Mother of the Believers

ḤADRAT JUWAIRIYAH RA
Ummul-Mu’minin

ḤADRAT JUWAI’IRIYAH

(May Allah be pleased with her)
Ḥaḍrat Juwairiyahra

(English rendering of an Urdu book Ḥaḍrat Juwairiyahra)

Rendered into English by: Children’s Book Team of Additional Wākālat-e-Taṣnīf

First published in English in the United Kingdom in 2014

© Islam International Publications Ltd.

Published by:

Additional Wākālat-e-Taṣnīf
(Islam International Publications Ltd.)
Islamabad, Sheepatch Lane
Tilford, Surrey GU10 2AQ, UK

Printed in the UK at:
Raqueem Press
Tilford, Surrey, GU10 2AQ

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ISBN: 978-1-84880-846-1
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In the name of Allah, the Gracious, the Merciful,
We praise Him and invoke His blessings upon His Noble Messenger

FOREWORD

These books were originally published in Urdu to provide children with a basic knowledge and understanding of revered figures from our religious history. Illustrations, children’s activities and glossaries have been added to enhance the learning experience for children. The goal of these books is for children to develop a love and appreciation for the profound faith and the immense sacrifices of the revered personalities portrayed in these books. It is also hoped that the examples of righteousness found in these pages inspire children to cultivate a personal relationship with Allah, our Creator and Sustainer.

This particular book is about the life of Ummul-Mu’mīnīn, Ḥaḍrat Juwairiyahra. Some modifications and additions have been made to the original text for the sake of historical accuracy and style.

Ḥaḍrat Juwairiyahra was brave and intelligent. Despite being the daughter of a chief she willingly and happily lived a very simple life as the wife of the Holy Prophetra. Ḥaḍrat Juwairiyahra narrated seventeen Ḥaḍīth.

This book was rendered into English by the Children’s Book Team of Additional Wākālat-e-Taṣnīf headed by Uzma Saeed Ahmad and Noma Saeed Samee, and includes: Aamna Bhatti, Hafia Khan, Alia Sajid, Amina Maryem Shams, Haallah Shams and Durre Sharif. May Allah the Almighty reward them abundantly in this world and the hereafter. Amin.

Munir-ud-Din Shams
Additional Wākīlut-Taṣnīf
July 2014
ARABIA CIRCA 700 A.D
Today you will learn about a wife of the Holy Prophet Muhammad ﷺ, Ummul-Mu’minin, Ḥaḍrat Juwairiyah rá. Before that, let us tell you what Madīnah was like when Ḥaḍrat Juwairiyah rá got married to the Holy Prophet ﷺ. This will help introduce Ḥaḍrat Juwairiyah rá to you. You are already aware that after the Holy Prophet ﷺ had been treated with utmost cruelty and injustice for thirteen years at the hands of Makkans, he was granted permission by Allah the Almighty to leave Makkah and migrate to Madīnah.

The people of Madīnah gave the Holy Prophet Muhammad ﷺ a warm welcome. The Muslims were very happy
to have him there, but there were some people in Madīnah and in the surrounding areas that were against the Holy Prophet. The Holy Prophet adopted peaceful ways to live in harmony with every tribe in Madīnah. Amongst these tribes were some that acted peacefully on the outside, but inwardly were against Islam. About ninety-six miles outside of Madīnah, there was a very famous well called the Muraisī‘. A tribe by the name of Banū Muṣṭalaq was living near that well. The name of their chief was Ḥārith bin Abī Ḍarrār. This man hated Muslims with a passion. He was filled with a burning fury against Muslims. He would often say that they would eliminate the problem (i.e. the Muslims) that the Makkans could not remove and that the people of Madīnah could not solve. He said the Quraish of Makkah would help them in this effort as well; and that they should arm themselves with weapons and gather at Muraisī‘. Ḥārith bin Abī Ḍarrār said that they would fight fiercely and would not rest until they had destroyed the Muslims. Musāfi‘ bin Ṣafwan, the husband of Ḥārith’s daughter Barrah, was also with him. He was filled by the uncontrollable urge to make war. The Holy Prophet became aware that preparations for a war against the Muslims were underway. It was a habit
of the Holy Prophet(sa) that he did not believe any rumours. So, he sent Buraidah bin Ḥaṣīb Aslamī(ra) to confirm the news. When he returned, he told the Holy Prophet(sa) about the situation. Upon hearing this report the Holy Prophet(sa) ordered the companions to prepare to fight.¹

