Hazrat Safiyyah bint Huyayy

May Allah be pleased with her



Blessed Wife of the Holy Prophet Muhammad

May peace and blessings of Allah be upon him

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Hazrat Safiyyah[ra] bint Huyayy

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Foreword

It is with great joy that we present the English translation of *Hazrat Safiyyah bint Huyayy,* a book about the blessed wife of the Holy Prophet Muhammad, may peace and blessings of Allah be upon him. Originally written in Urdu by Lajna Ima'illah, this book shares the inspiring life of Hazrat Safiyyah, may Allah be pleased with her.

Born as Zainab, a princess from the Jewish tribes of Banu Nazeer and Banu Quraizah in Madinah, she came from a family of leadership and influence. Her father, Huyayy ibn Akhtab, opposed the Holy Prophet[sas] out of pride, but Hazrat Safiyyah's heart was destined to change.

After the Battle of Khayber, she was brought before the Holy Prophet[sas]. At a time of great loss for the Jews, as well as for Hazrat Safiyyah personally, he treated her with compassion and respect. Touched by his noble character, she embraced Islam and later

married him. He gave her the name Safiyyah—'the chosen'. She had even seen a dream in which the moon fell into her lap, heralding her blessed future as a Muslim.

Hazrat Safiyyah[ra] became one of the revered wives of the Holy Prophet. She was admired for her patience, generosity, and wisdom, living by the Quranic command to pardon others. The Holy Prophet[sas] always defended her, teaching that every person has worth.

Her marriage served as a bridge of peace, healing the wounds of conflict and building a bond of mutual understanding between Muslims and Jews. The story of her life exemplifies courage and compassion. May Allah the Almighty enable her story to inspire us with the strength to live up to her virtue, patience, and faith, as well as her love for the Holy Prophet Muhammad[sas]. *Aameen.*

Al-Haaj Munir-ud-Din Shams
Additional Wakilut-Tasneef, UK
May 2026

Hazrat Safiyyah *bint* Huyayy

May Allah be pleased with her





Background

Hazrat Safiyyah[ra] was one of the wives of the Holy Prophet Muhammad[sas]. When she was born, she was given the name Zainab. She belonged to a noble and religious Jewish family. Her father's name was Huyayy ibn Akhtab. Her father and her uncle, Abu Yaasir, lovingly nurtured her character, recognising something truly special within her. This close bond with her family shaped her gentle character, filling her with love for others.

Zainab once said, 'I was the favourite of both my father and my uncle, Abu Yaasir. Whenever they saw me, they would shower me with love and prioritize spending time with me over the other children' (*Ibn Hisham*). The moral training she received, helped shape her character later in life as one of the wives of the Holy Prophet Muhammad[sas]. In fact, she was known later in life for her wisdom and grace.

Zainab's Early Life

Zainab was born in Madinah around the time when the Holy Prophet Muhammad ﷺ first made his claim to Prophethood in Makkah (around the year 610 AD). Her father was the Chief of the Banu Nazeer tribe in Madinah and a well-known scholar of the Torah. This meant that Zainab was a princess. Huyayy ibn Akhtab was a distant relative of the Holy Prophet Aaron [Harun] peace be upon him, the brother of Moses [Musa] peace be upon him. He was renowned among all the Jews of Arabia for his strong leadership, extensive knowledge, and close ties to the Holy Prophet's family.

Her mother, Barrah, was the daughter of a prominent leader of the Banu Quraizah tribe. Therefore, Zainab was a descendant of two noble families that were highly regarded among the Arab tribes of *Bani Israel*.

When Zainab was a young girl in Madinah, the

Muslims in Makkah were facing severe persecution. The people of Makkah became extremely cruel towards Muslims and made life difficult for them. When it became clear that the Muslims were no longer safe in Makkah, the Holy Prophet[ṣas] knew that he had to protect his followers and find a new home for them. So, in the year 622 AD, with Divine guidance, he courageously decided to leave his beloved city, Makkah, and migrate to Madinah. This migration is known as the *Hijrah*.

When the Holy Prophet Muhammad[ṣas] arrived in Madinah, he was unanimously elected as the leader by the Muslim, Jewish, and Pagan tribes. He established a new community of Muslims and worked tirelessly to spread the message of Islam. His migration to Madinah marked a turning point in the history of Islam. His ability to freely preach the teachings of Islam resulted in the fast growth of the religion.

In Madinah, there were three influential Jewish tribes at the time. The Banu Nazeer, whose leader

was Zainab's father; the Banu Quraizah, the tribe to which her mother belonged; and the Banu Qainuqa. The Holy Prophet[SAS] established a peace treaty among various tribes in the city, known as 'The Charter of Madinah'. This treaty was designed to allow all the different groups in Madinah to live together peacefully and to protect each other in times of war. According to this treaty, everyone was allowed to practice their religion freely. The charter stated that, 'The Jews shall be considered as one community along with the Muslims—for the Jews their religion, and for the Muslims theirs.' The Holy Prophet[SAS] successfully established a peaceful and just society in Madinah. However, the Jewish tribes violated the treaty many times.

Despite having unanimously elected the Holy Prophet[SAS] as their leader, many people, especially the three powerful Jewish tribes, were not pleased with his arrival in Madinah. While many people joined Islam sincerely, others who joined were not genuinely convinced of the truth of Islam. Known

as the hypocrites, they were, in fact, enemies of the Holy Prophet[ṣas]. This included Abdullah bin Ubayy bin Salul, who had been accepted as the king of Madinah before the arrival of the Holy Prophet[ṣas]. Abdullah bin Ubayy bin Salul, along with the Jewish tribes, considered the Muslims as a threat to their power and influence. They soon began to make secret plots and evil plans to harm the Muslims. The Jewish tribes formed alliances with the enemies of Islam—including the Makkans, other Arab tribes, and idolaters—and even incited commanders of the Roman armies to engage in war against the Muslims.[1]

In 4 Hijri (4 years after the migration to Madinah), the Banu Nazeer tribe was expelled from Madinah for breaking the treaty. They were allowed to take as many belongings as they could carry on their camels. However, they were prohibited from taking their weapons. They complied with these conditions and left Madinah for Khayber. Among the people who migrated was the leader of the Banu Nazeer tribe, Huyayy bin Akhtab, along with his daughter Zainab.

During this time, according to custom, Zainab was married at the age of 14 to the Jewish Chief Sallaam bin Mishkam al-Quraizi. However, due to a clash in their personalities, the marriage was short-lived, and eventually, they were divorced.[2]

Huyayy bin Akhtab arranged his daughter's second marriage with another Chief of Banu Quraizah, Kinaanah ibn Abi al-Huqaiq. He was the nephew of the Chief of the city of Khayber, and he ruled over the city's fort, called Qilaul-Qamoos. Thus, after getting married, Zainab became the princess of this fort.

