

GOLDEN WORDS

A guide for all Muslims from the lives of
Muhammad and other Islamic leaders.

Abdul' Malik Mujahid



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GOLDEN WORDS

From the lives of Allah's Messenger (Peace and Blessings of Allah be upon him), the Rightly-Guided caliphs, & major Muslim luminaries.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Preface

There is a deep interrelationship between words and the pen. For many centuries, words have been spoken and then written down to create the collective knowledge of all humankind. Allah, the All-Knowing, states:

﴿أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ ۝١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝٢﴾
﴿أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝٣ الَّذِي عَلَّمَ بِالْقَلَمِ ۝٤ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾

*“Recite in the name of your Lord who created, Created man from a clinging substance. Recite, and your Lord is the most Generous, Who taught by the pen, Taught man that which he knew not.” -
Qur'an: The Clinging (or Suspended) Substance: (96: 1-5)*

It is the duty of every Muslim to acquire and communicate knowledge. The Messenger of Allah (Peace and Blessings of Allah be upon him) said:

“It is obligatory on every Muslim to acquire knowledge.” (Sunan Ibn Maajah, Al-Muqaddamah, baab fadaa'il-ul-ulamaa' wal-hath'ala talab-il-ilm, hadeeth no. 224)

“The best among you is the one who learns the Qur'an and teaches it (to others).” (Sahih Al-Bukhari, fadaa'il-ul-Qur'an, baab khairo-kum man ta'allama-al-Qur'an wa'al-lamahu, hadeeth no. 5027)

*“He who follows a path in quest of knowledge, Allah will make the path of Jannah easy for him.”
(Sunan Abu Dawood, al-'ilm, baab fadl-ul-ilm, hadeeth no. 3541)*

Darussalam is an international company devoted to publishing books based on the Qur'an and the Sunnah. Our goal is to especially promote and disseminate religious knowledge on the commandments of Allah (SWT) and Allah's messenger (Peace and Blessings of Allah be upon him). We thank Allah (SWT) that our translations of the Qur'an, along with marginal notes, in twelve languages including English, Arabic and Urdu, have received wide acclaim.

Darussalam also takes pride in having published the entire collection of six canonical books of ahadeeth, Sihah Sittah, in a single volume running into 2,756 pages – Alhamdulillah, a great accomplishment indeed. In addition, Ahsan-ul-Kalaam, a translation and interpretation of the Qur'an, in beautiful printed form, is Darussalam's latest achievement.

Muslims across the world are guided by the lives and works of Allah's Messenger (Peace and Blessings of Allah be upon him), his companions, their followers and the followers of their followers (taabiyeen and taba taabiyeen), great imams, jurists, righteous ancestors, sincere kings, reformers and valiant warriors. Darussalam has already published a biography of the Prophet (Peace and Blessings of Allah be upon him), Tajjiliat-un-Nabuwa, written by Safi-ur-Rahman Mubarakpuri, as well as Mohr-e-Nabuwat and Aa'eena'i Jamaal-i-Nabuwat written by Qaadi Muhammad Suleman Mubarakpuri. It has also published an English translation of Safi-ur-Rahman's prize-winning Ar-Raheeq-ul-Makhtoom, the Sealed Nectar, containing nearly twenty-five colored maps and genealogical tables. It is also to our credit that we published an Urdu version, with additional explanatory notes, of Syrian research scholar Dr. Shوقي Abu Khaleel's Atlas of the Prophet's Biography and the Atlas of the Qur'an in four colors, coupled with ancient and modern geographical maps and rare pictures. Alhamdulillah, all our publications have been well received by our readers.

