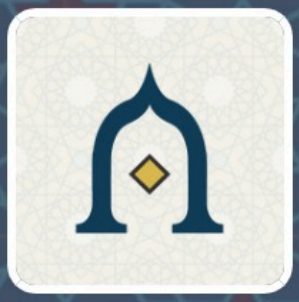
Pearls of Wisdom Stories and Sayings of Infallibles (as) and their Noble Companions

Pearls Of Wisdom From The Infallibles



Stories And Sayings From The Infallibles (A) And Their Noble Companions

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Are you Asleep or Awake

Taken from: **Anecdotes of Pious Men** by Murtadha Mutahhari,
Contributed by Sister Mahwash Hirmendi, mhirmend@opal.tufts.edu [7]

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Habbah 'Arni and Nawf Bakali were lying in the courtyard of Darul-Amarah (fort) of Kufah. After the midnight, they saw that the Leader of the Faithful, 'Ali (as), was coming from the fort towards the courtyard. But his condition was bad; he was having extraordinary fear and was unable to keep the equilibrium of his body.

Keeping his hands on the wall and having his body in bent position, he was walking slowly with the support of the wall. And he was reciting the last Ayahs of Surah 'Ali 'Imran as follows:

Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand. (***3:190***).

Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: Our Lord! Thou hast not created this in vain! Glory be to Thee; save us then from the chastisement of the fire: (***3:191***).

Our Lord! Surely whomsoever Thou makest enter the fire, him Thou hast indeed brought to disgrace, and there shall be no helpers for the unjust: (***3:192***).

Our Lord! Surely we have heard a preacher calling to the faith, saying: Believe in your Lord, so we did believe; Our Lord! Forgive us therefore our faults, and cover our evil deeds and make us die with the righteous. (***3:193***).

Our Lord! And grant us what Thou hast promised us by Thy messengers; and disgrace us not on the day of resurrection; surely Thou dost not fail to perform the promise. (***3:194***).

As soon as he finished these Ayahs, his condition became bad; he then repeated these Ayahs again and again and his condition became bad to worse and he became almost unconscious.

Both Habbah and Nawf were witnessing this amazing scene, while lying on their beds. Habbah, while quite startled, was looking this astonishing scene.

But Nawf was unable to control his tears and he was continuously weeping. By this time, ʻAli (as) reached the bed of Habbah and said: “Are you awake or asleep?”

Habbah replied: “I am awake, O Leader of the Pious! If a person like you has such a condition with awe and fear of Allah, then what would happen to we poor people.”

The Leader of the Pious looked down and wept. He then said: “O Habbah! all of us will be presented before Allah one day. And no deed of ours is hidden from Him. He is very near to you and me. Nothing can act as an obstruction between us and Allah.

Then he said to Nawf: “Are you asleep?” (Nawf replied:) “No, O Leader of the Pious! I am awake. It is for some time that I am shedding my tears.”

ʻAli (as) said: “O Nawf! If today you shed your tears in fear of Allah, tomorrow your eyes will glitter.

“O Nawf! No one has more respect than that person who cries in the fear of Allah and that he likes to do it only for His sake.

“O Nawf! The one who loves Allah and that whatever he loves, he does it just for the sake of Allah, does not prefer anything over love of Allah. And the one who dislikes anything, and does it for the sake of Allah, he would receive nothing except virtue for his disliking. Whenever you reach such a stage, you have attained the truths of faith to their perfection.”

After this, he preached and gave a piece of advice to Habbah and Nawf. His last sentence was: “I have told you that you should fear from Allah.” Then he passed by both of them and got busy with his own work. He started his prayers and while doing so, he said: “O Allah! I wish I knew that when I am neglectful towards You, do You ignore me or do You still care for me? I wish I knew that in these long neglectful dreams of mine and in my shortcomings in thanking you, what is my position before You?'

Habbah and Nawf said: “By Allah! he kept on walking and he had the same condition continuously till dawn.”

The Bedouin and the Prophet (S)

Taken from: **Anecdotes of Pious Men** by Murtadha Mutahhari,
Contributed by Mahwash Hirmendi, mhirmend@opal.tufts.edu [7].

