

# HADRAT MAIMUNAH

*May Allah be pleased with her*

**The last wife of the Holy Prophet<sup>sa</sup>**

CHILDREN  
SERIES  
#5/10

**Department of Ishā`at, Lajna Imā'illah Canada**

**2015**

## Stories of Şahābiyāt

# Ḥaḍrat Maimūnah<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 UMMUL-FAḌL  
LUBĀBATUL-KUBRĀ<sup>RA</sup>
6. ḤAḌRAT FĀṬIMAH BINT AL-  
KHAṬṬĀB<sup>RA</sup>
7. ḤAḌRAT ZAINAB BINT JAHASH<sup>RA</sup>
8. ḤAḌRAT ḤAFṢAH<sup>RA</sup>
9. ḤAḌRAT FĀṬIMAH-UL ZUHRA<sup>RA</sup>



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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

## Preface

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 **Ṣahābiyāt** (the she- Companions of the Holy Holy Prophet (may peace and blessings of Allah be upon him). It includes stories of selective Ṣahābiyāt 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 Allāh, the Gracious, the Merciful

Mother of the Faithful

**Ḥaḍrat Maimūnah**

(may Allāh be pleased with her)

Dear Children!

Today we are going to read about the life of the respected wife of the Holy Prophet Muhammad Muṣṭafā (may Allāh's peace and blessings be on him), Ḥaḍrat Maimūnah<sup>ra</sup>. Before we begin, in order to have a better understanding of things, we will talk about what the circumstances were at that time. You already know that when the Holy Prophet<sup>sa</sup> made his claim to prophethood, the people of Makkah severely opposed him, and lost no opportunity to persecute him and his followers. The worst form of persecution was that the enemies did not allow him to convey the message of Allāh Almighty. That is why the Holy Prophet<sup>sa</sup> migrated from Makkah. The town of Makkah was very dear to him, and the Holy Prophet<sup>sa</sup> and his Companions often reminisced about their hometown.

Six years after the *Hijrah* (migration), the Holy Prophet<sup>sa</sup> saw in a dream that he was circuiting the Ka‘bah with his Companions. That year, the Holy Prophet<sup>sa</sup> along with 1400 of his companions, set out for Makkah with the intention of performing *Umrah* (the lesser pilgrimage).

When the caravan of the Holy Prophet<sup>sa</sup> reached Ḥudaibiyah, which is at a distance of 9 miles from Makkah, the people of Quraish stopped them and forbade them from entering Makkah. After intense negotiations, a treaty was drawn with conditions that the Holy Prophet<sup>sa</sup> and his Companions must go back that year without performing *Umrah*; however, they could come back again the next year to perform *Umrah*. This pact is known in history as “*Ṣulḥ Ḥudaibiyah*” [i.e. the Treaty of Ḥudaibiyah].

The following year, the Holy Prophet<sup>sa</sup> advised his Companions to prepare for the journey to Makkah, and he specifically advised those people to join him, who had been turned back at Ḥudaibiyah in the previous year. He wanted to make sure that those who had endured harassment and hardship in the past year could realize success and happiness this time around. In this year’s journey, *Ummul Mu‘minīn*, Ḥaḍrat Ummi Salamah<sup>ra</sup> also accompanied the Holy Prophet<sup>sa</sup>.



## Proposal and Nikāh of Ḥaḍrat Maimūnah<sup>ra</sup>

On his way, the Holy Prophet<sup>sa</sup> stayed in a tent for three days. One day, the Holy Prophet's<sup>sa</sup> uncle, Ḥaḍrat 'Abbās<sup>ra</sup> submitted a request to him. He said that his wife, Umm Faḍl's sister was a widow, and whether the Holy Prophet<sup>sa</sup> would agree to marry her. The Holy Prophet<sup>sa</sup> agreed and sent the formal proposal to Ḥaḍrat Maimūnah<sup>ra</sup> via Ḥaḍrat Ja'far<sup>ra</sup>. When she received the proposal, Ḥaḍrat Maimūnah<sup>ra</sup> consulted her brother-in-law, Ḥaḍrat 'Abbās<sup>ra</sup> for his advice and permission.