Zainab's father and uncle would usually lead the opposition against Islam, even though Huyayy bin Akhtab was a Jewish scholar who recognized that the Holy Prophet Muhammad[ṣas], was indeed a Prophet. Nevertheless, jealousy led him to increase his hostility towards Islam.

Zainab narrates the following story about her father and uncle's enmity against the Holy Prophet[ṣas]: One day, they visited the Holy Prophet[ṣas]

in Madinah and returned home very tired, walking at a slow pace. When she approached them happily, as she always did, they ignored her. Her uncle Yaasir asked her father, 'Is that him (the Holy Prophet ﷺ)?' Her father affirmed, 'By God, yes!' Yaasir further inquired, 'Do you recognize him, and have you tried to find out more about him?' Huyayy replied, 'Yes.' Yaasir then asked, 'So, how do you feel about him in your heart?' Her father declared, 'I swear to God, as long as I live, there will be enmity with him.'

True to their word, the father and uncle of Zainab remained bitter enemies of the Holy Prophet ﷺ. In Khayber, they continued to form alliances with the Makkans and other Arab and Jewish tribes in the surrounding areas in their enmity against the Muslims. In one instance, the Banu Nazeer plotted with the polytheists of Makkah to kill the Holy Prophet ﷺ. However, they were not successful because Allah the Almighty informed the Holy Prophet ﷺ about their evil plan.

The Conquest of Khayber

Khayber was a fertile land located northwest of Madinah, where large Jewish settlements already existed. It was surrounded by several rocky lands and protected by several strong forts.

In Khayber, the Jews continued their treachery. They incited others, including the Quraish of Makkah, to go to war against the Holy Prophet[sas]. They regularly carried out violent and harmful attacks against the Muslims and wanted to capture Madinah and destroy Islam.[3]

When the Holy Prophet[sas] was informed of the Jewish plans, he set out towards Khayber with approximately 1,400 Companions. They went with the intention of putting an end to the attacks.

As they marched, the leader of the hypocrites, Abdullah bin Ubayy bin Salul, alerted the Jews of the Muslims' plan. The Jews, thinking that it would take the Muslims several days to reach Khayber, moved

into the open battlefield. However, the Muslim army, led by the Holy Prophet[sas], travelled very fast.

To the enemies' surprise, the Muslims reached Khayber in the morning. Realizing the danger of fighting in the open field, they closed the fort and began to rain arrows and stones on the Muslims. The Muslim army bravely faced this barrage of arrows and stones, and fought bravely to capture the three forts of the Jews. The strongest fort, Al-Qamoos, remained unconquered despite their days-long effort.

The Holy Prophet[sas] received a revelation that God Almighty would grant the Muslims victory through the hands of a man who loved Allah and His Messenger[sas]. The next morning, the Holy Prophet[sas] sent for Hazrat Ali[ra], who was suffering from conjunctivitis (pink eye). Compassionately, the Holy Prophet[sas] applied his saliva to Hazrat Ali's eyes and prayed for his recovery. Miraculously, his sight was restored entirely as if he never had any illness at all.

Then, the Holy Prophet[sas] handed the flag of Islam

to Hazrat Ali[ra] and sent him to take fort Al-Qamoos. With immense strength, Hazrat Ali broke down the gate of the fort, allowing the Muslims to conquer it. The enemies were helpless and had no choice but to make peace with the Muslims. The Holy Prophet Muhammad[ṣas] showed mercy and a peace agreement was signed, with the condition that this land would remain with the Jews, but they would give half of its produce to the Muslims.

This battle proved to be disastrous for the Jews. Many of Zainab's family members were either killed in the battlefield or taken captive. Her father, brother, and husband were among those who died and Zainab was taken captive.[4]

Slavery and Prisoners of War

Slavery was an ancient institution that began in the world as a result of wars. However, over time, it became normalized and ingrained in society to the extent that it was practised even in times of peace. As civilization progressed, the demand for labourers and servants increased, and slaves were used to fulfill these needs. In fact, it became so widespread that many societies depended on it for their economies to thrive. Not only did people own slaves as their property, but they also treated them with severe cruelty.

During the advent of Islam, slavery was practised in nearly all countries of the world. When the Holy Prophet Muhammad[sas] made his claim to Prophethood, he taught that slaves should be treated with kindness and compassion. In fact, in accordance with the commandments in the Holy Quran, he encouraged the freeing of slaves as an act of virtue.

In this way, Islam gradually worked to eliminate slavery. Because society depended so heavily on slavery, a total and sudden abolition could have led to widespread social and economic chaos. So, although Muslims did own slaves, Islam introduced reforms and regulations that aimed to humanize and improve the conditions of slaves, while setting a path to gradually freeing slaves. In this way, Islam promoted a humane transition towards eventually abolishing slavery altogether.

Accordingly, in those days, during times of war each side tried to capture and enslave the other side. However, the enemies of Islam would capture Muslim women and treat them with extreme cruelty. They would imprison and severely humiliate and torment Muslim women, and kill the children.

Despite that, Muslims were not allowed to torture prisoners of war or mutilate the enemy's dead bodies. In the early stages of Islam, permission was granted to take female prisoners of war as slaves, according to the time and circumstances of war. At that time,

the Muslims were allowed only to keep prisoners in retaliation or as a form of punishment. So, although the enemies mistreated Muslim captives, the Holy Prophet[ṣas] taught that women who were captured in wars should be treated with dignity and compassion.

In those days, since there were no prisons to keep prisoners of war, the people captured in war were placed with families or individuals. According to the teachings of Islam, all prisoners of war were to be treated with kindness and compassion. Their family members could free them by paying the ransom. If the money could not be arranged, the prisoners could work to earn their freedom by using their skills or capabilities. For example, they could teach people how to read, plant trees, etc. Many prisoners chose to remain with the Muslim families and even accepted Islam because of the kind treatment they received.[5]

Zainab is Taken Prisoner and Faces Two Choices

If female prisoners could not earn their freedom, their caretakers could marry them. When the fighting stopped, the winning side would collect the spoils of war, which included the prisoners, and also things like food, clothes, animals, etc. A portion of the spoils of war was allocated for the benefit of the community and the poor. 'Asfaa' was the term used for the portion of war spoils allocated to the Holy Prophet[saw] for the benefit of the community at large. In Arabia, the portion of the war spoils reserved for the king was also called 'Safiyyah'.

When Zainab was taken prisoner in the Battle of Khayber, a Companion named Dihyah al-Kalbi requested Zainab as a slave from among the prisoners of war. However, when the other Companions learned that she was the princess of Banu Nazeer

and Banu Quraizah, they thought it was appropriate to place her under the care of the Holy Prophet[sas]. So, the Holy Prophet[sas] placed her with a female Companion named Umme Sulaim[ra].[6]

When Zainab was brought before the Holy Prophet[sas], he was kind to her, unlike the non-Muslims, who would treat their prisoners with cruelty. She narrates, 'When I was brought before the Messenger of Allah[sas] as a captive, there was no one I despised more than him[sas].' The reason was that her father, brother, husband, and many other relatives were killed in the Battle of Khayber. However, the Holy Prophet[sas] explained to Zainab that her people had committed horrible crimes against the Muslims, and incited the Arabs against him multiple times, leaving them with no choice but to retaliate. It is narrated that from the moment she was captured, he repeatedly consoled her on the death of her husband and father. Hence, her perspective changed quickly and the negative feelings in her heart disappeared. She states that the impact of the Holy Prophet's

exemplary character, was such that her mind changed instantly.

