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## **A Criticle Analysis Of D.S. Margoliouth Ideas Regarding Umul Momineen Maria Qabtiya**

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### **Abstract**

This research article is based upon critical analysis of D.S. Margoliouth assumptions concerning “umul momineen Maria Qabtiya”. Generally orientalist’s have tried to blemish the intellection and phantasm of Islam . They have often part forth the magnificent and superb teachings of Prophet Muhammad s.a.w as well as the grandeur of Islam to a criticism malafide. One among the list of the narrow-minded and biased orientalist is D.S. Margoliouth; who has some vague and baseless accusations regarding “umul momineen Maria Qabtiya”. Therefore this article is anxious to clarify the allegation of D.S. Margoliouth and conclude that his allegation are in affectious, ineffectual and worthless and futile about “ umul momineen Maria Qabtiya”.

**Keywords:** Maria Qabtiya, allegation. D.S. Margoliouth.

## **INTRODUCTION**

As the Orientalists have always tried to create doubts about various topics in the Quran and Hadiths, Islamic Jurisprudence and the holy life of the Prophet of Islam (SAW): they have equally attacked with biased and unjustified criticism the holy wives or life Partners of the prophet (pbuh). They have expressed their thoughts about them and have tried as usual to blur the facts; D.S Margoliouth is one of them. D.S Margoliouth (1858-1940) was born in England. His ancestors were jews, but his father quit his religion of Judaism and embraced Christianity. D.S Margoliouth was thus raised in Christian environment and was Professor of Arabic in Oxford University. He also worked as president of Royal Asiatic Society. He authored several books on Islam, in which Muhammad and the Rise of Islam, Mohammadanism, Early Development of Mohammadanism, The Ummayyads and Abbassydes, The Eclipse of the Abbassydes are well read. These books, no doubts, display that he was, not only, very well read in Islam, but, also clearly reveal that he was biased and prejudiced<sup>1</sup>

His thoughts are critically and ingeniously reviewed in the following lines:

“Maririah was a concubine” --- a woman who lives with a man, but who is not a wife.<sup>2</sup> .D.S Margoliouth says that Hazrath Marria R.A was a concubine. The family of the prophet (SAW) was the happiest and most-blessed and had always been blessed and divine.<sup>3</sup> Mothers of the faithful were living in small huts (rooms made with mud) each and the blessed mothers of the faithful preferred spending time with the prophet to material and worldly prosperity; they all were happy and content in the companionship of the prophet. They even loved the children of the Holy Prophet (SAW) Fatima (God be Pleased with her) was the only surviving and most loved child of the prophet and she wept a great deal at the departure of the prophet (SAW) from this world.

The prophet (pbuh) gave an unprecedented respect to the holy wives and treated them all with equality. It was the mutual respect and consideration of the prophet (SAW) which kept the holy wives close to him. The prophet (SAW) gave equal time to his holy wives, and sought pardon of God, despite, saying, “O God whatsoever equality I could retain, I did; I may not be held accountable for what is beyond my strength”<sup>4</sup>. In fact, the prophet

(SAW) believed in the dignity of, and was kind to women, in general; he preached dignity and respect for women and practically taught it. In a tradition of Saheeh Al –Bukhari, with reference of Muhammad bin Saad (he quotes from Abi Waqas), it is stated that once the prophet (pbuh) was holding company with his wives and they were talking louder than the prophet (SAW) did. When they heard Umar (RA) seeking permission from the prophet(SAW), they left and hid themselves behind a veil. The prophet permitted Umar and was smiling. Umar wished the prophet (SAW) that he might keep smiling and inquired from him why he was smiling. The prophet told him that the women feared him more than the prophet. Umar said they should have feared the prophet more than him and addressed the women why they did not fear the prophet more than him. The women said that Umar had been more aggressive and stern when he could see any disobedience to the prophet of God showed by anybody<sup>5</sup>.

In fact, Umar was not stricter, but the prophet was kinder.it is like comparing Joseph's attraction with time of a handsome person, the later would look uglier than the former. Similarly, Umar seemed stricter and harsher than the prophet (SAW).