Ḥaḍrat 'Abbās<sup>ra</sup> readily granted his permission. Ḥaḍrat 'Abbās<sup>ra</sup> performed the *Nikāh* on 7<sup>th</sup> Hijri, at Sirf. The dower (*haqq mahr*) was set at 400 Dirhams. Dower is a mandatory sum of money, or another valuable asset, gifted by a husband to his wife at the time of *Nikāh*. It becomes the personal property of a wife, and promotes her economic independence to a degree. At the time of *Nikāh*, Ḥaḍrat Maimūnah<sup>ra</sup> was 26 years old.

## End to enmity and hatred

The Holy Prophet<sup>sa</sup> had not travelled to Makkah with the intention of getting married, nor did he have any desire to do so. This was all the work of Allāh Almighty, which He enjoined the beloved Prophet<sup>sa</sup> to do. The Holy Prophet's<sup>sa</sup> marriages were sometimes to generate love and affection, sometimes to end enmity and hatred, and at other times to create closer ties among the tribes. The wisdom behind Allāh Almighty's workings reigned over the heart of the Holy Prophet<sup>sa</sup>.



Ḥaḍrat Maimūnah<sup>ra</sup> had ties of kinship with the people of Najd, who were bitter enemies of Islām. They were the same people who were behind the martyrdom of 70 *Ḥuffāz* and *Qāris* of the Holy Qur’ān. A *ḥāfīz* is someone who has committed the whole Qur’ān to his memory, and a *qāri* is the one who can recite the Holy Qur’ān with correct pronunciation and diction. The Holy Prophet<sup>sa</sup> had sent 70 *Ḥuffāz* and *Qāris* as teachers at the invitation of people of Najd; however, when they arrived, they were brutally murdered.

One of Ḥaḍrat Maimūnah<sup>ra</sup>’s sisters, Lubābatul-Sughrā, was married to the chief of that tribe. She was the mother of Khālīd bin Walīd, who was initially a bitter opponent of the Holy Prophet<sup>sa</sup>, however, later he became one of the most dedicated soldiers of Islām. Due to this *Nikāḥ* of the Holy Prophet<sup>sa</sup> with Ḥaḍrat Maimūnah<sup>ra</sup>, a link of friendship was created between that tribe and the Muslims, and another door to peaceful reconciliation was opened.

## Marriage Ceremony



During their stay in Makkah, the Muslims were busy performing the circuits of the Ka’bah for *Umrah* and engaged in worship, but their enemies were in a state of pure anger and frustration. As soon as the three days came to end, the people of Makkah, sent a delegation to Ḥaḍrat ‘Alī<sup>ra</sup>, asking him to deliver their message to the Holy Prophet<sup>sa</sup>.

The message was that the Holy Prophet<sup>sa</sup> should immediately arrange to leave Makkah, as the agreed upon time for his stay had expired. The Holy Prophet<sup>sa</sup> would never have gone against the terms of the treaty; therefore, the preparations to depart from Makkah had already begun. However, the Holy Prophet<sup>sa</sup> desired to hold the marriage ceremony of Ḥaḍrat Maimūnah<sup>ra</sup> at Makkah.

He believed that such a ceremony would create an atmosphere of friendship and reconciliation between the Muslims and their enemies. An attempt to create peace could result in opening other avenues, and decrease in hostility. Therefore, the Holy Prophet<sup>sa</sup> asked the delegates if they would give him permission to hold the wedding reception in Makkah and invite them all. How unfortunate that those hard hearted people refused that beautiful invitation! Actually, his enemies were afraid of the positive effect of the exemplary moral character of the Holy Prophet<sup>sa</sup> and his Companions might have on people of Makkah.

The Holy Prophet<sup>sa</sup>, respecting the treaty, as well as the wishes of their hosts, did not insist on his request. Instead, he asked Abū Rāfi'<sup>ra</sup> to announce the news of their departure, and that no person should remain in Makkah by dusk. The Holy Prophet<sup>sa</sup> was also ready to leave, but he could not take Ḥaḍrat Maimūnah<sup>ra</sup> with him at that time. Therefore, he left Ḥaḍrat Abū Rāfi'<sup>ra</sup> to accompany her on her journey to join him later. Thus, the Holy Prophet<sup>sa</sup> departed from Makkah with all his Companions. The caravan stopped to rest about seven miles from Makkah at Sirf, near Tan'im.