The Muslim army marched out of Madīnah in the month of Sha’bān, 5th Hijrī. When Ḥārith bin Abī Ṭārrār heard about the Muslim army, he became very scared and fled the scene, and the men in his army also scattered. The people of Muraisī‘ fought the Muslims but were soon defeated. The Muslims were victorious. Eleven men of the enemy army were killed, and six hundred were made prisoners. Ḥārith’s son-in-law, Musāfī‘ was among those that were killed.
A Blessed Marriage

After the battle the Muslims took a large amount of spoils of war. Spoils of war refer to what is left behind by the opposing army after either fleeing the battle or suffering a defeat at the hands of an army. The Holy Prophet\textsuperscript{sa} used to distribute the spoils amongst those who fought in the Muslim army. Among the prisoners of war was Ḥārith’s daughter Barrah. During this distribution Barrah bint Ḥārith was handed over to Ḥaḍrat Thābit bin Qais bin Shamās\textsuperscript{ra}. Barrah was the daughter of a chief. She did not like being a prisoner of war. There was a practice in Islam where a prisoner of war can gain freedom by
offering to pay a ransom with the agreement of his/her caretaker. It is called *Mukātabat*. Barrah asked Ḥaḍrat Thābit ῆ to enter into a *Mukātabat* agreement with her. Ḥaḍrat Thābit ῆ agreed to enter into this agreement and the ransom was decided to be nine *Auqiyyah* (a measurement to specify the weight of gold).²

Barrah had settled the *Mukātabat*, but she did not actually have the gold in her possession, because she had been forced to leave her home empty handed. She had heard that the Prophet ῆ of the Muslims was a very kind-hearted man, and thought she could ask for either a loan or assistance from him. The next day she appeared before him and appealed for help:

“O Messenger ῆ of Allah, I am the daughter of the chief Ḥārith bin Abī Ḍarrār. You are well aware of the misfortune that has fallen upon me. I have settled into an agreement with my master for nine *Auqiyyah*. My request is that you please help me with the payment of this amount.”³

She made this plea with such dignity and eloquence that Allah the Almighty put in the heart of the Holy Prophet ῆ to offer her marriage, which could lead to the elimination of all
the animosity between Muslims and her tribe, and create opportunities for the spread of Islam.

The Holy Prophet⁷ responded, “I have a better solution. If you are willing to accept.”

Barrah said, “Please speak.”

The Holy Prophet⁷ said, “I will pay the amount on your behalf, and marry you.”

She agreed immediately and this blessed marriage took place. At the time of the marriage, Ḥaḍrat Juwairiyah⁸ was twenty years old.⁴

The marriage took place in the year 627. After the wedding, the Holy Prophet⁷ gave her the name Juwairiyah.⁵
Haḍrat Juwairiyah ra was very beautiful. Haḍrat ‘Ā’ishah ra described her as someone who possessed sweet speech, graceful physical features, charm and beauty. She fascinated everyone who saw her.6

When the Holy Prophet sa married this brave and intelligent girl belonging to the Banū Muṣṭalaq, all the members of that tribe became his kinsmen. Because of this the Muslims felt it was not right for them to keep the kinsmen of the Holy Prophet sa as prisoners. Thus, all the people who were made prisoners during the battle of Murāisi‘ were freed, without any ransom. When all these prisoners returned to their homes,
HADRAT JUWAIRIYAH

every household started talking about the Founder of Islam ṣa and his teachings, and many people began accepting Islam.

The incident that led the family of Ḥaḍrat Juwairiyah ra to accept Islam is an interesting one. When her father found out that his beloved daughter was among the prisoners of war, he set out towards Madīnah. He took with him some belongings that included camels, in order to pay the ransom and free his daughter. During the journey he felt unwilling to give up two of his prized camels. So, he hid those two camels in the valley of ʿAqīq. When he finally met the Holy Prophet ṣa he said:

“O Muhammad ṣa, you have brought my daughter here. This is her ransom.”

The Holy Prophet ṣa responded:

“Where are the two camels that you have hidden in the valley of ʿAqīq?”

