

# HADRAT HAFSAH

*May Allah be pleased with her*

**The mother of the Believers**

CHILDRENS  
SERIES  
#9/10

Department of Ishā`at, Lajna Imā'illah Canada

2015

## Stories of Şahābiyāt

# Ḥaḍrat Ḥafşah<sup>RA</sup>

### *Other book in this series:*

1. ḤAḌRAT UMMUL-MASĀKĪN ḤAḌRAT ZAINAB BINT KHUZAIMAH<sup>RA</sup>
2. ḤAḌRAT UMMI HĀNĪ<sup>RA</sup>
3. ḤAḌRAT UMMI ḤARĀM BINT MILḤĀN<sup>RA</sup>
4. ḤAḌRAT SUMAIYYAH BINT KHABĀṬ<sup>RA</sup>
5. ḤAḌRAT MAIMŪNAH<sup>RA</sup>
6. ḤAḌRAT UMMUL-FAḌL LUBĀBATUL-KUBRĀ<sup>RA</sup>
7. ḤAḌRAT FĀṬIMAH BINT AL-KHAṬṬĀB<sup>RA</sup>
8. ḤAḌRAT ZAINAB BINT JAHASH<sup>RA</sup>
9. ḤAḌRAT FĀṬIMAH-UL ZUHRA<sup>RA</sup>



*An English adaptation of Urdu book by  
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## Message from the National President Lajna Imā'illah Canada

*In the name of Allah the Gracious, the Merciful*

It is with great joy, I am writing these lines that Allah Almighty has enabled Lajna Imā'illah Canada to publish the series of these books for children. The objective of publishing these books is to provide children with a basic knowledge and understanding of revered personalities from our religious history and to develop a desire in their hearts to imitate them.

During several *tarbiyyati workshops* that I had with girls, they expressed their desire that they would like to know about the life of Ṣahābīyāt, of Holy Prophet (Peace be upon him). I hope these books can provide them valuable insight about these personalities *inshaAllah!* Moreover, these may be able to help and motivate readers to develop their bond with Allah Almighty – the Lord of all the worlds.

I am thankful to National Secretary Ishā`at Lajna Imā'illah Canada Dr. Amtul Qudoos Farhat Sahiba for gladly taking up this project and working hard until its completion. I pray that may Allah accept her humble efforts and reward her abundantly *Ameen!* Along with her there is a team who has helped in adapting the translation of these books in English. I am thankful to Rasheda Sial Sahiba, Nasim Sahi Sahiba, Ansa Talat Sahiba, Mansoorah Rauf Sahiba, Munazza Khan Sahiba and all other members of the team. May Allah reward them abundantly *Ameen!*

I hope and pray that these books will be beneficial for children *inshaAllah* and they will be able to gain knowledge about the revered personalities from the history of Islam after reading these.

May Allah accept this humble effort of Lajna Imā'illah Canada and enable us to further excel in our abilities *Ameen!*

Wassalam,

Amtul Noor Daud

Sadr Lajna Imā'illah Canada

August 19, 2015

## FOREWORD

It has long been felt by Lajna Imā'illah Canada that there is scarcity of books for English speaking Ahmadi children. As a humble effort to meet the needs of our children Lajna Imā'illah Canada has planned for a series of Islamic books for children in English language. The first in this series is entitled *Şahābiyāt* (the she- Companions of the Holy Holy Prophet (may peace and blessings of Allah be upon him). It includes stories of selective Şahābiyāt and some noble wives of the Holy Holy Prophet<sup>sa</sup>.

Most of these stories have been translated and adapted from Urdu books previously published by Lajna Imā'illah. A team of dedicated members have worked on this project under continued inspiration, guidance and advice by our National President Respected Amtul Noor Daud Sahiba. I am grateful to all of them from the bottom of my heart. Jazakum Allah wa Ahsanal Jaza!

Dear children we hope that you enjoy reading these stories of noble women in Islam and derive knowledge and maximum benefit out of their lives and character. Inshā Allah!

Happy Reading! And kindly keep praying for successful completion of future series on other topics. Inshā Allah!

*Amtul Qudoos Farhat*  
National Secretary Ishā`at  
Lajna Imā'illah Canada



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God, the Gracious, the Merciful

## Ḥaḍrat Ḥafṣah<sup>ra</sup>

### The wife of the Holy Prophet

(peace and blessings of Allah be upon him)

#### Dear Children!

The year 605 AD was a memorable year in Mecca when the Ka'ba was reconstructed. Each Arab chief had vowed to have the honour of placing Hajr Aswad; the sacred Black Stone; with their own hands in the wall of Ka'ba. This was the honour which none of them could let go. In a state of dispute, they sought the advice of a young man named Muhammad (may peace and blessings of Allah be upon him), whose wise and rational decision pleased everyone, and a bloody war between the tribes was averted.

