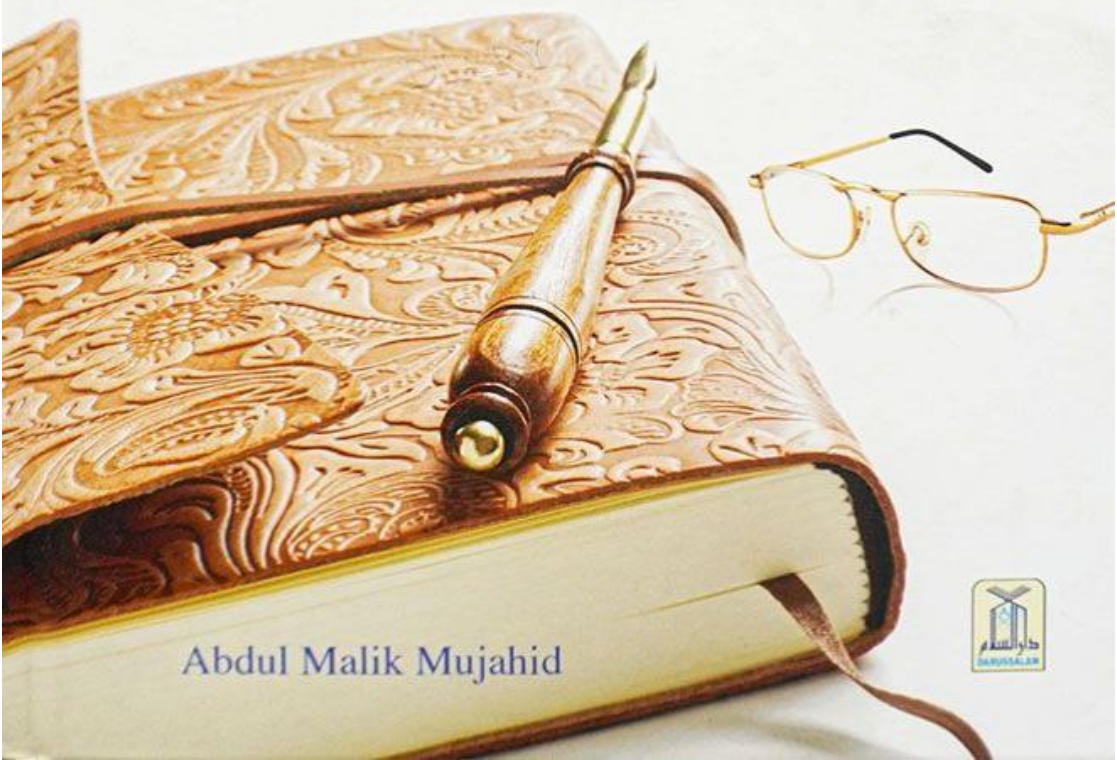


A Modern Islamic Publication

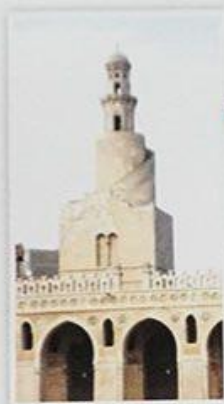
GOLDEN WORDS

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



Abdul Malik Mujahid

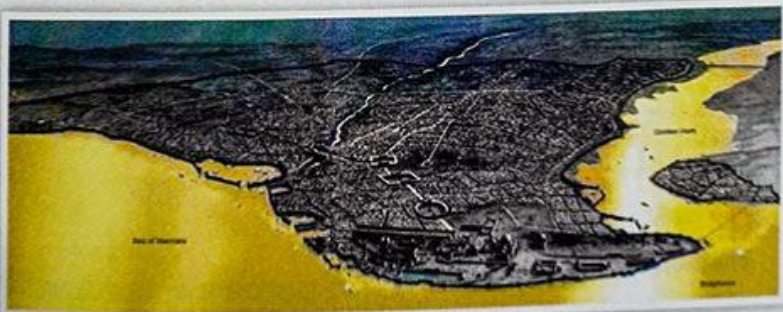




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Islam's eternal Golden Words

In the first six years of the prophetic mission of Muhammad ﷺ, his followers suffered untold misery and unspeakable pain. The pagans of Makkah, who had once called Allah's Messenger ﷺ '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 ﷺ. 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.'

When Abu Talib saw the callousness of the Makkan pagans and sensed the impending danger, his heart trembled. Realizing that protecting the Prophet ﷺ 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-
1 Qur'an (43: 79)

Rahman Mubarakpuri in his marvelous work *Ar-Raheeq-al-Makhtoom* (*The Sealed Nectar*):¹

Within a span of four weeks or less, the pagans suffered four shocks in quick succession: Hamzah ء and 'Umar ء embraced Islam; the Prophet ﷺ spurned the pagans' offer; and all the clansmen of Banu Hashim and Banu Muttalib, both Muslims and non-Muslims, pledged to defend the Prophet ﷺ. This baffled the pagans. They realized that slaying the Prophet ﷺ 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.

