

Aunt of Our Beloved Master

ḤADRAT

ŞAFIYYAH^{RA}



ḤADṢRAT ṢAFIYYAH^{RA}
BINT ‘ABDUL-MUṢṬALIB

(May Allah be pleased with her)

Hādrat Şafiyah^{ra} bint ‘Abdul-Muṭṭalib

(English rendering of an Urdu book
Hādrat Şafiyah^{ra} bint ‘Abdul-Muṭṭalib)

Rendered into English by: Children’s Book Team
of Additional Wakālat-e-Taşnīf

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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

This series of books was 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 the series 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 the Almighty.

This particular book is about the life of Ḥaḍrat Ṣafiyah^{ra} bint 'Abdul-Muṭṭalib, the paternal aunt of our beloved Master, the Holy Prophet Muḥammad^{sa}. Ḥaḍrat Ṣafiyah^{ra} was extremely courageous and helped the Muslims in two important battles. She was near in age to the Holy Prophet^{sa} and was very dear to him.

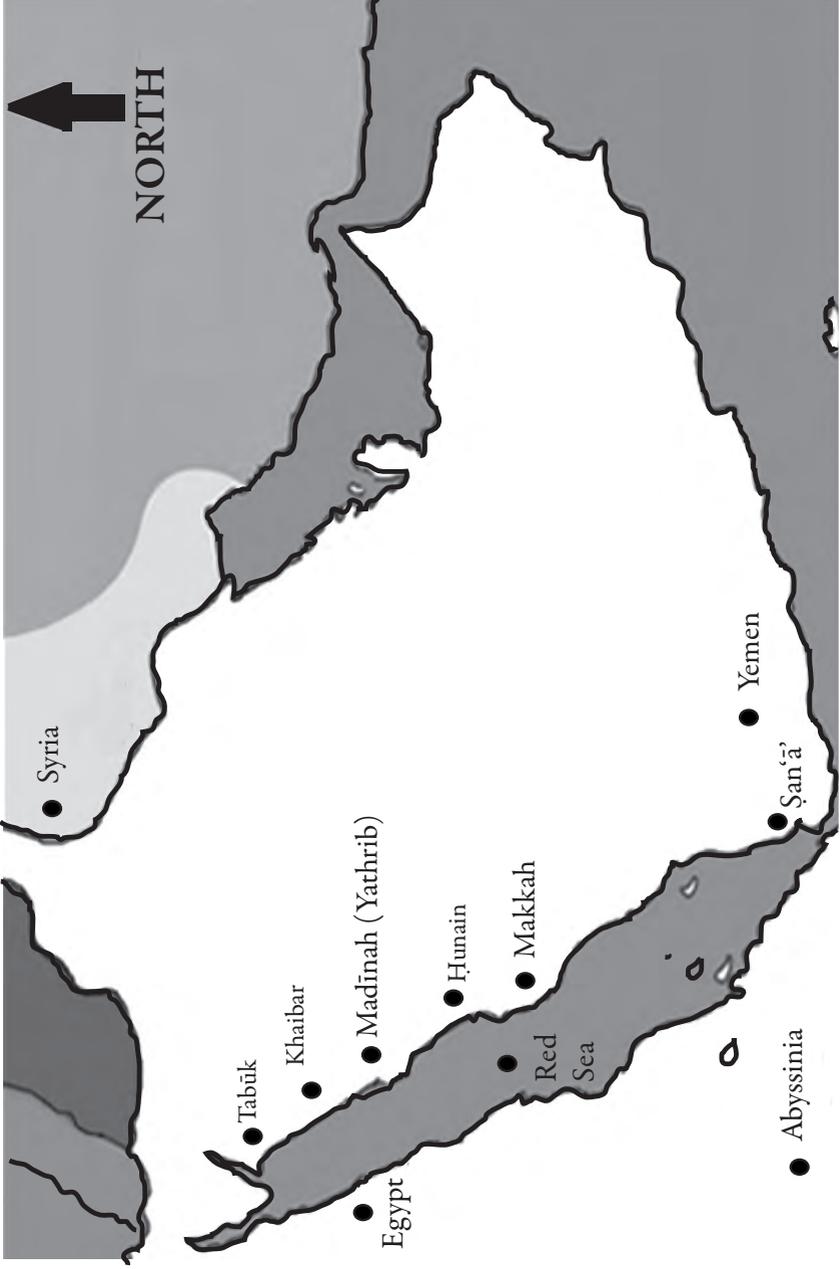
The Children’s Book Team of Additional Wakālat-e-Taṣnīf has rendered the series in English. Some modifications and additions have been made to the original text for the sake of historical accuracy and style.