The Holy Prophet[SAS] kindly gave her a choice: 'You can keep your beliefs if you want, and no one will force you. But if you choose Allah and His Messenger, there is good in that choice.' She responded, 'I believe you are truthful.' He replied, 'Indeed, I am, but the choice remains yours.' Zainab embraced Allah, His Messenger[SAS], and Islam. Upon her conversion, the Holy Prophet[SAS] told her she was free. He gave her the choice to return to her family if she wanted, or she could stay and marry him. Delighted with the latter, Zainab chose to stay and marry the Holy Prophet[SAS].

Zainab explains, 'After being in the company of the Holy Prophet[SAS], his love had embedded so deeply into my heart that there was no one dearer to me in the world than him.'

Upon this, the Holy Prophet[SAS] freed her and she stayed with Umme Sulaim[RA] until she completed her *Iddat* (a waiting period in Islam during which a

widow cannot marry). This gave her enough time to change her mind if she was not truly happy to marry him.

After this period ended, the Holy Prophet[sas] married Zainab and gave her the name 'Safiyyah', meaning pure, sincere, and chosen. She truly lived up to her name and became one of the most respected women. This teaches us that no matter what the situation, people should be treated fairly and with dignity.

Hazrat Safiyyah

The marriage of the Holy Prophet[sas] and Hazrat Safiyyah[ra] took place on 1st Muharram (the first month of the Islamic calendar), in the year 7 Hijri, in June, at a place called Saddul-Sahbaa.[7] Hazrat Safiyyah[ra] was 17 years old at that time. Hazrat Umme Sulaim[ra], the mother of a Companion named Hazrat Anas[ra], helped Hazrat Safiyyah[ra] to get ready for the wedding. Everyone said Hazrat Safiyyah's face was glowing beautifully. In fact, one female Companion named Umme Sunaan[ra] said she had never seen such a radiant face before. The Holy Prophet[sas] and Hazrat Safiyyah[ra] stayed in Saddul-Sahbaa for three days. It was also where the *walimah* (wedding feast) was held. The *walimah* had its own unique style. A leather mat was laid out, and the Holy Prophet[sas] told his friend Hazrat Anas[ra] to invite everyone to bring any food they had. Various friends brought dates, cheese, *sattu* (a dish made of roasted gram flour and grains), and clarified butter. They all sat together and enjoyed the feast, even though there was no meat or bread.

A Dream!

The blessed marriage of the Holy Prophet[ṣas] with Hazrat Safiyyah[ra] was foretold to her in a dream long before their marriage. It is narrated that the Holy Prophet[ṣas] noticed some marks on Hazrat Safiyyah's face and asked her what had happened. Hazrat Safiyyah[ra] replied, 'I had a dream one night. In the dream, the moon broke away from the sky and fell into my lap. When I told my father about it, he became very angry. He slapped me so hard that the marks of his fingers were left on my face. Then, with a scathing tone, he asked me, 'Are you dreaming of becoming the Queen of Arabia?'

This dream showed many important signs. Since the moon was a national emblem of Arabia, it showed a connection with the King of Arabia—the Holy Prophet[ṣas]. The fact that she had that dream also showed Hazrat Safiyyah's great personality and inherently good character. In addition, it exposes

her father's enmity towards Islam. Since he was a wise Jewish scholar, he knew deep inside that the true leader of Arabia was none other than the Holy Prophet Muhammad[ṣas]. However, he was jealous and did not like the idea of his daughter being married to the Holy Prophet[ṣas]. That is why he reacted with anger and slapped her. Perhaps Hazrat Safiyyah[ra] agreed to marry the Holy Prophet Muhammad[ṣas] because she knew that it was her destiny to marry the King of Arabia, whom she recognized as the Holy Prophet[ṣas].

Victory of Hearts

The Holy Prophet[sas] was blessed with the ability to mend broken hearts and turn enemies into friends. It was the outcome of his gracious conduct and magnetism that the daughter of his fierce enemy became his beloved. He treated Hazrat Safiyyah[sas] with kindness and compassion from the beginning.

She narrates, 'We set off from Khayber during the night and the Holy Prophet[sas] invited me to sit on his camel. I dozed off and hit my head on the wooden saddle. The Holy Prophet[sas] gently placed his comforting hand on my head and said, 'O young girl! O daughter of Huyyay, be careful and take care of yourself.' Then, during a night-time halt at a location, he spoke to me with deep affection. He said to me, 'See, your father incited all the Arabs against me. He was the first to launch an attack on

us, maintaining this hostility. Due to his actions, we had no choice but to retaliate.' When I got up from the company of the Holy Prophet[ṣas], his love had embedded so deeply into my heart that there was no one dearer to me in the world than him.'

During the return from the Battle of Khayber, the Companions[ra] witnessed the Holy Prophet[ṣas] personally preparing a seat on the camel for Hazrat Safiyyah[ra]. He invited Hazrat Safiyyah[ra] to ride his camel, covered her with his robe, and announced that she was now among *Azwaaj-e-Mutahharaat*. The term *Azwaaj-e-Mutahharaat* means 'the Purified Wives' and is used to refer to the wives of the Holy Prophet Muhammad[ṣas]. The Holy Prophet[ṣas] spread out his robe and set it as a cushion for Hazrat Safiyyah[ra] to sit on. The Holy Prophet[ṣas], who was greatly considerate about her comfort and ease, while assisting her to mount, knelt and offered his knee for support, 'Place your foot here and climb onto the camel.' It is narrated that Hazrat Safiyyah[ra] found it difficult to mount the camel because of her

short height, but the Holy Prophet[ṣas] helped her mount. These events demonstrate the compassion and respect that the Holy Prophet[ṣas] showed to Hazrat Safiyyah[ra].

Another incident that shows the kindness shown by the Holy Prophet[ṣas] towards Hazrat Safiyyah[ra] is as follows.

After the conquest of Khayber, Hazrat Bilal[ra] led Hazrat Safiyyah[ra] and her sister on a path where they witnessed the tragic aftermath of the battle and the bodies of the Jewish casualties. Among these were Hazrat Safiyyah's father, brother, husband, as well as other family members. While Hazrat Safiyyah[ra] glanced upon these bodies with sorrow, she remained silent. Her sister, though, lost control, and began to cry intensely. In this state, when they met the Holy Prophet[ṣas], he was moved by their sadness. He asked Bilal[ra], 'Bilal, do you not have mercy in your heart, that you have brought these women along this path where their father and brother lay in the dust and blood?' Although Hazrat Safiyyah[ra] remained

patient, the Holy Prophet[ṣas] understood that such a sight would cause her distress. While this incident shows the compassion of the Holy Prophet[ṣas], it also shows Hazrat Safiyyah's high level of patience and tolerance.