Allah the Almighty had shown this entire incident to the Holy Prophet ṣa in a vision. Ḥārith was dumbfounded when he heard this, and he realized that this man could not be a liar. He recited the Kalimah openly and became a Muslim. His two sons, ʿAbdullāh and ʿAmr, also became Muslims. The Holy Prophet ṣa summoned Ḥaḍrat Juwairiyah ra. Ḥārith said
to the Holy Prophet\textsuperscript{sa} that I am the chief of my tribe and my daughter cannot live like a prisoner. However, when he learned that she was not going to be a prisoner, but rather the wife of Holy Prophet\textsuperscript{sa}, he became very happy. The Holy Prophet\textsuperscript{sa} left it up to Ḥaḍrat Juwairiyah\textsuperscript{ra} to choose where she wanted to live.

Ḥaḍrat Juwairiyah\textsuperscript{ra} responded, “I would like to live with the Holy Prophet\textsuperscript{sa}.”

Do you see what a great change came into the life of Ḥaḍrat Juwairiyah\textsuperscript{ra}? She was the daughter of an enemy of Islam, and the wife of another enemy of Islam. Her father was defeated; her husband was killed; and she was widowed. She was made a prisoner. Yet as soon as she came into contact with the Holy Prophet\textsuperscript{sa}, she received the gift of Islam, which led to the freedom of so many prisoners. Her father and brothers became Muslims as well. Hence, blessings were showered upon them with this marriage.

Ḥaḍrat ‘Ā’ishah\textsuperscript{ra} says, “I have never seen a woman prove to be so blessed for her people as Juwairiyah. Because of her, many families of the \textit{Banū Muşṭalaq} were made free.”

While remembering the days of her wedding, Ḥaḍrat
Juwairiyah ra relates, “I saw a dream three nights before the arrival of the Holy Prophet sa that the moon, travelling from Yathrib (Madinah), has fallen into my lap. I did not wish to tell anyone about this dream. When I was captured, I hoped for the fulfilment of this dream. Then, the Holy Prophet sa granted me freedom and married me. I was twenty-years-old at that time.”10
Juwairiyah relates, “I saw a dream three nights before the arrival of the Holy Prophet s.a that the moon, travelling from Yathrib (Medina), has fallen into my lap. I did not wish to tell anyone about this dream. When I was captured, I hoped for the fulfilment of this dream. Then, the Holy Prophet s.a granted me freedom and married me. I was twenty-years-old at that time.”
There are many books written about the life of the Holy Prophet Muhammad
and his blessed wives. The authors of these books have organised the chronology of
events according to their own understanding. After studying these books, we have put
together a summary for you, which will give you a good idea of the actual events. There may be
a few differences in the chronology. For example, some have written that the marriage of Ḥaḍrat
Juwairiyah and the Holy Prophet took place before the arrival of her father in Madīnah, and others have written that her father married her to the Holy Prophet after he arrived in Madīnah. Although
there is some uncertainty about the exact sequence of events, the fact is that she was a free woman at the time of her marriage and entered into this blessed bond willingly. Now we will look at what married life was like for the Holy Prophet ṣa and Ḥaḍrat Juwairiyah ra.

Ḥaḍrat Juwairiyah ra was the daughter of her tribe’s chief. The rich Arabs lived a life of luxury and privilege. However, life in the household of the Holy Prophet ṣa was simple to an extreme degree. The way of life, the clothing, the food, and everything else was very humble. The homes of the wives were made of mud bricks, twigs and leaves of date trees. The entrances usually had curtains hanging from them and there were no doors. The ceiling was so low that you could touch it if you raised your hand. There were no lamps. The house of Ḥaḍrat ‘Ā’ishah ra had an upper level as well. Small courtyards were attached to these homes. These homes were large enough that guests could stay there and their needs could be satisfied. Some of these homes also housed cattle. This was the simplicity of these homes.

The items within the homes were also very simple. Generally the mattresses were made of leather and stuffed
with grass. Pillows were also stuffed with either grass or the leaves of a date tree. Besides these things there was very little else. The wives of the Holy Prophet\textsuperscript{sa} also made do with just one outfit.

\textit{Ha\textsuperscript{d}rat ‘\textit{A}’ishah\textsuperscript{ra}} once revealed that each of the wives did not own more than one outfit.\textsuperscript{11}

The Holy Prophet\textsuperscript{sa} had very simple eating habits. His wives also adopted similar habits and lived patiently and gratefully. \textit{Ha\textsuperscript{d}rat ‘\textit{A}’ishah\textsuperscript{ra}} has narrated, “We often did not even light the stove for several days. We only ate dates and drank water. Due to our humble circumstances, the members of the household of the Holy Prophet\textsuperscript{sa} were not able to eat bread for more than three days in a row.”

