



*In the Name of Allah,
the Most Gracious, the Most Merciful*



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DEDICATION

I dedicate this book to my beloved parents, who even though are no longer with me in this life, their affection and kindness still continues to shield me. I also dedicate this book to my caring and loving wife Aneesa Firdous, the Principal of the Zuha International School in Riyadh, whose companionship encourages me day and night. I would also like to thank my beloved daughters Hafiza Umamah Mujahid and Hafiza Afra Mujahid.

Preface



While I was searching through the books of history, selecting interesting and useful events from them, I realised that our history does not lack stories of pious righteous women. Therefore, I decided that Allah willing, after I had completed the book, "Golden Words," the next book I would work on would be "Golden Stories of Muslim Women," in which I would narrate stories of some of the legendary women of Islam.

No other religion in the world has given a similar status and importance to women as to which Islam has accorded them. Only in Islam will you find that it honours women by giving them the same honour as our mothers who deserve our utmost care and kindness. This is a reality which from day one, children are dependent on their mothers for their growth, training and upbringing. Raising children with a good upbringing is such a gigantic task, and it requires such attention, patience, love and effort that it is beyond the capacity of men. Only women truly know which difficulties they have to face, which type of sentimental situations they confront and how they spend sleepless nights and what sort of hardships they go through during the day in raising their children.

Where women require wisdom and far-sightedness during such



moments of nation building, they also have a need to acquaint themselves with high morals of humanity, superior standards of life, teachings of the religion and changing trends in the contemporary world. This is how our new generation undergoes various phases of training so as to assume their responsibilities while firmly sticking to its past, present and future identity. A woman is revered and respected in all her role as a mother, grandmother, sister, daughter, aunt, mother-in-law, daughter-in-law or wife. She is respected in all circumstances.

This book covers various aspects of a woman including her wisdom, knowledge, skills, truthfulness, dexterity and purity. All events presented in this book are fascinating and true, as to the best of our best efforts in researching. I request the readers not to examine them with the scholarly standards of checking and scrutiny. Instead they must concentrate on the wisdom, and guidance behind them.

I am grateful to my wife Aneesa Firdous for her tremendous support. She has supported me on every step of the compilation and arrangement of this book and in selecting the stories for it. She also strived hard for the marketing of the book in the shortest time possible. I do admire her for all her efforts from the depth of my heart.

Abdul Malik Mujahid
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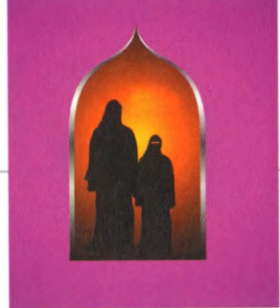
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1

A MOTHER OF THE BELIEVERS



A MODEL OF FAITH AND COMPASSION

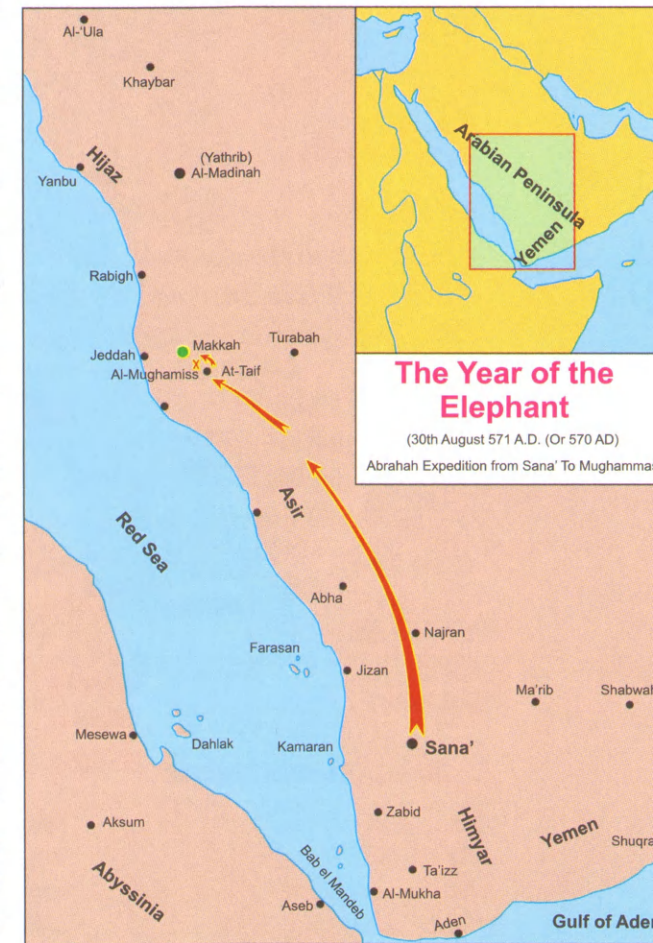
When the Prophet of Allah ﷺ turned 25, he married Khadijah al-Kubra ؓ. Who was Khadijah ؓ? What was her status and role in helping to spread Islam throughout the world? How did she support Prophet Muhammad ﷺ? We will shed some light on these issues in this chapter.