Back in Makkah, Ḥaḍrat Abū Rāfi<sup>‘ra</sup> was about to leave with Ḥaḍrat Maimūnah<sup>ra</sup>, when the people of Makkah, boiling with grief and anger, started to taunt and hurl insults at both of them. Abū Rāfi<sup>‘ra</sup> authoritatively warned them by saying, “Our men and our weapons are not far from us at this time, so don’t renege on your agreement now.” Hearing that, the crowd dispersed, and that allowed Abū Rāfi<sup>‘ra</sup> and Ḥaḍrat Maimūnah<sup>ra</sup> to leave Makkah. They reached Sirf safely, where Ḥaḍrat Maimūnah<sup>ra</sup> and the Holy Prophet<sup>sa</sup> met for the first time. They stayed in Sirf for one night, and departed for Madīnah the following day.

### **Purpose of multiple wives of the Holy Prophet<sup>sa</sup>**

All the wives of the Holy Prophet<sup>sa</sup>, with the exception of Ḥaḍrat ‘Ā’ishah<sup>ra</sup>, were advanced in age. Some were even sixty. This shows that the prime objective of the Holy Prophet<sup>sa</sup> in marrying multiple times was to promote the ties of friendship with other tribes as well as spread the religious and spiritual knowledge amongst women through his wives. Being in the company of the Holy Prophet<sup>sa</sup> as his wives, they would be able to impart this knowledge through their own example and model, to guide other women.



These noble women were like books in which the life of the Holy Prophet<sup>sa</sup> was being recorded and preserved in different ways. Each wife absorbed the different aspects of his life in her unique way, learned from it and then related it to others. Had it not been possible, we would have surely failed to learn many aspects of our beloved Prophet's<sup>sa</sup> life.

Wives of the Prophet<sup>sa</sup> belonged to different tribes. Only two: Ḥaḍrat Zainab bint Khuzaimah<sup>ra</sup> and Ḥaḍrat Maimūnah<sup>ra</sup> belonged to one tribe. These tribes were never on friendly terms with one another; however, due to relationship by marriage with the Holy Prophet<sup>sa</sup>, a new bond of peace was created, the foundation of which was the love of God Almighty.

Among the noble wives of the Holy Prophet<sup>sa</sup>, some previously belonged to other faiths in the Arab region. For example, Ḥaḍrat Ṣafiyyah<sup>ra</sup> was Jewish belonging to Banī Isrā'īl and was a non-Arab. Ḥaḍrat Maria Qibṭiyah<sup>ra</sup> was a Christian from Egypt. Only Ḥaḍrat 'Ā'ishah<sup>ra</sup> was born as a Muslim; the rest of them accepted and converted to Islām on their own. It is extraordinary that so many women, with such diverse backgrounds, remained under one umbrella under the spiritual guidance of the Holy Prophet<sup>sa</sup>, and became so loyal to him, and to the Lord Almighty.



## Life after marriage

The people of Madīnah received the new bride with full enthusiasm and welcoming spirit. Ḥaḍrat Maimūnah<sup>ra</sup> took up residence in one of the chambers within Masjid-e-Nabawī [i.e. the Prophet's Mosque]. The grave of the Holy Prophet<sup>sa</sup> is situated at the location where Ḥaḍrat 'Ā'ishah's<sup>ra</sup> chamber used to be, its door facing north. The quarters of Ḥaḍrat Saudah<sup>ra</sup> and Ṣafīyyah<sup>ra</sup> were located at the southern wall (the *Qiblah* wall) of the adjacent mosque. Ḥaḍrat Ummi Salamah<sup>ra</sup>, Ḥaḍrat Ummi Ḥabībah<sup>ra</sup>, Ḥaḍrat Zainab bint Khuzaimah<sup>ra</sup>, Ḥaḍrat Jawairiyah<sup>ra</sup>, Ḥaḍrat Maimūnah<sup>ra</sup>, and Zainab int Jaḥash<sup>ra</sup> resided on the northern side.

The wives of the Holy Prophet<sup>sa</sup> possessed almost no jewelry. Even the wives of the Companions used to obey the teachings of the Prophet<sup>sa</sup> and did not spend money for acquiring jewelry. The Holy Prophet<sup>sa</sup> used to relate the teachings of the Qur'ān that to amass wealth and property adversely affects the rights of the poor.