\textit{Ha\textsuperscript{d}rat Bil\textsuperscript{a}l\textsuperscript{ra}} was given the duty of managing the financial matters of the household. Whatever was received through gifts and spoils of war, went under his supervision. He also took care of distributing charity amongst the poor. If the need arose, he would ask for a loan. After the victory of Khaibar, the Holy Prophet\textsuperscript{sa} started giving his wives twenty kilograms of barley to last for a month, and a maund of dates (which is equivalant to approximately thirty seven kilograms)
to last for a whole year. These were also used to take care of the guests and to give to charity.\textsuperscript{12}

During these hard times, the Holy Prophet\textsuperscript{sa} once said to his wives, in accordance with a revelation from Allah the Almighty:

“If you wish for all the luxuries of life then come and let me give you all the material things of the world. However, if you choose this you cannot remain my wives. I will bid you farewell with generosity and kindness. But, if you value God and His Messenger, and want rewards in the Hereafter, then listen! Those righteous ones among you who put God’s pleasure before all else will be the recipients of great rewards from Him.”\textsuperscript{13}

None of his wives chose to take up the wealth of the world and separate from the Holy Prophet\textsuperscript{sa}. But were not all the bounties of both worlds created for the Holy Prophet\textsuperscript{sa}? Then why did he prefer to lead such a simple life? It was because his only ambition in life was to please Allah the Almighty. The purpose in life of the Holy Prophet\textsuperscript{sa} was not to enjoy the riches of the world. The Holy Prophet\textsuperscript{sa} said, “My God gave me the chance to have the whole valley of Makkah
filled with gold. I said, ‘O my Lord, I am happy to eat one day and remain hungry the next. When I am hungry, I can supplicate to you and busy myself in your remembrance; and when I am full, I can praise you and be grateful to you.’”

May millions and millions of peace and blessings be upon this beloved Prophet ﷺ of ours, who rejected the opportunity to gain all the riches of the world, and instead gave preference to faith. Moreover the Holy Prophet ﷺ counseled his wives so well that they became shining examples for every woman amongst his followers. No poor, less fortunate man or woman can say that the Holy Prophet ﷺ did not understand the trials they face, or that he lived in luxury.
A BOWL OF DATES
Hadrat Juwairiyah ra had great eagerness in her heart to please Allah the Almighty and His Messenger, the Holy Prophet sa. She spent most of her time in worshiping Allah. She had reserved a special corner in her house specifically for worship.

One day, the Holy Prophet sa came to her house. It was daytime and she was busy in worship. When the Holy Prophet sa passed by her house later in the afternoon, he saw her still sitting on the prayer rug and busy in worship. The Holy Prophet sa inquired, “Have you been sitting like this all this time? Do you always worship like this?” She replied, “Of course, Messenger
of Allah \( ^{sa} \) ."

When she found out that Allah the Almighty likes it when His servants fast, she started fasting a lot. One Friday, the Holy Prophet \( ^{sa} \) came to her house and found out that she was fasting. He asked, "Juwairiyah, did you fast yesterday as well?" She replied, "No." He asked, "Will you fast tomorrow then?" She replied, "No." Upon that the Holy Prophet \( ^{sa} \) said, "Then you should break the fast." \(^15\) The Holy Prophet \( ^{sa} \) did not like fasting only on Fridays. \(^16\)

The wives of the Holy Prophet \( ^{sa} \) used to listen to his teachings very carefully and then obey them strictly. They observed his actions, and then advised others while citing him as an example. This way the sayings and actions of the Holy Prophet \( ^{sa} \) have been preserved in a way that can be claimed as one hundred percent accurate. Even the relatives of his wives were involved in these observations. Because of it, we find so many \textit{Aḥādīth} that explain the teachings of Islam very clearly. For example, we will present here a Ḥadīth narrated by Ḥadīrat ʿAmr bin Ḥārith \( ^{ra} \), the brother of Ḥadīrat Juwairiyah \( ^{ra} \).
He narrates:

“The Holy Prophet ﷺ did not leave a single Dirham, Dīnār, slave, or a slave-woman behind at the time of his death.”¹⁷

This shows that not only did the Holy Prophetṣa teach others to free the slaves, but he also set examples for them to follow through his actions. At the time he left this world he possessed no worldly wealth. He searched for heavenly wealth all his life, and only took that with him to the Hereafter.
Once the Holy Prophet ﷺ came to Ḥaḍrat Juwairiyah ra and asked, “Is there anything to eat?” She replied, “O Messenger of Allah ﷺ, my maidservant received some meat as charity and has given it to me as a gift. That is all I have.”