She belonged to the tribe of Quraish. Her mother's name was Fatimah bint Zaida. The genealogy of both Prophet Muhammad ﷺ and Khadijah ؓ was the same all the way back up to Qussay. Her name was Khadijah and her teknonym was Umm Hind and her title was Tahira. Her father was Khuwaylid bin Asad bin Abdul-uzza bin Qussay who

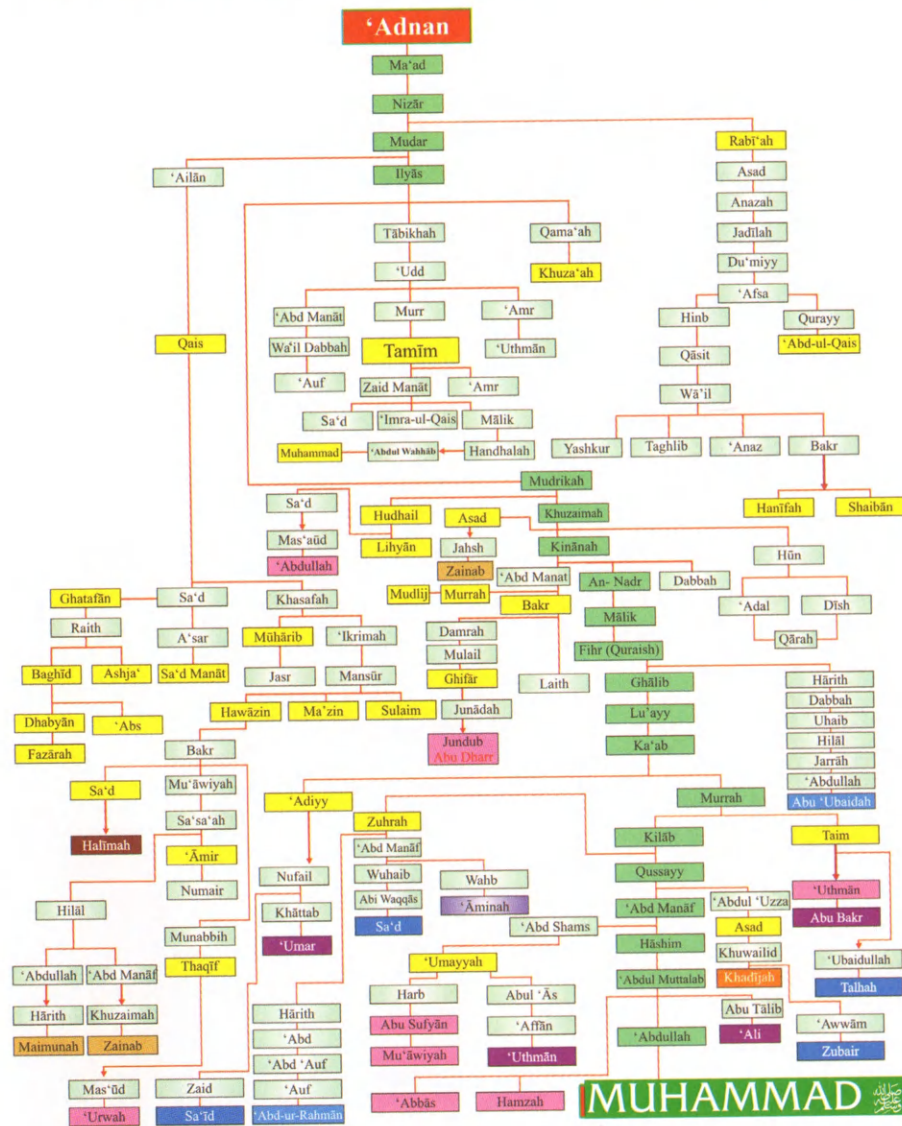
was a renowned Arab trader and a respected and known personality of Quraish. He settled in Makkah, where he went into a partnership with his paternal cousin, Abdud-dar bin Qussay and got married to Fatimah bint Zaida there.