Darussalam's publication network spans three continents, and I therefore have to travel quite often to manage the affairs of this widespread venture. But, whether I'm traveling or not, reading is always on the top of my list of priorities. And, in my free time, I write down the essence of my readings on paper. My preceding three works, Golden Pages, Golden Rays, and Golden Judgments, all written

under similar circumstances, during my travels and sojourns, were much appreciated by our readers. Here now is the fourth book, Golden Words, of the same series. It recounts the interesting and instructive events of the lives of Allah's Messenger (Peace and Blessings of Allah be upon him), the Rightly-Guided Caliphs, pious ancestors, famous kings and other luminaries of Islam in an attractive way, and in simple, easy flowing language. Most of the events have been taken from reliable Arabic sources. We have rejected unreliable accounts.

The clear understanding of our ancestors, their thorough and firm knowledge, their intelligence, proper comprehension, modesty, sacrifices and their endeavors to elevate the truth are best represented by these events, making it a valuable guide-book for every Muslim man and woman.

Golden Words was researched, edited and proof-read by a scholar of history, Mr. Mohsin Faraani of Lahore, assisted by Mr. Tariq Javed Aarifi, who researched the Arabic texts and references. They added at the end of the book a short description of persons, thereby enhancing the value of the publication. The final proof was checked by Mr. Abdullah Nasir, the composing was done by Mr. Mohammad Ramazan Shaad and Mr. Hafeez-ur-Rahman Hums. Mr Abdul Waghied Misbach completed the final editing and proofreading in Riyadh. May Allah reward them all.

Thanks are also due to Mr. Muhammad Tariq Shahid who supervised the composing, corrections, research and referencing. So here it is, properly printed, in your hands. May Allah requite them for their labours.

I hope readers will appreciate this book for its semantic and literal beauty. I ask them to pray to Allah to remit our sins and to grace our effort with His acceptance. Insha-Allah, the Golden series will continue.

Abdul Malik Mujahid

Riyadh, Saudi Arabia

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Islam's eternal

Golden Words

In the first six years of the prophetic mission of Muhammad (Peace and Blessings of Allah be upon him), his followers suffered untold misery and unspeakable pain. The pagans of Makkah, who had once called Allah's Messenger (Peace and Blessings of Allah be upon him) 'The Truthful' and 'The Trustworthy', were now his formidable foes.

They wanted him to fail, so they turned their wrath on his followers and tortured them in ways human history has seldom seen. The Makkan pagans were consumed with envy, rancor and hatred at the rising tide of Islam.

They were distressed. How could they stem the unstoppable rise of Islam? In their despair and anger, they resolved to kill the Prophet (Peace and Blessings of Allah be upon him). The Qur'an refers to this intention:

﴿أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ﴾

'Or do they determine anything (against the Prophet)? Surely, We (also) are determining.' [Qur'an (43: 79)]

When Abu Talib saw the callousness of the Makkan pagans and sensed the impending danger, his heart trembled. Realizing that protecting the Prophet (Peace and Blessings of Allah be upon him) was too great a task for him alone, he called on the descendants of both Hashim and Al-Muttalib, the twin sons of Abd Manaf, his ancestor, to protect his nephew. It was a matter of Arab honor. All the children of Hashim and Al-Muttalib, believers and non-believers, accepted the proposal except for Abu Lahab, the brother of Abu Talib, who joined the ranks of the pagans.