He responded, “Then bring it. The charity has reached its intended recipient.”

Ḥaḍrat Juwairiyah ra remembered this incident and narrated it later. This is a great favour she bestowed upon the Muslims, because this narration makes an issue very clear. The Holy Prophet ﷺ had forbidden his family members from eating anything that was charity.
Once the Holy Prophet\(^\text{sa}\) received a basket of dates that was to be donated to charity. His little grandson, Ḥasan, saw the dates and he put one in his mouth. When the Holy Prophet\(^\text{sa}\) saw him doing that, he put his finger in the child’s mouth and took out the date, then threw it away. Then he explained to the child that the date was intended for charity, and it was not lawful for him to eat it.

These two incidents appear to contradict each other, but if you pay close attention to them you become amazed at the depth of the wisdom of the Holy Prophet\(^\text{sa}\). It is true that the family of the Holy Prophet\(^\text{sa}\) was not allowed to accept anything that was charity, however, if a recipient of charity gifted the charity to them, they were permitted to accept it. This is because it became a gift, freely given, not charity. It is a beautiful concept that allows the poor to keep their dignity, and yet it also allows a person who is in difficulty to do what is best for him.

Ḥadrat Juwairiyah\(^\text{ra}\) sympathised with the poor immensely. Giving charity and donating to the poor gave her great pleasure. If she ever got a chance to help another person, she considered it to be a blessing from Allah.
Haḍrat Juwairiyah ra had only six years of her life with her beloved husband. This marriage was like a cool shade for her, filled with peace. It was filled with the joys of love and the companionship of a God-like person. However, that companionship was lost too soon. During the final illness of the Holy Prophet sa, she made a sacrifice for that pure person who was the source of the greatest happiness in the world for her. For the sake of the happiness of Holy Prophet sa, she gave him permission to spend the last few days of his life in the home of Haḍrat ‘Ā’ishah ra. When the Holy Prophet sa passed away, it seemed like the whole world had suddenly become dark. Her
eyes were wet with tears and there was only one prayer on her lips, “O Lord, I am happy with any circumstance you put me in, just give me the courage to bear it all.”¹⁹

It was hard to believe that the Holy Prophet⁶⁵ had left this world. It seemed like the world was empty without him. She missed her beloved husband all the time. At times when she missed him a lot, she would leave her house and go to the house of Ḥaḍrat ‘Ā’ishah⁴ where the blessed body of the Holy Prophet⁶⁵ had been laid to rest. She would say Salām, sit near his feet, shed tears uncontrollably, and talk about what she was feeling. Then, when she was able to control her emotions, she would get up from there and come back to her own house where she occupied herself in the remembrance of Allah.²⁰

The four pious Khulafā’ gave the wives of the Holy Prophet⁶⁵ utmost respect and reverence. Ḥaḍrat ‘Umar⁶⁵ fixed an allowance for her in the amount of six thousand Dirham annually.

Ḥaḍrat Juwairiyah⁴ has narrated seventeen Aḥādīth. She passed away in Rabī’ul-Awwal, 50th Hijrī, at the age of sixty-five and she was buried in Jannatul-Baqī‘.²¹
To Allah we belong and to Him shall we return.  

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

**sa** ="sallallāhu ‘alaibī wa sallam," meaning ‘may peace and blessings of Allah be upon him,’ is written after the name of the Holy Prophet Muhammad

**as** ="‘alaibīs-salām," meaning ‘may peace be on him,’ is written after the name of Prophets other than the Holy Prophet Muhammad

**ra** ="radīyallāhu ‘anbu/‘anhā/‘anhum," meaning ‘may Allah be pleased with him/her/them,’ is written after the names of the Companions of the Holy Prophet Muhammad or of the Promised Messiah.

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

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

2. *th*, pronounced like th in the English word thing.

3. *h*, a guttural aspirate, stronger than h.

4. *kh*, pronounced like the Scotch ch in loch.

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

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

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

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

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

\( \text{غ} \) \( gh \), 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.