Upon arriving in Madinah, the Holy Prophet[ṣas] had Hazrat Safiyyah[ra] stay at the house of a trusted Companion named Haaris bin Numaan al-Ansaari[ra]. Hazrat Haarith[ra] was a kind and generous friend of the Holy Prophet[ṣas], who was blessed with wealth and was always willing to help, especially during difficult times.

The Holy Prophet's marriage to Hazrat Safiyyah[ra] was meant to compensate for the loss of her family members. At the same time, the marriage of the Holy Prophet[ṣas] with the daughter of a Jewish leader was a way to reduce the hostility and make peace with the Jews. According to the customs of the time, the kind treatment of the noblewoman from the Jewish clan could serve to reduce enmity. At the time, marriages were a traditional means to build alliances between

tribes. Thus, the marriage of the Holy Prophet[ṣas] to Hazrat Safiyyah[ra] was a gesture of respect and a considerable step towards achieving peace. The members of her royal family would know that there would be no threat. In fact, after her marriage, the Jews stopped fighting against the Muslims.

A Woman of Many Virtues

After she arrived in Madinah as one of the *Ummul-Mu'mineen* (Mother of the Believers), Hazrat Faatimat-uz-Zahraa[ra], the daughter of the Holy Prophet[ṣas], came to visit her. Hazrat Safiyyah[ra] wanted to give her a special welcome, so she removed her valuable golden earrings and gifted them to Hazrat Fatimah[ra]. However, she was so generous that she did not stop there, she also gave some jewelry to the friend who came with Hazrat Fatimah[ra].

Being married to the Messenger of Allah[ṣas] helped Hazrat Safiyyah[ra] to understand that worldly things were not as important as kindness and sharing with others.

Wisdom and Perfection

One area in which Hazrat Safiyyah[ra] excelled was household affairs and manners. Hazrat Ayeshah[ra] praised her stating that, 'I have not seen any woman better than Safiyyah[ra] in preparing delicious and high quality food.' It was also noted that she was one of the most intelligent woman.

Over time, many people regularly sought her advice, finding comfort in her wisdom, knowledge, and guidance. One female Companion[ra] narrates that after completing Hajj, she travelled to Madinah to meet Hazrat Safiyyah[ra]. Upon arrival, she found many women from Kufa sitting with her, seeking advice. Hazrat Safiyyah[ra] responded to them with grace and kindness.

Hazrat Safiyyah[ra], like other wives of the Holy Prophet[sas], was a treasure trove of knowledge. In fact, sixty *ahaadith* (sayings of the Holy Prophet[sas]) that have been narrated by Hazrat Safiyyah[ra] bear witness

to her wisdom.

In the Holy Quran there is great emphasis on acquiring knowledge. In one place it states:

وَقُلْ رَّبِّ زِدْنِيْ عِلْمًا ○

But only say, 'O my Lord, increase me in knowledge' (*Sūrah Ṭā Hā,* 20:115).

Some Beautiful Glimpses of Family Life

After embracing Islam, the mockery of her Jewish heritage caused great pain for Hazrat Safiyyah[ra], but she handled it with exceptional patience and restraint, never responding harshly to anyone.

When Hazrat Safiyyah[ra] first arrived in Madinah, many women, including the wives of the Holy Prophet[sas], who had heard about Hazrat Safiyyah's beauty, curiously came to see her. Among them was Hazrat Ayeshah[ra]. Though she hid behind a veil, the Holy Prophet[sas] recognized her. As she was leaving, he followed and asked, 'How did you find her, Ayeshah? What do you think of her?'

'She is a Jewish woman', she replied.

To this, the Holy Prophet[SAS] kindly said, 'Don't say that. She has embraced Islam and is very committed to it. That is something we should appreciate.' Since Hazrat Ayeshah[RA] was very young at the time, she was being taught Islamic morals by the Holy Prophet[SAS]. He patiently and gently taught her such valuable lessons that shaped her character into a highly virtuous and wise woman.

Hazrat Safiyyah[RA] was very dear to the Holy Prophet Muhammad[SAS], and he cared deeply for her well-being. Once, the Holy Prophet[SAS] visited her while she was crying. When the Holy Prophet[SAS] inquired, she explained, 'Ayeshah[RA] and Zainab[RA] claim that they are superior amongst all the wives of the Holy Prophet[SAS] because they are not only his wives but also related to the Holy Prophet[SAS], whereas I am taunted for being Jewish.' In an effort to console Hazrat Safiyyah[RA], the Holy Prophet[SAS]

said, 'If Ayeshah ra and Zainab ra claim their nobility through their relation to the family of the Holy Prophet sas, you should have said that your father is Harun ra (Aaron), your uncle is Musa ra (Moses), and your husband is Muhammad sas.' The tradition in *Tirmidhi* (book of Hadith) quotes the Holy Prophet sas as stating, 'You are a daughter of a Prophet, your uncle too is a Prophet, and you are the wife of a Prophet. How can anyone boast over you?'

In this way, the Holy Prophet sas taught us that everyone has their own unique value and that we should never make others feel less important because of where they come from. What truly matters is our character.

Once, during a journey in which all the wives of the Holy Prophet sas were present, Hazrat Safiyyah's camel fell ill. The Holy Prophet sas consoled her and instructed Hazrat Zainab bint Jahsh ra to give

one of her camels to Safiyyah[ra]. Hazrat Zainab bint Jahsh[ra], although known for her generosity and kindness, surprisingly asked, 'O Messenger of Allah, should I give my camel to this Jewish woman?' This comment did not sit well with the Holy Prophet[sas]. He remained angry with Hazrat Zainab bint Jahsh[ra] for two to three months due to her inappropriate remark. Hazrat Ayeshah[ra] interceded with the Holy Prophet[sas] for the forgiveness of Hazrat Zainab bint Jahsh[ra]. Hazrat Zainab bint Jahsh[ra] expressed, 'The displeasure of the Noble Messenger[sas], almost made me despair. I vowed that such a thing would never happen again.' This incident teaches us multiple lessons. The Holy Prophet[sas] advocated for his wives and also taught that people should be treated with respect.

Once, during the Hajj journey, Hazrat Safiyyah's camel sat down and she was left behind. The Holy

Prophet ﷺ saw her crying and wiped her tears away with his blessed robe and hand. He continued to wipe away her tears as she cried uncontrollably.[8]

Once, the Holy Prophet ﷺ was at Hazrat Ayeshah's home and Hazrat Safiyyah ra sent over some food for the Holy Prophet ﷺ. Hazrat Ayeshah ra took the dish from the servant and threw it on the ground. In his extraordinary kindness, the Holy Prophet ﷺ patiently collected the shattered pieces of the dish with his own hands and pieced them together. To prevent heartbreak, he asked Hazrat Ayeshah ra to replace the dish for Hazrat Safiyyah ra. Jealousy is a natural emotion that women experience, and for a co-wife, it is entirely normal. Due to this natural feeling, Hazrat Ayeshah ra reacted the way she did. However, the Holy Prophet ﷺ was so patient and understanding, that he picked up the pieces with his own hands, and had the bowl replaced.

