Mother of the Believers

ḤADRAT MĀRIYAH QIBṬIYYAH RA
Ummul-Mu’minin

ḤADRAT MĀRIYAH QĪBṬĪYYAH

(May Allah be pleased with her)
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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 Māriyāh Qibṭiyyahra, who had the distinct honour of being the mother of a beloved son of the Holy Prophet Muhammadras. 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 Wākālat-e-Taṣnīf headed by Uzma Saeed Ahmad and Noma Saeed Samee, and includes: Ruqaiya Asad, Aamna Bhatti, Haallah Ahmad Jehlumi, Hafia 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 Wākīlut-Taṣnīf
July 2014
Our beloved Master, the Holy Prophet Muhammad\textsuperscript{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 \textit{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\textsuperscript{ra}. Before we begin, you should understand why Allah the Almighty gave the Holy Prophet\textsuperscript{sa} permission to have several wives.
The main task of our beloved Master, the Holy Prophet ﷺ was to teach people the religion of Islam. This is why a group of men, who are remembered as *Aṣḥābiṣ-Ṣuṭṭah*, would gather in *Masjid-e-Nabawī* (the Mosque of the Prophet) all the time. Whenever the Holy Prophet ﷺ was present in the mosque and said anything, the *Aṣḥābiṣ-Ṣuṭṭah* 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 ﷺ.

According to a saying of our beloved Master ﷺ, ‘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 ﷺ, 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 ﷺ to marry several women. This was very helpful to
women because the Holy Prophet\textsuperscript{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\textsuperscript{sa} were helpful in creating a beautiful Islamic society and were also useful in spreading the message of Islam. Ḥaḍrat Māriyah Qibṭiyyah\textsuperscript{ra} was one of the beloved wives of the Holy Prophet Muhammad\textsuperscript{sa}, and a ‘Mother of the Believers.’ Let us see what events led to her marriage with the Holy Prophet\textsuperscript{sa}. 
AN ARTISTIC RENDITION OF THE ORIGINAL MOSQUE OF THE PROPHET
The Holy Prophet'sa and the Quraysh made a treaty of peace at a place called Ḥudaybiyyah, which is known as the Treaty of Ḥudaybiyyah. 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 Quraysh made a vow to stop fighting against the Muslims. The tribe of the Quraysh was considered the most highly respected tribe in Arabia as they were the guardians and caretakers of the Ka'bah. Since
HADRAT MĀRIYAH QIBTIYYAH

they were the ones who had started the war against Islam, having a treaty of peace with the Quraysh created a temporary peace in the whole country. As soon as this temporary peace began, the Holy Prophetﷺ 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 Ḥudaybiyyah proves that the main goal of the Holy Prophetﷺ 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 Prophetﷺ. Ḥadīrat Māriyahra 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 Ḥadīrat Ibrāhīmas [Abraham]. When Ḥadīrat Ibrāhīmas went to Egypt, the king of Egypt offered him marriage with a girl from the nobility named Ḥadīrat Hājirahas [Hager]. Ḥadīrat
Hājirah⁷ as later became the mother of Ḥaḍrat Ismā‘īl⁷ as [Ishmael].

When the girls that Maqauqas had sent arrived in Madīnah, the Holy Prophet⁷ sa decided to marry Māriyah Qibṭiyyah⁷ ra himself. The marriage of her sister Sīrīn⁷ ra was arranged with Arabia’s famous poet, Ḥassān bin Thābit⁷ ra. This Māriyah⁷ ra is the same blessed woman who had the honour of giving birth to a son of the Holy Prophet⁷ sa, Ḥaḍrat Ibrāhīm⁷ ra.¹

The name of the father of Ummul-Mu‘minīn Ḥaḍrat Māriyah⁷ ra was Sham‘ūn, and her mother’s name was Rūmī. Ḥaḍrat Māriyah⁷ ra was born in a town called Ḥafan. She was tall and had a fair complexion. She was very beautiful.²

‘Allāmah Dhahabī⁷ ra has written in A‘lāmun-Nisā’ that Ḥaḍrat Māriyah⁷ ra was the most learned and accomplished woman of her time.