Once Ḥaḍrat ‘Umar<sup>ra</sup> visited the Holy Prophet<sup>sa</sup> in his house, and saw that there were no provisions, and the Holy Prophet<sup>sa</sup> himself was resting on a coarse mat, its imprint visible on his back. Seeing this, Ḥaḍrat ‘Umar<sup>ra</sup> began to cry. The Holy Prophet<sup>sa</sup> asked, “‘Umar<sup>ra</sup>, why are you crying?” Ḥaḍrat ‘Umar<sup>ra</sup> replied, “Witnessing your hardship has caused me to cry, it is not fair that Caesar and Chosroes (Byzantine and Persian Emperors), who are disbelievers, are enjoying such comforts and here you are, with so much suffering in your life.”

The Holy Prophet<sup>sa</sup> calmly replied, “What do I have to gain from this world? I am like a traveler, who, in severe heat, is traveling upon a camel, and takes some rest under the shade of a tree in the afternoon, only to get up again and continue his journey in the same heat.”

The Holy Prophet<sup>sa</sup> used to prefer simplicity in his living quarters as well. Usually, his living quarters consisted of one room and a small courtyard. In that room, there would be a rope tied to either end, upon which a cloth would be draped, so that the Prophet<sup>sa</sup> could have some privacy when meeting his guests. He did not use a bed; instead, he preferred sleeping on the floor.

The simplicity in the daily life of the Holy Prophet<sup>sa</sup> had reached such an extreme that, after his demise, Ḥaḍrat ‘Ā’ishah<sup>ra</sup> related, “During his lifetime, we often had to live on just water and dates. Even on the day that he passed away, we had nothing in our house except water and dates to eat”

## Exemplary moral character

Just as it is made incumbent upon the Holy Prophet<sup>sa</sup> in the Qur'ān to teach wisdom and the Qur'ānic teachings to these followers, similarly, his wives were also given some obligations to fulfill. They had specific instructions on what they should and should not do. To develop such an exemplary character is quite a difficult task, but Allāh Almighty wanted the wives of the Holy Prophet<sup>sa</sup> to become role models for the Muslim community. That is why Allāh Almighty chose women of such caliber to be part of the household of the Holy Prophet<sup>sa</sup>, who were worthy of that status. This was all part of Allāh Almighty's plan. In the Qur'ān, Allāh Almighty addresses the wives of the Prophet<sup>sa</sup> as such,

“O wives of the Prophet<sup>sa</sup>! if any of you be guilty of manifest dishonorable conduct, the punishment will be doubled for her. And that is easy for Allāh. But whoever of you is obedient to Allāh and His Messenger and does good works, We shall give her reward twice over; and We have prepared for her an honourable provision.” (Sūrah Al-Aḥzāb, v. 31-32)

Ḥaḍrat ‘Ā’ishah<sup>ra</sup> related the following, regarding the exemplary moral character of Ḥaḍrat Maimūnah<sup>ra</sup>, “As Allāh is my witness, Maimūnah<sup>ra</sup> has left this world. She was the most God-fearing from among us, and the most kind hearted from among us.”



The Holy Prophet<sup>sa</sup>'s entire life was a reflection of the Qur'ān. The exemplary women in his life also had the capacity to closely observe his nature, and then relate it in their individual manner. Ḥaḍrat Maimūnah<sup>ra</sup> related to Ḥaḍrat 'Abdullāh bin 'Abbās<sup>ra</sup> that the Holy Prophet<sup>sa</sup> used to be most loving and affectionate in his domestic life. He would ignore small mistakes and used to correct in a very kind and soft manner.

She engaged in worship most frequently. She had heard from the Holy Prophet<sup>sa</sup> that to offer ṣalāt in the Prophet's<sup>sa</sup> Mosque (Masjid-e-Nabawī) was of special merit, and always tried her best to offer her ṣalāt there, advising other women to do the same.

Once, a lady in Madīnah became very ill, and made a pledge with Allāh Almighty that if she recovered, she would travel to Jerusalem and offer ṣalāt there. Allāh Almighty granted her full recovery, and the lady made preparations to travel to Jerusalem to fulfill her promise. Before her departure, she went to see Ḥaḍrat Maimūnah<sup>ra</sup> and related the entire incident to her. Ḥaḍrat Maimūnah<sup>ra</sup> advised her that to offer ṣalāt in the Prophet's<sup>sa</sup> Mosque was a thousand times more rewarding than offering ṣalāt in any other mosque, so she should stay in Madīnah and offer her ṣalāt in Masjid-e-Nabawī instead.