#### Note:

AD (after the death of Jesus Christ<sup>as</sup>)



Muhammad<sup>sa</sup> asked for a sheet of cloth to be spread on the floor. He placed the Hajar Aswad with his own hands on that sheet of cloth. Then he asked all the Chiefs to get hold of cloth and carry the Hajr Aswad to the wall of Ka'ba where it had to be stuck. Once close to the wall, he unloaded the Hajr Aswad and stacked it in the wall of Ka'ba. Everyone was really happy and satisfied! This is a memorable event and a historical year in the history of Islam.

Another special event which took place in the same year was the birth of a daughter to 'Amr bin Khaṭṭāb, who was one of the most influential Chiefs of Mecca, and a proud member of the clan of Banī 'Adiyy, an important branch of the Quraish tribe. Banī 'Adiyy enjoyed a prominent position in Mecca. The baby girl was named Ḥafṣah. She was born in 605 AD. (1)

No one knew at that time that in another five years, the wise young man who averted a war, would be chosen by Allah to become no other than our Holy Prophet Muhammad (peace and blessings of Allah be upon him). The same proud chief, 'Amr bin Al- Khaṭṭāb would turn into a bitter enemy of the Holy Prophet<sup>sa</sup> at first, and later into a devoted follower. His daughter Ḥafṣah would grow up into a pious, accomplished and learned lady. Later, she would marry the Holy Prophet<sup>sa</sup>, attaining the rank of *Ummul Moumineen* (mother of believers).

## **Family**

Coming from a prominent family, the record of her ancestry was carefully preserved. Her family tree on her noble father's side (reading from left to right) is as follows:

**Mālik → Fihir → Lu'aiyy → 'Adiyy → Razāḥ → Qart →  
'Abdullāh → Riah → 'Abdul 'Uzzā → Nufil → Khaṭṭāb →  
Ḥaḍrat 'Umar<sup>ra</sup>, the second Righteous Khalīfah →  
Ḥaḍrat Ḥafṣah<sup>ra</sup>**

Ḥafṣah's mother was Zainab<sup>ra</sup> bint Maz'ūn<sup>ra</sup>. She herself was a *Sahabia* or Companion i.e. A lady who had had the privilege of accepting Islam during the life time of the Holy Prophet<sup>sa</sup>. Zainab's brother 'Uthmān bin Maz'un<sup>ra</sup> was a famous *Sahabi* or Companion of the Holy Prophet<sup>sa</sup>.

The family tree from Ḥafṣah's mother's side is (reading from left to right) as follows:

**From Mother's side:**

**→ Ḥazāfah Ḥamj → Wahb, → Habib → Zainab bint  
Maz'ūn → Ḥaḍrat Ḥafṣah<sup>ra</sup>**



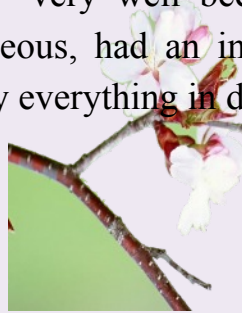


As mentioned above, Ḥafṣah’s father, ‘Umar bin Khaṭṭāb was initially a bitter opponent of Islām because he considered Islām a danger to the traditions and religion of his idol worshipping ancestors. He planned to kill the Holy Prophet<sup>sa</sup> to wipe out Islām for good, but discovered to his dismay that his own sister and brother-in-law had secretly accepted Islām. Enraged, he went to punish them. Attacking his brother-in-law, he accidentally injured his sister whom he loved very much. In remorse, he asked them to read to him what they were reciting when he arrived. As he heard the powerful verses of the Holy Qur’ān, he was struck with awe, and realized that it could only be the word of God. He went straight to the Holy Prophet<sup>sa</sup> to declare his submission to Islām.

## **Accepting Islām:**

Out of the three wives of Ḥaḍrat ‘Umar<sup>ra</sup> at that time, it was only Ḥaḍrat Ḥafṣah’s mother Zainab who accepted Islām. According to some historians Ḥaḍrat Ḥafṣah<sup>ra</sup> was 5 or 6 years old that time, while others believe that she was 10. One thing is certain that she entered the fold of Islām along with her father and mother in her childhood. Therefore, she had the benefit of learning about her faith from the very early years of her life, and grew up with Islāmic culture and values.

