

**Maulana Gohar Rahman:**  
**A Great Mufassir and Muhaddith of the 20th Century**  
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**Abstract**

*Quran and Hadith, both are among the basic sources of Islam. Complying with these two a human being can achieve success. Allah Almighty has ordained his men to learn, protect, and to convey the same to the other human beings. To accomplish these responsibilities, Allah Almighty brings forth great scholars in different regions. Maulana Gohar Rahman was also one of them. He was one of the greatest “Mufassir” and “Muhaddith” of the 20th Century. He was equipped with a unique and an easy method of teaching Quran and Hadith. He had great respect in the academic circles in the different parts of the country. Side by side with this all, he was a great writer, orator and politician. He made great efforts to implement Islamic law in the country. In this article, these different aspects of his life have been critically re-viewed.*

**Keywords:** Quran, Hadith, Mufassir, Muhaddith, Orator, Maulana Gohar Rahman

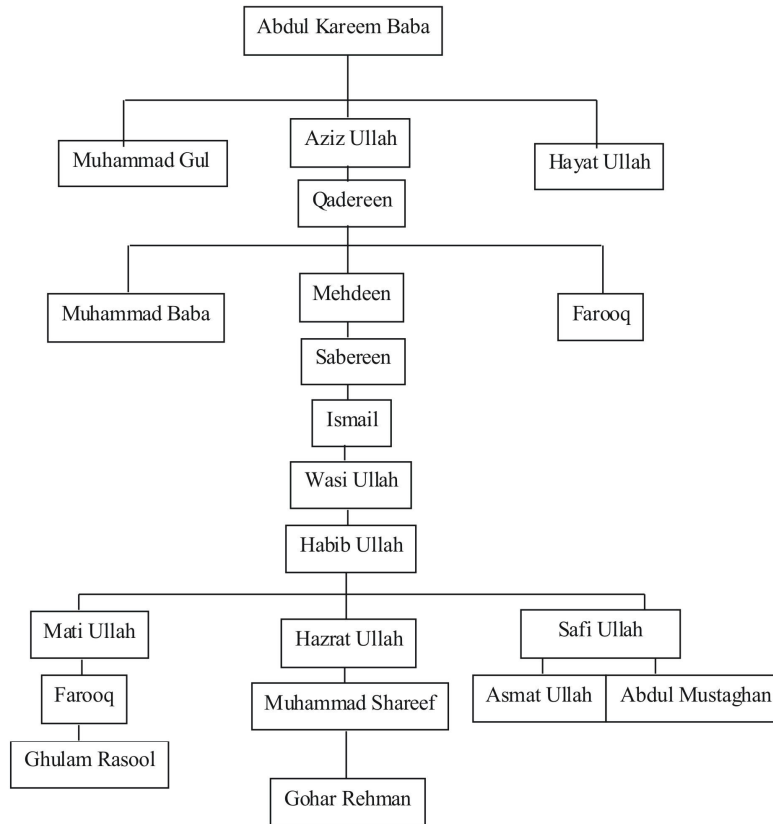
**Introduction**

Maulana Gohar Rehman was born to Muhammad Shareef Ullah in 1936 AD at village Chamrasi, Darra Shanguli District Mansehra KPK Pakistan. His great grand father Maulana Abdul Kareem was a great theologian, who participated in Jihad against the Sikhs in the company of Akhun Baba. His father was also a great theologian who led for prayer and rendered valuable religious services in the area of Gobhai District Mansehra. His family is traced back to the Afghan tribe Akorzai. He has two brothers and four sisters.<sup>1</sup>

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Figure 1: Pedigree



### *Early life and Education*

He got his early conventional education at primary school Shergarh. His father passed away when he was studying in class 2nd. His mother had the earnest desire to see his son becoming a great theologian, although many people suggested getting him engaged in some worldly affair but his mother was determined to provide him religious education. He always topped every class due to his God gifted talents. He quit the conventional education after the primary level and got totally absorbed in acquiring religious education. He sought admission in the famous religious institution of village Bailian, Tehsil Ogai and studied the early books there and then studied the middle standard books with Maulana Abdul Hakeem (Late) of Haider Harmoli District Attock. Later he studied the high level books with Maulana Abdul Malik (late), Sheikho