The Bedouin entered Madina, and went directly to the Masjid, so that he may get some money or gold from the Prophet (S). When he arrived, he saw the Prophet (S) sitting among his companions. He asked his need. The Prophet (S) gave his something. He was not content, and moreover he used harsh and inappropriate language against the Prophet (S). The companions became very angry, and were ready to hurt him. But the Prophet (S) prevented them from haste.

The Prophet (S) took the Bedouin to his home, and gave him some more. The Bedouin saw that the residence of the Prophet (S) wasn't like those of the heads of governments, and there is no luxury in his home.

The Bedouin became content with the share, and thanked the Prophet. At this time, the Prophet (S) asked him: “You said a harsh word yesterday, which caused anger in my companions. I fear that they will hurt you. Would you be willing to show your appreciation in front of them, so that their anger be resolved, and they don't hurt you?” The Bedouin said: “Sure.”

The next day, the Bedouin came to the Masjid. The Prophet (S) addressed his companions: “This man says, he is content with his share, is it true?” The Bedouin said: “That is true.” Then he repeated the appreciation that he had shared with Prophet (S). The companions smiled.

The Prophet addressed the group: “The parable of me and these types of individuals is like that of the man whose camel was running away from him. With the [thought] they could help the owner, people were running after the camel. The camel was frightened and ran faster. The owner called on the people, please leave my camel alone, I know better how to calm it. When the people stopped chasing the camel, the owner followed it calmly, with a fistful of grass. Then without the need for running, yelling, he showed the grass to it.

The Caravan to Hajj

Taken from: **Anecdotes of Pious Men** by Murtadha Mutahhari,
Contributed by Mahwash Hirmendi, mhirmend@opal.tufts.edu [7].

A caravan of Muslims was headed towards Mecca. As it arrived in Madina, it rested a few days, and continued on towards Mecca.

On their way from Madina to Mecca, a man joined the group. This man noticed one of them who had the appearance of a guided person. He was eagerly busy in service of the passengers. The man recognized him. With much surprise, he asked the pilgrims if they knew this man who was at their service.

“No, we don't know him. He joined us in Madina. He is a descent and pious man. We haven't asked him for help. But he has been eager in helping us.”

“Obviously you don't know him. For if you did, you would never have allowed a man like him to be at your service.”

“Who is this person?”

“This is ‘Ali ibn al–Husayn, Zain al–'Abideen.”

The group stood with shame and apologized to the Imam (as). Then complaining to him, they said:

“Why did you treat us as such? We may have gone beyond our bounds in our ignorance, and would have committed a big sin in being disrespectful to you.”

Imam (as):

“I intentionally joined your group, for you didn't know me. When I join a group, where people know me, for the sake of the Prophet (S), they are very kind to me. They don't allow me to be of some service. Thus I was eager to join a group where I will be anonymous, so that I may have the honor of being of some service to my brethren.”1

1. Bihar, v.1 p.21

In the Company of the Caliph

Taken from: **Anecdotes of Pious Men** by Murtadha Mutahhari,
Contributed by Mahwash Hirmendi, mhirmend@opal.tufts.edu [7].

When ‘Ali (as) was coming to Kufa, he entered the city of Anbar populated by Iranians. The Iranian farmers were very happy to see their beloved caliph passing through their town. They came to his visit. When it was time for ‘Ali (as) to leave, they started running infront of his horse. ‘Ali (as) inquired about this behaviour.

“This is one way that we extend respect to our leaders and respectful individuals. This is our custom that has been practiced for years.”

“This behaviour puts you in discomfort in this world, and brings about humiliation in the next world.

Always stay away from practices that humiliate you. After all what benifit is their in such a practice to the recipients?"[1]

1. Nahj al Balagha. Kalamat–e Qhisar (Short words), # 37.

The Prophet (S) and Education

In the Name Of Allah the Beneficent, The Merciful

The mosque of Medina was not only a place of worship. The believers assembled here to learn. When the Holy Prophet (S) was present they heard his words of wisdom, his elucidation on the verses of the Holy Quran and benefitted from his counsel. And when he (S) was not present, other faithful companions taught what they had heard from the Prophet of Allah.