Ḥaḍrat ‘Umar bin Khaṭṭāb<sup>ra</sup> was a learned man, which was an exception since very few men knew how to read and write at that time. It was worse for women. However, Islām had opened the door for women to seek knowledge which suited Ḥaḍrat Ḥafṣah<sup>ra</sup> very well because she was very intelligent and courageous, had an inquisitive mind, and always wanted to study everything in depth.



## **Marriage:**

Ḥafṣah<sup>ra</sup> was about 19 year old when her marriage was solemnized with Khunais bin Ḥudhāifah<sup>ra</sup> Sahmi of Quraish, who was a devoted Muslim and one of the early converts to Islām. When Ḥaḍrat ‘Umar bin Khaṭṭāb<sup>ra</sup> migrated to Madīnah in 13 Nabawī, both Khunais<sup>ra</sup> and Ḥafṣah<sup>ra</sup> accompanied him.

In 2 AH, peace in Madīnah was shattered by the attack from Quraish of Mecca. Many lives were lost in the combat called The Battle of Badr. Ḥaḍrat Ḥafṣah’s clan had the honor of having seven of its members defending Madīnah in the battle. Khunais<sup>ra</sup>, a valiant soldier, protected Muslims. He became a like a shield and bore all the poisoned arrows on his chest. He succumbed to his injuries soon after, and Ḥafṣah was left a widow. (2)

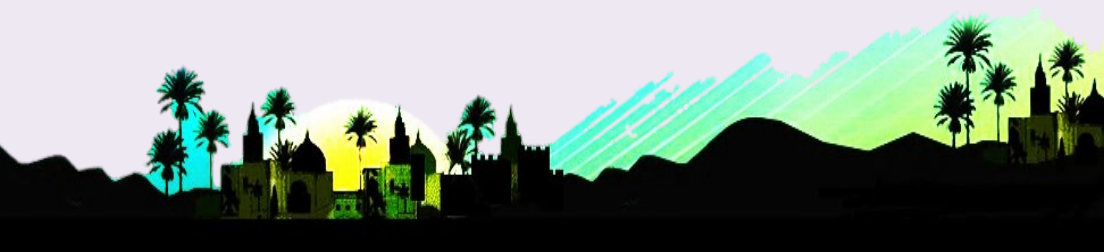
When Ḥaḍrat ‘Amr<sup>ra</sup> proposed Ḥafṣah’s hand in marriage to Ḥaḍrat ‘Uthmān<sup>ra</sup>, he promised to think over it. However, after a few days Ḥaḍrat ‘Amr<sup>ra</sup> was very disappointed to learn that Ḥaḍrat ‘Uthmān<sup>ra</sup> was not willing at this proposal. Pondering about another suitable match for his daughter, Ḥaḍrat ‘Amr<sup>ra</sup> thought of Ḥaḍrat Abdullāh<sup>ra</sup> bin Abū Qaḥafah (commonly known as Ḥaḍrat Abū Bakr<sup>ra</sup>, later to become the first Caliph of Islām). He decided to go and repeat the same request that since his daughter had become a widow, would Abū Bakr<sup>ra</sup> be willing to marry her. To his dismay, Ḥaḍrat Abū Bakr<sup>ra</sup> simply kept quiet and did not answer (3).

Ḥaḍrat ‘Amr<sup>ra</sup> felt much aggrieved and slighted by his two best friends. In that state he went to see the Holy Prophet<sup>sa</sup> to tell him what happened. The Holy Prophet<sup>sa</sup> calmed and consoled him, and told him not to worry because “*Ḥafṣah would get a husband better than ‘Uthmān, and ‘Uthmān would get a wife better than Ḥafṣah*”. (4)

What Ḥaḍrat ‘Amr<sup>ra</sup> did not know at that time was that the Holy Prophet<sup>sa</sup> had already had a discussion with Ḥaḍrat Abū Bakr<sup>ra</sup> about marrying Ḥafṣah<sup>ra</sup> himself. Of course, Ḥaḍrat Abū Bakr<sup>ra</sup> could not reveal that private consultation to Ḥaḍrat ‘Amr<sup>ra</sup> when he came to see him. Therefore, he simply kept quiet. (5)

As for Ḥaḍrat ‘Uthmān<sup>ra</sup>, after the demise of his wife Ḥaḍrat Ruqqayya<sup>ra</sup>, the Holy Prophet<sup>sa</sup> had decided to wed his other daughter, Umm Kaulthum, to Ḥaḍrat ‘Uthmān<sup>ra</sup>.