Maulvi Sahib of Sardheri and also completed Dora-e-Quran and Hadith. Maulana Sahib appointed him to provide tuition to his children because of his talent and character. During his stay here he, sometimes had to starve for many days and had to work after his study hours as laborer for other necessities.<sup>2</sup>

#### *Educational Services*

He permanently shifted from Chamrasi near Ogai to Yar-Hussain District, Swabi in 1951 A.D and continued serving as teacher till 1956 A.D. In 1957 A.D on the invitation of shaikh ul Quran Maulana Muhammad Tahir Panjpir and Shaikh ul Quran Maulana Ghulam Ullah khan Sahib, he went to Dar-ul-Uloom Taleem-ul-Quarn Rawalpindi for teaching Islamic studies and taught higher level books. Later on, he went to Jamia Salfia Faisalabad on the insistence of mufti Sayah-ud-Din where he taught logic, principles of Islamic jurisprudence and philosophy. After one year he returned to his home town Yar-Hussain in District Swabi and started serving as Imam, *Khateeb* and teacher of Islamic studies in the Mohallah Dagi Chum.

#### *Dora-e-Tafseer-ul-Quran & Establishment of Madrassa Tafheem-ul-Quran*

In January 1963, on the request of Haji Sarfaraz Khan of Mardan, he settled permanently in Mohallah Rustam Khel Mardan and established an institution with the name of Tafheem-ul-Quran. Along with free teaching here, he started teaching Quran in different mosques as well. He used to complete Quran teaching twice in a year; once during 8 months after the *Asr* prayer in which apart from his regular pupils, common citizens also participated, and secondly during the institutional vacations from 15th Sh'aban to 25th or 27th Ramadan in which he used to cover the complete Quranic commentary, in which apart from his regular disciples, students from other provincial institutions also participated.<sup>3</sup>

On the suggestion of Mufti Sayah-ud-Din Kakakhel, he started Dora-e-Tafseer-ul-Quran at Mansura Lahore from 15th Sh'aban 1399 A.H/1979 A.D. which continued till 1408 A.H/1988 A.D. After that Maulana Sahib returned to Mardan, where he resumed Dora-e-Tafseer. However, the lesson after the *Asr* prayer was suspended due to some political and literary engagements. Similarly the girls section of the Tafheem-ul-Quran was also established, where hundreds of Muslim girls are acquiring religious education even today.<sup>4</sup>

*Political Services*

In 1953 A.D Maulana Gohar Rehman joined the political party Jum'at-e-Islami founded by Syed Abual-A'la Maudodi (Late) and started selfless, devoted, & concerted efforts for the establishment of Islamic political system in the country. In this regard he had to bear the miseries of imprisonment. He was even banned to enter the Mardan District but he did not step back from the struggle of establishing religion as the supreme law of the state. In 1962 A.D, he became the member of Jummat-e-Islami. During the same year, he became the member of Markazi Majlas-e-Aamla wa shura and remained at the seat till his end. In 1964 A.D and 1985 A.D he became the Amir of District. Mardan and Khyber Pakhtunkhwa (formerly NWFP) respectively, and for 9 years he remained at this seat. He served as the Jummat-e-Islami frontline leader and guide in various academic and political spheres. He also became the member of National Assembly from Mardan in 1985 A.D and through the platform of National Alliance from Malakand Agency in 1977 A.D. In the Assembly, his political mission and understanding/prudence made his performance very prominent. He presented 'Shariat Bill' in the National Assembly for the supremacy of Islamic law. The same bill with slight amendment was presented by Maulana Sami-ul-Haq & Qazi Abdul Latif in the Senate, which resulted in the form of 'Shariat Mahaz' where he rendered valuable services too.<sup>5</sup>

During the periods of Benazir (Late) & Nawaz Sharif when the bureaucracy planned to control religious institutions and declared their degrees inactive on the foreign instructions, so the religious institutions felt the need for maintaining their unity and joint struggle. Therefore, under the umbrella of 'Itihad-e-Tanzeemat-e-Madaras-e-Deenia' convention for the protection of religious institutions and a movement was launched for the refusal of government policies. Sheikho-ul-Quran wa al-hadith revitalized these conventions through his scholarly and revolutionary speeches and political wisdom. He also talked to many ministers regarding this issue.