The team is headed by Uzma Saeed Ahmad and includes: Aamna Bhatti, Hafia Khan, Rafia Rehana Khattak, Noma Saeed Samee, and Amina Maryem Shams. We would like to thank Ayyaz Mahmood Khan and Abdul Quddus Arif for their efforts in reviewing this book and preparing it for publication. May Allah the Almighty reward them abundantly in this world and the hereafter. *Āmīn.*

Munir-ud-Din Shams

Additional Wakīlut-Taṣnīf

July 2015



NORTH

● Syria

● Tabūk

● Khaibar

● Madīnah (Yathrib)

● Egypt

● Ḥunain

● Makkah

● Abyssinia

● Yemen

● Şan‘ā

ARABIA CIRCA 700 A.D.



Hāḍrat Şafīyyah^{ra} bint ‘Abdul-Muṭṭalib was a *Şahabiyah*^{ra} (female companion of the Holy Prophet Muḥammad^{sa}). She was the daughter of Ḥāḍrat ‘Abdul-Muṭṭalib, the chief of the Quraish and the grandfather of the Holy Prophet^{sa}. Therefore, she was the paternal aunt of the Holy Prophet Muḥammad^{sa}. This is why she is also known as *‘Ammatun-Nabī* (the paternal aunt of the Prophet)². The name of her mother was Hāllah bint Wuhaib. Hāllah was the first cousin of Ḥāḍrat Āminah^{ra}, the mother of Holy Prophet Muḥammad^{sa}. The Holy Prophet^{sa} and Ḥāḍrat Şafīyyah^{ra} were born around the same time, so it would be safe to say that they were about

the same age. Some other paternal aunts of the Holy Prophet^{sa} are also mentioned in the books of history. However, only Ḥadrat Ṣafiyyah^{ra} accepted Islam. When our beloved master, the Holy Prophet Muḥammad^{sa}, started calling people toward the true religion, Ḥadrat Ṣafiyyah^{ra} accepted Islam immediately. Thus she was included in the blessed group to whom Allah promised paradise in the hereafter while they were still alive³.

In the period of *Jāhiliyyah*, before the advent of Islam, she was married to Ḥārith bin Ḥarb. When he passed away she married ‘Awwām bin Khuwailid, who was the brother of *Ummul-Mu’minīn* (Mother of the Believers) Ḥadrat Khadijatul-Kubrā^{ra}. Ḥadrat Ṣafiyyah^{ra} had three sons. One of them was Ḥadrat Zubair^{ra} bin Al-‘Awwām who had the honour of receiving the title of *Ḥawārī-e-Rasūl* (the Messenger’s Disciple), and he was also included in the group of those ten companions of Holy Prophet^{sa} who were given the good news of entering paradise upon their deaths in this very life. The name of her second son was Sā’ib^{ra}, and the name of her third son was ‘Abdul-Ka‘bah. Ḥadrat Sā’ib^{ra} participated in the battles of Badr, the Ditch, and Yamāmah⁴. Ḥadrat Zubair^{ra} was a little boy when his father passed away. Ḥadrat Ṣafiyyah^{ra} was also young at that time, but she chose to remain a widow for the rest of

her life⁴.

After the death of her husband, Hadrat Şafiyah^{ra} was left with the difficult task of raising her young son on her own. She raised Hadrat Zubair^{ra} in an exemplary manner. Hadrat Şafiyah^{ra} wished for her son to grow up to be a brave and courageous warrior. That is why she was very harsh with him when it was necessary for his training. Hadrat Şafiyah^{ra} made Hadrat Zubair^{ra} do very difficult and demanding tasks and when necessary she scolded him as well.

One day Hadrat Şafiyah^{ra}, was harshly disciplining Hadrat Zubair^{ra}. His uncle, Nawfal bin Khuwailid, happened to walk by and see Hadrat Zubair^{ra} being punished. When he saw the child being disciplined he told Hadrat Şafiyah^{ra} to stop. She responded by saying, “Do not think I punish him because I do not love him. I do so only so that he will become smart.”

As a result of her perfect training Hadrat Zubair^{ra} grew into a sincere Muslim, a brave soldier, and a courageous commander. In fact, when Hadrat Zubair^{ra} accepted Islam, this same paternal uncle tortured him by wrapping him in a mat and forcing him to inhale smoke. His uncle tried to force him to abandon Islam, but the training Hadrat Zubair^{ra} had received from his blessed mother,

Ḥaḍrat Şafiyah^{ra}, allowed him to endure this treatment willingly and he would only say, “I cannot reject the truth once I have recognised it.”