Ḥaḍrat ‘Amr<sup>ra</sup> was overjoyed to receive the proposal of marriage for Ḥafṣah<sup>ra</sup> from the Holy Prophet<sup>sa</sup>, and readily accepted it. (6) Thus in Shabān 3 AH, which was February 625 CE, Ḥaḍrat Ḥafṣah<sup>ra</sup> was married to the Holy Prophet<sup>sa</sup> and entered *Ḥarm-e-Nabawī* [i.e. the household of the Prophet<sup>sa</sup>]. Her dower money was agreed at 400 Dirham. (7) She was approximately 21 at that time. (8)



Ḥaḍrat Ḥafṣah<sup>ra</sup> was very intelligent and brave, and had a strong personality. After her marriage, when she came to the household of the Holy Prophet<sup>sa</sup> there were already two wives of the Holy Prophet<sup>sa</sup> present there. Ḥaḍrat Saudah<sup>ra</sup> was an old lady and her position in the house was like an elderly supervisor, while Ḥaḍrat Ā'ishah<sup>ra</sup> was still very young. Ḥaḍrat Ḥafṣah<sup>ra</sup> and Ḥaḍrat Ā'ishah<sup>ra</sup> developed a great bond with each other. The reason for this mutual fondness was that these two were the daughters of the two close friends of the Holy Prophet<sup>sa</sup>.

Ḥaḍrat 'Amr<sup>ra</sup> always counselled her to conduct herself with decorum, be mindful of the position of the Holy Prophet<sup>sa</sup>, and never to compete with A'ishah<sup>ra</sup>.

Ḥaḍrat Ḥafṣah<sup>ra</sup> was fortunate to join *Ḥarm-e-Nabawī* [i.e. the household of the Prophet<sup>sa</sup>] where the light of Allāh the Exalted showered all the time. Our beloved Muhammad Muṣṭafā<sup>sa</sup> whom Allāh the Exalted created for the guidance of the whole universe and who spent every moment of his life in exhibiting the face of Allāh the Exalted, spread the light of the noble Qur'ān and endeavoured for prosperity and success of humanity.

The Holy Prophet<sup>sa</sup> trained his pious wives to practice the same. The Beloved Master<sup>sa</sup> spent his entire day in preaching men. After the Maghrib (evening) prayer, all his pious wives and other women would assemble at the house of his spouse who had her turn for his stay. He would teach them the ways of the Holy Qur’ān. Religious problems were also discussed; question and answer sessions were held, and this would continue till ‘Ishā’ (late evening) prayer.

The Holy Prophet<sup>sa</sup> had great confidence in the moral training of his wives. Once he said: (9)

*“I leave among you two splendid things: the one being the Book of Allāh, in which there is guidance and light, so hold fast to the Book of Allah, and adhere to it.” And then he said, “(the second) are the members of my household.”*

Among those members of the household of the Holy Prophet<sup>sa</sup>, who were always active in learning and teaching, Ḥaḍrat Ā’ishah<sup>ra</sup> and Ḥaḍrat Ḥafṣah<sup>ra</sup> stand out. Ḥaḍrat Ā’ishah<sup>ra</sup> used to teach and she narrated more ahādīth (sayings of the Holy Prophet Muhammed<sup>sa</sup>) than anyone else. Approximately sixty ahadith are attributed to Ḥaḍrat Ḥafṣah<sup>ra</sup>, out of which five are included in the Sahih Bukhari book of hadith. She is well known for her service to the Holy Qur’ān.

The Holy Prophet<sup>sa</sup> had made special arrangement for the education of Ḥaḍrat Ḥafṣah<sup>ra</sup>. At his<sup>sa</sup> advice, Ḥaḍrat Shifā' bint 'Abdillāh 'Adwiyah<sup>ra</sup> taught her how to write, and also taught her a cure for insect bites. (10)

## **Ḥaḍrat Ḥafṣah's Services to the Holy Qur'ān:**

Ḥazrat Ḥafṣah<sup>ra</sup> had excellence in the recitation and explanation of the noble Qur'ān. Even before her marriage to the Holy Prophet<sup>sa</sup>, she used to memorize verses of the Holy Qur'an and seek to learn their explanation. If any questions rose to her mind about a certain verse, she was quick to seek answers. There is a famous episode which shows her great understanding of the Holy Qur'ān and her presence of mind. This incident is written in a famous book of ḥadīth named Musnad Aḥmad bin Ḥanbal v6 p 285. Ḥazrat Khalīfatul Masīh II<sup>ra</sup> has described it in a very interesting manner in Tafsīr Kabīr v5 p 337.

He writes:

When the Holy Prophet<sup>sa</sup> narrated that none of his companions of Badr and Ḥudaibiyah would go to hell, she (Ḥaḍrat Ḥafṣah<sup>ra</sup>) asked: “O Prophet of Allāh! If this is true, then what about these words of Allah, the Exalted?”