## Witness to a *Kashf* (vision) of the Holy Prophet<sup>sa</sup>

Such were the favours that God Almighty had bestowed upon Ḥaḍrat Maimūnah<sup>ra</sup> that she had the honor to witness a vision (*kashf*) of the Holy Prophet<sup>sa</sup> with him. Ḥaḍrat Maimūnah<sup>ra</sup> relates, “One night in Madīnah, the Holy Prophet<sup>sa</sup> was sleeping in my house. When he woke up for taḥajjad and was performing the ablution, I heard him saying, ‘*Labbaik. Labbaik. Labbaik.*’ ” Then he said, “*Nuṣirta*” three times.

After this, when he came to me, I said, “O’ Messenger of Allāh! Did someone come by just now, and you were talking to him?” The Holy Prophet<sup>sa</sup> replied, “Yes, a convoy from *khazā’ah* had appeared before me, while I was in a state of *kashf* [i.e. vision while awake]. I saw that they were coming towards me, making a lot of noise, saying, ‘As God is our witness, we say to Muhammad<sup>sa</sup>, that we had an agreement with you and your forefathers and we have been living up to the agreement. But the people of Quraish dissolved their pact with us, and attacked us in the middle of the night. While some of us were in *sajdah* [i.e. prostration] and some of us were in *rukū’* (bowing during ṣalāt), they murdered us, and now we have come to ask for your help.

The Holy Prophet<sup>sa</sup> said, “When I saw that group of people, I said *labbaik* meaning that ‘I am here, ready and willing to help you! I am here, ready and willing to help you! I am here, ready and willing to help you!’ Then I said, ‘Help will be made available to you! Help will be made available to you! help will be made available to you!’ ”

Ḥaḍrat Maimūnah<sup>ra</sup> did not see the group of people who appeared in the vision, but she did hear the voice of the Holy Prophet<sup>sa</sup> addressing them, and a few days later, exactly the same event occurred. That way, Allāh Almighty made her a witness to that *kashf*.



### Helpful to needy

Ḥaḍrat Maimūnah<sup>ra</sup> used to help the poor, and sometimes even had to borrow money for that purpose. When someone in her household admonished her regarding this practice, she did not like it. In response she referred to a saying of her beloved husband, the Holy Prophet<sup>sa</sup> that when a Muslim takes a loan, and has trust in Allāh that he would be able to pay it back, then Allāh Almighty, from his hidden treasures, arranges the return of that loan for the person.

### Kindness to slaves

Ḥaḍrat Maimūnah<sup>ra</sup> was always eager to free slaves. Once she freed a female slave, and referring to that, the Holy Prophet<sup>sa</sup> said to her, “May Allāh reward you for this deed.”



At another occasion, Ḥaḍrat Maimūnah<sup>ra</sup> freed another slave, but had not asked the Holy Prophet<sup>sa</sup> regarding this. When he came home, she said, “O’ Messenger of Allāh! Did you know that I have freed my slave today?” He asked, “Really?” She said, “Yes!” He responded, “Had you given away that slave to your Uncle, you would have received more reward for it.” Giving a gift or charity to a close relative who is in need will earn one a higher reward with Allah, the Almighty. Also, in this case, the slave would have enjoyed freedom as well as company of Muslims brothers.

This tradition (ḥadīth) shows the noble wives of the Holy Prophet<sup>sa</sup> were independent enough to make decisions on their own, yet they were also very compliant. Therefore, Ḥaḍrat Maimūnah<sup>ra</sup> immediately informed the Holy Prophet<sup>sa</sup> about her decision. In this case, the Holy Prophet<sup>sa</sup>, having understood that the decision had been made solely for the sake of spiritual reward, informed her of the action that would have gained her a higher reward as giving a gift or charity to a close relative who is in need will earn one a higher reward with Allāh, the Almighty.

## **Good understanding of her husband**

Ḥaḍrat Maimūnah<sup>sra</sup> love and understanding of her husband’s disposition is demonstrated by the following incident:



Once, a convoy from Ḥaḍrat Maimūnah<sup>ra</sup> tribe, Banū Hilāl, came to visit the Holy Prophet<sup>sa</sup>, and to accept Islām. Zayyād bin ‘Abdullāh bin Mālik ‘Āmirī<sup>ra</sup>, a nephew of Ḥaḍrat Maimūnah<sup>ra</sup> was also a member of this convoy. He went to visit Ḥaḍrat Maimūnah<sup>ra</sup> in her home while the Holy Prophet<sup>sa</sup> was not there. When the Holy Prophet<sup>sa</sup> came home, he saw a stranger sitting in his home, and a shadow of displeasure came upon his face. Ḥaḍrat Maimūnah<sup>ra</sup> immediately understood the sensitivity of the situation and quickly explained, “O’ Messenger of Allāh!

