

COMMENTARY ----- Generally, material prosperity and worldly eminence are considered to be the criterion of greatness and people are impressed by them while those who are not rich and influential are looked upon as lowly, however good and noble they may be from the moral and spiritual point of view. The above saying is aimed at removing the folly.

It is quite possible that the person who was sitting with the Prophet sallallahu alayhi wasallam, and with whom he was talking to at that time, was also a victim of it and the Prophet sallallahu alayhi wasallam had spoken to him like that for his correction.

Commentators have opined and the words of the Tradition also show that both the persons who passed by were Muslims, but with the difference that the first one to go past was superior in wealth and position and the second inferior financially and in social rank.

It was because of this that the Prophet sallallahu alayhi wasallam remarked that if the likes of the first mentioned were so numerous that the earth was filled with them, the poor and the needy bondsman who passed by later would by himself be better and nobler than all them.

(2) It is related by Abu Hurairah radhiyallahu anhu that the Apostle of Allah sallallahu alayhi wasallam said: "Many among those whose hair are dishevelled and bodies covered with dust and who are pushed away from the door (due to their apparent wretchedness) occupy such a lofty place in the sight of the Lord, that if they vow in the name of Allah : Allah will surely fulfil their vow."

(Muslim)

LESSONS FROM HADEETH

Consider no one Lowly because of Poverty

by

Maulana Manzoor Nu'mani

(1) Sahl Ibne Sa'ad narrated that once a person (who, perhaps, came from the class of the rich and the distinguished) passed in front of the Prophet sallallahu alayhi wasallam. On seeing him the Prophet sallallahu alayhi wasallam asked one of those who were sitting with him at that time what he thought of him. He replied, "Sir, he is one of the most respectable men, such is his eminence that if he makes an offer of marriage to the daughter of any family, it will be accepted and she will be married to him, and if he makes a recommendation in any matter, it will be granted." At this reply, the Prophet sallallahu alayhi wasallam kept quiet and did not say any thing.

After some time, another bondsman of the Lord passed by and the Prophet sallallahu alayhi wasallam asked the same person again, "what do you think of him ?" He replied, "O Apostle of Allah ! He is one of the weak and indigent Muslims. He is such a man that if he makes an offer of marriage anywhere, it will be rejected and if he makes a recommendation in any matter, it will be turned down and if he wants to say anything, it will not be heard."

The Prophet sallallahu alayhi wasallam, thereupon, said, "If people like the one who passed by earlier (are so numerous as to) fill the earth, this weak and poor bondsman is still better than (all of) them."

(Bukhari, Muslim)

- 80,.....She wanted to pass them through the experience for which she herself was being scolded. She invited them to a sumptuous feast and seated them on cushioned couches. Here Muttaka'a (مُتَّكَأ) seems to be a trope for feast. It shows that well to do people, in Egyptian society, were used to dine in the drawing rooms well furnished with cushions and pillows to recline upon.
- 81,.....Like modern European societies, or most of the global civilized peoples they were customary to dining cutlery.
- 82,.....When everything was in apple - pie - order and they were busy enjoying the feast, he was ordered to be present. He might be unaware of their intrigue or even knowingly he had to obey his mistress, with all reluctance, to expose his goodself before these covetous ladies.
- 83,.....Most of the commentators interpret deeming great as being impressed by his physical amiableness but the view of Imam Razi is more preferable regarding the demeanour of a prophet. He is of the view that they deemed him great because of his prophetic scintillation. She loved him madly but his self - control and angelic attitude made all her evil designs end in smoke.
- 84,.....Literally it means, how far or how free is Allah from every imperfection or this phrase means (أَعُوذُ بِاللَّهِ) I seek protection by God. (Lane)
Generally it implies wonder or admiration. Here it denotes amazement for the power and dexterity of Allah Almighty who created such person as Joseph.
- 85,.....The polytheistic people have always been inclined to ceremonies and services showing reverence to deities at the very idea of piety. They are unable to conceive the idea that a mortal can maintain such a high standard of virtuous life.
That is why the fashionable ladies of Egyptian society were astonished at the piety of the prophet of Allah.

(Continued)

He was apprehending a shameful ignominy at this grievous mishap in his house keeping in view his pre - lminence in the Egyptian society as a high-ranking dignitory of pharaoh he wished the matter to be hushed up.

Fully satisfied with flawlessness of Joseph and convinced of her ruse he implored Joseph apoloisingly to utter no word about the matter and urged her to beg his pardon.

At this point he had not the slightest shaxdow of doubt in his mind about her fault of seducing Joseph and her crafty role in the game. So he charged her with guilt in her very face.