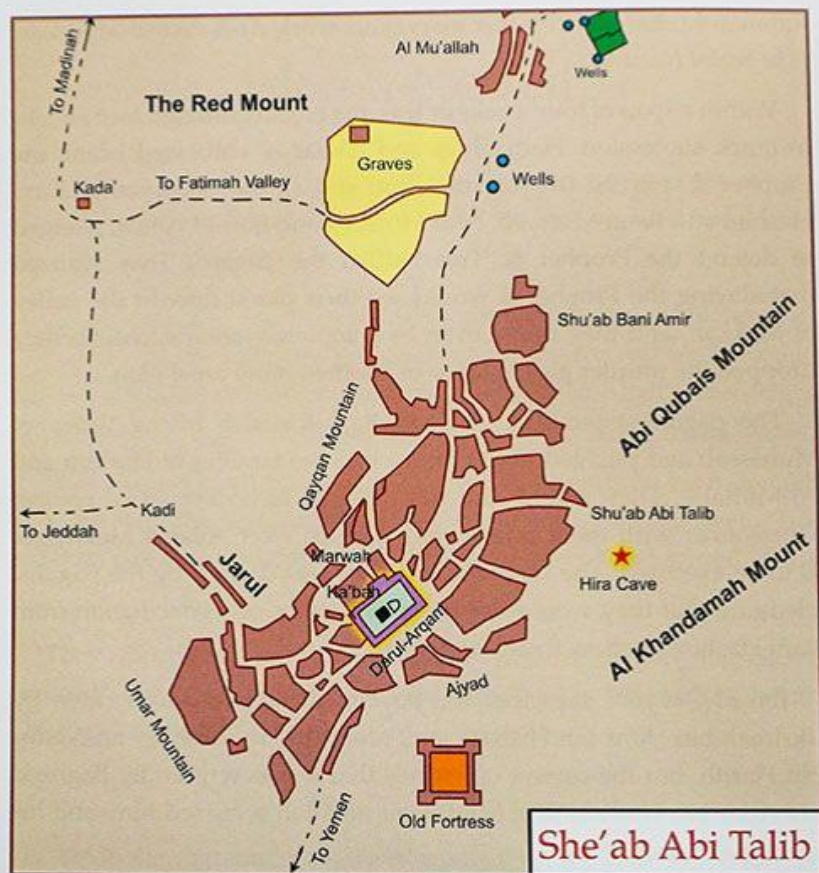
The pagans assembled in Khaif Bani Kinanah in the Valley of Muhassab and pledged not to marry into the families of Hashim and Al-Muttalib. They would also not trade or have any social contact whatsoever with them unless they handed over Allah's Messenger ﷺ to be executed. The boycott document was drafted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

Ibn al-Qayyim² 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 ﷺ 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 ﷺ.

¹ 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), *Rahmatunilil Aalameen* (1/70), *Mukhtasar as-Seerah* (106). In the event of a difference of opinion, he took the opinion which carried more weight.

² *Zaad-ul-Ma'ad* 2/46



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 ؓ sent wheat to his aunt Khadijah ؓ.

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 ﷺ. When his kinsmen had gone to bed, he would ask the Prophet ﷺ to exchange his bed for that of another kinsman, to fool any possible attackers. Despite their confinement, the Prophet ﷺ 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 ﷻ, insects had eaten up the contents of the boycott document except for the sacred name of Allah ﷻ. He also informed them that his nephew claimed he had been told this information in a revelation from Allah ﷻ, 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 ﷺ 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 ﷺ 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 ﷻ said about them in the Qur'an:

﴿وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ﴾

'And if they behold a portent they turn away and say: A prolonged illusion.'¹

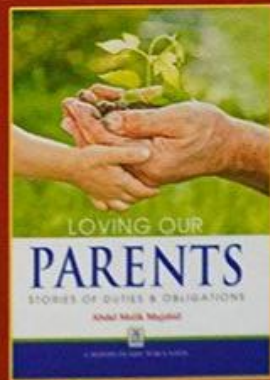
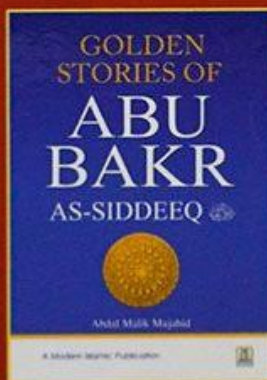
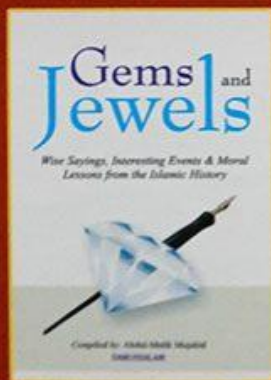
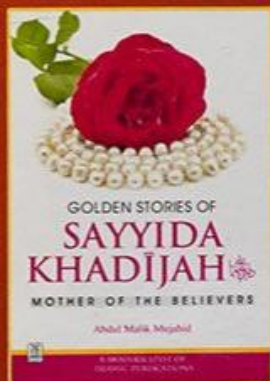
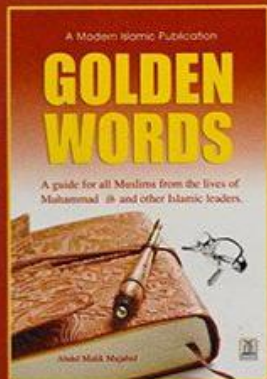
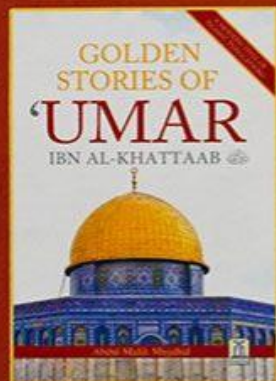
Just as Allah ﷻ saved His name on an evil document, by His will the golden words of Muslim history will remain intact until the Day of Resurrection. In the same way, a small group of believing Muslims will always fight for the truth and remain victorious, as predicted by the Prophet ﷺ and recorded in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

¹ Qur'an (54: 2)

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