Ḥaḍrat Zubair^{ra} was born with a pure and righteous heart, and his mother’s training enhanced these qualities even more in him and filled his heart with utter love and reverence for Islam and the Holy Prophet^{sa}.

We can get an idea of just how intensely Ḥaḍrat Zubair^{ra} was devoted to the Holy Prophet^{sa} from the following incident. In the early days of the Prophethood of the Holy Prophet^{sa} someone spread the rumour that the Holy Prophet^{sa} had been captured by the enemies or even martyred by them. The news distressed Ḥaḍrat Zubair^{ra} so much that he did not waste a single moment and set out in search of the Holy Prophet^{sa}. When he found the Holy Prophet^{sa} safe and sound he took a deep sigh of relief.

The Holy Prophet^{sa} took a look at his unsheathed sword and asked, “What is this Zubair?”

Ḥaḍrat Zubair^{ra} replied, “O Prophet of Allah, may my parents be sacrificed for you, I had heard that the enemies had captured you, or even martyred you.”

The Holy Prophet^{sa} smiled and said, “If that really had been

the case, then what would you have done?”

Ḥaḍrat Zubair^{ra} replied immediately, “O Prophet of Allah, I would have died fighting the people of Makkah.”⁶ This is why Ḥaḍrat Zubair^{ra} is given the honour of being recognised as the first to lift a sword in the defence of Islam.

This is exactly the kind of attitude Ḥaḍrat Ṣafiyyah^{ra} wanted her son to have. It was the result of her wonderful training that when Ḥaḍrat Zubair^{ra} was put through unthinkable torture to make him renounce Islam and return to his old pagan religion, his response was that he would never go back to disbelieving no matter what it cost him. Five years after the start of the Prophethood of Muḥammad^{sa}, the cruelty of the disbelievers towards the Muslims surpassed all bounds in Makkah. The Holy Prophet^{sa} advised his followers to migrate to Abyssinia, which is called Ethiopia today. The first group to travel to Ethiopia consisted of about fifteen Muslims. Ḥaḍrat Zubair^{ra} was part of this group. Ḥaḍrat Ṣafiyyah^{ra} was very distressed upon being separated from her son, but since it was the directive of the Holy Prophet^{sa} and it insured the safety of her son, she very patiently and uncomplainingly bid farewell to her beloved son to go to a foreign land.

When barely three months had passed since these migrants

had migrated in the way of Allah to Ethiopia, they heard the news along the lines that all the disbelievers of Makkah had accepted Islam or maybe that the disbelievers and the Holy Prophet^{sa} had made peace between them. Upon hearing this news some migrants came back to Makkah. Ḥaḍrat Zubair^{ra} was one of them. However, upon their arrival in Makkah they came to find out that this news was false. Nevertheless, Ḥaḍrat Şafiyah^{ra} rejoiced upon being reunited with her beloved son and prostrated in front of Allah while her heart was filled with gratitude to see her son alive and well. After living in Makkah for a while Ḥaḍrat Zubair^{ra} decided to take up trade as a profession and started traveling to and from Syria with trading caravans. During the same time, Ḥaḍrat Şafiyah^{ra} arranged a marriage between him and the daughter of Ḥaḍrat Abū Bakr^{ra}, Ḥaḍrat Asmā^{ra}.

At the time when the Holy Prophet^{sa}, along with his dear friend Ḥaḍrat Abū Bakr^{ra}, migrated to Madīnah, Ḥaḍrat Zubair^{ra} was in Syria on business. When he was returning to Makkah from Syria he happened to cross paths with the Holy Prophet^{sa} and Ḥaḍrat Abū Bakr^{ra} who were on their way to Madīnah. Ḥaḍrat Zubair^{ra} presented them with a few white garments and the Holy Prophet^{sa} and Ḥaḍrat Abū Bakr^{ra} entered Madīnah wearing these

same garments.

After staying in Makkah for a while Hadrat Zubair^{ra} also migrated to Madīnah along with his mother Hadrat Şafīyyah^{ra} and his wife Hadrat Asmā^{ra}. In Madīnah, Hadrat Şafīyyah^{ra} lived with her son Hadrat Zubair^{ra} and he looked after her lovingly and wholeheartedly. In 1st Hijrī, Hadrat Zubair^{ra} was blessed with a son named ‘Abdullāh bin Zubair^{ra}. The birth of this grandson of Hadrat Şafīyyah^{ra} holds a lot of importance in the history of Islam because no child had been born to any Muslim immigrant in Madīnah for many months preceding his birth. The Jews of Madīnah had taken advantage of the situation and had spread a rumour that they had cast a spell on the Muslims which was preventing them from having children and now they would never have any more children. The birth of Hadrat ‘Abdullāh^{ra} proved them liars and gave Muslims a reason to rejoice. When the Muslims raised the joyous and passionate slogan of *Na‘ra-e-Takbīr*, [slogan proclaiming the Greatness of Allah] which echoed throughout the hills of Madīnah.