The prophet (SAW) led a prolonged life with the holy lives without any hard struggle in the domestic life of the prophet ((SAW), because the prophet (PBUH) was very kind, successful and beloved head of the family. The prophet (SAW) did not change his routine and duty, even in his time of illness. But, when the prophet (SAW) could not move, he sought permission from the rest of the holy wives to stay with Ayesha (RA), which the other holy wives happily granted; and the prophet (SAW) departed from Ayesha's home

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Allah says in Sura Ahzab:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا (7)

“The prophet is closer to the Believers than their own selves. And his wives are their mothers. Blood-relations among each other have closer ties, in the decree of God. Than the brotherhood of the Believers and Muhajirs: Nevertheless do ye what is just to your closest friends: such is the writing in the decree of God.”

D.S Margoliouth had unjustly criticized the prophet of Islam; he also did not spare the holy wives of the prophet.

When the prophet, after the 6<sup>th</sup> year of Hijra, in the Di Qaeeda, came back from Hudaibia, he sent Hatib Bin Abi Baltaa to Maqooqas in Alexandria with a letter addressed to him, inviting him to accept Islam. He talked nice things to the ambassador of the prophet and replied to the sealed letter of the prophet without submitting to Islam and gifted two maid-servants---Maria and Sereene, and a donkey named Yaghfoor, and a white mare named Daldal to the prophet of Islam. Maria came from Hafan, District Ansana, Eygpt. Abdur Rahman bin Abdur Rahman bin Abi says that Maria was a beautiful maid with curly hair<sup>8</sup>

The prophet stayed her and her sister with Ume Saleem and invited them to accept Islam, which they accepted. The prophet (SAW) retained Maria as concubine; she was very religious.

Muhammad Bin Umar says that Maria gave birth to a son. Abraham, in the 8<sup>th</sup> year of Hijra. Anas (RA) says: <sup>9</sup> **السلام عليك يا ابا ابراهيم** that Gabriel greeted the prophet of Islam as Aba Ibrahim on eve of birth of Abraham.

Ayesha (RA) says that the prophet of Islam valued Maria more than her. The prophet (SAW) stayed her in our neighborhood with Harisa bin Numan and used to spend much of his time with her. On resistance from Ayesha, she was moved to farther quarters of Madina, where the prophet would see her. Abu Bakar (RA) sent her livelihood until his death. Then Umar (RA) send her livelihood until she died and was buried in jannat ul Baqee<sup>10</sup>. It was predicted in Zaboar that the prophet of Islam would have princesses in his holy wives; and queen as concubine (right hand possessed) dressed in gold garments.<sup>11</sup>

**Qazi Suliaman Salman Mansoor puri** (RA) says that 'right hand possessed' is translation of maid-servant or slave-girl or concubine. All the historian considered Maria as right hand possessed (concubine). It was predicted in Zabor that she would be servant (slave-girl) and was blessed as Right hand<sup>12</sup>. According to the prediction in Zabor, a woman who would belong to a dynasty would be gifted to the prophet of Islam. It exactly happened when Muqaqos wrote: <sup>13</sup> **بعثت اليك بجاريتين لهما فى القبط مكان عظيم** I am sending you two girls, who are well-respected esteemed in the clan of Qibtis.

The text of Ibne Khaseer in this regard significant when standard was made against Mabor, the cousin of Syeda Maria, the prophet sent Ali to discover the reality. Ali (R. A) discovered that Mabor was important . The prophet praised and thanked God Almighty that He protected Ahl-e-Bait from this blame for slender.<sup>14</sup>

In another narration of Ibn-e-Kattir it is stated that a king, Maqooqas sent a girl with her cousin Marbor, as a gift to the prophet (SAW), who the prophet accepted as holy wife, had moment of seclusion with her and she got pregnant.<sup>15</sup>

Allama Shibli is also of the opinion that she was not a slave girl or right hand possessed. He writes that Maqooqas sent two girls to the prophet. One of them was Maria whom the prophet accepted, the other was sereen accepted by Hannan. The girls had already accepted Islam and were not accepted as right hand possessed, but as free women<sup>16</sup>.