Once the Prophet (S) entered the Mosque before the prayer time. He found two groups in the Mosque. One group was busy with its own act of worship, some were reading the Quran while the others were supplicating. The other group was in a corner busy learning. They learnt how to read and write and discussed the teachings of Islam and their application to their daily lives.

Looking at both, the Prophet (S) said:

"They are both engaged in useful pursuits. But I am a teacher. I shall join the group assembled to learn."

And so he (S) sat with the group of students.

References

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A Compilation of some events in the book "Unto Thee I Grant ....."

Contributed by Br. 'Ali Abbas

abbas@seas.gwu.edu [*8*]

The Fly

It was an Abbasid court, with all the splendor. Mansoor was the King. Just as Mansoor was attending the business to state, a small fly sat on his nose. With a wave of his hand, he whisked it off. But the fly sat on his nose again. This continued till at last Mansoor felt greatly disturbed.

Turning to Imam Ja'far as Sadiq (as), who was present that day, he said: O Son of the Prophet, peace be upon him, can you tell me why Allah created these lousy flies?

"Yes", the Imam, said: "So that the mighty and the proud are rendered humble and helpless."

From *Unto Thee I Grant...*

The Gift

Whenever they reaped their first harvest, they brought early, fresh fruits to the Prophet, peace be upon him. Then he would distribute them among those who sat around him. This morning, a poor man brought one fruit from his small farm and gave it to the Prophet, peace be upon him.

He accepted the gift, tasted it and then went on eating it alone while the companions watched. One of those present meekly said: O Prophet of Allah, you have over looked the right of those who watch while you eat?

The Prophet, peace be upon him, smiled and waited till the man who had brought the fruit had gone. He said:

I tasted the fruit and it was not yet ripe. Had I allowed you to have some of it, someone would have definitely shown his distaste, thus disappointing the poor man who had brought the gift. Rather than make him feel bitter, my palate accepted the bitterness.

From *Unto Thee I Grant...*

The Guests

Taken from: **Pearls of Wisdom, A String of Incidents in the History of Islam**
Contributed by Br. ‘Ali Abbas, abbas@seas.gwu.edu [8]

A father and a son were once guests of Imam ‘Ali (as). As they arrived, Imam received them warmly and arranged for their comfortable accommodation. In a room where they were seated, Imam sat opposite them, engaging them in a friendly conversation.

And then it was time for the meal. After food had been served and eaten, Qambar, Imam's servant, brought a basin and a pitcher full of water for washing the guests' hands. Imam took the pitcher himself and asked the father to extend his hands so that he would pour the water.

“How is it possible that my Imam serves me? It should be otherwise,” the guest said.

Imam ‘Ali (as) said: “Here is your brother in faith, eager to serve his brother and to earn the pleasure of Allah. Why do you prevent him?”

But the guest hesitated. Finally Imam (as) said: “As your Imam, I request that you allow me the honour of this service.”

And when the guest complied, Imam said: “Let your hands be washed thoroughly. Do not hasten, thinking that I should be relieved of this duty early.”

When it was the son's turn, Imam instructed his own son Muhammad b. Hanafiyyah, to hold the pitcher and wash the guest's hands. Looking at his son, Imam said:

I washed your father's hands. My son washed your hands. If your father had not been my guest today, I would have washed your hands myself. But Allah loves to see that when a father and a son are present in a place, the father enjoys a privilege and a priority.

A Letter to Abu Dharr (r.a.)

Taken from ***Unto Thee We Grant...***

He knew that the Prophet (S), loved and respected Abu Dharr Ghifari. But as he was stationed far away, it was not possible to benefit from the presence of Abu Dharr. So he wrote a letter. In this letter he sought from Abu Dharr, counsel and admonition which would guide him in his behaviuor.

Abu Dharr wrote back: Do not be an enemy of whom you love most.