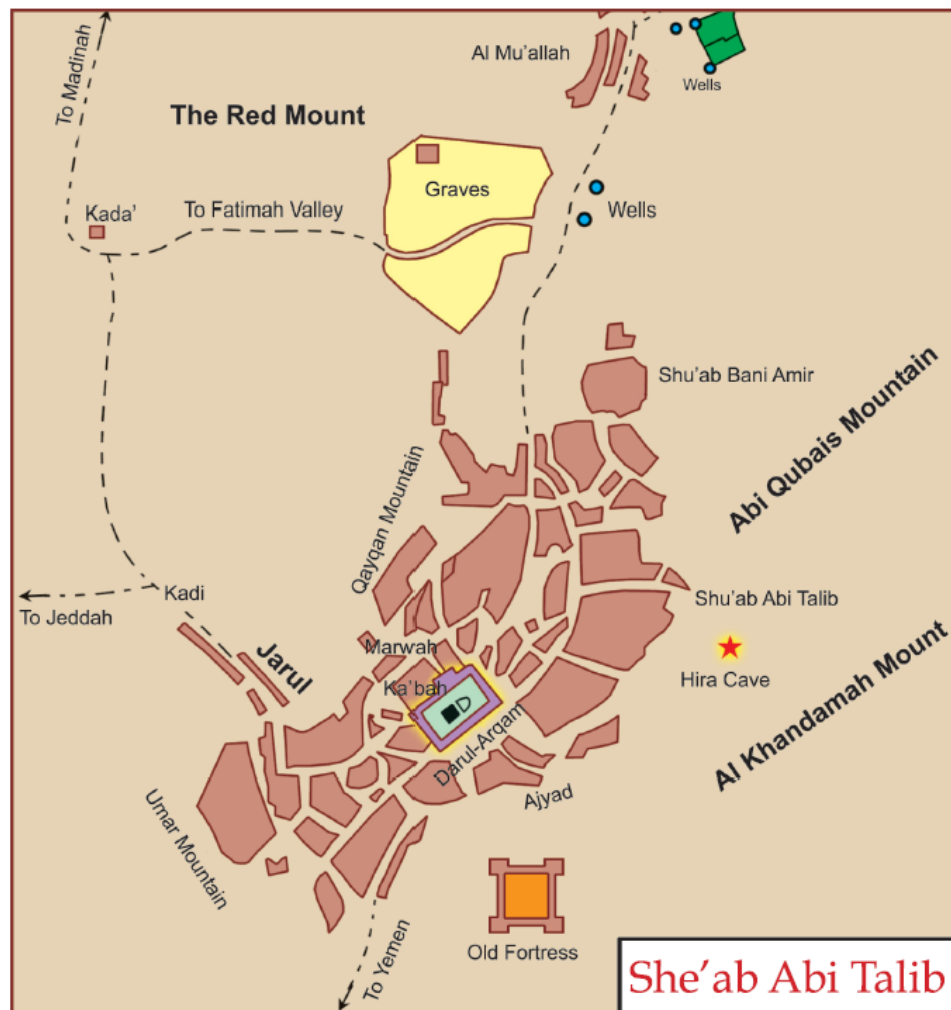
The events that followed are best described by Shaykh Safi-ur-Rahman Mubarakpuri in his marvelous work *Ar-Raheeq-al-Makhtoom* (The Sealed Nectar): [The author of *Ar-Raheeq-al-Makhtoom* has taken these details from *Al-Bukhari* (1/216), *Zaad-ul-Ma'ad* (2/46), *Ibn Hisham* (1/350), *Rahmatunlil Aalameen* (1/70), *Mukhtasar as-Seerah* (106). In the event of a difference of opinion, he took the opinion which carried more weight.]

Within a span of four weeks or less, the pagans suffered four shocks in quick succession: Hamzah (May Allah be pleased with him) and 'Umar (May Allah be pleased with him) embraced Islam; the Prophet (Peace and Blessings of Allah be upon him) spurned the pagans' offer; and all the clansmen of Banu Hashim and Banu Muttalib, both Muslims and non-Muslims, pledged to defend the Prophet (Peace and Blessings of Allah be upon him). This baffled the pagans. They realized that slaying the Prophet (Peace and Blessings of Allah be upon him) would see their blood flow in the valley of Makkah, and they might even be completely annihilated. So they dropped the murder plot in favor of another, more cruel plan.

The pagans assembled in Khaif Bani Kinanah in the Valley of Muhassab and pledged not to marry into the families of Hashim and Al-Muttalib. They would also not trade or have any social contact whatsoever with them unless they handed over Allah's Messenger (Peace and Blessings of Allah be upon him) to be executed. The boycott document was drafted by the pagans, pledging that they would not accept any offer of reconciliation from Bani Hashim or show them any leniency.