Khadijah was born 15 years before Aamul Feel (the Year of the Elephant), in 556 AD. Upon reaching adolescence, she was called Tahira (pure) because of her excellent conduct. While keeping her exemplary traits in mind, her father decided to marry her to his nephew, Waraqa bin Naufil, who was a scholar of the Torah and Gospel. However for some reason this

marriage did not take place and she was married instead to Abu Hala bin Nabash Tamimi. After her marriage to Abu Hala, Khadijah bore him two children, Hala and Hind. Abu Hala did not however live that long, and after his death, Khadijah was married to Atiq bin Iyad Makhzoomi and bore him a daughter, Hinda. This marriage did also not last that long and both of them got separated. Khadijah's father was killed in the War of al-Fijar which took place some 20 years after Aamul Feel. After the death of her father, she assumed the entire responsibility of looking after his business. She would bring up her children, and take deep interest in expanding the



THE LINEAGE TREE OF MUHAMMAD ﷺ AND SAYYIDA KHADIJAH



- The mother of the Prophet (ﷺ)
- The first wife of the Prophet (ﷺ)
- Companions of the Prophet (ﷺ)
- The Rightly guided caliphs (رضي الله عنهم)
- Heads of important tribes
- The wet-nurse of the Prophet (ﷺ)
- The wives of the Prophet (ﷺ) outside Quraish
- One of the ten who were assured of Paradise
- Lineage from 'Adnan to Muhammad (ﷺ)
- Descendent from



business. The business expanded to such an extent that she soon became the richest woman of Quraish.

Her modus operandi was to select industrious, honest and decent people and hand over her goods to them on a profit and loss basis. Such selected people would then travel to Syria where they would sell the goods and buy further goods to bring back with them to sell in Makkah, getting half of the total profit as a reward for their work.

Prophet Muhammad ﷺ was known throughout Makkah as a trustworthy and truthful individual. The dwellers of Makkah would travel in caravans and they would wait for weeks for the development of their caravans. The traders would prepare for the journey, load their goods over the backs of camels and travel towards Syria during the summer months and to Yemen during winter.

Khadijah upon learning about the honesty, gentleness, piety and good conduct of Muhammad ﷺ, sent him a message saying, "I will be very glad if you take my trading goods to Syria. I will give more to you than I give to others." The Prophet ﷺ accepted the offer and travelled to Syria along with the caravan. Khadijah's trusted and wise slave Maysara accompanied the Prophet ﷺ in his journey to Syria.

In Syria, the Prophet ﷺ earned a lot of profit. During the journey, Maysara noticed many amazing incidents. Also he was so impressed

"I will be very glad if you take my trading goods to Syria."

Ancient Roman time town Busra in Syria



2

*The
Fragrant
Mention of a*

SACRIFICING WOMAN

The fortunate woman who had the honour of becoming the wife of Prophet Muhammad ﷺ after the demise of Khadijah al-Kubra was Sawdah ؓ. Her father was Zama'a who was a Quraishi. Her mother's name was Shamos who belonged to the Banu Najjar tribe. She was first married to Sakran bin Amr. Both the husband and the wife were early converts to Islam. When the oppression of the Quraish against the Muslims intensified in Makkah to unbearable limits, many of them migrated to Abyssinia with the permission of the Prophet ﷺ. Both husband and wife were among them.