And as he went through the reply, he was disappointed. What did Abu Dharr mean? How would one ever act as an enemy to the most beloved? But on the other hand, he thought, Abu Dharr was no ordinary person. There must be a deeper meaning, so he wrote to him again seeking explanation.

'The meaning is quite simple', Abu Dharr wrote, 'To every living being the most beloved is its own self. To you, your self is the most beloved and when I admonished you not to act as an enemy, I meant do not be your own enemy. Remember when a man commits a sin, and acts contrary to the behests of Allah, he harms himself.'

On the Knowledge of God

Shi'ite Islam – Page 127–28, Allamah Sayyid Muhammad Husayn Tabataba'i,
Translated by Seyyed Hossein Nasr
Contributed by Br. 'Ali Abbas, abbas@seas.gwu.edu [8]

A Bedouin approached Imam 'Ali (as) in the Battle of Camel and asked if he asserted that God was one. In answer, Imam 'Ali (as) said:

To say that God is one has four meanings; Two of these meanings are false and two correct. As for the two incorrect meanings, one is that one should say 'God is one' and be thinking of number and counting. This meaning is false because that which has no second cannot enter into the category of number. Do you not see that those who said that God is the third of trinity [i.e, the Christians] fell into infidelity? Another meaning is to say that so and so is one of this people, namely as a species of this genus or a member of this species. This meaning is also not correct when applied to God, for it implies likening something to God and God is above all likeness.

As for the two meanings that are correct when applied to God, one is that it should be said that God is one in the sense that there is no likeness unto Him among things. God possesses such uniqueness. And one is to say that God is one on the sense that there is no multiplicity or division conceiveable in Him, neither outwardly nor in the mind nor in the imagination. God possesses such unity.

Also Imam 'Ali (as) said:

To know God is to know His Oneness.

This means that to prove that the Being of God is unlimited and infinite suffices to prove His Oneness, for to conceive a second for the Infinite is impossible.

Neighbours First

From ***Unto Thee We Grant...***

The child had made it a habit to rise regularly in the small hours of the night and join his mother in her nightly prayers called Tahajjud. He observed that his mother prayed for all Muslim men and women. She remembered them by name and prayer for their prosperity and well being.

O Allah, pardon them their sins and let Your grace embrace them in all their dealings.

On this particular morning, he decided to ask. When the prayers were over, he asked:

Mother, you pray for all every day. Not a word for yourself or any one in the family?

Bibi Fatima, blessings and salutations to her, said: 'O Hasan, remember one thing. Neighbors first and then the house.'

Not the Personalities

Taken from: *Unto Thee We Grant...*

It was the famous or rather infamous battle of Jamal, where armies of Muslims arranged themselves against each other. On one side were Talha and Zubair, the Companions of the Prophet, peace be upon him and his cleansed progeny, at the head was Ummul Mu'mineen Aisha, the Prophet's wife.

On the other side was an army led by Amir ul Mu'mineen, Imam ‘Ali, peace be upon him.

The Imam, tried his best to avert the war, but the opposition remained adamant. They said they were out to avenge the blood of Uthman.

As the battle raged on, a companion who had been watching in detachment slowly advanced to Imam ‘Ali, peace be upon him, and said:

O ‘Ali, is it possible to believe that men like Talha and Zubair and a lady like Aisha, the mother of the faithful have all joined hands on the wrong side?

The Imam, peace be upon him, replied:

You have tangled yourself in a misleading argument. Truth and untruth are not judged by the personalities. Discern the truth first and then know its followers. Recognize the untruth and then identify

its adherents.

The Pilgrimage Companion

Taken from: **Anecdotes of Pious Men** by Murtadha Mutahhari,
Contributed by Sister Mahwash Hirmendi, mhirmend@opal.tufts.edu [7]

A man had returned from Hajj. He was relating his adventures to Imaam Sadiq (as), and his companion. He was most impressed with one of his companions of Hajj, and was praising him. What a gracious man, we were so blessed to have him with us, he was busy praying and worshiping all the time. As we would stop somewhere, he would rush to a corner and start prayers.

