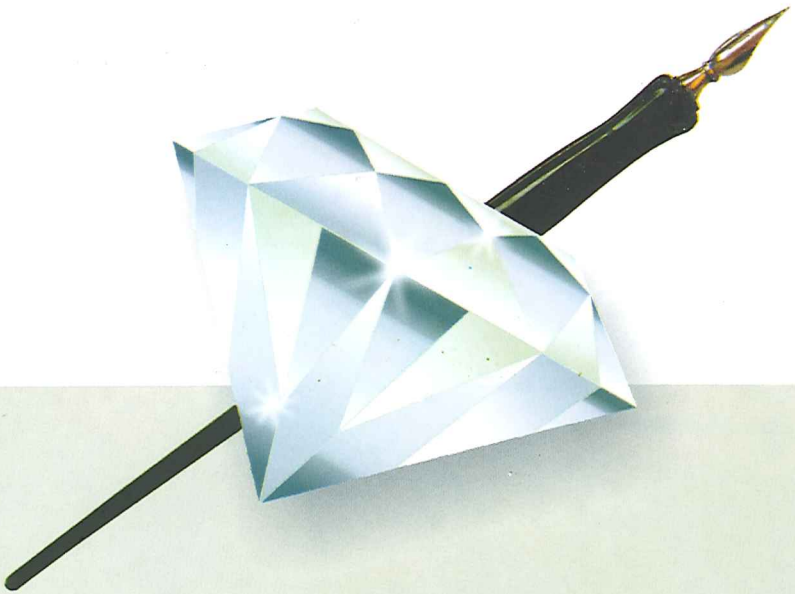


# J Gems<sup>1</sup> and Jewels

*Wise Sayings, Interesting Events & Moral  
Lessons from the Islamic History*



*Compiled by: Abdul-Malik Mujahid*

**DARUSSALAM**

اللؤلؤ والمنثور

**Gems  
&  
Jewels**

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Wise Sayings, Interesting Events and  
Moral Lessons from Islamic History

كلام الله

Kalamullah.Com

Compiled by:  
**Abdul-Malik Mujahid**



**DARUSSALAM**  
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## Publisher's Note

**D**arussalam is presenting *Gems & Jewels* for the readers. This book is based on excerpts and passages collected from many books written by the scholars of Islam. These wise sayings, interesting events, logical deductions, intelligent approaches, admonitions, moral lessons and teachings, etc., have been compiled to give readers the opportunity of knowing what some great personalities of Islam have done with their lives, and how their purity of character has been an example for us to follow.

We hope that the presentation of *Gems & Jewels* will be a continuing process, and we will be compiling and publishing one volume after another providing the readers gems and jewels from Islamic history.

The writings in this series will be of equal interest to all Muslims whether they are children or adults, and will help them gain all virtue, develop good character, and adopt intelligent behavior in their lives. Because of the usefulness of the series, we are planning to produce it in other languages also, so that many Muslims may benefit from it.

We pray to Allâh for our success.

**Abdul-Malik Mujahid**  
General Manager Darussalam



## The Story Of Ibn Jud'an

**W**hen one thinks about pre-Islamic times in Makkah, certain names come to mind – such as 'Abdul-Muttalib, the Prophet's grandfather, or Waraqah bin Naufal. But there is another important person who is little remembered today: 'Abdullah bin Jud'an, the first cousin of Abu Bakr As-Siddeeq's father. In the early years of his life, 'Abdullah bin Jud'an was neither successful nor happy. In fact, growing up hungry and poor, he soon became embittered by life. For solace or perhaps out of spite, he turned to evil and committed many crimes. He was caught so often for his evil acts that he was considered by most to be an incorrigible criminal. People thought that he was evil incarnate and that there was no way that he could ever improve. Everyone hated him, including his fellow clansmen, his family, and even his own father; and he reciprocated that hatred with equal or greater vehemence.

One day, as he was walking in the valleys of Makkah, ruefully thinking about his bitter existence, he noticed a small opening in a mountain, perhaps an entrance to a cave. He thought that there might be something harmful inside, perhaps a venomous snake. That foreboding did not stop him from approaching; instead, it encouraged him to go to it, for his situation was so hopeless, that he actually wanted to be killed so that he could part from his miserable existence.

When he came near to the mouth of the cave, he saw a lean shape inside, and through the darkness, he perceived

it to be a snake in an erect position, the position most favored by a venomous snake when it is ready to strike. Overcome by madness, 'Abdullah bin Jud'an was terrified, and suddenly realized that he did not really want to die. He imagined that the snake was coming at him, and so he jumped wildly, trying to fend off a lethal bite. After a short while, he calmed down, realizing that it was only him that was moving and that the snake was actually in a still position. And when he came nearer, he realized that it was only a statue of a snake, which was made of gold and had two eyes made of precious emeralds. He broke the emeralds off and took them. He then entered deeper into the cave, and from the writings he saw around him, he realized that the cave was a graveyard for the kings of the Jurhum tribe. At the head of each grave was a gravestone made of gold; on it was written a short history of the king who was buried underneath. Surrounding the graves were treasures of gold, silver, pearls, precious stones, and much else.