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

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

Short vowels are represented by:

\( \text{ا} \) \( a \) for \( \text{—} \) (like \( u \) in \( bud \))

\( \text{i} \) for \( \text{—} \) (like \( i \) in \( bid \))

\( \text{و} \) \( u \) for \( \text{—} \) (like \( oo \) in \( wood \))

Long vowels by:

\( \text{ا} \) \( ā \) for \( \text{—} \) or \( \text{—} \) (like \( a \) in \( father \));

\( \text{i} \) for \( \text{—} \) or \( \text{—} \) (like \( ee \) in \( deep \));

\( \text{و} \) \( ā \) for \( \text{—} \) (like \( oo \) in \( root \));

Other:

\( \text{ا} \) \( ai \) for \( \text{—} \) (like \( i \) in \( site \));
\textbf{au} for \textbackslash 
 (resembling \textit{ou} in \textit{sound})

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe. While the Arabic \textbackslash \n is represented by \textit{n}, we have indicated the Urdu \textbackslash \n as \textit{n}. Curved commas are used in the system of transliteration, ‘for \textbackslash \e’ , ‘for \textbackslash n’.

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

\textbf{The Publisher}
GLOSSARY

Aḥādīth — Plural of ḥadīth, see Ḥadīth.

‘Ā’ishah — Wife of the Holy Prophet ﷺ.

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

Banū Muṣṭalaq — Tribe of Ḥaḍrat Juwairiyah ra

Dirham — Form of currency used in Arabia.

Ḥadīth — A saying of the Holy Prophet Muhammad ﷺ. The plural is aḥādīth.

Ḥaḍrat — A term of respect used for a person of established righteousness and piety.
HADRAT JUWAIIRIYAH

Hārith bin Abī Ḍarrār— Father of Ḥaḍrat Juwairiyah⁷⁸.

Hijrī— Year of Islamic calendar that started after the migration of the Holy Prophet⁷⁸.

Holy Prophet⁷⁸ — A term used exclusively for Ḥaḍrat Muhammad⁷⁸, the Prophet of Islam.

Islam— Peace and submission; Name of religion brought by Muhammad⁷⁸.

Jannatul-Baqī‘— Graveyard in Medina where many Companions of the Holy Prophet⁷⁸ are buried

Juwairiyah— Wife of the Holy Prophet⁷⁸

Kalimah Ṭayyibah— The credo of Islam, There is none worthy of worship except Allah, Muhammad⁷⁸ is the Messenger of Allah.

Khilāfat— Divine system of succession after the prophet.
**Khalifah**- Successor; caliph

**Makkah**— City of the birth of the Holy Prophet sa and location of the Ka'bah.

**Madinah**— City to which the Holy Prophet sa migrated. Its former name was Yathrib.

**Mukâtabat**— A practice in Islam where a prisoner of war can gain freedom by offering to pay a ransom with the agreement of his/her caretaker.

**Muraiśi‘**— A very famous well, located about ninety-six miles outside of Madînah. Scene of a battle in which Ḥâḍrat Juwairiyâh ra became a prisoner of war.

**Nikâḥ**— The formal announcement of marriage in Islam.

**Quraish**— the most highly respected tribe in Arabia.

**Salâm**— Islamic greeting of ‘Peace.’
HADRAT JUWAIRIYAH

Ummahātul-Mu’mininra—Mothers of all Believers. Title given to all the wives of the Holy Prophetṣa. This title is based on the words of Allah the Almighty Who refers to them as ‘Mothers’ in the Holy Quran. (Singular is Ummul-Mu’minīn - Mother of the Believers)

Yathrib—Ancient name for city of Madīnah.
Ummul-Mu’minin

ḤADRAT

JUWAIRYYAH

(May Allah be pleased with her)

STUDY GUIDE
AND WORKBOOK
## FIND THE MATCH!

Match the names with who they were.

<table>
<thead>
<tr>
<th>Name</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Barrah bint HASHIRITH</td>
<td>The father of ḤADRAT JUWAIRIYAH⁹⁸ and the chief of the <strong>Banū Muṣṭalaq</strong>.</td>
</tr>
<tr>
<td>Banū Muṣṭalaq</td>
<td>The name of battle fought between the Muslims and the <strong>Banū Muṣṭalaq</strong>.</td>
</tr>
<tr>
<td>Musāfī bin Ṣafwān</td>
<td>Biological brother of ḤADRAT Juwairiyah⁹⁸.</td>
</tr>
<tr>
<td>Buraidah bin Ḥasīb Aslamī</td>
<td>Name of ḤADRAT Juwairiyah⁹⁸ before marriage to the Holy Prophet⁹⁸.</td>
</tr>
<tr>
<td>Muraisī'</td>
<td>First husband of ḤADRAT Juwairiyah⁹⁸ who was killed in the battle.</td>
</tr>
<tr>
<td>‘Amr bin HASHIRITH</td>
<td>The tribe of ḤADRAT Juwairiyah⁹⁸.</td>
</tr>
<tr>
<td>Thābit bin Qais bin Shamās</td>
<td>The person who told the Holy Prophet⁹⁸ that the tribe of the <strong>Banū Muṣṭalaq</strong> had planned to attack.</td>
</tr>
<tr>
<td>ḤAHRITH bin Abī ḏarrār</td>
<td>ḤADRAT Juwairiyah⁹⁸ was handed to this person as a prisoner of war.</td>
</tr>
</tbody>
</table>
**COLOUR THE SQUARES!