وَأَنْ مِّنكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ  
حَتْمًا مَّقْضِيًّا ﴿٧١﴾

(Surah Maryam, verse 71)

*(There is not one of you who would be saved from Hell.)*

It means that all people will go to hell.

(To further explain it) The Holy Prophet<sup>sa</sup> said, “What about this verse?”

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ  
فِيهَا جثيًا ﴿٧٢﴾

(Surah Maryam, verse 72).”

*Then We shall save those who are righteous and shall leave the wrong doers therein, on their knees.*

Ḥaḍrat Ḥaḥṣah<sup>ra</sup> had recited verse 71 of Surah Maryam, and the Holy Prophet<sup>sa</sup> by narrating verse 72 solved the problem.

At times, Ḥaḍrat Ḥaḥṣah<sup>ra</sup> had the honour of writing the verses (of the Holy Qur’ān) when they were revealed to the Holy Prophet<sup>sa</sup>.





She was also a committed guardian and custodian of the tablets and date palm leaves, on which the Holy Qur'ān was inscribed. She used to keep them with great love and care and memorized the inscriptions. (11)

She had heard the glad tiding that the person who would memorize the Holy Qur'ān, would be saved from hell by the Holy Qur'ān. Ḥaḍrat Ḥafṣah<sup>ra</sup> not only had the honour of collecting and memorizing the Holy Qur'ān, but also had the opportunity to preserve it.

During the period of Khilafat of Ḥaḍrat Abū Bakr<sup>ra</sup> the Holy Qur'ān was compiled from different fragmentary transcripts into one volume according to the order prescribed by the Holy Prophet<sup>sa</sup> during his lifetime. Ḥaḍrat Ḥafṣah<sup>ra</sup> was consulted in this matter. This volume of the Holy Qur'ān was given in custody of Ḥaḍrat Ḥafṣah<sup>ra</sup> by Ḥaḍrat 'Umar<sup>ra</sup>.

During that period, people from different lands were joining Islām in hordes. They used to recite the Holy Qur'ān in their own different accents and dialects. It was feared that the situation could create differences in the meanings of the Holy Qur'ān. Keeping that apprehension



in view, during the time of his Khilāfat, Ḥadrat ‘Uthmān<sup>ra</sup> borrowed the Holy Qur’ān from Ḥadrat Ḥafṣah<sup>ra</sup> and had authenticated copies made, returning the original Holy Qur’ān back to Ḥadrat Ḥafṣah<sup>ra</sup>. (12)

It was a great blessing and a great honour that the keeper of the very first copy of the Holy Qur’an, from the time of the Holy Prophet<sup>sa</sup> to the time of his righteous Khulafah, and even afterwards, was a woman. Ḥadrat Ḥafṣah<sup>ra</sup> retained that honour until she passed away. (13)

She also had the fortune of performing Ḥajj in 10 A.H. with the Holy Prophet<sup>sa</sup>. (14)

### **Enquiring Mind:**

Ḥadrat Ḥafṣah<sup>ra</sup> inherited many noble traits from her illustrious father, Ḥadrat ‘Umar Fārūq<sup>ra</sup>. He was very brave, and his daughter too was brave and straightforward. She did not hesitate to ask the Holy Prophet<sup>sa</sup> if anything agitated her mind. In this way her knowledge also increased.



Once Ḥaḍrat Ā'ishah<sup>ra</sup> and Ḥaḍrat Ḥafṣah<sup>ra</sup> were observing a voluntary fast. Someone sent them some food as a gift, and they broke their fast by eating some out of it. After some time the Holy Prophet<sup>sa</sup> returned home. As they had not enquired from the Holy Prophet<sup>sa</sup> (about the rules and conditions for breaking a voluntary fast), they were a little apprehensive. However Ḥaḍrat Ḥafṣah<sup>ra</sup> immediately said, “O' Prophet of Allāh! Ā'ishah<sup>ra</sup> and I had a voluntary fast; some food was sent to us as a gift, and we broke the fast.” The Messenger of Allāh<sup>sa</sup> said that they should fast on another day in lieu of it. Ḥaḍrat Ā'ishah<sup>ra</sup> said that she kept quiet, but Ḥaḍrat Ḥafṣah<sup>ra</sup>, being the daughter of 'Umar Fārūq<sup>ra</sup>, immediately enquired. (15)

Ḥaḍrat Ā'ishah<sup>ra</sup> praised Ḥaḍrat Ḥafṣah<sup>ra</sup> for being so courageous. By enquiring they gained knowledge about a matter of faith.

## **Amicable Relationship between Ummahatul Momineen**

The house of the beloved Prophet<sup>sa</sup> was an exemplary model of living with harmony, love and affection.