Ibn al-Qayyim (*Zaad-ul-Maad* 2/46) says that the boycott document was written by 'Ikrimah bin 'Amr bin Hisham and, according to some, by an-Nadhr bin Harith, but the correct opinion is that it was written by Bagheed bin Amir bin Hashim. The Messenger of Allah (Peace and Blessings of Allah be upon him) cursed him, and his hand was paralyzed.

The boycott document was hung up inside the Ka'bah and, consequently, the entire clan of Banu Hashim and Banu Muttalib, Muslim and non-Muslim, except Abu Lahab, were ostracized and forced to live in confinement in She'ab Abi Talib. This event took place on the first of Muharram in the seventh year of the mission of the Prophet (Peace and Blessings of Allah be upon him).



The boycott became increasingly painful as the days passed. There was nothing to eat. As soon as caravans carrying grain arrived in Makkah, the pagans rushed to buy up everything, leaving nothing for the Prophet's kinsmen. They were forced to eat leaves and leather. The wails of starving children and women could be heard outside the valley. Scarcely any food reached them. They could only get small amounts secretly.

They did not move out of the valley except in the Sacred Months but were still unable to get grain because the pagans outbid them. Sometimes Hakim bin Hizam (May Allah be pleased with him) sent wheat to his aunt Khadijah (May Allah be pleased with her). When this came to the attention of Abu Jahl, he blocked the supply, but later backed down after the intercession of Abu'l-Bakhtari.

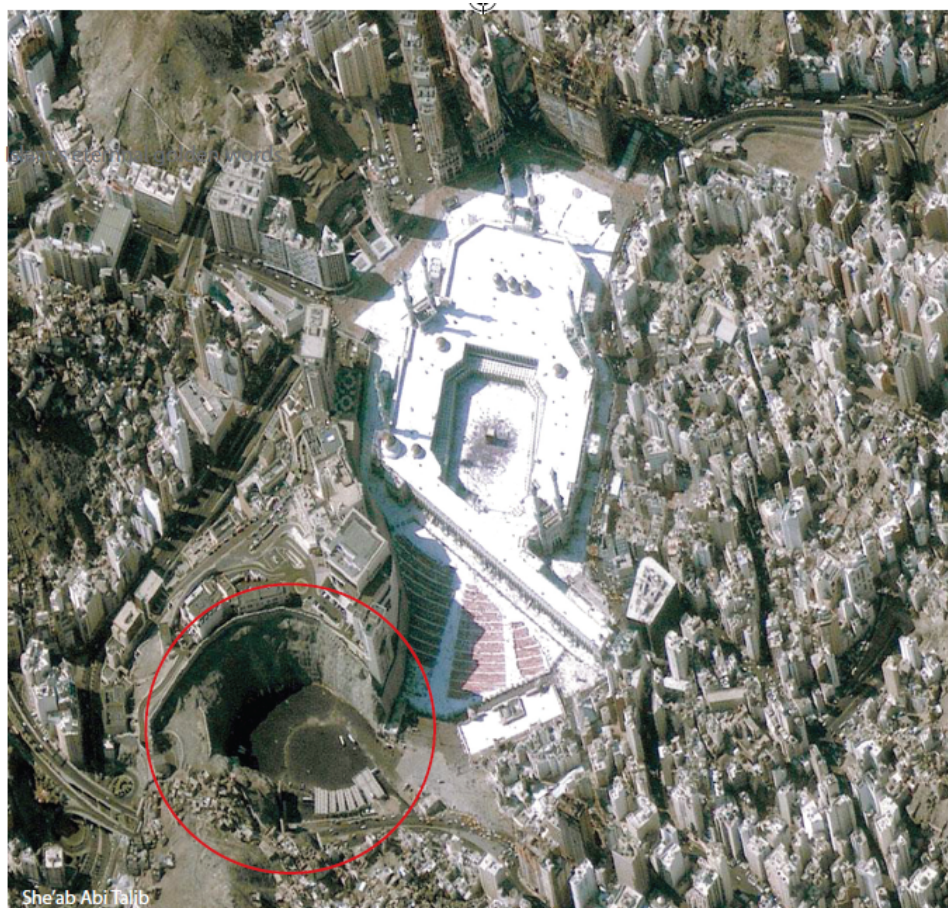
During this long period of boycott and confinement, Abu Talib still remained vigilant, guarding his nephew, the Prophet (Peace and Blessings of Allah be upon him). When his kinsmen had gone to bed, he would ask the Prophet (Peace and Blessings of Allah be upon him) to exchange his bed for that of another kinsman, to fool any possible attackers. Despite their confinement, the Prophet (Peace and Blessings of Allah be upon him) and other Muslims would come out during the Hajj period to meet pilgrims and invite them to accept Islam.