Colour the squares without a *. Nine characteristics will appear before you! Looking vertically, can you find the name of the person these characteristics are describing?**

Number the following 16 events in the order that they took place.

___ The chief came to the Holy Prophet\(^\text{a}\) to pay ransom for his daughter.

___ The chief’s daughter was taken prisoner in the war.

___ Some people were against the Holy Prophet\(^\text{a}\).

___ The chief’s daughter requested her freedom by paying ransom.

___ When the Holy Prophet\(^\text{a}\) reached Madīnah he was given a warm welcome.

___ The Muslims were victorious.

___ The chief of the Banū Muṣṭalaq accepted Islam.

___ The chief of the Banū Muṣṭalaq hated Muslims with a passion.

___ The chief of the Banū Muṣṭalaq planned a war to get rid of the Muslims at Muraisi\(\text{Ʌ}^\text{Ʌ}\).

___ The Muslim army marched out of Madīnah in the month of Sha`bān, 5th Hijrī.

___ The Holy Prophet\(^\text{a}\) offered to pay the chief’s daughter’s ransom and marry her.

___ Eleven men of the enemy army were killed, and 600 were made prisoners.

___ The chief’s son in law was also consumed by an uncontrollable urge to make war.

___ The chief’s son in law died in the battle.

___ The Holy Prophet\(^\text{a}\) saw a vision that the chief of the Banū Muṣṭalaq had left two camels in the valley of ‘Aqīq.

___ The chief’s daughter told her father she wished to remain with the Holy Prophet\(^\text{a}\).
FILL IN THE BLANKS!

Choose the correct word from the brackets to fill in the gaps.

a. The wives of the Holy Prophet had very ________________ houses. (luxurious / simple)

b. The walls were made of ________________ bricks. (stone / mud)

c. They also used twigs and the _________________ of date trees. (fruit / leaves)

d. At the entrance they had _________________. (curtains / doors)

e. The ceilings were so _________________ that they could be touched with ones hand. (high / low)

f. There were _________________ courtyards attached to the house where cattle were sometimes kept. (small / large)

g. There were no _____________________ in the house. (lamps / mattresses)

h. The mattresses were made of ________________ and stuffed with grass or date tree leaves. (wool / leather)

i. The _______________ were also stuffed with grass or the leaves of date trees. (sofa / pillows)

j. It was unlikely that the wives of the Holy Prophet owned more than ____________ outfit(s). (one / twenty)

k. Along with the Holy Prophet, his wives had very simple _________________ habits. (eating / shopping)

l. They often ate just _________________ and drank water. (chocolates / dates)
MATCH THE QUOTES!

Match the quotes about Ḥaḍrat Juwairiyah⁷ᵃ to the incidents.

___ “I would like to live with the Holy Prophet⁷ᵃ.”

___ “I have never seen a woman proven to be so blessed for her people. Because of her, many families of the Banū Muṣṭalaq were made free.”

___ “I saw a dream three nights before the advent of the Holy Prophet⁷ᵃ that the moon had been travelling from Yathrib (Madinah) and then it fell into my lap.”

___ “Of course, O Messenger of Allah⁷ᵃ.”

___ “O Lord, I am happy with any circumstance you put me in, just give me courage to bear it all.”

___ “O Messenger of Allah⁷ᵃ, I am the daughter of the chief Ḥārith bin Abī Ḍarrār. You are well aware of the misfortune that has fallen upon me. I have settled a Mukātabat with my master for nine Auqiyah of gold. My request is that please help me with the payment of this amount.”

1) When the Holy Prophet⁷ᵃ saw Ḥaḍrat Juwairiyah⁷ᵃ sitting in the special corner of her room and worshipping Allah for many hours, he inquired, “Do you always worship like this?”

2) The steadfastness Ḥaḍrat Juwairiyah⁷ᵃ showed after the Holy Prophet⁷ᵃ passed away.