*Interest in various problems faced by Muslim Ummah*

Research, publication, propagation and then turning it into a movement for tackling numerous problems faced by Muslim Ummah had been his peculiar characteristics. He kept close eyes on the issues weakening the very roots of the nation and then highlighted them to make people realize their gravity. He

particularly brought them into the notice of other scholars, religious parties and especially Jumat-e-Islami.<sup>6</sup>

#### *Supremacy of Quran, Hadiths & Shariat Act*

He presented the issue of Shariat implementation Act in order to make Quran & Sunnah, the supreme law of the state. He formulated the Shariat bill in 1985 A.D when he became the member of National Assembly. Then on 12th may 1985 A.D he sought that bill with 20 additional provisions to the National Assembly secretariat. That can be summarized as follows:

- Every institutions of the country, every individual including the president, prime minister and judiciary shall be bound to follow Sharia.
- All decision repugnant to Sharia shall be considered incapacitated and shall not have any legal validity.
- The legislature cannot pass any rule or resolution which collides with basic tenets of Sharia.
- Media will not telecast material consisting obscenity and programs not allowed in Islamic law.
- Earning through illegal practices and un-Islamic methods will not be allowed and such wealth or property if accumulated will be confiscated.
- No law or orders, contradicting the basic rights given to the citizens by Sharia will be accepted.

This bill was presented before the Senate on 10th November 1985 A.D by Maulana Sami-ul-Haq and Maulana Abdul Latif and discussion over it started on 12th Dec 1985 A.D. Later, when the President Gen. Zia-ul-haq came to address the parliament, So Maulana Sahib stood up in protest saying that they would not listen to the speech unless he announces the imposition of Sharia. Gen Zia had to promise to make him quiet, but the parliament did not accept the bill. Maulana Sahib led many delegations of the learned scholars who participated in various movements for imposition of Islamic law.<sup>7</sup>

#### *Writing & Publications*

Maulana Sahib was a great scholar. He was not only a great scholar of Quran & Hadith and theology but a great writer as well. Some of his famous books included 'Islami Siasat', Haqeeqat-e-tauheed-wa-Sunnat, Huramt-e-sood per a'dalati ahkamat, Ijtihad-wa-taqleed and Imam Abu Haneefa ke Fiqhi usool. *Nifaz-e-shariat*

*aur ittihad-e-millat, Aurat ke diyat shar'ai ahkam ke roshni mein, Tafheem-ul-masayal, uloom-ul-quran.* Brief commentary on some of his books is as follows:

- *Haqeeqat-e-Tauheed-o-Sunnat*: In this book Maulana Sahib has discussed some basics of Islam like Tauheed and worship. He also elaborated the concept of Sunnah. This book is a single volume, spreading over 315 pages. In this book the viewpoint of old and modern philosophers about the monotheism and attributes of Allah have been discussed.<sup>8</sup>
- *Islami-Siasat*: It is an important book on politics. In the first part politics and its kinds have been discussed. In the second part un-Islamic political concepts have been discussed. In the third part the reality of khilafat-e-Islamia has been discussed. All discussions have been supported by Quran and Sunnah, Sunnat-e-khaliifa-e-Rashideen, sayings of the Sahaba-wa-tab'een and experts of Islamic jurisprudence. This book is spread over 424 pages. It was first published in 1981 through Maktaba Ma'arif Islami Mansoor, Lahore.<sup>9</sup>
- *Uloom-ul-Quran*: It has two volumes. First volume has 6 chapters with titles as: Introduction of Quran, Descension of Quran, Revelation in seven letters compilation of Quran, Miracles of Quran and Nasakh-fil-Quran. 2nd volume is spread over 4 chapters with titles, Mazameen-e-Quran, Commentary & Principles of commentary, Mutajadideen ka manhaj tafseer, edited commentaries and Introduction of Mufasssireen. In this book besides the disciplines related to Quran, refusal regarding, 'Mutajadidin' and 'Aqleat pasand sahaba ke manhaj tafseer' have also been described.
- *Tafheem-ul-Masayel*: This is unique book regarding various problems of jurisprudence in 6 volumes. In this book hundreds of problems related to jurisprudence have been beautifully resolved under the light of Sharia. For the explanation of the problem, He sought evidence from the Quran and Sunnah which were further supplemented by the sayings of jurists and commentators.
- *Hurmat-e-Sood*: Idara ma'arif islami Mansura Lahore published first edition of this book in 1993 A.D. In this book the comprehensive introduction and concept of the usury have been described under the light of Quran and