However, some traditions say that when it was

the Holy Prophet's turn to stay at the house of one of his honourable wives, the other wives would also come over and spend some time together, enjoying each other's company. This indicates that even though there might have been occasional disagreements or tensions among his wives, these were always temporary. They had pure hearts and good intentions.

Hazrat Safiyyah[ra] had great love for the Holy Prophet[sas]. Once, the Holy Prophet[sas] became displeased with Hazrat Safiyyah[ra] for some reason. Hazrat Safiyyah[ra] approached Hazrat Ayeshah[ra] for help in reconciling in exchange for her turn to spend time with the Holy Prophet[sas]. Hazrat Ayeshah[ra] agreed to this. When she went to the Holy Prophet[sas], he was surprised to see her and said that it was not her day. She replied, 'It is the grace of Allah, He grants it to whom He pleases.' She then told him the entire incident and he

became pleased with Hazrat Safiyyah[ra]. This was a unique expression of love and a beautiful picture of family life. This shows that his wives cherished him immensely, valuing his love above the most precious possessions in the world. On the other hand, his displeasure was deeply troubling for his wives, and they desired to resolve it as quickly as possible. The Holy Prophet[sas] perfectly modeled that if someone has more than one wife, they must treat them all fairly and equally. This means giving each of them the same love, time, and attention.

Hazrat Safiyyah[ra] radiated beauty. She was known to be short in stature. Once, Hazrat Ayeshah[ra] made a comment about her height. The Holy Prophet[sas] cautioned her against making hurtful remarks. He said, 'If what you have said was thrown into the sea, it would pollute its waters.' The Holy Prophet[sas] reprimanded her for the sake of her moral training.[9] As mentioned earlier,

Hazrat Ayeshah[ra] was very young and under the moral training of the Holy Prophet[ṣas]. Hence, at various times, the Holy Prophet[ṣas] would guide her and teach her valuable lessons.

Guidance for the Muslims

The Noble Messenger[ṣas] was always very mindful that people's thoughts should not waver. Once, when he was observing *I'tikaaf* (secluding oneself in the mosque for devotion during the last ten days of Ramadan), his wife Hazrat Safiyyah[ra] bint Huyayy came to visit him. After chatting for a bit, he stood up to walk her home. When they got to the door of the mosque, two men from the Ansaar passed by and said *salaam* to the Holy Prophet[ṣas]. After returning their greetings, the Holy Prophet Muhammad[ṣas] told them, 'Wait a moment, this is my wife Safiyyah[ra] bint Huyayy.' The men were surprised and said, 'O Messenger[ṣas] of Allah! We would never think ill of you!' The Holy Prophet[ṣas] replied, 'Satan circulates inside man with the speed of blood; I feared lest some negative thoughts enter your hearts.'

Hazrat Anas bin Maalik[ra] narrates that he was accompanying the Holy Prophet[ṣas] on his return journey from Asfaan. Hazrat Safiyyah[ra] was riding

on a camel behind the Holy Prophet[ṣas] and both of them fell when the camel stumbled.

Abu Talhah[ra] rushed to help the Holy Prophet[ṣas], but the Holy Prophet[ṣas] said:

'Take care of the lady first.'[10] Hearing this, Abu Talhah[ra] covered his face and went to Hazrat Safiyyah[ra] to make sure that she was all right, while covering her as well. He then fixed the camel for them to ride on again.

Some people think that the idea of 'Ladies First' was introduced to the world by Europe, but little do they know that 1400 years ago, God's beloved, the Holy Prophet Muhammad[ṣas], taught us to respect and care for women in a way that surpasses all imagination.

Hazrat Safiyyah's Love for the Holy Prophet[sas]

Many incidents over the years showed that Hazrat Safiyyah[ra] loved the Holy Prophet[sas] immensely. For example, during the final illness of the Holy Prophet[sas], she said to him, 'By Allah, O Prophet of Allah, I wish the sickness that afflicted you had afflicted me instead.' His other wives looked at each other in surprise, so the Holy Prophet[sas] said to them, 'By Him in Whose Hand is my soul! She is truthful.' Meaning, her display of faith is not just for show, but she truly desires this from the bottom of her heart.[11]

Maintaining Ties of Kinship

In addition to being intelligent, Hazrat Safiyyah[ra] was known for being wise, virtuous, and patient. She had a lot of tolerance and was able to stay calm in difficult situations.

Once, during the *Khilaafat* of Hazrat Umar[ra], a slave girl of Hazrat Safiyyah[ra] complained to Hazrat Umar[ra] that the influence of Judaism still lingered in Hazrat Safiyyah[ra], and that Hazrat Safiyyah[ra] gave preference to the day of the Sabbath (Saturday) over Friday and gave charity on that day. Hazrat Umar[ra] sent a man to ask her to clarify; to which Hazrat Safiyyah[ra] answered:

'When Allah has blessed us with Friday, how would it be possible that I instead give preference to another day? However, I maintain relations with the Jews because they are my kin.'

After this, she asked the girl, 'Who instigated you to complain about me to Hazrat Umar[ra]?'

The girl answered, 'At the instigation of Satan.' Hazrat Safiyyah[ra] remained quiet and then said, 'Go, you are free henceforth', and did not punish her.

Dear children, Hazrat Safiyyah[ra] not only refrained from punishment but also acted with forgiveness and kindness. She lived her life following the guidance of Allah in the Holy Quran that says:

> وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ۝
>
> And those who suppress anger and pardon men; and Allah loves those who do good. (*Sūrah Āl-e-'Imrān,* 3:135)

She understood that maintaining good relations is a fundamental part of Islamic teachings. In fact, she even included one of her nephews in her inheritance. Some of her Jewish relatives embraced Islam after she passed away.[12]

Hazrat Safiyyah's Love and Respect for Khilaafat

When Hazrat Usman[ra] (the third Khalifah of the Holy Prophet Muhammad[saw]) was under attack, Hazrat Safiyyah[ra] did her best to help him. The rebels had put a guard at his house and prevented him from getting food and water.

Hazrat Safiyyah[ra] bravely got on a mule and tried to go to Hazrat Usman's house, but the rebels hit her mule. So she built a wooden track from her house to Hazrat Usman's house to bring food and water to him.[13]

Hazrat Safiyyah Passes Away

Hazrat Safiyyah[ra] passed away in the month of Ramadan in the year 50 Hijri. She was buried in *Jannatul-Baqi* where other wives of the Holy Prophet[sas] who had passed away are buried. She was 60 years old at that time. She had dedicated her personal house for the service of God during her lifetime. She left behind 100,000 dirhams in cash. She gave one-third of it to her nephew, who was Jewish. When some people contemplated whether they should give out this share, Hazrat Ayeshah[ra] sent a message. She said, 'Everyone, remember to be fair and follow Safiyyah's wishes.' Upon her instruction, the will was carried out.