76,.....It seems that Zalikha's one - sided romance had become a town - talk and some women talked of her as a matter of gossip. Due to such rumours it was all up with her.

77,.....shaghafun (شَغَفٌ) and shighafun (شِغَافٌ) denote :
i, the ailment of the heart that reaches the heart and burns it.

(Al - Bahrulmuheet)

ii, Precardium of the heart (Ibn - i - Abbas, Bukhari : Kitabuttafseer)

iii, The core of the heart (Zajjaj, Razi). Hance it means that she had fallen badly in love with him. The flame of love scorched her heart so much so that she had become love - sick.

78,.....What a silly and foolish woman she is! Falling in love with an alien slave - boy she has lost her honour and brought a slur on the high office of an Egyptian dignitory.

79,.....Makr (مَكْرٌ) here means talking ill, backbiting or vilifying secretly.

As a matter of fact they themselves wanted to catch sight of the handsome young man for whom Zalikha was infatuated.

COMMENTARY

- 69,.....It was not a countercharge but a bare truth. He called a spade a spade without any hesitation or fear.
- 70,.....Approximation of the Commentators regarding the witness is varied. Whether the witness was a babe in cradle or some shrewd person of her family (her cousin) is unwarranted at all. Whosoever he was, he gave a circumstantial evidence in favour of Joseph. If it was a child his witness bore more importance because of his speaking in the cradle miraculously. shahida (شاهد) has been interpreted by hakama (حكماء) i.e. he gave a verdict, by some commentators like Qurtubi on the authority of Hasan, Ikrama, Qatada, Dhahhak, Mujahid and Suddi. Razi prefers wiseman to baby who was a kinsman of her.
- 71,.....What a convincing evidence !
It should be kept in mind that the Bible is devoid of this part of narrative.
- 72,.....Potiphar, Zalikha's husband.
- 73,.....He was fully convinced of Joseph's innocence and the guile of his own spouse. So he turned towards her and accused her of the crafty act.
- 74,.....This is not a saying asserted by Islam as a principle. It is potiphar's own view. Some of the European writers and intellectuals attribute guile and wile to the fair sex as an instinctive trait of her. Islam does not endorse this idea. Physical tenderness and natural frailty of woman as compared with man should not be assumed as moral infirmity. Here contrivance is a peculiarity of a certain love - lorn woman. It should not be taken for granted that every woman is cunning and deceitful by nature.
- 75,.....The Aziz was in a predicament.

فَلَمَّا رَأَى قَمِيصَهُ قَدْ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ ط إِنَّ
كَيْدَكُنَّ عَظِيمٌ ○

28,.....So when he, (72) saw his shirt torn from behind he said : (73) Verily that is of your guile! Indeed your guile is great (74).

يُوسُفُ أَعْرِضْ عَنْ هَذَا س وَاسْتَغْفِرْ لِذَنْبِكَ ۖ إِنَّكَ
كُنْتَ مِنَ الْخَاطِئِينَ ○

29,.....O joseph ! turn away from this (affair) and you (O woman) seek pardon for your sin; surely you have been of the guilty. (75)

(Section 4)

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ
نَفْسِهِ ۖ قَدْ شَغَفَهَا حُبًّا ط إِنَّا لَنَرِيهَا فِي ضَلَالٍ مُبِينٍ ○

30,.....And (some) women in the city said; (76) The wife of Aziz seeks to seduce her page from his self: surely his love has penetrated deep in to her heart. (77) Verily we see her in a manifest error. (78)

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ
مُتَّكَأً وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ
اخْرُجْ عَلَيْهِنَّ ۖ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ
أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا ط إِنَّ هَذَا
إِلَّا مَلَكٌ كَرِيمٌ ○

31,.....So when she heard of their malicious talk, (79) she sent for them and prepared a repast for them, (80) and she gave a knife to every them, (81) and said : Come out before them. (82) So one of when they saw him they deemed him great, (83) and cut their hands and said : Allah preserve (us). (84) This is no mortal ! This is nought but a noble angel. (85)

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Sura Yusuf

(Section 3,4 Verses 26 - 31)

Prof : Ghulam Rasul Adeem

قَالَ هِيَ رَاوَدَتْنِي عَنْ نَفْسِي وَشَهِدَ
شَاهِدٌ مِّنْ أَهْلِهَا إِنْ كَانَ
قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ
وَهُوَ مِنَ الْكَذِبِينَ ○

26,

He said : It was she who sought to seduce me (69), and a witness from her household bore testimony, (70) If his shirt is torn from the front, She speaks the truth and he is of liars.

وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ
دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ
الصَّادِقِينَ ○

27,

And if his shirt is torn from behind she tells a lie and he is of the truthful (71).

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