Hadrat Şafīyyah^{ra} was a brave and courageous lady and she took part in several battles. She brought water to the soldiers and tended to their wounds, and sometimes she even picked up the

BATTLE OF THE TRENCH

Quraish

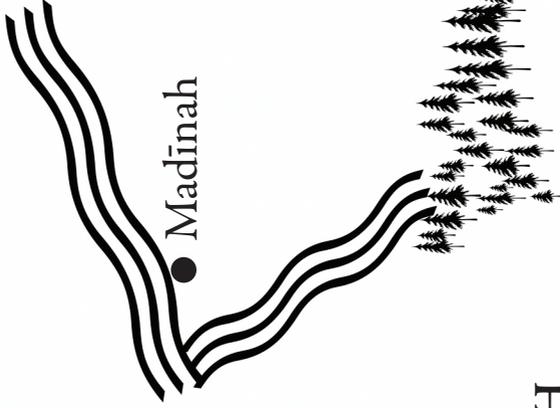
Banū Ghatafān

● Madīnah

Banū Quraizah

KEY

- Tree Covered Areas
- Trenches
- Encampment
- Fort



sword and fought the enemies herself. The battle of Uḥud that took place in the 3rd Hijrī was a difficult battle for the Muslims because they suffered heavy losses in that battle. When the tables turned on Muslims in this battle because of their mistakes, panic spread among them and they became confused. The enemy army managed to surround the Holy Prophet^{sa} and started to close in on him. Back at home when Ḥadṛat Ṣafiyyah^{ra} heard about this situation, she immediately marched out of her home with a spear in her hand. On her way to the battlefield she came across Muslim soldiers who were fleeing from the battlefield. She called out to them angrily and challenged their sense of honour and pride by saying, “Have you left the Holy Prophet Muḥammad^{sa} behind!”⁷

Her provocations caused these fleeing soldiers to return to the battlefield and fight to protect the Holy Prophet^{sa}.

In the 5th year after *Hijrah* many of the disbelieving tribes of Arabia and the Jewish tribes joined forces and prepared an immense attack on the Muslim city of Madīnah. Madīnah was the stronghold of the Muslims and compared to the approaching army had very few resources with which to defend itself.

Inside Madīnah a Jewish tribe called Banū Quraizah had a fortress. This tribe had signed a pact of peace with the Muslims;

however, during the Battle of the Ditch they betrayed the Muslims and began helping the enemies of Islam. It was a time of great trial for the Muslims, however they remained firm and did not hesitate because they had made an oath to sacrifice their wealth and lives in the cause of Allah.

The biggest problem that the Muslims faced in this battle was the defencelessness of their women and children to the enemy threat inside Madīnah. To keep the women and children safe the Holy Prophet^{sa} moved them all into a fortress called Fāri‘ which was built by the Anᤑār.

The fortress of the Banū Quraizah was located very close to this area. When the women and children were sent there the Muslims were not yet aware of the changed loyalties of the Banū Quraizah. They believed that the Banū Quraizah would help protect the women and children of Madīnah. ᤑadrat ᤑassān bin Thābit^{ra} was appointed guard at this fortress. Even though this fortress was quite strong, it was not completely safe from danger. Because the Holy Prophet^{sa} and all his companions were busy fighting and defending the city at the boundary lines, no Muslim warriors were available inside the city to defend this fortress.

When it became known that the Jewish tribe had switched

allegiances the Muslims became worried about their women and children who were vulnerable to the threat presented by the Banū Quraizah. As the war went on for many days, a Jewish man showed up in the vicinity of the fortress and started asking questions about the people inside it. Ḥadrat Ṣafiyyah^{ra} happened to spot this Jewish man, and her superior intelligence and instincts allowed her to identify this man as a spy. She feared that if he told the Banū Quraizah that there were only women and children in this fortress with no one to defend them, they would certainly attack the fortress. So, she sought out Ḥadrat Ḥassān bin Thābit^{ra} immediately and advised him to go outside the fortress and kill this Jewish spy. If he were not killed he would tell the enemy that this fortress was defenceless and was housing only women and children. If this information reached the Banū Quraizah it would most likely lead to an attack in which all the women and children of the Muslims would be killed!