Allama Shibli writes in the light of the letter from Maqooqas that the word 'Jaria' can be used both for a free girl and slave girl. But the word Jaria should be taken for a free-girl as Maqooqas says that they were respected in Egypt. These words could not be used for slave-girls or concubines.<sup>17</sup>

According to Abdul Rahman Kelani (RA), the two girls who were named as Mariah and Sereen embraced Islam on their way, when Habib invited to Islam. The prophet entered in wedlock with Maria and she gave birth to Abraham out of this wedlock and sereen entered in wedlock with haban. Maria and Sereen were real sisters. <sup>18</sup>.

Dr. Hamid Ullah says that Mariah accepted Islam with her own sweet will and that is why the prophet (SAW) enhanced her dignity by accepting her as his holy wife<sup>19</sup>.

Dr. Hamid Ullah further writes that according to Imam Shahab Zehri (RA), the prophet not only freed her, he also added that in case his son Abraham had been alive, he would have exempted all the Christian community from the tax<sup>20</sup>.

Mariah came from 'Anasana' 'Hafan'. Amir-e-Maawaya (RA) in respect of Mariah (RA), exempted the people from tax of this region<sup>21</sup>.

Amir-e-Mawaya, (RA) did so, because he honored this saying and wish of the prophet (SA) that none of the maternal uncles of Abraham could have been slaves, had he lived<sup>22</sup>.

Maria's father was Shamaoon, and Egyptian Qibti and her mother was a Roman lady<sup>23</sup>.

Mariah's mother was a Roman and it is an important point because at that time Egypt was politically under the rule of Rome. It is socially important for a woman of a dominant nation to marry a man who is not from a dominant nation. It had been guessed from the letter of king Muqooqas that Sayyeda Mariah's father was one of the influential people from Egypt.

The Prophet (SAW) stayed Mariah in "Aaliya", a beautiful green landscape which resembled that of Egypt in fertility and productivity. The Prophet used to visit her there<sup>24</sup>. It was born in upon Mariah that she should be like Abraham's wife and Ismail's mother, but it did not seem to happen. Ayesha (RA) says when Maria became pregnant, she feared a great deal, because none of the holy wives except Khadija happened to be pregnant, despite the fact, they had spent most of their time with the Prophet (SAW). But God fulfilled this wish of Mariah that she became pregnant and gave birth to Abraham<sup>25</sup>.

In a Hadith of Sahih al Bhukhari, it is narrated that the Prophet (SAW) kept Mariah in veil to establish her social standing of dignity. It is deduced from the narration of Al-Bhukhari about Saffia, one of the holy wives.

"It was asked by some of the Muslims about the social standing of Saffia if she is one of the holy wives or a concubine(a right hand possessed). It was replied that if the Prophet has managed veil (Parda) for her she would be one of the holy wives, and if a veil had not been managed she would be a concubine (a right hand possessed). When the prophet started to travel,he asked her (Saffia) to sit in veil so that she could not be seen by people"<sup>26</sup>.

Ibn-Hajar Asqalani says in Al-Asaaba that Maria was veiled.<sup>27</sup>

Sahih-Al-Muslim narrates the prediction of the Prophet (SAW). "You will sooner or later conquer Egypt ... when you conquer Egypt treat the Egyptians well because they have right over and relations with us or said they have right over and relation of in-laws with us. Relation means that Hazrat Ismail's mother Hajra was from Egypt and relation of in-laws means that the Prophet son's, Abraham's mother, Maria came from the clan of Qibtis in Egypt"<sup>28</sup>.

## Conclusion

Indeed Maria the Prophet accepted Maria as one of his holy wives and did not keep her as a concubine(a right hand possessed). The researcher therefore, in the light of aforementioned inferences, refuses to acknowledge that the Prophet (SAW) kept Maria as a slave girl and did not accept her as a holy wife.Saffia, Javeria, and Rehana (God be

pleased with them) were all conquered in various battles with the non-believers and the Prophet (SAW) accepted them all as wives, and all the Muslims consider them as their holy mothers. As Khadija was the mother of Prophet's kids, Maria also gave birth to Abraham as son of the Prophet.

That the prophet accepted Maria as his wife and treated her as he did other holy wives is a proof that the Prophet (SAW) included Maria in the list of his holy wives.

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