When Governor Maqauqas sent Ḥaḍrat Māriyah Qibṭiyyah⁷ ra and her sister Ḥaḍrat Sīrīn⁷ ra to the Holy Prophet⁷ sa, he also sent along with them one thousand gold coins, twenty rolls of white fabric, and a mule named Duldul for the Holy Prophet⁷ sa.³ The mule named Duldul was white. The Holy Prophet⁷ sa used to ride it often, and he rode it during the battle
While Ḥaḍrat Māriyah Qibṭiyyah ra and her sister Ḥaḍrat Sīrīn ra were on their way to Madīnah, the missionary of Islam, Ḥaḍrat Ḥāṭīb bin Abī Balta’āh 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 Ḥāṭīb ra.

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.
The Treaty of Hudaibiyyah may have been written on a scroll such as this one.

While Hadrat Mariyah Qibtiyyah and her sister Hadrat Siyrah were on their way to Madinah, the missionary of Islam, Hadrat Hatib bin Abi Balta’ah 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 Hadrat Hatibra. After their marriage, the Holy Prophet sa temporarily housed Hadrat Mariyah Qibtiyyah in the house of Hadrat Harithah bin Nu’manra near the mosque. Then after a short while he took her to a place called ‘Aliyah, which later came to be known as Mashrabah Ibrahimra. One Egyptian servant was assigned to serve Hadrat Mariyah Qibtiyyah. This servant used to bring her water and fuel.
In 8th Hijrī, Allah the Almighty gifted ḇaḍrat Māriyah Qibṭiyyahra with another blessing. ḇaḍrat Māriyahra gave birth to a beautiful son of the Holy Prophetṣa.

One tradition says that when ḇaḍrat Jibrīlras [Gabriel] appeared to the Holy Prophetṣa at the occasion of the birth of ḇaḍrat Ibrāhīmra, he said:

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

That is how a beautiful son of the Holy Prophetṣa came to be named Ibrāhīmra. The good news of his birth was conveyed to the Holy Prophetṣa by his servant Abū Rāfī. This news made the Holy Prophetṣa very happy and to express his happiness he
grieved this servant a servant of his own. On the seventh day after the birth of Ibrāhīm, his Āqiqah 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, Ḥaḍrat Ibrāhīm ṭa was assigned a wet-nurse by the name of Ḥaḍrat Ummi-Bardah ṭa. Her husband was an iron smith and their house was always filled with smoke from the furnace. Ḥaḍrat Ibrāhīm ṭa was the last of the children to be born to Holy Prophet ṣa during the later years of his life. The Holy Prophet ṣa loved him deeply. Whenever he went to the house of Ḥaḍrat Ummi-Bardah ṭa, he would sit Ḥaḍrat Ibrāhīm ṭa 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

Ḥaḍrat Māriyah ṭa took care of him, staying awake during the nights to watch over him, but his life was slowly ebbing away. When the Holy Prophet ṣa 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 ṣa. 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 Prophetṣa consoled Ḥaḍrat Māriyah Qibṭiyyahra 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.”

Ḥaḍrat Ibrāhīmra, the son of the Holy Prophetṣa, lived for about eighteen months, and then he passed away. Ḥaḍrat Faḍl bin ‘Abbāsra narrates that Ḥaḍrat Ummi-Bardahra bathed Ḥaḍrat Ibrāhīmra and his body was placed on a small bedstead which was carried to Jannatul-Baqī‘. He was buried next to Ḥaḍrat ʿUthmān bin Maʿṣūmar. Faḍl bin ‘Abbāsra and Usāmahra 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.\textsuperscript{10} 

At the time of the demise of the beloved Ibrāhīm\textsuperscript{ra}, the Holy Prophet\textsuperscript{sa} and Ḥaḍrat Māriyah Qibṭiyyah\textsuperscript{ra} displayed a great example of fortitude. The Holy Prophet\textsuperscript{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 ʿUthmān bin Maẓʿūn\textsuperscript{ra}!”

Ḥaḍrat ʿUthmān bin Maẓʿūn\textsuperscript{ra} had passed away six years before the demise of Ḥaḍrat Ibrāhīm\textsuperscript{ra}. The Holy Prophet\textsuperscript{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\textsuperscript{sa} used to say this about his son Ḥaḍrat Ibrāhīm\textsuperscript{ra}:

\textmastermath{لو عاش Ibrahim ra لكان صديقًا نبيًا}

Translation: If Ibrāhīm\textsuperscript{ra} had lived, then he definitely would have become a pious Prophet.\textsuperscript{11}
By chance, on the day that Ḥaḍrat Ibrāhīmra 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 Ibrāhīmra. The Holy Prophetsa 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.”