Ḥadrat Ḥassān bin Thābit^{ra} disagreed with her and said, “If I were able enough to fight this Jewish man, then would I not be fighting alongside the Holy Prophet^{sa} right now?”

Upon hearing this response, Ḥadrat Ṣafiyyah^{ra} got up immediately, dug out a wooden pole from the ground that was



An example of an early Islamic fortress from the Umayyad Dynasty (661-750 CE)

holding the tent they were standing in, and went after the Jewish man herself. She served a forceful blow on the Jewish man's head with the wooden pole rendering him dead. Then she advised Ḥaḍrat Ḥassān^{ra} to confiscate the dead man's clothes and weapons, but Ḥaḍrat Ḥassān^{ra} hesitated again. She asked Ḥaḍrat Ḥassān^{ra} to cut off his head and throw it over the walls of the fortress, and yet again Ḥaḍrat Ḥassān^{ra} refused. This led to Ḥaḍrat Ṣafiyyah^{ra} taking the matters into her own hands again. She decapitated the dead Jewish man herself and flung his head out of the fortress walls. When the men of Banū Quraizah who were waiting for their spy to return saw the severed head they were horrified. They thought that an army of Muslims soldiers was inside the fortress. They decided against attacking it and returned to their own fortress.⁸

This is how the courage, bravery, and fearlessness of Ḥaḍrat Ṣafiyyah^{ra} saved all the Muslim women and children from a huge danger, and the cruel and evil plans of the Banū Quraizah. She not only defeated the Banū Quraizah with her foresight and wisdom but she also proved that if the occasion demanded the Muslim female warriors were also ready to jump into the battlefield and fight dutifully. Her wise actions sabotaged the evil plans of the Banū Quraizah.

Because of her services the Holy Prophet^{sa} granted her a share from the war bounty. It should be noted that HĤđrat Őafiyah^{ra} was about fifty eight years when she displayed such acts of unmatched bravery.⁹

During the battle of UĤđ when the Holy Prophet^{sa} heard the news of the martyrdom of HĤđrat HĤmzah^{ra}, he set out to find HĤđrat HĤmzah^{ra} himself, and his search ended in the Valley of BaĤan. HĤđrat HĤmzah^{ra} was speared to death while fighting courageously by the slave of Jabr bin MuĤ'im named WaĤshĤ bin HĤarb. When the Holy Prophet^{sa} saw HĤđrat Őafiyah^{ra} approaching the battlefield, he called out to her son Zubair^{ra} and said to him, "Stop your mother from coming any further because Őafiyah^{ra} might lose her senses upon seeing the mutilated body of her brother HĤmzah^{ra}."

The Holy Prophet^{sa} did not want HĤđrat Őafiyah^{ra} to find her beloved and brave brother's body in such an awful condition. HĤđrat Zubair^{ra} relayed these instructions to his mother, and she understood the reason behind them and said, "I have learned that my brother's dead body was mutilated, but it all happened while he fought in the way of Allah. Allah knows that I am not happy about it, but I will be patient while facing this misfortune, and God

willing, I will display forbearance, and I hope that Allah will reward me for it.”

When the Holy Prophet^{SA} was made aware of the response by Hadrat Şafiyah^{RA}, he gave her permission to view the dead body of Hadrat Hamzah^{RA} and admonished others to clear her way. She approached her beloved brother’s lifeless body while weeping and when she saw his scattered remains she sighed loudly and recited, “To Allah we belong, and to Him we shall return.” Then she silently prayed for his forgiveness and offered two sheets of cloth to aid with his burial. After the burial she journeyed back to Madīnah.

When Hadrat Şafiyah^{RA} was praying for her beloved brother’s forgiveness, she could not stop her tears from spilling out of her eyes and started wailing uncontrollably. When the Holy Prophet^{SA} saw her crying his eyes welled up with tears as well. He approached her and admonished her to be patient and said, “Gabriel the trustworthy has given me the good news that Allah has given Hamzah^{RA} bin ‘Abdul-Muṭṭalib the titles of *Asadullāh* and *Asadur-Rasūl* (The Lion of God and The Lion of the Messenger) in His heavenly abode.”¹⁰

This incident signifies that Hadrat Şafiyah^{RA} was very patient and she always surrendered to Allah’s will like a true and devout

Muslim.