They stayed there for quite some time during which a son was born to them, who they named Abdur Rahman. They returned to Makkah once conditions improved there. After some time, Sakran passed away. Sawdah ؓ was now left as a lonely widow with a baby. Her *iddah* period had passed by one day when Uthman bin Mazo'on's wife Khaula bint Hakim appeared before the Prophet ﷺ, who was still grief stricken after the demise of Khadijah. He had to look after his daughters amidst the responsibilities of Prophethood, and the opposition by the non-believers. Domestic issues certainly did exist and there was a dire need of a wise woman at home to handle them. Khaula was a woman of good judgement. She told the Prophet ﷺ, "Oh, Prophet of Allah ﷺ. You look quite grief stricken these days? Perhaps the loss of Khadijah is unforgettable?" She highly praised Khadijah and said she was a great woman. Then she began to say, "Oh, Prophet of Allah ﷺ why don't you remarry? This will normalise the conditions in your house." The Prophet ﷺ replied, "With whom?" Khaula said, "I have a woman in my mind that belongs to a noble family. Should I explore possibility of marriage if you allow me?" The Prophet ﷺ asked, "Who is she?" Khaula mentioned Sawdah, saying she was a widow.

Upon permission by the Prophet ﷺ she went to the resident of Sawdah and talked to her on the issue. Sawdah replied, "Speak to my father." Her father was an elderly man with very weak eyesight. He was delighted when Khaula introduced herself to him and informed him about the purpose of her visit. She said she had come with the intention to marry Sawdah with the Prophet ﷺ. Zam'aa happily gave his consent and he solemnised the *nikah*. The Prophet ﷺ paid 400

"Oh, Prophet of Allah ﷺ. You look quite grief stricken? Perhaps the loss of Khadijah is unforgettable?"

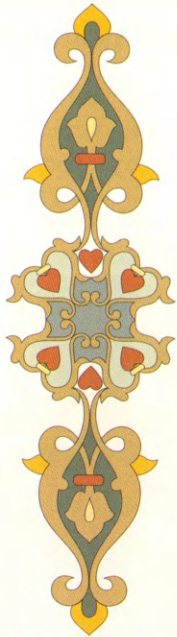
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Pleasure In Obeying THE PROPHET

صلى الله
عليه
وسلم

Prophet Muhammad ﷺ was deeply loved not only by men but also by women. For them, the advice of the Prophet ﷺ was like an order. The following story is of one such young female companion of the Prophet ﷺ who was filled with his love.

Julaibib ؓ was an *Ansaari* (a resident of Madinah) companion of the Prophet ﷺ. He was neither rich nor was he from a renowned family. He did not also hold any position of authority. His relatives too were a few and his complexion was also dark. Still he was instilled with the love for the Prophet ﷺ. He would remain in attendance to the Prophet ﷺ hungry wearing ragged clothes, acquiring knowledge and taking benefit of the blessed holy company.



One day the Prophet ﷺ looked at with him with great affection and asked,

‘يَا جُلَيْبِيبُ! أَلَا تَتَزَوَّجُ؟’

“Won’t you marry Julaibib?”

Julaibib ؓ replied, “O Messenger of Allah! Who will marry a man like me?”

The Prophet ﷺ repeated, “Julaibib won’t you marry?”

And he replied, “O the Prophet of Allah ﷺ, who will marry me? I don’t have any wealth, beauty, also I am not from a noble family and neither do I hold any high position.”

The Prophet ﷺ repeated for the third time, “Julaibib won’t you marry?” Julaibib ؓ gave the same answer, “O Prophet of Allah ﷺ, as to who will marry me? I don’t have any position, I am not of a good disposition. I don’t belong to an important family nor do I have wealth.”

The Prophet ﷺ said,

‘إِذْهَبْ إِلَى ذَاكَ الْبَيْتِ مِنَ الْأَنْصَارِ وَقُلْ لَهُمْ:

رَسُولُ اللَّهِ ﷺ يَبْلُغُكُمُ السَّلَامَ وَيَقُولُ: زَوِّجُونِي ابْنَتَكُمْ’

“Go to the home of such and such Ansaari, convey to him my best regards and tell that I am asking him to marry his daughter to you.”

Julaibib gladly went to the home of the said Ansaari and knocked at the door. The family asked, “Who is that?” He replied, “Julaibib.” The father came out and found Julaibib standing outside. He asked, “What do you want, from where have you come?” He said, “The Prophet of Allah ﷺ paid his regards to you.”

His words sent a wave of happiness in the house. “The Prophet of Allah ﷺ has paid us his regards. Wow! This is of great blessings that the

”

“Who will marry me? I don’t have any position, I am not of a good disposition. I don’t belong to an important family nor do I have wealth.”