The Holy Prophet<sup>sa</sup> had many other wives after marrying Ḥaḍrat Ḥaḍṣah<sup>ra</sup>, and it was a special blessing of Allāh that they all lived in harmony with one another and they all loved the Holy Prophet<sup>sa</sup> whole heartedly. It was very rare that any bitterness occurred; if it did, the Holy Prophet<sup>sa</sup> would affectionately make them understand and reconcile.

Once both Ḥaḍrat Ḥaḍṣah<sup>ra</sup> and Ḥaḍrat Ā'ishah<sup>ra</sup> accompanied the Holy Prophet<sup>sa</sup> on a journey. It was the habit of Holy Prophet<sup>sa</sup> that during the journey he would walk along the camel of Ḥaḍrat Ā'ishah<sup>ra</sup> and would keep talking to her. When he wanted to ride, he would share the ride with her on her camel. One day Ḥaḍrat Ḥaḍṣah<sup>ra</sup> told Ḥaḍrat Ā'ishah<sup>ra</sup> that she also desired that the Holy Prophet<sup>sa</sup> should walk along her camel, talk to her, and ride with her on her camel. Therefore, she requested Ḥaḍrat

Ā'ishah<sup>ra</sup> to exchange camels with her so that the Holy Prophet<sup>sa</sup> would start walking along, (presuming that it was Ḥaḍrat Ā'ishah who was riding on that camel). Ḥaḍrat Ā'ishah<sup>ra</sup> agreed and fulfilled the desire of her friend. (16).



## Moral Training and Guidance by the Holy Prophet<sup>sa</sup>

The Holy Prophet<sup>sa</sup> was keenly aware of the fact how his followers respected and followed the examples of the members of his household. The Holy Prophet<sup>sa</sup>'s wives and daughters served as role models for the women of the community. He was the most gentle person and best among people in regard to treatment of his family, and was quick to forgive any faults. However, a lapse in the matters of faith, treatment of other human beings, or issues of moral training were pointed out and corrected because Mothers of the Believers were also providers of guidance to women of Ummah (community).

Once, the Holy Prophet<sup>sa</sup> arrived home and found Ḥaḍrat Ṣafīyyah<sup>ra</sup> weeping. He<sup>sa</sup> enquired, “Ṣafīyyah! What is the matter? Why are you crying?” She told him that Ḥafṣah<sup>ra</sup> had called her the daughter of a Jew. Hearing this, Holy Prophet<sup>sa</sup> said to Ḥaḍrat Ḥafṣah<sup>ra</sup>, “Be fearful of God!” (17)

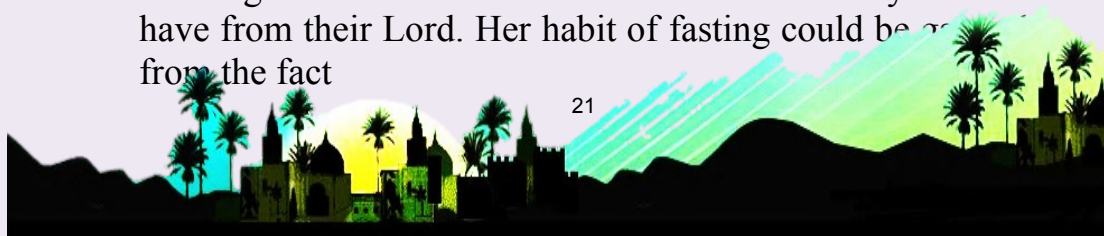


After that he consoled Ḥaḍrat Ṣafīyyah<sup>ra</sup> by saying, “Why didn’t you reply to her that you were the daughter of a messenger, your uncle was a messenger, and you are the wife of a messenger? How could Ḥafṣah<sup>ra</sup> take pride over you?” That way the Holy Prophet<sup>sa</sup> made Ḥaḍrat Ḥafṣah<sup>ra</sup> realize her mistake, and pleased Ḥaḍrat Ṣafīyyah<sup>ra</sup> as well.