In the tenth year of the prophetic mission, in the month of Muharram, after three years of confinement, the document imposing this cruel social and economic boycott was eventually torn up. Some of the tribesmen of the Quraysh had been unhappy with the pact from the very day it was signed, and tried to get it cancelled.

The principal activist and pioneer of this anti-boycott movement was Hisham bin 'Amr of the tribe of Banu 'Aamir bin Lua'i. He secretly sent grain at night to help Banu Hashim during the confinement. He went first to Zuhair bin Abi Umayyah Makhzoomi, who was a nephew of Abu Talib and said to him, 'Zuhair, do you enjoy eating with pleasure while your (maternal) uncle is suffering?' Zuhair replied, 'It's sad, but I'm alone and cannot do anything. If I had another man to support me, I would rise up to tear up the boycott treaty.' Hisham replied, 'There is a man to support you.' Zuhair asked, 'Who is it?' 'It's me,' Hisham replied. Zuhair asked him to find a third man to join them.

Then Hisham went to Mut'im bin Adi, a scion of 'Abd Manaf, and reminded him of his blood ties with Banu Hashim and Banu Muttalib, both descendants of 'Abd Manaf, and rebuked him for agreeing to the unfair action of the Quraysh. Mut'im said, 'Alas, I'm alone and cannot do anything.' Hisham then said he and Zuhair bin Abi Umayyah supported the idea.

Mut'im asked him to find a fourth man to support them. So Hisham bin 'Amr went to Abu'l-Bakhtari bin Hisham who also agreed to join the campaign. Hisham also got the support of Zam'ah bin Aswad bin Muttalib bin Asad. They later all gathered near Hujjoon and pledged to have the boycott called off. Zuhair said he would speak out against the pact first.



The next morning, while the Makkans were sitting together in groups, Zuhair, dressed in a new garment, went around the Ka'bah seven times, and then addressed the gathering, 'O Makkans, shall we eat and drink and rejoice while Banu Hashim languish and starve, unable to buy or sell anything? By Allah, I won't rest until the cruel boycott document is torn down.'

Abu Jahl, who was in a corner of the Holy Sanctuary, shouted back, ‘You are wrong. By Allah, it shall not be revoked and torn down!’

Then Zam’ah bin Aswad said, ‘You are deeper in error. We were not happy about the document from the very first day it was written.’ He was joined by Abu’l-Bakhtari, ‘Zam’ah is right. We do not accept the contents of the document.’ He was followed by Mut’im bin Adi, who said, ‘Both of you are right. In fact, those who say anything contrary to it are in error. We invoke Allah to witness we have nothing to do with its contents.’ Hisham bin ‘Amr followed suit and said the same thing.

Abu Jahl retorted, ‘It looks like you hatched this plot at night. These are not casual remarks. This is a well thought out plan made earlier somewhere else.’

Abu Talib was also present. He had gone there to inform the Makkans that by the command of Allah (SWT), insects had eaten up the contents of the boycott document except for the sacred name of Allah (SWT). He also informed them that his nephew claimed he had been told this information in a revelation from Allah (SWT), and that if it was not true, he would no longer defend his nephew against them. But, said Abu Talib, if the claim was true, the Makkans had to end the boycott. The nobles of the Quraysh agreed and said, ‘This is quite fair and just.’