Hadith .The issue of interest on the loans sanctioned by the government under the practical form of non-interest based banking format have been classified. In fact this book gives answers to the questions raised by the Federal Shariat court regarding usury.

- *Ijtihad & Ausaf-e-Mujtahid*: This is a brief magazine which was published in Feb, 1990 A.D. Principles of analogy and Ijtihad have been described here.
- *Jawahir-Al-Tauheed*: This book is based on the concept of monotheism. In this book, besides all kinds of monotheism, various kinds of 'shirk' have also been discussed. This book was published in 1959 A.D by Barqi Shaheen Press, Peshawar. This book is not available in the market now but has become part of another book 'Haqeeqat-e-Tauheed wa Sunnat'.<sup>10</sup>

Beside these books, He has written many books like *Tabsera Darbar-e-Jehangir*, *Jihad-e-kashmir*, *Nifaz-e-Shari'at aur ulama-e-din ka fareeza*, *Ilm-e-din ke ahmiyat* and *masala-e-waseela* etc. Maulana Sahib completed this literary work along with his regular duties as the patron and Sheikh-ul-Quran and Hadith for his institution Jami'a Islamia Tafheem-ul-Quran, Mardan. No doubt the most difficult task cannot stand in the way of the man of iron determination like him.

#### *Family*

Maulana Sahib has a daughter and two sons. Elder son Doctor Atta-ur-Rehman had been the member of National Assembly and the patron of Jamia Islamia Tafheem-ul-Quran. Younger son Abdur Rahman is the principal of this institute.

#### *Death*

He passed away on 18th march 2003 A.D, Tuesday at 12:30 PM. On 19th march, thousands of people offered his funeral prayer in the vast ground of Government Post Graduate College Mardan. The vast expense of the ground proved insufficient and many found it hard to find space for offering his funeral prayer.

#### **Maulana Gohar Rehman's Tafseeri Manhaj**

He was a great commentator of the Quran and had been delivering his lectures at numerous places, regarding *Dars-e-Quran* and *Dora-e-Tafseer*. Thousands of people participated in it. He had a

peculiar style in explaining Quran which had numerous distinguishing features like:

- Instead of criticism and complication Maulana Sahib tried to elaborate the true concept of Quranic verses. For example while explaining ‘Sura-e-fatihah’ he referred to infidels by the words ‘Maghzoob-e-Alaihim’ and to hypocrites by ‘Al-dhalleeen’ because they contained the signs of wrath and deviation.
- He always summarized the Quranic injunctions after detailed elaboration and quoted the words of all factions and scholars from the past as well as present, in support of the arguments like the instructions described in Quran regarding *Qisas*, the punishment of theft, fornication, refusal etc., Hajj, *Umra*, Prayer and *Roza* etc. and at the end summarized it again in brief words.
- The purpose of revelation of different Quranic verses was explained in such a manner that created a compatibility of the *Ayaat* with the existing era, and the audience felt as though these *Ayaat* have been revealed about the event or individual of our period. e.g while explaining the *Ayat* from Sura-e-Anfal,<sup>11</sup> He related it to NGO’s of the present age non-Muslims that they spend money here in order to stop people from the way of Allah or turn them into Judaism, Christianity or Qadiani in the same way when the earning from the caravan of Abu-Sufyan was spent against the faithful in ‘Ghazwa-e-Uhud’.
- Individual life events as well as international affairs also came under discussion like explaining one of Quran *Ayat*<sup>12</sup>, he referred to many modern inventions and said Allah had described them long ago that he would create such things, about which you had no prior information. He also discussed global affairs.
- In most of the controversial matters relating to different factions, he always gave his personal learned judgment and avoided absolute fellowship like regarding Sura-e-Fatihah many factions and schools of thought disagree whether individuals should recite it in following the Imam or not. He always adopted a moderate stance saying it should be recited in ‘Sirri prayers’ but not in ‘Jahri prayers’. Through this method both Quran and Hadith would be followed, although his point of view contradicted the ‘Ahnaf’ creed.