'Abdullah bin Jud'an picked up a few small treasures, made a sign outside the cave so that he could find it again, and then returned to his people. He was generous with his newfound wealth, giving to family, friends, and to the needy. He was especially generous in gathering people together and serving them food. As time went on, he gained status in society until he became one of the leaders of the Quraish. Whenever he ran out of funds, he would return to the cave and take some more. His generosity extended even beyond the boundaries of Makkah. Once when the people of Ash-Sham were suffering hard times, 'Abdullah bin Jud'an sent 2000 camels to them, loading



each one with wheat, oils, and other provisions. And every night, someone stood on the roof of the Ka'bah and called out: "Come to the bowls (filled with food) of 'Abdullah bin Jud'an."

Yet in spite of all of that, the following is related about him in *Sahih Muslim*. 'Aishah ؓ said to the Prophet ﷺ, "Indeed, Ibn Jud'an used to provide food (for the people) and he would be hospitable to his guest[s]. Will any of that benefit him on the Day of Resurrection?" The Prophet ﷺ answered, "No. Indeed, on no day did he ever say: O my lord, forgive me my sin on the Day of Recompense."

## Sustenance

**A**mong the signs of Faith is that one does not look to please others and incur Allâh's anger in that process. One avoids praising others for the sustenance that they have received from Allâh (the Exalted), and also refrains from blaming others for sustenance that he has not received from Allâh (the Exalted). Allâh's distribution of provision is not increased for a recipient by the amount of greed or ambition that he shows, nor is it blocked by his hate or envy. Allâh in His infinite justice grants provision and contentment for those with strength of Faith and satisfaction with what is divinely ordained. Likewise, misery and discontent are for those that live with doubt and anger. Let us be satisfied with His Will.

## **“They have brought My Evil Deeds only.”**

**A** Bedouin was accused of speaking too freely about the governor, and he was being led to him for judgment. The Bedouin knew that the followers of the governor were going to level at him many other accusations that he was not guilty of, so that they could be free of him and have him in prison. And so he prepared a letter, in which he attempted to appease the governor and drive away from himself those accusations that were leveled at him. When he entered the gathering of the governor, he read many plots that were written on the faces of those who were present, and so he took the letter from his pocket and gave it to the governor. He said, “Here take it and read my book,” but the governor did not read the letter and instead merely said, “This is only said on the Day of Judgment, and not to us.” The man quickly responded, “This day is worse than the Day of Judgment, for there both my good and evil deeds will be brought; as for your men, they have brought my evil deeds only, and have left off my good deeds.” The governor was impressed by his words and freed him.

## **“And He died!”**

**A** sh’ab was about to relate a story to a ruler, and he began: “There was a man...” But at that point he noticed a tray of food being brought to them. He paused as he was staring at the tasty food. The ruler said, “Yes...and then?” Ash’ab said, “And he died!”


## He made the Ruler laugh...

**A**sma'i relates from his father that a prisoner was brought before 'Abdul-Malik and was accused of having rebelled against the ruler. 'Abdul-Malik said, "Strike his neck." The prisoner said, "O Leader of the Believers, this should not be the reward that I receive from you. By Allâh, I did not join the ranks of such and such person except because I cared about you and was looking out for your best interests. I am an unlucky man, and I have never fought side by side with a man, except that we were defeated. Throughout the years, I have been better for you than 1000 people on your side who cared about you. I was with such and such person and we were defeated, and then I was with such and such person and we were defeated..." He went on mentioning the people that were defeated by 'Abdul-Malik. 'Abdul-Malik laughed upon hearing this and freed the man.

## *Fiqh*

**A**man looked at his wife as she was climbing stairs and he said, "You are divorced if you climb a single step, divorced if you descend a single step, and divorced if you stand still!" She slipped herself down over the railing and remained his wife.

## The Forbearance of 'Ali bin Husain

**A**bdur-Razzaq related that a slave girl who belonged to 'Ali bin Husain  was pouring water over him so that he could make ablution, but the jug fell from her hand, landed on his face, and fractured his bone. He raised his head to her and she recited a part of Verse:

*"...who repress anger..." (Qur'ân 3:134)*

He said, "I have indeed controlled my anger." She then recited:

*"...who pardon men..." (Qur'ân 3:134)*

He said, "May Allâh forgive you." She then recited the end of the Verse:

*"...verily, Allâh loves Al-Muhsinun (the good doers)."  
(Qur'ân 3:134)*

He said, "You are free for the Countenance of Allâh."

## A Bedouin's Saying

**A** Bedouin once said that if authority is given to people who are not accepted, and weapons are given into the hands of those who do not use them, and wealth is in the hands of those who do not spend it – then, surely, the affairs of society will be at a loss.