When the altercation ended between Abu Jahl and the others, and Mut’im bin Adi rose to tear down the document, he was surprised to find the claim of the Prophet (Peace and Blessings of Allah be upon him) was true. Insects had eaten up all the words of the document, leaving only: ‘O Allah, in Thy Name’ (Bismika Allahumma).

The document was torn up, and the Prophet (Peace and Blessings of Allah be upon him) and all his kinsmen came out of She’ab Abi Talib. But the pagans, despite the clear proof they had just seen, remained in a state of ignorance. Allah (SWT) said about them in the Qur’an:

﴿وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ﴾

‘And if they behold a portent they turn away and say: A prolonged illusion.’ [Qur’an (54:2)]

Just as Allah (SWT) saved His name on an evil document, by His will the golden words of Muslim history will remain intact until the Day of Resurrection. In the same way, a small group of believing Muslims will always fight for the truth and remain victorious, as predicted by the Prophet (Peace and Blessings of Allah be upon him) and recorded in Sahih al-Bukhari and Sahih Muslim.

The epitome of endurance

‘Ammar bin Yasir (May Allah be pleased with him) was a slave of Banu Makhzoom. When he and his parents embraced Islam, the pagans of Makkah were infuriated and began torturing them. They were forced to lie down on hot rocks under the blazing sun, dragged about, and beaten. According to historical documents, they were punished for accepting Islam:

«كَانَ الْمُشْرِكُونَ وَعَلَى رَأْسِهِمْ أَبُو جَهْلٍ يُخْرِجُونَهُمْ
إِلَى الْأَبْطَحِ إِذَا حَمِيتِ الرَّمْضَاءُ فَيُعَذِّبُونَهُمْ بِحَرِّهَا» .

'The pagans of Makkah, led by Abu Jahl, would drag them - 'Ammar, his father Yasir, and his mother Sumayyah (May Allah be pleased with her) out to the scorching hot valleys of Makkah to punish them.'

Whenever the Prophet (Peace and Blessings of Allah be upon him) passed by and saw them writhing in excruciating pain, he would console them, saying,

«صَبْرًا آلَ يَاسِرٍ، فَإِنَّ مَوْعِدَكُمْ الْجَنَّةُ»

'Bear it patiently, O family of Yasir. Your promised place is Paradise.' (Mustadrak al-Hakim 3/383)

The torturers eventually killed ‘Ammar’s father. His mother was killed by Abu Jahl when he ran a spear through her navel. She became the first woman martyr in the history of Islam.

The infidels tortured ‘Ammar (May Allah be pleased with him) in a variety of ways. They would make him lie down on burning, rocky earth, place hot rocks on his chest, or pour boiling water over him,

«لَا نَتْرُكُكَ حَتَّى تَسُبَّ مُحَمَّدًا وَتَذْكُرَ آلِهَتَنَا بِخَيْرٍ» .

While telling him they would not stop until he insulted the Prophet (Peace and Blessings of Allah be upon him) and spoke well of their deities.

Ibn Katheer, quoting Ibn Jareer, said that the infidels of Makkah would tell ‘Ammar (May Allah be pleased with him) to say derogatory words about the Prophet (Peace and Blessings of Allah be upon him). Unable to bear the pain, he would sometimes do so, but always repent later. He told the Prophet (Peace and Blessings of Allah be upon him) about this. The Prophet (Peace and Blessings of Allah be upon him) asked him,

«كَيْفَ تَجِدُ قَلْبَكَ؟» .

'How do you feel in your heart then?'

«مُطْمَئِنًّا بِإِيْمَانٍ» .

'I feel my heart is content with the faith,'

replied ‘Ammar (May Allah be pleased with him). The Prophet (Peace and Blessings of Allah be upon him) said,

﴿فَإِنْ عَادُوا فَعُدْ﴾.

'If they do so again, you do the same.'