**Note:** *Ḥaḍrat Safīyyah<sup>ra</sup> was from a Jewish tribe so the terms ‘Daughter of a messenger’, and ‘uncle was a messenger’ meant that Ḥaḍrat Safīyyah<sup>ra</sup> was the descendant of Prophet Moses<sup>as</sup> and Prophet Aron<sup>as</sup>, and was not of any lesser status.*

Once Ḥaḍrat Ḥafṣah<sup>ra</sup> made a grave mistake in telling someone else what the Holy Prophet<sup>sa</sup> had told her in confidence. That breach of trust pained the Holy Prophet<sup>sa</sup>, and he separated from her for a number of days. She was heartbroken and remorseful. Allah came to her rescue and informed the Holy Prophet<sup>sa</sup> through Gabriel (Ḥaḍrat Jibrīl<sup>as</sup>):  
*“Ḥafṣah<sup>ra</sup> worships during the night and fasts during the day and she will be your spouse in heaven.”* (18)

The Holy Prophet<sup>sa</sup> forgave her right away. This testimony is the greatest certificate of character which anyone can have from their Lord. Her habit of fasting could be proven from the fact



that she was fasting even on the day she died at the age of more than sixty years.

## **Aḥādīth Attributed to Ḥaḍrat Ḥafṣah<sup>ra</sup>**

Ḥaḍrat Ḥafṣah<sup>ra</sup> due to her intelligence, and keen observation, listened and committed to memory the life, daily routine and sayings of the Holy Prophet<sup>sa</sup>. There are approximately sixty aḥādīth attributed to her.

· According to Bukhārī, Hadrat Hafsa<sup>ra</sup> said, “ It was the habit of Holy Prophet<sup>sa</sup> that when the *Mu’adhdhin* [i.e. one who calls to prayer] stood up for the morning call, then the Holy Prophet<sup>sa</sup> would quickly offer two *rak’āt* before obligatory prayer”. (19).

· Describing the condition of the bed of the Holy Prophet<sup>sa</sup> Hadrat Hafsa<sup>ra</sup> says:

The bedding of the Holy Prophet<sup>sa</sup> was a blanket, sometimes it used to be of leather that was stuffed with the bark of the date palms, and sometimes an ordinary cloth was doubly folded. One night I folded the sheet four time to make it little softer, but the Holy Prophet<sup>sa</sup> did not like it as he feared that it might make him lazy to wake up for prayer. (20)

## **Incidents from the life of Ḥaḍrat Ḥafṣah:**

The following incident sheds light on the position of the women before Islām, and the revolutionary change in the status, position and respect that the Holy Prophet<sup>sa</sup> granted to women. Whenever a great change is brought in society, people find it hard to accommodate it. Ḥaḍrat ‘Umar Fārūq<sup>ra</sup> was in the same state of mind. Once when his wife offered him her advice about something, he was infuriated. He told her, “How dare you advise me?”

She replied, “Umar! Go to the house of the Holy Prophet<sup>sa</sup>, and see how informally the pious wives of the Holy Prophet<sup>sa</sup> live with him<sup>sa</sup>, and freely offer advice.”(21)

At that time Arabs were of the opinion that a woman was devoid of intelligence, and she should not express her opinion about any matter. It was considered most loathsome if women interfered in any affair.

Once Ḥaḍrat ‘Umar Fārūq<sup>ra</sup> was preoccupied about some problem when his wife offered a solution by saying, “It is an easy matter, and you could do it like this.” He exclaimed,



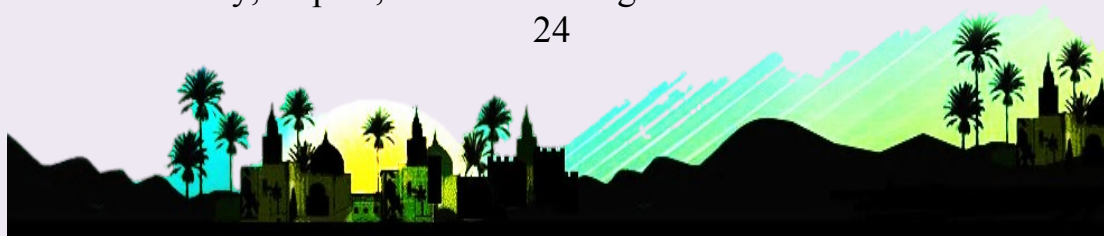


“Who are you to interfere in my affairs?” His wife replied, “If the wives of Holy Prophet<sup>sa</sup> advise him, then what harm is there if I advise you?” Ḥaḍrat ‘Umar Fārūq<sup>ra</sup> hurriedly went to his daughter Ḥafṣah, and inquired whether she interfered in the affairs of the Holy Prophet<sup>sa</sup>.

She replied in the affirmative. Ḥaḍrat ‘Umar Fārūq<sup>ra</sup> commented that it was very bad, and she should never do it again.” When an aunt (of the Holy Prophet<sup>sa</sup>) heard about this incident, she said to Ḥaḍrat ‘Umar Fārūq<sup>ra</sup>, “Who are you to interfere in the household affairs of the Holy Prophet<sup>sa</sup>?”(22)

Ḥaḍrat ‘Umar Fārūq<sup>ra</sup> would advise his daughter Ḥaḍrat Ḥafṣah<sup>ra</sup>, “You should know that the person you question like that is the beloved Prophet of Allāh, so whatever he says you should listen quietly and respectfully.” Ḥaḍrat Ḥafṣah<sup>ra</sup> replied, “Dear father! Ā’ishah<sup>ra</sup> too talks to him<sup>sa</sup> like that.”