- Sectarianism, bigotry and egoism were hit hard during his lectures and said my institute neither belong to ‘Deobandi’ nor ‘Ahl-e-Hadith’ neither of ‘Isha’at-e-tauheed’ nor ‘Jum’at-e-Islami’; It only belongs to Muslims. We do not prepare preachers for any creed here, rather we want to prepare such scholars who are free of all such sectarian and biased mentality and who purely and honestly invite people to the path of Allah.
- Maulana Sahib was so liberal and accommodating that during his lectures he appreciated the efforts of all those individuals and groups who worked for monotheism but strongly condemned the individuals and groups whose doctrines collided with Quran and Sunnah.
- He persuaded with heartiest emotions for all sorts of jihad especially ‘Qital fe Sabeel-Allah’ during his lectures.
- Maulana Sahib never adopted humorous or preposterous course during his lectures rather talked with sobriety and dignity.
- The level of his moderate attitude can be judged from the fact that even if a biased student attended his lectures for some time, he would often regret his past doctrines to the level that he would completely transform to moderation in future.
- He was a research-oriented scholar and always gave proof for his words. He strongly rejected weak traditions based on ‘Israeliaat’ and always warned his students about the present-age mischief-mongers. For example in case of Prophet Adam (A.S) some commentators have described weak and fabricated traditions, he strongly rejected them in the case of the Abel and Qabel.

### **Hadithi Manhaj of Maulana Gohar Rahman**

Maulana Sahib was the founder and patron of Jamia Tafheem-ul-Quran Mardan. He was an international characters regarding Sharia. He was the head of international Islamic forum regarding the religious state of human organs transplant. Allah had bestowed him with great talent in the skill of Hadith. Thousands of students benefit every year from his lectures in his institutions, regarding ‘Dora-e-Hadith’. These students are themselves great scholars of Hadith of the present age. A brief commentary on the ‘Manhaj-e-Hadith’ is as follows:

- Extraction & Research of Hadith: His in-depth study behavior of Hadith gave him complete command over the extraction of Hadith. Therefore in this regard he has rendered valuable services in terms of 'Ahadith-e-Mauqoofa'. Therefore in 'Tafheem-ul-Masayel' there is 55/1 No. Hadith" He says at the extraction of this Hadith 'This Hadith is 'Mauqoof' not 'M'arfo'a' as this is not the saying of the holy prophet (S.A.W) rather it is the saying of Abdullah bin Mas'aod (R.A)<sup>13</sup> and then he quoted the words of 'Imam Ahmad bin Hambal<sup>14</sup> who has termed it as the saying of Abdullah bin Mas'aod (R.A). Similarly he thoroughly researched in detail regarding various Ahadith and gave his final verdict like in Tafheem-ul-Masayel 83/1, He writes, this Hadith is 'dha'aef'.<sup>15</sup>
- *Tatbeeq-Bain-ur-Riwayat*: When there occurred apparent contradiction among many Ahadith so he very skillfully found the relevance. It was indeed a very difficult task but not at all hard for scholars with vision. He has found relevance among various Ahadith like Syedna Abu Sa'eed Khudhri (R.A)<sup>16</sup> narrates that the Holy Prophet (S.A.W) while replying a question said that, 'Zakireen' are the best". Hazrat Abu Sa'eed (R.A) says, I asked even better than the person who fights in the way of Allah. He (S.A.W) replied if a 'Ghazi' attacks the infidels and heathens with his sword and it breaks, stained in blood, even then the Zakireen are superior. In this Hadith and all those Ahadith which prove the superiority of Mujahideen, is a clear contradiction. He found the relevance that 'Zikar' means 'Zikar by heart'. It means the understanding of the Oneness, superiority and elation of Allah, keeping it fresh in mind all the time that Allah is merciful as well as punishing. Naturally neither jihad nor any other act is acceptable if heart does not bear such sentiments.
- Commentary on Narration of Ahadith: The authenticity or invalidity of a Hadith is dependent on the status of its narrator. Therefore, he always referred to the books of 'Elm-e-Asma-u-Rijal' for analyzing the status of the narrators whether they are trustworthy or not. Whenever he started 'Jarh-wa-Ta'deel' on a narrator it seemed as though he is the master of 'Elm-e-Asma-u-Rijal' In the art of Hadith such skill plays the vital part.
- *Ahadith-ul-Ahkam*: Those Ahadith which prove the jurisprudence affairs, he explained them with arguments