UMM MA'BAD'S

Unparalleled Eloquence

When the Prophet ﷺ left Makkah to migrate to Madinah, he passed by the tent of Umm Ma'bad Khuzaiya. Her name was Atika bint Khalid bin Munqaz bin Rabiya, but was known by her title. Her husband's name was Aksam bin Abi Aljoon Alkhuzai and was known by the title Abu Ma'abud. Both the husband and wife embraced Islam after experiencing the auspiciousness of the Messenger of Allah ﷺ in their home.

Umm Ma'bad was a hospitable woman. She would offer food to those passing by her tent. As the Prophet ﷺ passed by her tent during the migration, he sought food from her, saying he would pay for it, but there was nothing to eat in her home at that time. She said I have

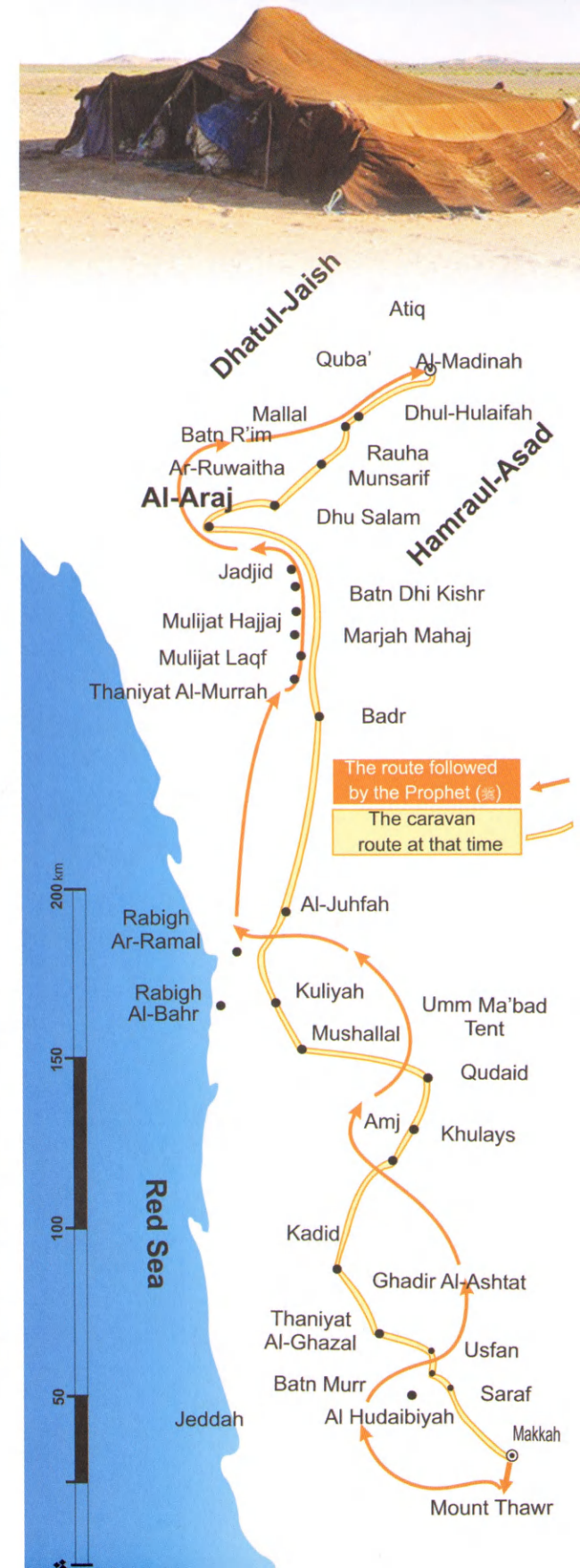
nothing to offer for you to eat. Had I anything I would have definitely given it to you. There stood a weak and thin goat in one corner of the house. The goat's physique was reflective of the fact that it had not eaten or drunk anything for quite a long time. The Prophet ﷺ said, "Umm Ma'bad! May I milk it?"

Umm Ma'bad asked, "As to how this goat can produce milk? It could not even go out with other goats to graze because of its frailty."

The Prophet ﷺ replied, "Still allow me to milk it."

Umm Ma'bad said, "May my parents be sacrificed for you; please do so if you see any milk in it."