Thereupon, Allah (SWT) revealed the following verse to His Prophet (Peace and Blessings of Allah be upon him):

﴿مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ
وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ﴾

'Whosoever disbelieves in Allah after his belief – save him who is forced thereto and whose heart is still content with Faith – but whosoever finds ease in disbelief on them is wrath from Allah. Theirs will be an awful doom.' [Qur'an (16:106)]

Baladhuri has quoted Muhammad bin Ka'b as saying, 'Ammar (May Allah be pleased with him) would be tortured so much that he did not know what he was saying.'

‘I’m ashamed to ask someone other than Allah (SWT)

Caliph Hisham bin ‘Abdul-Malik bin Marwan [Hisham was the fourth son of Caliph ‘Abdul-Malik bin Marwan and became Caliph after Yazeed bin ‘Abdul-Malik. The Turks revolted very often during his reign but when Nasr bin Sayyar, whom he appointed governor of Khorasan, suspended the Jizyah tax on new Muslims, Islam spread widely among the Turks. His military general Sa’eed Huraishi defeated the Turks repeatedly. The Muslim army also gained several victories over the Romans during his reign. It was during his reign that Zayd bin ‘Ali (Zayn-ul-Abideen) nicknamed the inhabitants of Kufa as Rafidites (renegades, deserters) because they had deserted him when he revolted against Hisham in Kufa. Zayd died of a wound in his forehead from an arrow. Hisham ruled for nineteen-and-a-half years and died in 125 AH/742 CE. (Taareekh Islam by Akbar Shah Khan Najeebabadi, Vol. 1, pp. 788 – 802)], brother of Caliph Sulayman bin ‘Abdul-Malik, once went on pilgrimage to Makkah. While going around the Ka’bah, he caught sight of Salim bin ‘Abdullah bin ‘Umar, a devout and pious scholar. Shoes in hand, wearing a turban and an inexpensive garment, he was also circumambulating the Ka’bah.

Caliph Hisham approached the scholar and asked,

«سَلْنِي حَاجَةً»

‘Do you need any help?’

Please tell me if you need anything from me.’

Salim bin ‘Abdullah replied,

«إِنِّي لَأَسْتَحْيِي مِنَ اللَّهِ أَنْ أَسْأَلَ فِي بَيْتِهِ غَيْرَهُ»

‘I’m ashamed to ask someone other than Allah (SWT) while I’m in the House of Allah (SWT).’

Hearing this reply, the Caliph’s face reddened. He took it as an affront.

When Salim bin ‘Abdullah had left the precincts of the House of Allah (SWT), the Caliph followed and caught up with him, and said,

«الآنَ قَدْ خَرَجْتَ مِنْ بَيْتِ اللَّهِ، فَسَلْنِي حَاجَةً»

‘Now that you’ve come out of the House of Allah, you may well ask me whatever you need.’

Salim bin ‘Abdullah asked him,

«مِنْ حَوَائِجِ الدُّنْيَا، أَمْ مِنْ حَوَائِجِ الْآخِرَةِ؟!»

‘What need do you want to fulfill, the need of this life or the Afterlife?’

Caliph Hisham replied, ‘As for fulfilling the need of the Afterlife, it is beyond my reach. But, of course, if you have some worldly need, I can fulfill it.’

Salim bin ‘Abdullah said,

«مَا سَأَلْتُ الدُّنْيَا مَنْ يَمْلِكُهَا، فَكَيْفَ أَسْأَلُهَا مَنْ لَا يَمْلِكُهَا؟!»

'As for my worldly needs, I don't even ask the One who owns the world. Then how can I ask one who does not own it?'