and also explained his faction's solutions and arguments with the sayings of learned "Ayema". In controversial matters he did not deem important to follow a peculiar creed. Therefore, on the issue of 'Fatiha khalf-al-iman', he always suggested moderate stance based on proofs saying recitation in 'Sirri prayers' and silence in 'Jahri prayers' in following the Imam should be adopted, although, these sayings rarely match, the saying of 'Ahnaf'.

- Start of Hadith: Whenever he started quoting Hadith, he elaborately commented on the status of the author of that book. Then explained its 'Manhaj Hadith' and the principles of writing that book. After describing the preface of that book, he constructively criticized the author. He presented the summary of that book of Hadith at the start of his lecture in such a way which practically embodied the whole book in front of the listener.
- Introduction of the Companions (R.A): Sahaba/ Companions (R.A) are the best creations after the Prophets. They presented every word, act and quietude of the Holy Prophet (S.A.W) and conveyed it to other people. Therefore, Maulana Sahib also described the introduction and status of the companions. For example during the teaching of 'Sunan-e-Tirmizi' he said about a Hadith "All companions (R.A) are authentic; but some were superior to others in understanding. Some quoted many Ahadith and some very few. Lectures of Hazrat Abu Huraira (R.A)<sup>17</sup> were attended by many people, therefore he narrated many traditions. On the other hand few people attended the lectures of Hazrat 'Amar-Bin-Al A'sas,<sup>18</sup> therefore he quoted lesser traditions than Hazrat Abu Huraira (R.A), although his understanding was superior to Hazrat Abu Huraira (R.A).
- Best Solution of the Jurisprudence Affairs: Whenever there arose a contradiction in controversial matters regarding Ahadith, he used to say that there is no contradiction or ambiguity in affairs like 'Rak'at-e-Taraweeh', 'Qunoot' and 'Raf 'a-e-Yadain', In fact they are all legal and are the Sunnah of the Holy Prophet (S.A.W); disagreement is in 'Aulowiyat' (the best).