3) Ḥaḍrat ‘Ā’ishah⁶ᵃ commented about Ḥaḍrat Juwairiyah⁷ᵃ after her blessed marriage to the Holy Prophet⁷ᵃ.

4) The eloquent and dignified plea made by Ḥaḍrat Juwairiyah⁷ᵃ to the Holy Prophet⁷ᵃ to secure her freedom, which resulted in her marriage to the Holy Prophet⁷ᵃ.

5) The dream that Ḥaḍrat Juwairiyah⁷ᵃ had prior to her accepting Islam, and which was fulfilled by the Holy Prophet⁷ᵃ setting her free and marrying her.

6) Response of Ḥaḍrat Juwairiyah⁷ᵃ when her father came to take her back home after being made a prisoner of war.
1.) One day the Holy Prophet ﷺ went to the house of Ḥaḍrat Juwairiyah ﷺ and asked if there was anything to eat. She replied, “O Messenger of Allah ﷺ. My maidservant has given me some meat she received as charity. That’s all I have.” He then responded, “Bring it. The charity has reached its intended recipient.”

This is a very important incident regarding who should be able to receive charity.

Another incident, which took place with Ḥaḍrat Ḥasan ﷺ regarding charity, is also given in the book. Write this incident in your own words below.

_______________________________________________________________________
_______________________________________________________________________
_______________________________________________________________________
_______________________________________________________________________

Explain the difference between ‘charity’ and something being given as a ‘gift’.

_______________________________________________________________________
_______________________________________________________________________
_______________________________________________________________________
_______________________________________________________________________

2.) Even though the Holy Prophet ﷺ had very simple eating habits there were times when there was very little food to eat. Ḥaḍrat Bilāl ﷺ was in charge of distributing food to the wives of the Holy Prophet ﷺ. During these times what did the Holy Prophet ﷺ say to his wives? Write the quote below:

_______________________________________________________________________
_______________________________________________________________________
_______________________________________________________________________
_______________________________________________________________________
_______________________________________________________________________
_______________________________________________________________________
_______________________________________________________________________
_______________________________________________________________________
3.) What does this quote tell us about the sacrifices the wives of the Holy Prophet	ext{sa} were willing to make in order to be with him? ________________________________________________________________
______________________________________________________________

4.) Were you surprised that the Holy Prophet	ext{sa} wives chose to be with him rather than having wealth? Why / why not? ________________________________________________________________
______________________________________________________________
______________________________________________________________
______________________________________________________________
______________________________________________________________

5.) Why do you think that the Holy Prophet	ext{sa} had such high standards for his wives and trained them so well? ________________________________________________________________
______________________________________________________________
______________________________________________________________
______________________________________________________________

6.) The purpose of the Holy Prophet	ext{sa} in life was not to enjoy the luxuries of the world. “My God gave me the chance to have the whole valley of Makkah filled with gold. I said, ‘O my Lord, I am happy with eating one day and remaining hungry the next. So that when I am hungry, I can supplicate to you and busy myself in your remembrance; and when I am sated, I can praise you and be grateful to you.’”

Give two reasons why the Holy Prophet	ext{sa} was happy with “eating one day and remaining hungry the next”?

1.> ________________________________________________________________
   ________________________________________________________________
   ________________________________________________________________
   ________________________________________________________________

2.> ________________________________________________________________
   ________________________________________________________________
   ________________________________________________________________
   ________________________________________________________________

7.) If the Holy Prophet	ext{sa} did not wish to have the luxuries of this world what then was his only ambition in life? ________________________________________________________________
______________________________________________________________
______________________________________________________________
8.) “The Holy Prophetﷺ did not leave a single Dirham, Dinar, slave, or a slave-woman behind at the time of his death.”

Who said this?__________________________________________________________

9.) What does this quote tell us about the simplicity of Holy Prophetﷺ’s life?
_______________________________________________________________________
_______________________________________________________________________
_______________________________________________________________________
_______________________________________________________________________

10.) Question for Reflection:

Why would the Holy Prophetﷺ choose Ḥaḍrat Bilālﷺ, a former slave, to be in charge of his wealth and in charge of distributing charity?
_______________________________________________________________________
_______________________________________________________________________
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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 Juwairiyah ra, wife of our beloved Master the Holy Prophet Muhammad 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 wife made to Islam. Discover how our ‘Mother of the Believers’ helped our beloved Prophet sa in his mission to bring the light of faith to the world.