī Sardār Ḥaḍrat Fāṭimah^{ra} bintu Muḥammad^{sa}*, By Muftī Thanā’ullāh Maḥmūd, pp. 159-160, Published by Baitūl-‘Ulūm, Anarkali, Lahore
- 4 *Sīrat Khātamun-Nabiyyīn*, By Ḥaḍrat Mirzā Bashīr Aḥmad^{ra}, p. 821, Published by Islam International Publications Limited UK, 1996 Edition
- 5 *Sau Barḥī Zāhid Khawātīn aur un kī Sardār Ḥaḍrat Fāṭimah^{ra} bintu Muḥammad^{sa}*, By Muftī Thanā’ullāh Maḥmūd, pp. 159-160, Published by Baitūl-‘Ulūm, Anarkali, Lahore

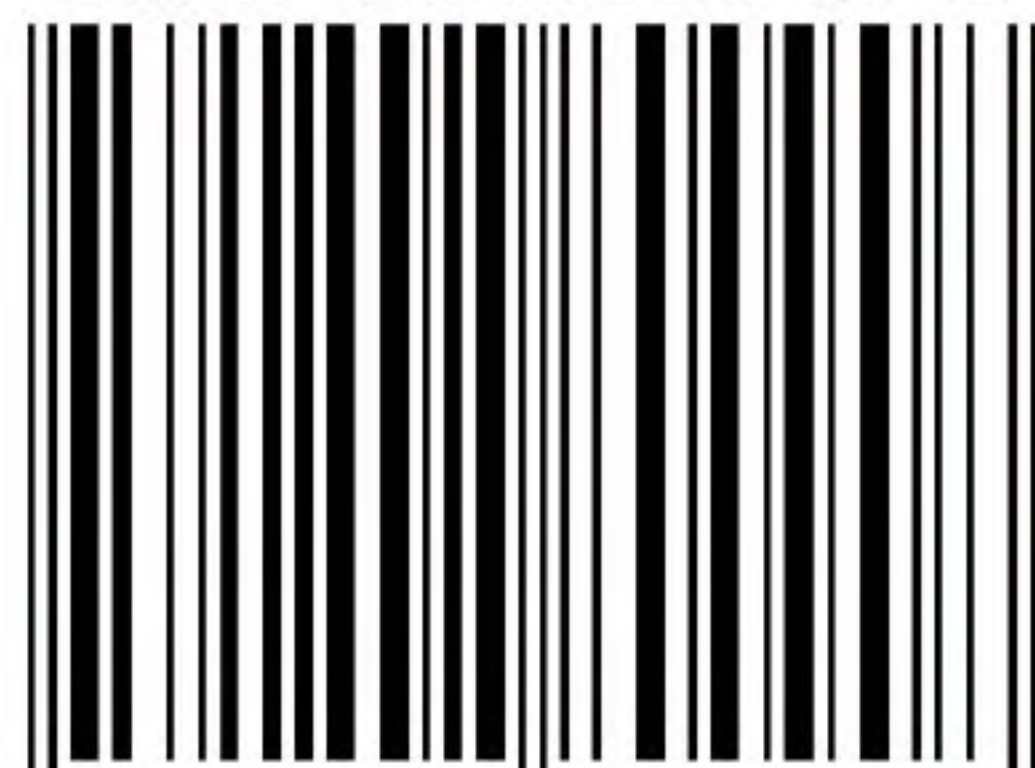
- 6 *Azwāj-e-Muṭabharāt^{ra} wa Ṣaḥābiyāt^{ra} Encyclopaedia*,
By Dr. Dhul-Fiqār Kāzīm, p. 240 Published by Baitūl- ‘Ulūm,
Anarkali, Lahore
- 7 *Sau Barḥī Zāhid Khawātīn aur un kī Sardār Ḥadrat
Fāṭimah^{ra} bintu Muḥammad^{sa}*, By Muftī Thanā’ullāh
Maḥmūd, pp. 160-161, Published by Baitūl-‘Ulūm, Anarkali,
Lahore
- 8 *Azwāj-e-Muṭabharāt^{ra} wa Ṣaḥābiyāt^{ra} Encyclopaedia*,
By Dr. Dhul-Fiqār Kāzīm, p. 238 Published by Baitūl- ‘Ulūm,
Anarkali, Lahore
- 9 *Sau Barḥī Zāhid Khawātīn aur un kī Sardār Ḥadrat
Fāṭimah^{ra} bintu Muḥammad^{sa}*, By Muftī Thanā’ullāh
Maḥmūd, p. 162, Published by Baitūl- ‘Ulūm, Anarkali,
Lahore
- 10 *Urdū Dā’ira-e-Ma’ārif-e-Islāmiyyah*, p. 320,
Published by Dānish Gāh Panjāb, Lahore, First
Edition (1985)
- 11 *Muṭabhar ‘Ā’ilī Zindagī*, By Amatur-Rafīq Zafar, Lajnah
Imā’illah Lahore, p. 222, Published by Shāikh Khalid Maḥmūd
Pānipatī

- 12 *Azwāj-e-Muṭahharāt^{ra} wa Ṣaḥābiyāt^{ra} Encyclopaedia*,
By Dr. Dhul-Fiqār Kāzīm, p. 239 Published by Baitūl-‘Ulūm,
Anarkali, Lahore
- 13 *Sau Barḥī Zāhid Khawātīn aur un kī Sardār Ḥadrat
Fātimah^{ra} bintu Muḥammad^{sa}*, By Muftī Thanā’ullāh
Maḥmūd, p. 163, Published by Baitūl-‘Ulūm, Anarkali,
Lahore
- 14 *Urdū Dā’ira-e-Ma‘ārif-e-Islāmiyyah*, p. 320,
Published by Dānish Gāh Panjāb, Lahore, First Edition
(1985)
- 15 *Tadḥkār-e-Ṣaḥābiyāt^{ra}*, By Tālib Al-Hāshimī, pp. 113-114,
Published by Al-Badr Publications, Urdū Bāzār, Lahore, 27th
Edition (2005)
- 16 *Azwāj-e-Muṭahharāt^{ra} wa Ṣaḥābiyāt^{ra} Encyclopaedia*,
By Dr. Dhul-Fiqār Kāzīm, p. 239 Published by Baitūl-‘Ulūm,
Anarkali, Lahore
- 17 *Sau Barḥī Zāhid Khawātīn aur un kī Sardār Ḥadrat
Fātimah^{ra} bintu Muḥammad^{sa}*, By Muftī Thanā’ullāh
Maḥmūd, p. 164, Published by Baitūl-‘Ulūm, Anarkali, Lahore



This is one of a series of books aimed at educating the youth about prominent figures in Islam. In this particular book you will learn about Ḥaḍrat Māriyah Qibṭiyyah^{ra}, wife of our beloved Master the Holy Prophet Muhammad^{sa}. You will be taken on a journey back in time to help you understand the type of society in which the Holy Prophet^{sa} lived and the powerful contribution his beloved wife made to Islam. Discover how our ‘Mother of the Believers’ helped our beloved Prophet^{sa} in his mission to bring the light of faith to the world.

ISBN 184880090-8



9 781848 800908