## Note & References

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- <sup>1</sup> Maulana Gohar Rahman, *Tafheem-ul-Masayel*, Vol. 1 (Mardan: Maktaba Tafheem-ul-Quran, 2003), 10.
- <sup>2</sup> Maulana Gohar Rahman, *Uloom-ul-Quran*, Vol. 1 (Mardan: Maktaba Tafheem-ul-Quran, 2002), 12.
- <sup>3</sup> Maulana Gohar Rahman, *Jaami'a-Islamia Tafheem-ul-Quran ka Ta'aruf wa Mukhtasar Tareekh* (Mardan: Maktaba Tafheem-ul-Quran, n.d.), 10.
- <sup>4</sup> Dr. Attaur Rahman, *Jaami'a-Islamia Tafheem-ul-Quran lil-nisa wa-al Banat ka Ta'aruf* (Mardan: Maktaba Tafheem-ul-Quran, 2006), 26.
- <sup>5</sup> Khursheed Ahmad, *Shari'at Bill Ka Asal Maqsad, Zaroorat wa I'atirizat ka Elmi Jaiza* (Lahore: Maktaba Ma'arif Islami, 2002), 2.
- <sup>6</sup> Syed As'ad Gilani, *Pakistan mai Nifaz-e-Shari'at kio* (Lahore: Mutahidda Shari'at Mahaaz, 1964)
- <sup>7</sup> Maulana Gohar Rahman, *Nifaz-e-Shari'at aur Ittihad-e-Millat* (Mardan: Maktaba Tafheem-ul-Quran, 2003), 122-126. See also Maulana Gohar Rahman, *Maktoob Banam Professor Muhammad Ibrahim* (Mardan: Maktaba Tafheem-ul-Quran, 2003), 1-2.
- <sup>8</sup> Maulana Gohar Rahman, *Haqeeqat-e-Tauheed-wa-Sunnat* (Lahore: Maktaba Ma'arif Islami, 1986), 55
- <sup>9</sup> Maulana Gohar Rahman, *Islami siyasat*, Vol. 1 (Lahore: Maktaba Ma'arif Islami, 1981), 9
- <sup>10</sup> Maulana Gohar Rahman, *Jawahir-al-Tauheed* (Peshawar: Shaheen Barqi Press, 1959), 8
- <sup>11</sup> Al-Quran, 8:36
- <sup>12</sup> Ibid., 8:16
- <sup>13</sup> Abdullah Bin Mas'ud Bin Ghafil al-Hozali, is a Companion, received knowledge from The Holy Prophet (S.A.W), Sa'ad Bin Ma'az and Umar Bin Al Khattab (R.A). His pupils include Aswad Bin Yazeed, Anas Bin Malik and Baraa Bin a'azib etc. He passed away in 32 A.H/252 A.D in Madina Munawwara and was buried in Jannat-ul-Baqee'a. [Ibn hajar al 'asqalani, *Al-Isabat fi tameez al Sahabat*, Vol. 2, (Beirut: Darul fikar, 2000), 328]
- <sup>14</sup> Abu Abdullah Ahmad Bin Muhammad Bin Hambal Al-shaibani. He was born in Baghdad in 164 A.H/ 780 A.D. He was a great Mujtahid. He received knowledge from Sufyan, Waqee'a Bin Al Jaraah and Abu Daud Al Tiyalisi etc. In jurisprudence he had a permanent creed. He compiled a collection of Ahadith with the name of Musnad-e-Ahmad. His pupils included Imam Bukhari, Muslim and Abu Daud etc. He passed away in 241 A.H/ 855 A.D. [Ibn hajar al 'asqalani, *Taqreeb-ut-Tahzeeb*, Vol. 3 (Beirut: Makta al rushd, 2002), 44]
- <sup>15</sup> Ahmad Bin Muhammad Bin Hambal, *Musnad Ahmad Bin Hambal*, Vol.1, (Beirut: Darul fikar, 2006), 79
- <sup>16</sup> Abu Saeed, Saeed Bin Malik Bin Sanan AlKhudri Al Ansari, is a companion. He got knowledge from The Holy Prophet (S.A.W), Usaid

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Bin Hudhair and Jabir Bin Abdullah (R.A). His pupils include Ibrahim Al Nakha'ai, Ismail Bin Idrees and Aflah etc. [Ibn al athir Ali bin Muhammad Al jazari, *Usud al Ghabat fi M'arifat-al sahabat*, Vol. 2 (Beirut: Maktabat al-Rushd, 2000), 279

<sup>17</sup> Abu Huraira Abdur Rehman Bin Sakhar Al-sadosi is a companion. He received knowledge from The Holy Prophet (S.A.W), Ubai Bin K'ab and K'ab al-Ahbar (R.A). He has narrated many Ahadith. His famous pupils include Ibrahim Bin Ismail, Ibrahim Bin Abdullah and Aswad Bin Hilal Al Muharibi. Passed away in 57 A.H/ 676 A.D. [Ibn Al-jozi Abdurrahman bin Ali, *Siffat-ul-Sufwa*, Vol.1 (Beirut: Darul ilm, 1985), 285.]

<sup>18</sup> Abu Muhammad Abdullah Bin 'Amr bin Al 'Aas bin Wayel Al Qarashi, is a companion. Born in 5th Q.H. He got knowledge from The Holy Prophet (S.A.W), Umar Bin Khattab, 'Amr Bin Al 'Aas and Ma'az Bin Jabal (R.A). His pupils include Anas Bin Malik, Ibrahim Bin Muhammad and As'ad Bin Sahal Bin Haneef etc. He passed away in 67 A.H. [Muhammad bin Isma'ael al-bukhari, *Tareekh-e-Kabeer*, Vol. 5 (Beirut: Darul fikar, n.d.), 5.