Then he turned and went his way, leaving Hisham bin 'Abdul-Malik quite embarrassed. (Al-Bidayah wan-Nihayah 9/235)



Constantinople

The sermon of ‘Umar bin ‘Abdul-’Aziz

When the funeral rites had been completed of Sulayman bin ‘Abdul-Malik [After the death of Waleed bin ‘Abdul-Malik in Jamada-al-Ukhra, 96 AH, the people pledged loyalty to Caliph Sulayman. Sulayman sent a military force to conquer Constantinople. He died three years later, in Safar, 99 AH, at Wabiq near Qansareen, while waiting for the news of the result of the military campaign. He had already nominated ‘Umar bin ‘Abdul-’Aziz as his successor. (Tareekh Islam by Akbar Shah Khan, Vol. 1, p. 756 – 763). Imam Ibn Sirin remarks: ‘May Allah have mercy on Sulayman who began his rule with the reinstatement of the ritual of prayer and closed it with the nomination of ‘Umar bin ‘Abdul-’Aziz’. (Siyar A’lam an-Nubalaa’ Vol. 5, p 112)], ‘Umar bin ‘Abdul-’Aziz [‘Umar bin ‘Abdul-’Aziz was a nephew and son-in-law of Caliph ‘Abdul-Malik bin Marwan. His mother, Umm ‘Asim, was a granddaughter of ‘Umar ibn Al-Khattab (May Allah be pleased with him) and his father the governor of Egypt, an office he kept for 21 years. ‘Umar bin ‘Abdul-’Aziz was appointed Governor of Madinah by Waleed and later took the office of the Caliphate according to a will written by Caliph Sulayman bin ‘Abdul-Malik before his death in 99 AH. He gave back the usurped property to its rightful owners, reformed the workings of the public treasury, and put Fadak under the treasury as it had been in the days of the Rightly-Guided Caliphs. He died of consumption or, according to some, of poison, in 101 AH. It is said that his slave had been given one thousand dirhams to poison him. When ‘Umar bin ‘Abdul-’Aziz became sick due to the poison, he called the slave and questioned him. The slave confessed his guilt. ‘Umar took the money from the slave and deposited it in the Public Treasury and told him to run away before the people found out or, else, they would kill him. (Al-Bidayah wan Nihayah, a biography of Amir-ul-Mu’mineen ‘Umar bin ‘Abdul-’Aziz 12/694 – 720)] made his way to the mosque. A throng of people joined him on the way. Inside the mosque, he sat down on the pulpit and addressed the gathering, saying, ‘The office of the Caliphate is a test. I do not like it, nor do I need it, nor is my appointment the result of public consultation. I take the burden of the pledge of loyalty off your necks. You are free to choose a Caliph for yourselves.’

A roar rose up from the crowd. They shouted, ‘We have chosen you as our Caliph gladly, O Commander of the Believers.’

When the voices had subsided, ‘Umar bin ‘Abdul-’Aziz glorified Allah, invoked blessings on His Messenger (Peace and Blessings of Allah be upon him) and said: ‘I urge you to observe your duties to Allah. There is nothing better than devoutness and piety. Whosoever seeks the Afterlife, Allah takes care of his worldly needs. Take care of your inner problems; Allah will reform your outer problems. Those who boast of their noble ancestry will find themselves prisoners of death in their very lifetimes. Whenever this Ummah wrangled and differed, they did so over wealth and worldly pleasures, never over their Lord or their Prophet or their book (Qur’an).

‘By Allah, I will not give anything to anyone who does not deserve it, nor usurp the due right of anyone. I am not a collector of wealth or a keeper of treasures. I will spend where I have the right to spend.’

‘Many a Caliph passed before me. You obeyed them and even praised them to avoid being persecuted by them. Beware now! No mortal shall be obeyed if his obedience entails disobedience of the Lord. Whosoever obeys Allah shall be obeyed and whosoever disobeys his Lord shall be disobeyed. Obey me as long as I obey Allah; stop obeying me when I cease obeying Allah. I have spoken what I deemed proper and I pray for myself and for you.’

When the sermon was over, he heard rumbling sounds in the distance. ‘What is it?’ he asked.

‘These are special carriages for the Caliph,’ his officers replied.

‘Umar bin ‘Abdul-’Aziz said, ‘I don’t need them. Bring me my mule. It is enough for me.’