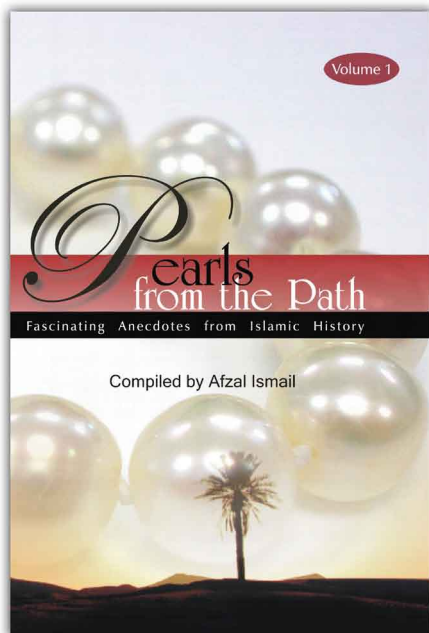


Pearls from the Path

A Compilation of Fascinating Stories and Anecdotes
from Islamic History

Compiled by Moulana Afzal Ismail



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The Pearl Necklace

Qāḍī Abū Bakr Muḥammad ibn ‘Abdul Bāqī ibn Muḥammad al-Bazzāz al-Anṣārī gives an account of his life: “I was a student in Makkah. One day, I was very hungry and could not find anything to stave off my hunger. On my way home, I found a small velvet pouch neatly tied with a tassel. I picked it up and returned home with it. Upon opening it, I found a beautiful pearl necklace, the like of which I had never seen before.

I later went out and saw an old man with five hundred dīnārs in a cloth, crying out loudly, “This is the reward for the one who returns to me a pouch with a pearl necklace.”

I thought to myself, “I am in need and extremely hungry. I can benefit from this reward by returning the purse to the old man.”

I approached him and said, “Come with me!”

I led him to my house. He described to me the pouch and tassel, the pearls, the number of beads in the necklace and the cord it was strung with. I took out the pouch and gave it to him. He handed the five hundred dīnārs to me.

I refused to accept the reward, saying, “It was necessary for me to return the pouch to you without any reward.” He insisted that I take it, but I refused.

After a time, I left Makkah and travelled by sea. The vessel carrying us was wrecked and many passengers drowned. I managed to hold onto a piece of the floating vessel and continued to float on the ocean, not knowing where I was destined to end up. I finally drifted to an island inhabited by Muslims. I went to one of their masājīd¹ and began reciting the Qur’ān. When they heard me, a number of them requested that I teach them to recite the Qur’ān correctly. I commenced teaching them, and was remunerated well for my services.

1 Plural of masjid.

One day, I noticed a few pages of a Qur’ān in the masjid. I picked them up in order to peruse them. When the people saw me, they asked if I could write. I replied in the affirmative and they requested me to teach them. Soon many of them brought along their children to me, so that I could teach them as well. This occupation made me completely independent.

After some time, they requested that I marry an orphan girl from amongst them. I refused, but they insisted, and I finally agreed to their request. After the *nikāh* (marriage) had been performed, she was brought to me. I could not remove my gaze from her, because I saw the same pearl necklace, that I had found many years ago, around her neck.

The people said to me, “O Shaikh, you will break the heart of this girl by staring at her necklace instead of looking at her.”

I narrated the story of the necklace to them and they shouted out the *tabkīr*¹ loudly. I asked them what the matter was, and they replied, “The man who had taken the necklace from you, was the father of this girl and he used to say regarding you : ‘I never met a more truthful Muslim. May Allāh ﷻ bring him to us so that I could marry him to my daughter!’ This *du‘ā’* (supplication) of his has now been fulfilled.”

I lived with my wife and was blessed with two sons from her. She finally passed away and I, together with my two sons, inherited her necklace. Later, my two sons also passed away and I became the sole owner of the necklace. I eventually sold it for a hundred thousand *dīnārs*.²



Honesty must form the core of human interaction to create a sound society.



Allāh ﷻ provides from sources that man cannot comprehend.



1 A proclamation in Arabic which means that Allāh ﷻ is the Greatest.

2 Adh-Dhail ‘Alā Ṭabaqātil Ḥanābilah, vol 1, p 443; Ṣafhāt Min Ṣabril ‘Ulāmā’ p 74



Graves of *Ṣaḥābah* ﷺ Opened

In 1929, King Faiṣal of 'Irāq saw a dream in which he was advised by two *Ṣaḥābah* (companions of Nabī ﷺ), Ḥudhaifah ibn Yamān ؓ and 'Abdullāh ibn Jābir ؓ, to move their graves, as water from the river Tigris was seeping into them. The king commanded that an area between the graves and the river be dug open to ascertain the truth of the matter. They, however, found no sign of water in the graves. The king, therefore, dismissed the dream.

But, the king saw the same dream a number of times again and it began to worry him. He gathered the '*Ulamā*' (scholars) of 'Irāq and narrated his dream to them. One of the '*Ulamā*' present mentioned that he too had seen the same dream. After deliberation and consultation, it was decided that the graves of these two great *Ṣaḥābah* be opened. If water was indeed seeping into their graves, then the bodies would have to be moved to a new location.

As it was the first time in the history of Islam that the graves of *Ṣaḥābah* were to be opened under such circumstances, the 'Irāqī Government made elaborate preparations for this momentous event. A date was decided upon, and it was publicised accordingly, so that people could attend. Incidentally, the date was close to the period of ḥaj. When the news reached Makkah and Madīnah, people who were on ḥaj requested that the date be reset for a later time so that they could attend as well. The event was then reset to a later date.

Many people from 'Irāq and other areas arrived on the stipulated date and the graves were opened. Amazingly, after thirteen centuries, their bodies were completely fresh and intact. A non-Muslim eye-specialist, who witnessed the proceedings, confirmed that the special glow, which normally disappears a few moments after a person dies, was still noticeable in the eyes of both *Ṣaḥābah*. On seeing this, he accepted Islam.

An area close to the grave of Salmān al-Fārsī ؓ was prepared. The bodies were raised from the graves and moved to their new abodes of rest.

Many people present were fortunate enough to assist in carrying the blessed bodies to their respective graves.

Many non-Muslims, who witnessed this miracle, accepted Islam.¹



Occasionally, Allāh ﷻ shows man such miraculous signs. Allāh ﷻ mentions in the Qur’ān:

سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ

“We will show them Our signs in the universe and within themselves until it becomes manifest to them that this (religion) is the truth.”

(Sūrah Fuṣṣilat, verse 53)



Incidents of this nature strengthen the *Īmān* (faith) of a believer in the greatness of Allāh ﷻ and the truth of Islam.



1 Jahāne Dīdā, p 55-58