That is why all Muslims are told to gather in a mosque or an open field and offer two rak‘at 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 Ḥaḍrat Māriyah Qibṭiyyahra received an additional honour, as the demise of her beloved son became the cause for removing this false superstition.
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In this way Hadrat Mariyah Qibtiiyyah received an additional honour, as the demise of her beloved son became the cause for removing this false superstition.
The Holy Prophet\textsuperscript{sa} passed away shortly after the death of Ḥaḍrat Ibrāhīm\textsuperscript{ra}. To Allah we belong and to Him shall we return.

After the passing of the Holy Prophet\textsuperscript{sa}, Ḥaḍrat Māriyah\textsuperscript{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\textsuperscript{sa}, the grave of her innocent child Ibrāhīm\textsuperscript{ra}, or the home of her sister Ḥaḍrat Sīrīn\textsuperscript{ra}.\textsuperscript{13}

Ḥaḍrat Abū Bakr\textsuperscript{ra} and Ḥaḍrat ʿUmar Fārūq\textsuperscript{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.

Ḥaḍrat Māriyahra passed away in Muḥarram 16th Hijrī, during the Khilāfat of Ḥaḍrat ‘Umar Fārūqra. Ḥaḍrat ‘Umar Fārūqra led her funeral prayer and she was buried in Jannatul-Baqqī.14

The Holy Prophetṣa treated Ḥaḍrat Māriyahra 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 Ḥaḍrat Ismā‘īlas (Ḥaḍrat Hājirahas) and the mother of my son Ibrāhīmar (Māriyahra) are both Coptic. The bond through pledge means that we have made a treaty with them.”15

Ḥaḍrat Māriyah Qibṭiyyahra lived for five years after the passing away of the Holy Prophetṣa.

Ḥaḍrat ‘Ā’ishahra said that she did not dislike the coming of any other woman into the household of the Holy Prophetṣa.
Prophetsa as much as she disliked the coming of Ḥaḍrat Māriyahra because she was very beautiful, and the Holy Prophetṣa adored her very much.16

All the wives of the Holy Prophetṣa 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 Prophetṣa 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 Ḥaḍrat Māriyahra 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 Prophetṣa 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 Prophetṣa 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 Qibṭiyyahra who is entitled to the utmost love and reverence from the Muslims, as she was the wife of the Holy Prophetṣa.¹⁷
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 Ḥadrat Māriyah Qibṭiyyah ra who is entitled to the utmost love and reverence from the Muslims, as she was the wife of the Holy Prophetsa.17

To Allah we belong and to Him shall we return.

(Sūrah Al-Baqarah, Verse 157)
The following abbreviations have been used. Readers are urged to recite the full salutations when reading the book:

sa  šallallāhu ‘alaibi wa salla, meaning ‘may peace and blessings of Allah be upon him,’ is written after the name of the Holy Prophet Muhammad sa.

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

ra ra diyallāhu ‘anbu/‘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.

- at the beginning of a word, pronounced as a, i, u preceded by a very slight aspiration, like h in the English word honour.

- tb, pronounced like th in the English word thing.

- h, a guttural aspirate, stronger than h.

- kh, pronounced like the Scotch ch in loch.

- dh, pronounced like the English th in that.
\(\text{s} \), strongly articulated \(s\).

\(\text{d} \), similar to the English \(th\) in \textit{this}.

\(\text{t} \), strongly articulated palatal \(t\).

\(\text{z} \), strongly articulated \(z\).

\(\text{‘} \), a strong guttural, the pronunciation of which must be learnt by the ear.

\(\text{gh} \), a sound approached very nearly in the \(r\) \textit{grasseye} in French, and in the German \(r\). It requires the muscles of the throat to be in the ‘gargling’ position whilst pronouncing it.

\(\text{q} \), a deep guttural \(k\) sound.

\(\text{‘} \), a sort of catch in the voice.