Imam (as): "Then who was attending to his duties? Who was watering and feeding his animal (ride)?"

Man: "Of course, we had the honor of doing all that for him. He was busy in his sacred quest, and had nothing to do with such mundane things."

Imam (as): "Then indeed, you all are better than him."

Poverty and Pomp

From *Unto Thee We Grant...*

Bahlool liked to visit the graveyards. "People here are good friends", he used to say, "They do not backbite." Once, he sat in a corner of a graveyard and with a long heavy stick started probing some of the old skulls which lay scattered about. Harun Rashid, the king passed by, and saw him. The he said: O Bahlool, what are you doing?

Oh nothing very important, said Bahlool. I am just trying to find out whether the skulls belong to kings or paupers. They are all the same.

And what is the stick for, Harun asked.

Well, I am measuring the earth, Bahlool replied.

Measuring the earth? What are your findings? Harun joked!

It is equal and the same, O King! Bahlool retorted. Three armlengths for me, inspite of my poverty and

three armlengths for you, in spite your pomp and wealth.

Sacrifice of the Lamb

Taken from: **Anecdotes of Pious Men** by Murtadha Mutahhari,
Contributed by Sister Mahwash Hirmendi, mhirmend@opal.tufts.edu [7]

Just as the Prophet (S), and his companions landed from their rides, and laid the loads down, it was decided that they would sacrifice a lamb for dinner.

One of the companions volunteered: “I will sacrifice the lamb.”

Another: “I will skin it.”

Third: “I will cook it.”

Fourth: “ I will....”

The Prophet (S): “I will gather the wood from the desert.”

The group: “O Messenger of Allah, it is not becoming of you to discomfort yourself as such. You rest. We will be honored to do all this on our own.”

The Prophet (S): “I know that you are eager to do it all, but Allah isn't pleased with the slave who disguinshes between himself and his companions, and considers himself better than others.”

Then he went to the desert, and gathered some wood, and brought it to the group.1

1. Kahl al Basar, p. 68

The Shopkeeper

Taken from: **Anecdotes of Pious Men** by Murtadha Mutahhari,
Contributed by Sister Mahwash Hirmendi, mhirmend@opal.tufts.edu [7]

A heavy-built tall man was passing through the market of Kufa, his step firm and assured. He had fine figure and sun-burnt face; encounters of the battle-field had left their marks on him and the corner of one of his eyes was slit. A shop-keeper, to amuse his friends, threw a handful of sweepings onto the man.

The man continued his walk in the same assured and firm manner, without raising an eye-brow or looking towards the shop-keeper. When he went away, a friend of the shop-keeper said: “Do you know who the man is whom you have insulted just now?”

“No, I don not recognise him. He was a passer-by like thousands of people passing this way everyday. But tell me who was this man.”

“Strange! Didn't you recognise him?! He was Malik Ashtar, the renowned Commander-in-Chief of ‘Ali (as).”

“Strange! He was Malik Ashtar?! The same Malik whose bravery turns the heart of lion into water and mention of whose name makes his enemies tremble with fear?”

“Yes, that was Malik himself”

“Woe to me! What did I do? Now he will give order to punish me severely. I must run to him immediately to apologise and pray him to forgive my misbehaviour.”

He ran after Malik. He saw him turning towards a mosque. He followed him to the Mosque and saw that he had started praying. He waited till he finished his prayer. Humbly introducing himself he told him: “I am the man who had committed the silly prank and behaved disrespectfully to you”

Malik said: “But, by Allah, I did not come in the mosque but for your sake; because I knew that you were a very ignorant and misguided man and that you give trouble to the people without any cause. I felt pity on you and came here to pray for you and ask Allah to lead you onto the right path. No, I did not have any such intentions as you were afraid of.” Taken from:

The Stranger

Taken from: **Anecdotes of Pious Men** by Murtadha Mutahhari,

Tired and exhausted with the water-skin on her back, she was gasping and going towards her house where innocent children, their eyes fixed at the door, were eagerly waiting for the arrival of their mother.