Ĥaĥrat Őafiyah^{ra} was highly intelligent and knowledgeable. She was very skilled in Arabic poetry and literature. She even composed poetry herself and was considered a poetess. At the death of her father, Ĥaĥrat ‘Abdul-Muĥtalib, and her brother, Ĥaĥrat Hamzah^{ra}, she wrote some very sentimental odes in their honour. She also wrote a beautiful poem on the death of the Holy Prophet^{sa}.¹¹

The Holy Prophet^{sa} was the nephew and cousin of Ĥaĥrat Őafiyah^{ra} and was also her husband’s brother-in-law. Ĥaĥrat Őafiyah^{ra} grew up in the same house as the Holy Prophet^{sa}. This is why she had an extraordinary love for the Holy Prophet^{sa}. He also shared a heartfelt bond with her, and used to call her son, Ĥaĥrat Zubair^{ra}, ‘Ibn Őafiyah.’ When the Holy Prophet^{sa} passed away in 11th Hijrī, Ĥaĥrat Őafiyah^{ra} suffered from tremendous grief. At this occasion she wrote a verse which accurately depicts the extent of her sorrow and torment.

This brave lady passed away in 20th Hijrī at the age of seventy-three, during the Khilāfat of Ĥaĥrat ‘Umar Farūq^{ra}. She was laid to rest in *Jannatul-Baqī’*.¹² May Allah shower her with abundant mercy. *Āmīn*.

PUBLISHER'S NOTE

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

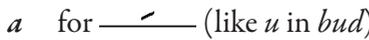
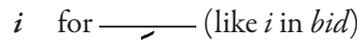
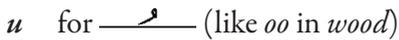
- sa *ṣallallāhu ‘alaihi wa sallam*, meaning ‘may peace and blessings of Allah be upon him,’ is written after the name of the Holy Prophet Muḥammad^{sa}.
- as *‘alaihis-salām*, meaning ‘may peace be on him,’ is written after the name of Prophets other than the Holy Prophet Muḥammad^{sa}.
- ra *radīyallāhu ‘anhu/‘anhā/‘anhum*, meaning ‘may Allah be pleased with him/her/them,’ is written after the names of the Companions of the Holy Prophet Muḥammad^{sa} or of the Promised Messiah^{as}.

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

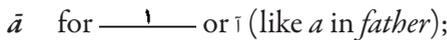
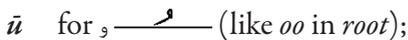
- ا at the beginning of a word, pronounced as *a, i, u* preceded by a very slight aspiration, like *h* in the English word *honour*.
- ث *th*, pronounced like *th* in the English word *thing*.
- ح *ḥ*, a guttural aspirate, stronger than *h*.
- خ *kh*, pronounced like the Scotch *ch* in *loch*.
- ذ *dh*,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

- ص *ṣ*, strongly articulated *s*.
- ض *ḍ*, similar to the English *th* in *this*.
- ط *ṭ*, strongly articulated palatal *t*.
- ظ *ẓ*, strongly articulated *z*.
- ع ʿ, a strong guttural, the pronunciation of which must be learnt by the ear.
- غ *gh*, a sound approached very nearly in the *r grasseye* in French, and in the German *r*. It requires the muscles of the throat to be in the 'gargling' position whilst pronouncing it.
- ق *q*, a deep guttural *k* sound.
- ء ʾ, a sort of catch in the voice.

Short vowels are represented by:

- a* for  (like *u* in *bud*)
- i* for  (like *i* in *bid*)
- u* for  (like *oo* in *wood*)

Long vowels by:

- ā* for  or \bar{a} (like *a* in *father*);
- ī* for \bar{i}  or  (like *ee* in *deep*);
- ū* for \bar{u}  (like *oo* in *root*);

Other:

ai for اِ (like *i* in *site*);

au for اُو (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 و is represented by *n*, we have indicated the Urdu و as *ñ*. Curved commas are used in the system of transliteration, ' for ع , ' for ا .

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

The Publisher

GLOSSARY

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

‘Ammatun-Nabī — means the paternal aunt of the Holy Prophet^{sa}, a title often used for Ḥadrat Ṣafīyah^{ra}.

Anṣār— the Helpers; term used for the Muslims from Madīnah who helped the Holy Prophet^{sa} and the Makkan Muslims after migration.

Asadullāh— The Lion of God, a title bestowed upon Hadrat Ḥamzah^{ra} bin ‘Abdul-Muṭṭalib by Allah the Exalted.

Asadur-Rasūl— The Lion of the Messenger^{sa}, a title bestowed upon Hadrat Ḥamzah^{ra} bin ‘Abdul-Muṭṭalib by Allah the Exalted.

Banū Quraizah—A Jewish tribe that was settled in Madīnah.

Ḥadīth — A saying of the Holy Prophet Muḥammad^{sa}. The plural is aḥadīth.