Hazrat Safiyyah[ra] was a loving and supportive wife of the Holy Prophet[sas]. She possessed countless qualities such as patience, generosity, and wisdom.

She embraced Islam with all her heart, and remained loyal to the Holy Prophet[ṣas] and his Successors after his demise. She will forever be remembered for her virtuous character and high status that she earned as a wife of the Holy Prophet Muhammad[ṣas].

The End



Endnotes

1 *Al-Ḥakam*, no. 270, 19 May 2023, p. 8–9

2 'The Noble Wives of the Holy Prophet – Hazrat Safiyyah, Part 1.' *The Review of Religions*, translated by Murtaza Ahmad, 7 Oct. 2013, https://www.reviewofreligions.org/9733/the-noble-wives-of-the-holy-prophetsa-hazrat-safiyyahra-part-1/

3 *Al-Ḥakam*, no. 270, 19 May 2023, p. 8–9

4 Shraiky, Reem. 'Safiyya bint Huyayy, the Jewish Mother of All Muslims.' *The Review of Religions*, 10 Nov 2023, www.reviewofreligions.org/44555/safiyya-bint-huyay-the-jewish-mother-of-all-muslims

5 Iqbal, Farhan. Islamic Teachings on Female Prisoners of War, Al Islam, www.alislam.org/articles/islamic-teachings-on-female-prisoners-of-war/

6 Shraiky, Reem. 'Safiyya bint Huyayy, the Jewish Mother of All Muslims.' *The Review of Religions*, 10 Nov 2023, www.reviewofreligions.org/44555/safiyya-bint-huyay-the-jewish-mother-of-all-muslims

7 'The Noble Wives of the Holy Prophet – Hazrat Safiyyah, Part 1.' *The Review of Religions*, translated by Murtaza Ahmad, 7 Oct. 2013, https://www.reviewofreligions.org/9733/the-noble-wives-of-the-holy-prophetsa-hazrat-safiyyahra-part-1/

8 *Ibid*

9 *Ibid*

10 *Ṣaḥīḥ Bukhārī* vol.5, Kitābul-Jihād No 56, Hadith 3085

11 Shraiky, Reem. 'Safiyya bint Huyayy, the Jewish Mother of All Muslims.' *The Review of Religions*, 10 Nov 2023, www.reviewofreligions.org/44555/safiyya-bint-huyay-the-jewish-mother-of-all-muslims

12 *Al-Ḥakam*, no. 270, 19 May 2023, p. 8–9

13 Shraiky, Reem. 'Safiyya bint Huyayy, the Jewish Mother of All Muslims.' *The Review of Religions*, 10 Nov 2023, www.reviewofreligions.org/44555/safiyya-bint-huyay-the-jewish-mother-of-all-muslims



Terms

Ahaadith Sayings and teachings of Prophet Muhammad[sas] (plural of hadith).

Ansaar The people of Madinah who helped and supported the early Muslims.

Azwaaj-e-Mutahharaat 'The Purified Wives' referring to Prophet Muhammad's wives.

Banu Nazeer A Jewish tribe that lived in Madinah.

Banu Quraizah Another Jewish tribe that lived in Madinah.

Companions The close friends and followers of Prophet Muhammad[sas].

Conjunctivitis An eye infection that makes eyes red and sore (also called pink eye).

Dirhams An old type of silver money used in Arabia.

Ghee Clarified butter used in cooking.

Hajj Pilgrimage to the Ka'bah, which takes place once a year. All Muslims who are able must perform the pilgrimage at least once in their lifetime as a pillar of faith.

Hazrat A term of respect used to show honour and reverence for a person of established righteousness and piety. The literal meaning is: His/Her Holiness, Worship, Eminence, etc.

Hijrah Migration. Refers to the exodus from Makkah to Madinah by the Holy Prophet Muhammad[SAS] in the year 623 CE, which marks the beginning of the lunar calendar for Islam.

Holy Prophet Muhammad[SAS] A title used exclusively for the Founder of Islam, Hazrat Muhammad[SAS].

Holy Quran The final and perfect Scripture revealed by Allah for the guidance of mankind for all times to come. It was revealed word by word to the Holy Prophet Muhammad[SAS] over a period of twenty-three years.

Hypocrites People who pretended to follow Islam but were secretly against it.

Iddat A waiting period in Islam during which a widow cannot remarry.

I'TIKAAF Staying in the mosque for worship during the last ten days of Ramadan.

KHILAAFAT The time period when a Khalifah (Successor to Prophet Muhammad[sas]) was leading the Muslims.

TASBEEH Counting prayers or praises to Allah, often using prayer beads.

TORAH The holy book of the Jewish people.

MUHARRAM The first month of the Islamic calendar.

RAMADAN The holy month when Muslims fast from dawn to sunset.

SABBATH The day of rest in Judaism (Saturday).

SALAAM An Arabic greeting meaning 'peace'.

SATTU A dish made from roasted flour and grains.

UMMUL-MU'MINEEN 'Mother of the Believers'—a title for Prophet Muhammad's wives.

WALIMAH A wedding feast or celebration meal.



People Mentioned in the Book

Abu Yaasir Hazrat Safiyyah's uncle who loved her dearly. Like her father, he opposed Islam and Prophet Muhammad[ṣas].

Abdullah bin ubayy bin salul A man who pretended to be Muslim but was actually an enemy of Islam. He was the leader of the hypocrites in Madinah.

Barrah Hazrat Safiyyah's mother who came from the noble Jewish tribe of Banu Quraizah.

Hazrat abu Talhah[ra] A Companion who rushed to help when Prophet Muhammad[ṣas] and Hazrat Safiyyah[ra] fell from their camel, but was told to help the lady first.

Hazrat ali[ra] Holy Prophet Muhammad's cousin and son-in-law. He was a brave warrior who conquered the strongest fort in Khayber with God's help.

Hazrat anas[ra] A young Companion of Prophet Muhammad[ṣas] and son of Umme Sulaim. He helped organize the wedding feast.

HAZRAT AYESHAH[RA] One of Prophet Muhammad's wives who was very young and learned Islamic teachings from him. She was the daughter of Hazrat Abu Bakr[ra].

HAZRAT BILAL[RA] Prophet Muhammad's Companion who was a former slave.

HAZRAT DIHYAH AL-KALBI[RA] A Companion of Prophet Muhammad[ṣas] who initially requested Safiyyah[ra] as a prisoner of war before she was placed under the Prophet's care.

HAZRAT FAATIMAT-UZ-ZAHRAA[RA] Beloved daughter of the Holy Prophet Muhammad[ṣas] who visited Hazrat Safiyyah[ra]. Hazrat Safiyyah[ra] gave her valuable jewelry as a welcome gift.