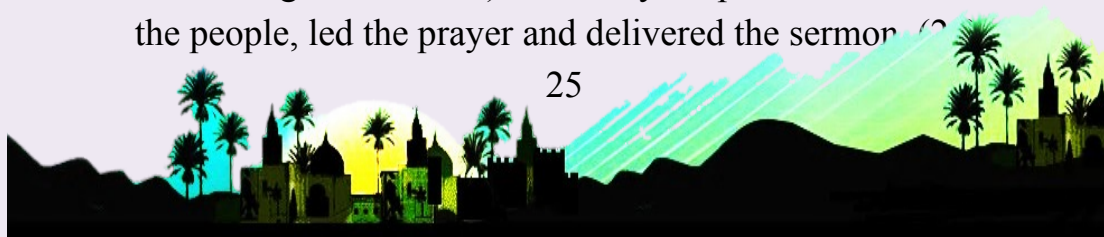
Ḥaḍrat ‘Umar Fārūq<sup>ra</sup> advised her very affectionately, “My dear daughter, I have already told you not to vie with her lest you harm yourself, you must always maintain humility, respect, obedience and good manners”.



Dire simplicity prevailed in the house of Holy Prophet<sup>sa</sup>. The reason for this condition was so no worldly thing may divert the attention from God the Exalted. He<sup>sa</sup> used to pray, “O’ Allāh! Grant me only so much provision on which I could survive.” He taught his wives the same simplicity. Ḥaḍrat Ā’ishah<sup>ra</sup> says, “The Holy Prophet<sup>sa</sup> forbade us five things: namely, silk clothing, gold jewelry, gold and silver utensils, soft, red mattresses and silk woven with cotton.”(23)

An episode during the last ailment of the Holy Prophet<sup>sa</sup> became ingrained in the memory of Ḥaḍrat ‘Ā’ishah<sup>ra</sup>, who narrates that when the ailment of the Holy Prophet<sup>sa</sup> became severe and he<sup>sa</sup> came to her house with a support, the Holy Prophet<sup>sa</sup> said, “Pour seven leather water bags, whose ties are not yet opened, on me so that I may be able to express my will.” So, the Holy Prophet<sup>sa</sup> was made to sit in a tub belonging to Ḥaḍrat Ḥafṣah<sup>ra</sup>, and seven water bags were poured over his body till the Holy Prophet<sup>sa</sup> indicated to stop.

(Note: It was done to cool down the high fever that the Holy Prophet<sup>sa</sup> had at that time. Water was transported in leather bags at the time.) The Holy Prophet<sup>sa</sup> then went to the people, led the prayer and delivered the sermon. (2)



Ḥaḍrat Ḥafṣah<sup>ra</sup> spent all of her life with great simplicity and in a stoic manner. Her hobby and engagement was to recite and teach the Holy Qur’ān.

Ḥaḍrat Ḥafṣah<sup>ra</sup> was outstanding in righteousness and worship of Allah. She paid meticulous attention in the observation of matters of faith. She had excellent command over Fiqah (Islāmic Jurisprudence).

Ḥaḍrat Ā’ishah<sup>ra</sup> praised her in the following words, “Ḥafṣah is the daughter of her father (Ḥaḍrat ‘Amr<sup>ra</sup>) who is a person of great determination and she is resolute in the same manner as her great father is.”

She endured the shock of the martyrdom of her dear father, Ḥaḍrat ‘Umar bin Al- Khaṭṭāb<sup>ra</sup>, with great fortitude, exhorting people to remain calm. Ḥaḍrat Ḥafṣah<sup>ra</sup> died in Madīnah during the reign of Amīr Mu‘āwiyah<sup>ra</sup>.

Her brother, Ḥaḍrat Abdullāh<sup>ra</sup> bin ‘Amr<sup>ra</sup> with Ḥaḍrat Abū Hurairah<sup>ra</sup> took part in the burial. Marwān bin Al-Ḥakam led the Janazah (funeral) prayer. Her brothers Abdullah bin ‘Umar and Asim bin ‘Amr, with her nephews Salim, Abdullāh and Ḥamzah lowered her body in the grave. She is buried in the graveyard called *Jannat-ul-Bāqī* (Eternal Garden).

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