Ḥadrat — A term of respect used for a person of established righteousness and piety.

Ḥawārī-e-Rasūl — means the Messenger's Disciple. A title given to Ḥadrat Zubair^{ra} bin Al-'Awwām.

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

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

Islam — Peace and submission; Name of religion brought by Prophet Muḥammad^{sa}.

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

Jāhiliyyah — A term used for the period of time in Arabia prior to

the dawn of Islam which literally means a period of ignorance.

Khilāfat — Divine system of succession after a prophet.

Khalīfah — Successor; Caliph

Makkah — City of the birth of the Holy Prophet^{sa} and the location of the Holy Ka‘bah.

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

Muhājirīn— The Makkan emigrants who migrated to Madīnah after suffering years of abuse in Makkah.

Na‘ra-e-Takbīr— a slogan proclaiming the Greatness of Allah the Exalted.

Quraish— A respected tribe in Arabia.

Ṣahābiyah^{ra}—A female companion of the Holy Prophet Muḥammad^{sa}.

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

Yathrib— Ancient name for city of Madīnah.

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² Ṣaḥīḥul-Bukhārī Kitābut-Tafsīr, Tafsīru Sūratit-Taubah, Bābu Qaulihī Thāniyathnain, Ḥadīth No. 4665

³ Aṭ-Ṭabaqātul-Kubrā, Muḥammad bin Sa'd, Volume 8, Dhikru 'Ammāti Rasūlillāh^{sa}, Published by Dāru Iḥyā'it-Turāthil-'Arabiyyi, Beirut (1996)

*Usdul-Ghābbati Fī Ma'rifatiṣ-Ṣahābah, Volume 6, p. 174, Ṣafīyyatu binti 'Abdil-Muṭṭalib, Published by Dārul-Fikr, Beirut (2003)

⁴ Aṭ-Ṭabaqātul-Kubrā, Muḥammad bin Sa'd, Volume 8, p. 263, Ṣafīyyatu binti 'Abdil-Muṭṭalib, Published by Dāru Iḥyā'it-Turāthil-'Arabiyyi, Beirut (1996)

*Ṣaḥīḥul-Bukhārī Kitābu Faḍā'ili Aṣḥābin-Nabiyy^{sa}, Bābu Manāqibiz-Zubairibnil-'Awwām^{ra}, Ḥadīth No. 3719

⁵ Al-Iṣābatu Fī Tamīziṣ-Ṣahābah, As-Sa'ibubnul-'Awwāmil-Qarshiy, Volume

⁶ As-Sunanul-Kubrā lil-Baihaqiyy, Jimā'ū Abwābi Tafrīq, Mā Ukhidha Min Arba'ah, Volume 6, p. 605, Ḥadīth 13360, Maktabatur-Rushd (2004)

⁷ Aṭ-Ṭabaqātul-Kubrā, Muḥammad bin Sa'd, Volume 8, p. 263, Ṣafiyyatū bintī 'Abdil-Muṭṭalib, Published by Dāru Iḥyā'it-Turāthil-'Arabiyyi, Beirut (1996)

⁸ Subulul-Hudā War-Rashād Fī Sīrati Khairil-'Ibād, Muḥammad bin Yūsuf, Volume 4, pp. 371-372, Fī Ghazwatil-Khandaq, Dhikru Tahayyu'i Rasūlillāhi^{sa} li-Ḥarbil-Mushrikīn, Dārul-Kutubil-'Ilmiyyah, Beirut (2005)

⁹ Usdul-Ghābbati Fī Ma'rifaṭiṣ-Ṣaḥābah, Volume 6, p. 176, Ṣafiyyatū bintī 'Abdil-Muṭṭalib, Published by Dārul-Fikr, Beirut (2003)

¹⁰ As-Sīratul-Ḥalabiyyah, 'Allāmah Abul-Farj Nūruddīn, Volume 2, pp. 334-336, Bāb Dhikru Maghāzihi, Ghazwatu Uḥud, Dārul-Kutubil-'Ilmiyyah, Beirut (2002)

¹¹ Al-Iṣābatu Fī Tamiziṣ-Ṣaḥābah, Ṣafiyyatū bintī 'Abdil-Muṭṭalib, Volume 8, pp. 214-215, Dārul-Kutubil-'Ilmiyyah, Beirut (2005)

*As-Sīratun-Nabawiyyah libni Hishām, Wafātu bintī 'Abdil-Muṭṭalib Wa Mā Rathā Bihī Minash-Shi'r, pp. 135-136, Dārul-Kutubil-'Ilmiyyah, Beirut (2001)