HAZRAT HAARIS BIN NUMAAN AL-ANSAARI[RA] A wealthy and generous Companion who provided housing for Safiyyah[ra] when she arrived in Madinah.

HAZRAT HARUN[AS] Aaron—A Prophet, recognized in Judaism, Christianity, and Islam. He was the brother of Prophet Moses[as] and an ancestor of Hazrat Safiyyah.

HAZRAT MUSA[AS] Moses—A great Prophet who led the

Jewish people out of Egypt. He received the Torah from God and was related to Hazrat Safiyyah's family.

HAZRAT SAFIYYAH[RA] / ZAINAB[RA] Originally named Zainab, she was a Jewish princess who became one of Prophet Muhammad's wives. Known for her wisdom, generosity, and patience.

HAZRAT USMAN[RA] The third leader of the Muslims after Prophet Muhammad[ṣas] passed away. Safiyyah[ra] helped bring him food and water when rebels surrounded his house.

HAZRAT UMAR[RA] The second leader of the Muslims after Prophet Muhammad[ṣas] passed away. He was known for his justice and fairness.

HAZRAT UMME SULAIM[RA] A kind Muslim woman who took care of Hazrat Safiyyah[ra] after she was captured and helped prepare her for her wedding to Prophet Muhammad[ṣas].

HAZRAT UMME SUNAAN[RA] A female Companion who said Hazrat Safiyyah[ra] had the most radiant face she had ever seen at her wedding.

HAZRAT ZAINAB BINT JAHSH[RA] Another wife of Prophet Muhammad[SAS] who was known for her generosity.

HUYAYY IBN AKHTAB Hazrat Safiyyah's father who was the chief of the Jewish Banu Nazeer tribe. He was a Torah scholar but became an enemy of Islam due to jealousy.

KINAANAH BIN ABI AL-HUQAIQ Hazrat Safiyyah's second husband who was the ruler of fort Al-Qamoos in Khayber. He was killed in the Battle of Khayber.

MUHAMMAD[SAS], HOLY PROPHET The final Messenger of God, the Founder of Islam. He was kind, just, and taught people how to live good lives. The Holy Quran was revealed to him.

SALLAAM BIN MISHKAM AL-QURAIZI Hazrat Safiyyah's first husband, a Jewish chief. Their marriage ended in divorce due to personality differences.

Places Mentioned in the Book

Asfaan A place where Prophet Muhammad[sas] and Hazrat Safiyyah[ra] were traveling when their camel stumbled and they both fell.

Arabia The large peninsula (land surrounded by water on three sides) in the Middle East. It includes modern-day Saudi Arabia and surrounding areas.

Fort Al-Qamoos (Qilaul-Qamoos) The strongest fortress in Khayber where Hazrat Safiyyah's second husband lived. It was the last fort to be conquered by the Muslims.

Jannatul-Baqi A famous cemetery in Madinah where many important Muslims are buried, including several wives of Prophet Muhammad[sas] including Hazrat Safiyyah.

Khayber A fertile valley with strong forts located northwest of Madinah. It was home to Jewish tribes who fought against the Muslims until they were conquered.

Kufa An ancient city in Iraq where many Muslims lived. Women from this city would travel to visit Hazrat Safiyyah[ra] for advice.

Madinah A holy city in Saudi Arabia where Prophet Muhammad[ṣas] lived and established the first Muslim community. It became the center of Islam after the Muslims moved there from Makkah.

Makkah The holiest city in Islam, located in Saudi Arabia. This is where Prophet Muhammad[ṣas] was born and where the Ka'bah (the sacred black cube) is located. Muslims face this city when they pray.

Saddul-Sahbaa A place between Khayber and Madinah where Prophet Muhammad[ṣas] and Hazrat Safiyyah[ra] were married and held their wedding feast.



ACTIVITIES AND ANSWERS



Fill in the Blanks

1. Hazrat Safiyyah[ra] was known later in life for her ..... and .....

2. The Holy Prophet[sas] created a peace treaty between various Jewish tribes in Madinah called, ...

3. Hazrat Safiyyah[ra] lost her father, brother, and husband in the battle of .....

4. After the marriage of Hazrat Safiyyah[ra] and the Holy Prophet[sas], the Jews and Muslims ..... fighting.

5. Hazrat Safiyyah[ra] had a dream that the ..... broke away from the sky and fell into her lap.

6. Hazrat Safiyyah[ra] arrived in Madinah as *Ummul* -....., which means ..... of the Believers.

7. ..... *ahaadith* have been narrated by Hazrat Safiyyah[ra].
8. When the Holy Prophet[sas] and Hazrat Safiyyah[ra] fell off a camel, the Holy Prophet[sas] instructed Abu Talhah[ra] to .....
..
9. Hazrat Safiyyah[ra] passed away in the month of ..... in the year 50 Hijri, at the age of 60 years.
10. Hazrat Safiyyah[ra] was buried in ..... where other wives of the Holy Prophet[sas] who passed away are buried.

True or False

Circle true or false. If false, write the correct statement in the space below.

1. Hazrat Safiyyah[ra] was born a Christian.

   TRUE FALSE

2. Many powerful tribes in Madinah were not pleased with the arrival of the Holy Prophet[sas].

   TRUE FALSE

3. Hazrat Safiyyah's father was an ally of the Holy Prophet[sas].

   TRUE FALSE

4. The Banu Nazeer tribe was expelled from Madinah for violating the treaty terms.

   TRUE FALSE

5. After Hazrat Safiyyah[ra] accepted Islam, the Holy Prophet[saw] freed her and gave her the choice either to return to her family or to remain and marry him.

   TRUE FALSE

6. Hazrat Safiyyah[ra] was the descendant of Hazrat Harun[as].

   TRUE FALSE

7. Hazrat Safiyyah[ra] once said, 'I was the favourite of both my father and my uncle Abu Yaasir. Whenever they saw me, they would shower me with love and prioritize spending time with me over the other children.'

   TRUE FALSE

8. Hazrat Safiyyah[ra] was the daughter of a chief and had the status of a princess.

TRUE FALSE

9. The Holy Prophet[sas] received a revelation that God Almighty would grant the Muslims victory through the hands of a man who loved Allah and His Messenger.

TRUE FALSE

10. The Holy Prophet[sas] changed Hazrat Safiyyah's name from Zainab to Safiyyah because he didn't like her birth name.

TRUE FALSE

11. The blessed marriage of the Holy Prophet[sas] with Hazrat Safiyyah[ra] was foretold to her in a dream.

TRUE FALSE

Short Answer Questions

QUESTION 1—Where was Hazrat Safiyyah[ra] born?

A. _____

QUESTION 2—Why did the Holy Prophet[sas] plan to go to Khayber with 1400 Companions?

A. _____

_____

_____

_____

QUESTION 3—Why did the Companions[ra] of the Holy Prophet[sas] place Hazrat Safiyyah[ra] under the care of the Holy Prophet[sas] after they took her captive?