On her way, an unknown man approached her. He took the water-skin from her and placed it on his back. The door opened and the children saw their mother entering the house with a stranger. He placed the water-skin on the ground and said:

“Well, it seems you don't have anyone to fetch water for you; how come you are so forlorn?”

“My husband was a soldier; ‘Ali sent him to the frontier where he was killed. Now I am alone with these

small children”

The stranger said no more. Bowing down his head he went away. But the thought of the help- less window and orphans remained in his mind. He could hardly sleep in the night. Early in the morning he picked up a basket; put some meat, flour and dates in it; went straight to her house and knocked at the door.

“Who are you?”

“I am the man who brought your water yesterday. Now I have brought some food for the children”

“May God bless you and judge between us and ‘Ali”

She opened the door. Entering the house she said:

“I wish to do some good acts. Either let me knead the flour and bake the bread or allow me to look after the children”

“Very well, but I can do the job of kneading and cooking better than you. You take care of the children till I finish cooking”

She went to knead the flour. Immediately he grilled some of the meat that he had brought and fed the children saying to each child while putting morsel in his mouth:

“My son, forgive ‘Ali if he has failed in his duty towards you”

The flour got ready; she called: “Gentlemen! put fire in the oven”. He went and put fire in the oven. When flames rose up, he brought his face near the fire and said,

“Taste the heat of fire. It is the punishment for those who fail in their duty towards orphans and widows.”

By chance, a woman from the neighbouring house came in. Recognizing the stranger, she cried: “Woe, don't you recognize the man who is helping you? He is Amir ul-Mu’mineen (comman-der of the faithful) ‘Ali bin Abi-Talib”

The widow came forward and shame facedly cried:

“Curse and shame to me. I beg your pardon.”

“No, I beg your pardon for I failed in my duty towards you.”

Contributed by Br. ‘Ali Abbas, abbas@seas.gwu.edu [*8*]

A Traveller in the Desert

Taken from: **Pearls Of Wisdom**, Assafina Publications, The World Federation of K.S.I Muslim Communities, London – 1985
Contributed by Br. 'Ali Abbas,abbas@seas.gwu.edu [*8*]

Kufa was now the seat of the Islamic rule. The entire Muslim world with the exception of Damascus looked towards Kufa for guidance. They travelled to Kufa often.

Two men were in each other's company on the road to Kufa. One was a Muslim and the other was a non–Muslim. As they progressed, the non–Muslim traveller asked his companion:

I am going further than Kufa, to a small village where I live. Where are You going ?

His Muslim companion said:

I live in Kufa.

They proclaimed happily, discussing various things, helping each other, all in a spirit of cordiality. When they drew near to Kufa, the non–Muslim took a side road towards his village. Just as he was about to bid farewell, he observed that his Muslim companion was coming with him.

Didn't you tell me that you are going to Kufa where you lived?

The Muslim replied:

Yes, of course.

On this the non–Muslim inquired:

Then why were you coming this way? That is the only road leading to Kufa?

I know, said the Muslim, but we have long been companions. Our Prophet (S) said that when two are companions to each other on a journey they have obligations and duties towards each other. You gave me company and now it is my duty to follow you a few steps and then make a gentle departure.

No wonder that your Prophet (S) managed to spread his faith so quickly. His teachings were indeed great.

And then it so happened that once the same non–Muslim entered Kufa. There he found that his Muslim companion had been none other but the Khalifa of his time, 'Ali ibn Abi Talib (as). He soon became a Muslim and remained the most faithful of companion of the Imam.

Tying the Camel

Taken from: **Anecdotes of Pious Men** by Murtadha Mutahhari,
Contributed by Sister Mahwash Hirmendi, mhirmend@opal.tufts.edu [7]

The caravan had been traveling for few hours now. Signs of fatigue were obvious on their faces. They arrived at a point and stopped. The Prophet (S) who was also in the caravan, stopped and camel, and landed. Prior to anything, they were in search of water to prepare for prayer.

The Prophet (S), also started searching for water. But soon, returned to his camel, without saying anything to anyone. The campanions were surprised that the Prophet had ordered stopping here, and now perhaps he would like to move again? Eyes and ears were awaiting his order. But the surprise of the group increased as they saw him approach his camel, and tied its knees, and returned back in search of water.