After this conversation, the Prophet ﷺ massaged the udders of the goat while supplicating to Allah. The goat spread her feet. The udders fully swelled with milk. The Prophet ﷺ sought a bowl from Umm Ma'bad which could feed a group of people. He milked the goat till the bowl was filled to the brims and foam topped it. He first allowed Umm Ma'bad to drink the milk



to her satisfaction. Following this he gave it to his companions to drink freely. Then he was the last to drink the milk. The Prophet ﷺ then again filled the bowl with milk and left it for Umm Ma'bad and resumed his journey.

Later that day, Umm Ma'bad's husband returned to his home and was stunned to find so much milk. He asked his wife from where the milk had come especially when there was no goat in the house, and the one present in the house was so weak that her udders had dried up.



"The reality is this that a very blessed personage has visited us. The udders were filled with milk as soon as he touched them. Then he milked the goat, gave the milk to his companions, drank it himself and resumed the journey after leaving the remaining for us," she replied.

Her husband said that it looks the one whom the Quraish were looking for. He asked his wife to describe this blessed person. She described the Prophet ﷺ in her unique style that reflects the depth and vastness of her eloquence in the Arabic language. Qadi Sulaiman Mansurpuri in his book, 'Rahmatul Lil-'Alimin' and Shaikh Safi-ur-Rehman Mubarakpuri in his book 'Ar-Rahiq Al-Makhtum' (The Sealed

Nectar) have translated it in Urdu. The English translation from Ar-Rahiq Al-Makhtum is as follows:

"He was innocently bright with a broad face. His manners were fine. Neither was his belly bulging out nor was his head deprived of hair. He had black attractive eyes finely arched by continuous eyebrows. His hair was glossy and black, inclined to curl, which he wore long. His voice was extremely commanding. His head was large, well formed and set on a slender neck. His expression was reflective and thoughtful, composed and inspiring.

*The stranger was fascinated from the distance, but the closer he was the more respect he observed. His expression was very sweet and distinct. His speech was well set and free from the use of superfluous words, as if it were a chain of beads. His stature was neither too high nor too small to look odd. He was a twig amongst the two, singularly bright and fresh. He was always surrounded by his Companions. Whenever he uttered something, the listeners would listen to him with attention and whenever he issued any command, they competed with each other in carrying it out. He was a master and a commander. His utterances were marked by truth and sincerity, free from all kinds of falsehoods and lies."*¹

¹ Al-Bidayah Wan-Nihayah: 6/29; Zadul-Ma'ad 2/54

69



Selecting a
Suitable

Wife

Every man who desires to get married first undergoes the process of selecting a wife. He has to spend the rest of his life with his wife. That is why this stage is very important. Every youngster must ponder over such an occasion so that he can get a pious and faithful wife.

Following are some qualities to look for when looking for a wife. There is nothing like a wife who possesses all these qualities.

1. The woman should follow the *Shariah* (Islamic laws).
2. Possess fine manners.
3. She should be beautiful.
4. She should desire a modest *mahr* (dowry).
5. She must belong to a family whose women normally have more children.
6. She must be a virgin.
7. She belongs to a religious family.
8. She must not be a close relative.

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Consultation

A person once came to Hasan bin Ali ؑ and began to say, "I have a young daughter. Please advise me with whom should I marry her?"

Hasan replied, "Marry her with the man who fears Allah, and who is pious, because if he loves her, he will definitely respect her, and even if he does not love her or consider her good, he will still not torment her."

Hasan ؑ was told that such and such man had sought to marry the girl.

Hasan ؑ asked,

أَهُوَ مُوسِرٌ مِنْ عَقْلِ وَدِينٍ؟

"Is he sound of mind and belief?"

The man replied, "Yes."

Hasan said, "Then engage her with him."

This advice was in fact given strictly in accordance with this saying of the Prophet ﷺ,

إِذَا آتَاكُمْ مَنْ تَرْضَوْنَ خُلُقَهُ وَدِينَهُ فَزَوِّجُوهُ

إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ عَرِيسٌ

"When you receive a proposal (from a person) whose religious practice and social behaviour is pleasing, marry off your daughter to him. Unnecessary delay will cause great problems and troubles in the society."²⁵

25 Silsilah-tul-Ahadith As-Sahihah: 1022; Irwa' Al-Ghaleel: 1868