This is the son of my sister. He is part of the convoy of Banū Hilāl, and has come here to visit me.” Hearing this, the Holy Prophet<sup>sa</sup> expressed his delight and offered prayers of mercy and blessings for her nephew.

Once, another relative of Ḥaḍrat Maimūnah<sup>ra</sup> came to visit her, but his breath smelled of alcohol. The Holy Prophet<sup>sa</sup> sternly admonished the man, and told him not to visit him again. This was for reformation so that man could avoid drinking if he needed to visit the house of the Holy Prophet<sup>sa</sup>.



## Narration of 76 Aḥadīth

Ḥaḍrat Maimūnah<sup>ra</sup> had a keen memory. She could commit many things to memory very quickly. She has related a total of 76 aḥadīth.

## Death



Ḥaḍrat Maimūnah<sup>ra</sup> had the blessing of being married to such a loving husband for just three years before he passed away; however, she was able to accumulate such wealth of spiritual blessings in those three years that it became her most precious asset.

In 51 Hijri, Ḥaḍrat Maimūnah<sup>ra</sup> went to performed Hajj. While she was there, her health began to deteriorate. She knew the time of her demise was near, and instructed her relatives to take her to Sirf from Makkah. This was the place where she had gotten married. She passed away in Sirf, and was buried very close to the exact spot of the tent, where she had first met the Holy Prophet<sup>sa</sup>. The funeral prayer was led by her nephew Ḥaḍrat ‘Abdullāh bin ‘Abbās<sup>ra</sup>; he also had the honor of lowering her body into the grave. When the body was lifted to be buried, he said, “This is the wife of the Messenger of Allāh, do not move the body too much, lift it with respect.”



The love that the wives of the Holy Prophet<sup>sa</sup> had for him, and the moral influence his company had on them, left a permanent mark on their hearts. Thus, when the time of Ḥaḍrat Maimūnah<sup>ra</sup> demise was near, she expressed her desire to be buried at the same place where she had first met the Holy Prophet<sup>sa</sup>.

## The Last Wife

Ḥaḍrat Maimūnah<sup>ra</sup> was the last wife of the Holy Prophet<sup>sa</sup>. After this marriage, Allāh Almighty forbade the Holy Prophet<sup>sa</sup> to marry again (Sūrah Al-Aḥzāb, verse 53), and also forbade Muslims from marrying any of the wives of the Holy Prophet<sup>sa</sup>. His marriages were for the cause of Islam and at this point, he already had sufficient number of sincere and faithful wives to carry out his mission. Muslims were not allowed to marry the wives of the Holy Prophet<sup>sa</sup>. This was because the noble status of the wives of the Holy Prophet<sup>sa</sup> was equal to their mothers (Sūrah Al-Aḥzāb, verse 7).

We pray to Allāh Almighty that may our righteous mothers of the faithful be honored with special closeness to the Lord, and the companionship of the Holy Prophet<sup>sa</sup> in hereafter. *Āmīn Allāhumma Āmīn.*



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17. MASNAD, VOLUME 6, PG. 332
18. BUKHĀRĪ VOLUME 2, PG. 750
19. TAKEN FROM DIBĀCHAH TAFSĪR-UL-QUR'ĀN

## ACRONYMS FOR SALUTATION USED IN THIS BOOK:

1. SA: ṢALLALLĀHU 'ALAIHI WA SALLAM (PEACE AND BLESSINGS OF ALLĀH BE UPON HIM) FOR THE HOLY PROPHET MUHAMMAD (SA)
2. AS: 'ALAIHIS-SALĀM (PEACE BE ON HIM) FOR THE PROPHETS OF ALLĀH.
3. RA: RAḌIYALLĀHU 'ANHU/'ANHA/'ANHUM (MAY ALLĀH BE PLEASED WITH HIM/HER/THEM) FOR THE COMPANIONS OF HOLY PROPHET (SA) AND OF THE PROMISED MESSIAH (AS)



**Department of Ishā`at, Lajna Imā'illah Canada**

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