Noises were raised from every corner: " O Prophet of Allah! Why didn't you order us to do this for you, and instead you put yourself in discomfort? We would have proudly done that service for you."

The Prophet (S) responded: "Never seek others' help in your affairs, don't lean on others, even if it is a small piece of Miswak (the wood used for brushing teeth)."[1]

1. Kahl al Basar, Muhaddith Qhummi, p. 69.

Unfixed Labour

From ***Unto Thee We Grant...***

Suleiman b. Ja'far accompanied Imam 'Ali b. Musa ar-Ridha' (as) to work. It was late in the evening when they returned. Just as Suleiman wanted to part, Imam said: "Why don't you be my guest tonight?" Suleiman complied.

When they entered the house, a group of Imam's servants were busy in the garden. Imam looked at them and found a stranger among them working on a small patch. "Who is he?" Imam queried. "We have hired him to help us finish the work," the servants replied. "Very well," Imam said. "How much labour has been fixed for him?"

The servants said that nothing had been fixed but they would pay him something at the end. Immediately Imam (as) showed his displeasure. His voice rose with anger and the servants were terrified.

How often have I told you that the labour must be fixed before hiring? If you exact labour from a worker without telling how much you would pay him, he would never be satisfied at the end. And I do not mind if you pay him more than what you promised him. But his wage must be fixed from the beginning. And remember, pay a worker before his sweat dries on his body.

On Qur'anic Conversation

Taken from: **Essence Of The Holy Qur'an The Eternal Light**,
by Ayatullah Agha Haji Mirza Mahdi Pooya, Edited by Syed Muhammad Murtaza & Husain P Taylor
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Contributed by Br. 'Ali Abbas,abbas@seas.gwu.edu [*8*]

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The Muslims in the life time of the Prophet (S) were brought up to learn the Qur'an as *Ibadat* (Devotion), to recite it as Devotion, to write it down as Devotion, to teach their children and other people and make them learn it by heart and understand it as Devotion. They became so familiar with it that they used the verses of the Holy Qur'an in their daily conversation.

History records that Janab e Fidah, the noble Abysinian housemaid of Hazrat Fatima Az-Zahra, the Lady of Paradise, the daughter of the Holy Prophet (S) was in the habit of using the verses and words of the Quran in her conversation.

Abul Qasim Qashiri relates the dialogue between Fidah and Abdullah bin Mubarak; I saw a woman passing through the desert who had fallen behind the caravan, and asked her "Who are you and where are you from ?"

She said :

" Say Salaam! .... Soon shall ye know it ." **(*6:67*).**

I learned that she expected me to greet her and say Assalamu Alaikum first, before any question. I did as she reminded, and inquired why she was in this desert.

She answered:

" Whomesoever God guideth, then none shall beguille . " **(*39:37*).**

I gathered that she was left behind and thus restless, so I asked again are you a human being or a jinn?

She returned :

" O children of Adam! Be Ye adorned at every time of prostration ... " **(*7:31*).**

I discovered that she was a human being, so I continued my enquiry, Where are you coming from?

She said :

"…. Who are called to from a place far off. " **(*41:44*).**

I found out that she was coming from a place far off and inquired her destination.

She immediately responded :

" …….. And for God is incumbent upon mankind the Pilgrimage of the House….. " **(*3:97*).**

I realized that she was going for Hajj (Pilgrimage of the Kaaba), and asked her how many days she had been travelling?

She told me:

" Indeed created We **(** ***God*** **)** ***the heavens and the earth and what is between them to in Six days ."*** **(*7:54; 50:38*).**

I concluded it was six days. I requested her to have food and water if she was so inclined.

She politely indicated:

" We **(** ***God*** **)** ***made them not such bodies that do not eat food, and they will not abide*** **(** ***in this world*** **)** ***for ever. "*** **(*21:8*).**

She accepted my refreshment. Then to catch the caravan, I suggested her to make haste.