A. _____

_____

_____

_____

QUESTION 4—What two options of freedom did the Holy Prophet[sas] give to Hazrat Safiyyah[ra]?

A. _____

_____

QUESTION 5—What is one incident that shows Hazrat Safiyyah's love for the Holy Prophet[ṣas]?

A.

QUESTION 6—How did Hazrat Safiyyah[ra] help Hazrat Usman[ra] when he was under attack?

A.

QUESTION 7—What was the will and why did some people hesitate to complete Hazrat Safiyyah's will?

A.

ANSWERS

Fill in the Blanks

1. Hazrat Safiyyah[ra] was known later in life for her **wisdom** and **grace**.
2. The Holy Prophet[sas] created a peace treaty between various Jewish tribes in Madinah called, **The Charter of Madinah**.
3. Hazrat Safiyyah[ra] lost her father, brother, and husband in the battle of **Khayber.**
4. After the marriage of Hazrat Safiyyah[ra] and the Holy Prophet[sas], the Jews and Muslims **stopped** fighting.
5. Hazrat Safiyyah[ra] had a dream that the **moon** broke away from the sky and fell into her lap.
6. Hazrat Safiyyah[ra] arrived in Madinah as *Ummul-**Mu'mineen***, which means **'Mother** of the Believers'.
7. **Sixty** *ahaadith* have been narrated by Hazrat Safiyyah[ra].

8. When the Holy Prophet[ṣas] and Hazrat Safiyyah[ra] fell off a camel, the Holy Prophet[ṣas] instructed Abu Talhah[ra] to **Take care of the lady first**.
9. Hazrat Safiyyah[ra] passed away in the month of **Ramadan** in the year 50 Hijri, at the age of 60 years.
10. Hazrat Safiyyah[ra] was buried in **Jannatul-Baqi** where the other wives of the Holy Prophet[ṣas] are also buried.

True or False

Circle true or false. If false, write the correct statement in the space below.

1. Hazrat Safiyyah[ra] was born a Christian.

   FALSE (*Note: She was born Jewish).*

2. Many powerful tribes in Madinah were not pleased with the arrival of the Holy Prophet[ṣas].

   TRUE

3. Hazrat Safiyyah's father was an ally of the Holy Prophet[ṣas].

   FALSE (*Note: Her father was an enemy of the Holy Prophet*[ṣas]).

4. The Banu Nazeer tribe was expelled from Madinah for violating the treaty terms.

TRUE

5. After Hazrat Safiyyah[ra] accepted Islam, the Holy Prophet[saw] freed her and gave her the choice either to return to her family or to remain and marry him.

TRUE

6. Hazrat Safiyyah[ra] was the descendant of Hazrat Harun[as].

TRUE

7. Hazrat Safiyyah[ra] once said, 'I was the favourite of both my father and my uncle Abu Yaasir. Whenever they saw me, they would shower me with love and prioritize spending time with me over the other children.'

TRUE

8. Hazrat Safiyyah[ra] was the daughter of a chief and had the status of a princess.

   TRUE

9. The Holy Prophet[sas] received a revelation that God Almighty would grant the Muslims victory through the hands of a man who loved Allah and His Messenger.

   TRUE

10. The Holy Prophet[sas] changed Hazrat Safiyyah's name from Zainab to Safiyyah because he didn't like her birth name.

    FALSE (*The Holy Prophet[sas] changed her name from Zainab to Safiyyah (meaning pure, sincere, and chosen), reflecting her acceptance of Islam and new station*).

11. The blessed marriage of the Holy Prophet[sas] with Hazrat Safiyyah[ra] was foretold to her in a dream.

    TRUE

Short Answer Questions

QUESTION 1—Where was Hazrat Safiyyah[ra] born?

ANSWER—Hazrat Safiyyah[ra] was born in Madinah.

QUESTION 2—Why did the Holy Prophet[sas] plan to go to Khayber with 1400 Companions?

ANSWER—They went with the intention of putting an end to the attacks by the Jews.

QUESTION 3—Why did the Companions[ra] of the Holy Prophet[sas] place Hazrat Safiyyah[ra] under the care of the Holy Prophet[sas] after they took her captive?

ANSWER—When the Companions learned that she was the princess of Banu Nazeer and Banu Quraizah, they thought it was appropriate to place her under the care of the Holy Prophet[sas].

QUESTION 4—What two options of freedom did the Holy Prophet[ṣas] give to Hazrat Safiyyah[ra]?

ANSWER—The Holy Prophet[ṣas] gave Hazrat Safiyyah[ra] the option to accept Islam or to keep her Jewish faith and return home.

QUESTION 5—What is one incident that shows Hazrat Safiyyah's love for the Holy Prophet[ṣas]?

ANSWER—There are many incidents. For example, during the final illness of the Holy Prophet[ṣas], she said to him, 'By Allah, O Prophet of Allah, I wish the sickness that afflicted you had afflicted me instead.' This shows that she was very worried about him and loved him dearly.

QUESTION 6—How did Hazrat Safiyyah[ra] help Hazrat Usman[ra] when he was under attack?

ANSWER—When Hazrat Usman[ra] (the third Khalifah of the Holy Prophet Muhammad[ṣas]) was under attack, Hazrat Safiyyah[ra] did her best to help him. The rebels had put a guard at his house and prevented him from getting food and water.

Hazrat Safiyyah[ra] bravely got on a mule and tried

to go to Hazrat Usman's house, but the rebels hit her mule. So, she built a wooden track from her house to Hazrat Usman's house to bring food and water to him.

QUESTION 7—What was the will and why did some people hesitate to fulfill Hazrat Safiyyah's will?

ANSWER—Hazrat Safiyyah's will was to give one-third of her wealth to her nephew. The people hesitated to fulfill her will because her nephew was Jewish. Upon hearing of the people's hesitation to fulfill her will, Hazrat Ayeshah[ra] sent a message, saying, 'Everyone, remember to be fair and follow Safiyyah's wishes.' So the will was carried out.

Publisher's Note

Salutations are recited out of respect when mentioning the names of Prophets and holy personages. These salutations have been abbreviated and inserted into the text where applicable.

ṣas *sallallahu ʿalaihi wa sallam,* meaning 'may peace and blessings of Allah be upon him,' is written after the name of the Holy Prophet Muhammad[ṣas].

as *ʿalaihis-salaam,* meaning 'peace be on him,' is written after the names of Prophets other than the Holy Prophet Muhammad[ṣas].

ra *raziyallahuʿanhu/ʿanhaa/ʿanhum,* meaning 'may Allah be pleased with him/her/them,' is written after the names of the Companions of the Holy Prophet Muhammad[ṣas] or of the Promised Messiah[as].

rta *rahmatullah ʿalaihi/ʿalaihaa/ʿalaihim,* meaning 'may Allah shower His mercy upon him/her/them,' is written after the names of those deceased pious Muslims who are not Companions of the Holy Prophet Muhammad[ṣas] or of the Promised Messiah[as].

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Notes