*As-Sīratun-Nabawiyah libni Hishām, Dhikru Mā Qīla Minash-Shi‘ri
Yauma Uḥud, pp. 589-590, Dārul-Kutubil-‘Ilmiyyah, Beirut (2001)

¹² Al-Istī‘ābu Fī Ma‘rifatil-Aṣḥāb, Volume 4, pp. 427-428, Ṣafīyyatu binti
‘Abdil-Muṭṭalib, Dārul-Kutubil-‘Ilmiyyah, Beirut (2002)

ḤADṢRAT
ŞAFIYYAH
BINT ‘ABDUL-MUṬṬALIB^{RA}

(May Allah be pleased with her)

STUDY GUIDE AND WORKBOOK



IT'S ALL IN THE FAMILY!

Put into the Correct Boxes:

Ḥaḍrat Zubair bin Al-'Awwām^{ra}, Ḥaḍrat Sā'ib^{ra}, 'Abdullāh, 'Awwām bin Khuwailid, Hāllah bint Wuhaib, 'Abdul-Ka'bah, Nawfal bin Khuwailid, Ḥārith bin Ḥarb, 'Abdul-Muṭṭalib, 'Ātikah, Āminah, Ḥaḍrat Ḥamzah^{ra}.

Sons of Ḥaḍrat Ṣafiyyah^{ra}:

Husbands of
Ḥaḍrat Ṣafiyyah^{ra}:

Mother of
Ḥaḍrat Ṣafiyyah^{ra}:

2 Brothers of
Ḥaḍrat Ṣafiyyah^{ra},
mentioned in the story:

Sisters of
Ḥaḍrat Ṣafiyyah^{ra}:

1.)The mother of Ḥaḍrat Ṣafiyah^{ra} was also the _____ of Ḥaḍrat Āminah, the mother of the Holy Prophet^{sa}.

2.)The husband of Ḥaḍrat Ṣafiyah^{ra} was also the _____ of Ḥaḍrat Khadijatul-Kubrā^{ra}, the wife of the Holy Prophet^{sa}.

3.) Nawfal bin Khuwailid was yet another brother of Ḥaḍrat Khadijatul-Kubrā^{ra}. He was the _____ of Ḥaḍrat Zubair bin al-‘Awwām^{ra} and tortured him when he accepted Islam.

4.)The grandfather of Ḥaḍrat Ṣafiyah^{ra} was ‘Abdul-Muṭṭalib, who was also the _____ of the Holy Prophet^{sa}.

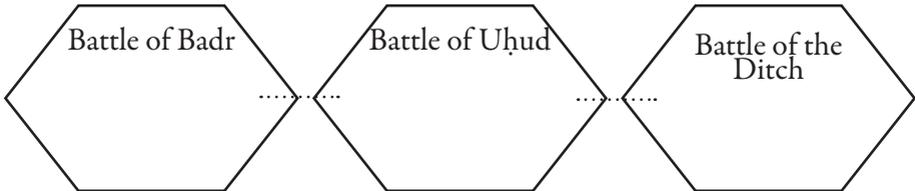
5.)Asmā’, the wife of Ḥaḍrat Zubair^{ra} was also the _____ of Ḥaḍrat Abū Bakr^{ra}.

BATTLES AND BRAVERY

Find two quotations of Ḥaḍrat Zubair bin al-‘Awwām^{ra} which prove his love for Islam and for the Holy Prophet^{sa}:



Insert the dates of the following Battles on the Timeline given below:



Match the age of Ḥaḍrat Ṣafīyyah^{ra} with the events in her life:

EVENT:	Age:
The Birth of the Holy Prophet ^{sa}	73
The Advent of Islam	0
The Battle of the Ditch	40
Her Death	58



THINKING ABOUT IT

1.) **Write an e-mail** to a friend, describing the actions or qualities that impressed you the most about either:

(a) Ḥaḍrat Ṣafiyah^{ra} or

(b) Ḥaḍrat Zubair bin al-‘Awwām.

List the changes you intend to bring into your life in order to try to become like her/him.

2.) **Write an account** of the incident at Fāri‘ Fortress, during the Battle of the Ditch. Imagine you are one of the children who were staying there. You have just heard about the Jewish spy and how Ḥaḍrat Ṣafiyah^{ra} has acted so bravely to keep you all safe. How do you feel?

3.) **Write a report** on the status of women in Islam, based on what you have learnt about Ḥaḍrat Ṣafiyah^{ra} life. You could include all the different services she performed in various battles. Consider what her life as a widow must have been like and her special spiritual position as one of the earliest converts, even before her brothers. You may choose to compare her life with the rights and lifestyle of women in the world today.



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