She reminded me again:

" God tasks not any soul beyond **(** ***individual*** **)** ***ability…… "*** **(*2:286*).**

I told her that if she couldn't do so, let her ride on the back of my camel behind me.

She recited another Qur'anic Verse:

" If there were therein gods besides Allah, then verily both **(** ***the heavens and the earth*** **)** ***would have been disordered …."*** **(*21:22*).**

It was a reminder of piety that when a man was not a husband of a woman, it was un–lawful to ride together on the same animal. [It is an Islamic Law concerning the relatives of persons of prohibited degree – Namahiram].

Qashiri says that he got down and requested her to ride the camel.

She occupied the seat and recited :

" Hallowed is He who subjected this (***animal***) ***unto us ."*** (***43:13***).

She thanked Allah who brought the animal under her control. When we reached the caravan, I asked her do you know any one among them?

She recounted:

" O Dawud (***David***)***, We have appointed thee a vicegerent in the earth ……."*** (***38:26***)***;***

" And Muhammad is not but an Apostle …… " (***3:144***)***;***

"O Yahya (***John the Baptist***) ***! Hold thou the Book fast !…… . "***(***19:12***)***;***

"O Musa (***Moses***) ***! Verily it is, I am God the All-Mighty ."*** (***27:9***).

I understood that Dawud, Muhammad, Yahya and Musa were the names of her sons. When the boys appeared, I asked her who they were?

She said in her habitual manner :

"Wealth and Children are the adornment of this World …… "(***18:46***).

I recognized them as her sons. The woman looked at her sons with the feeling of contentment and uttered,

" … O my father ! Employ him verily the best of those who canst employ is the strongman and trusted ones. "(***28:26***).

In these words of the Quran, she informed the sons indicating towards me that

" ….. This man offered me a gift (***i.e. help***)***, so veiriy God giveth manifold increase to whomsoever He willeth . "*** (***2:261***).

The sons grasped their mother's indications, and so they paid me twice as much as I ought to have been paid. To satisfy my curiosity I asked the sons, who is this honorable Lady that speaks nothing but the Qur'an? They responded that she was their mother, the housemaid of Hazrat Fatima Al Zahra (peace be upon her and her progeny), the daughter of the Holy Prophet (S) and the Wife of Amir Al Mu'mineen (as). She was raised under the shade of supreme knowledge and piety of the daughter of the Prophet (S). Since 20 years she spoke nothing but the Quran in her daily conversations.

May Allah Bless her soul (Amen !) .....

Wealth and Poverty

Contributed by Br. 'Ali Abbas, abbas@seas.gwu.edu [8]

It was a usual meeting. The Prophet (S) was in his place and his companions gathered around him to hear the words of wisdom and guidance. Suddenly a poor man in rags appeared, saluted the assembly:

"Salamun Alaikum" (Peace be on you)

and finding a vacant place, comfortably sat down.

The Prophet (S) had taught them that all Muslims were brothers and in an assembly one should sit wherever one finds a place, regardless of any status. Now, it so happened that this poor man was seated next to a very rich man. The rich man felt very disturbed and tried to collect the edges of his dress around himself, so that the poor man didn't touch them. The Prophet (S) observed this and addressing the rich man he said:

" Perhaps you are afraid that his poverty would affect you?"

" No, O Messenger of Allah," he said.

"Then perhaps you were apprehensive about some of your wealth flying away to him?"

" No, O Messenger of Allah."

"Or you feared that your clothes would become dirty if he touched them?"

" No, O Messenger of Allah."

" Then why did you draw yourself and your clothes away from him?"

The rich man said:

"I admit that was the most undesirable thing to do. It was an error and I confess my guilt. Now to make amends for it I will give away half of my wealth to this Muslim brother so that I may be forgiven."

Just as he said this, the poor man rose and said,

" O Prophet of Allah, I do not accept this offer."

People present were taken by surprise, they thought that the poor man was a fool, but then he explained:

" O Prophet of Allah, I refuse to accept this offer because I fear that I might then become arrogant and

ill-treat my Muslim brothers the way he did to me."

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