Short vowels are represented by:

\(a\) for \(\text{---}\) (like \textit{u} in \textit{bud})

\(i\) for \(\text{---}\) (like \textit{i} in \textit{bid})

\(u\) for \(\text{---}\) (like \textit{oo} in \textit{wood})

Long vowels by:

\(\text{ā} \) for \(\text{---}\) or \(\text{ı}\) (like \textit{a} in \textit{father});

\(\text{ī} \) for \(\text{---}\) or \(\text{----}\) (like \textit{ee} in \textit{deep});

\(\text{ū} \) for \(\text{---}\) (like \textit{oo} in \textit{root});

Other:

\(\text{ai} \) for \(\text{---}\) (like \textit{i} in \textit{site});
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 ن is represented by ن, we have indicated the Urdu ں as ن. Curved commas are used in the system of transliteration, ‘ for ﺗ, ’ for ﺖ.

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
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 Tā’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 Prophetṣa, 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 Prophetṣa along with Ḥaḍrat Māriyahra.
**Hassān bin Thābit** — Companion of the Holy Prophet⁷⁷ who was also a great poet.

**Ḥāṭib bin Abi Balṭa’ah** — Missionary of Islam who accompanied Ḥaḍrat Māriyah⁷⁷ and Ḥaḍrat Sīrīn⁷⁷ to Madīnah and introduced her to the teachings of Islam. Ḥaḍrat Māriyah⁷⁷ and her sister accepted Islam at his hand during their journey.

**Hijrī** — Year of Islamic calendar that started after the migration of the Holy Prophet⁷⁷.

**Holy Prophet⁷⁷** — A term used exclusively for Ḥaḍrat Muhammad⁷⁷, the Prophet of Islam.

**Jannatul-Baqī** — Graveyard in Madīnah where many Companions of the Holy Prophet⁷⁷ are buried

**Jibrīl⁷⁷** — Archangel Gabriel.

**Ka‘bah** — The first House of Allah, rebuilt by Ḥaḍrat Ibrāhīm⁷⁷ and Ḥaḍrat Ismā‘īl⁷⁷. 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 ﷺ migrated. Its former name was Yathrib.

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

Nikāḥ— 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 Raʿkāt.

**Rukū‘**—The bowing position in the Ṣalāt.

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

**Ummahātul-Muʾminīn**—Mothers of all Believers. Title given to all the wives of the Holy Prophet ﷺ. This title is based on the words of Allah the Almighty Who refers to them as ‘mothers’ in the Holy Quran. (Singular is Ummul-Muʾminīn - Mother of the Believers)
Ummul-Mu’mīnīn
ḤADRAT
MĀRIYAH QĪBṬĪYYAH
(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
ACROSS

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

DOWN

1) Title given to all the wives of the Holy Prophet™. 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™ who would spend all their time in the Mosque.
4) City in which the Holy Prophet™ married Ḥaḍrat Māriyah™
5) Most highly respected tribe in Arabia.
7) Birth country of Ḥaḍrat Māriyah™.
8) Sister of Ḥaḍrat Māriyah™.
STUDY QUESTIONS

1. How was the marriage of the Holy Prophet\textsuperscript{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\textsuperscript{ra} to the Holy Prophet\textsuperscript{sa}. ______________________________________
   ______________________________________
   ______________________________________
   ______________________________________
4. What gifts did King Maqauqas send to the Holy Prophet $\text{sa}$ along with Ḥaḍrat Māriyah $\text{ra}$ and her sister?____________________
__________________________________________________

5. Why did Ḥaḍrat Māriyah $\text{ra}$ and her sister accept Islam before they even reached the Holy Prophet $\text{sa}$?____________________
__________________________________________________

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

7. Describe the sorrow of the Holy Prophet $\text{sa}$ at the loss of his son Ḥaḍrat Ibrāhīm $\text{ra}$. How did he console Ḥaḍrat Māriyah $\text{ra}$? What famous words did he say about Ḥaḍrat Ibrāhīm $\text{ra}$ at his burial?__________________________________________________
8. What superstition did the Holy Prophet ﷺ warn against at the death of Ḥaḍrat Ibrāhīm ﷺ?

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9. Because of which two women did the Holy Prophet ﷺ say the Muslims should respect the Copts of Egypt?

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10. Why was Ḥaḍrat Māriyah ﷺ an important figure as a political bond between two peoples?

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