

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ وَدِدِ أَدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ

Allah *azza wajal*, in Whose Name we begin, The Most Compassionate,

The Most Merciful

All Praise is due to Allah *azza wajal*, Countless Peace and Blessings be upon

His Beloved Messenger *Sallal Laahu 'Alayhi Wasallam*

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# Lawyer must fulfill Instructions of his Client

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This incident has been mentioned in different words in the treatise “Lataa’iful Akhbaar” and also the book “Waa fi ‘aatul ‘Ayaan” and we will also explain a few words presented by Mufti Shareeful Haq *Radi Allahu ‘Anhu*.

Abu Abdur Rahman bin Abdullah bin Mubaarak Tameemi Maruzi *Radi Allahu ‘Anhu* was considered the eminent authority in the science of Ahadith, an Islamic Jurists and a writer of many books. He also travelled quiet extensively and spent most of his time in travel as well as in Jihad. Abu Abdur Rahman bin Abdullah *Radi Allahu ‘Anhu* was also a Muhaddith and was born in Khorasan in 118 A.H. During a battle with the Romans and on his return to Heet he passed away on the bank of the Euphrates. He has also written a book on the various aspects of Jihad. (Al ‘Alaam, 115)

Abu Abdur Rahman bin Abdullah *Radi Allahu ‘Anhu* was also a student of Imam Abu Hanifah *Radi Allahu ‘Anhu*. Most people know him by the name of Abdullah ibn Mubaarak *Radi Allahu ‘Anhu*. Once, he wrote a letter to his financial advisor or representative to pay 7,000 Dinaars to someone who had a debt of 700 Dinaars. When he received this letter, he asked the person how much his debt was. That person replied that it was about 700 Dinaars and that since he did not have the power to repay this, he had approached the eminent Imam Abdullah ibn Mubaarak *Radi Allahu ‘Anhu*.

When this lawyer asked him again as to how much of debt he had the person replied about 700 Dinaars. However, when the lawyer opened the letter of Imam Abdullah ibn Mubaarak *Radi Allahu ‘Anhu*, he found the following words, “This is a letter from Abdullah ibn Mubaarak to his representative. When this letter reaches you, read it carefully and hand over 7,000 Dinaars to the person.”

The Wakeel then thought that perhaps the great Imam had made a mistake or the person who had written this letter for the great Imam had made a mistake. Therefore, he wrote a reply to the great Imam saying, “I have received your letter and have read it carefully and have understood its contents. I then asked the person who had brought this letter and he mentioned that he had informed you that his debts stood at about 700 Dinaars. However, you have mentioned the amount of 7,000 Dinaars in your letter. If this has been mistake of the person who wrote this letter, please inform me so that I can fulfil the correct instructions.”

However, when Imam Abdullah ibn Mubaarak *Radi Allahu ‘Anhu* read this reply, he wrote back, “When you receive this letter of mine and have understood the contents, I want you to hand over to the person 14,000 Dinaars and do not give him anything less than this.”

When the lawyer read this, he was even more shocked. Instead of giving him only 7,000 Dinaars, the Imam was now giving him 14,000 Dinaars. In this confusion, he again wrote back to the great Imam, “If I had to follow your instructions, then very soon, all your money would be finished. And within a few days, you yourself would become bankrupt.”

However, Imam Abdullah ibn Mubaarak *Radi Allahu ‘Anhu* was bothered about wordily things. He had complete trust in Allah *azza wajal*. He did not fear poverty and destitution and wrote back to the lawyer, “Whatever you spend, Allah *azza wajal* will reward you in that regard.”

At the same time, Imam Abdullah ibn Mubaarak *Radi Allahu ‘Anhu* also added the following words to this letter, “If you was my lawyer, you would follow my complete instructions. If on the other hand, I am your lawyer, then come here and look after my position. I will also show you the manner of how to obey the instructions of your client.”

This type of behaviour is based on the words of Sayyiduna Rasoolullah *Sallal Laahu ‘Alayhi Wasallam* which is reported by Hadrat Sayyiduna Abdullah ibn Abbas *Radi Allahu ‘Anhu* in which Sayyiduna Rasoolullah *Sallal Laahu ‘Alayhi Wasallam* has stated that, “Anyone who removes the wordily difficulty of a Muslim, on the Day of Judgement, Allah *azza wajal* will remove his difficulty.”

The great Imam, Imam Abdullah ibn Mubaarak *Radi Allahu ‘Anhu*, also mentioned to this lawyer that perchance through the help given to this poor person, he would also be pardoned by Allah *azza wajal* on the Day of Judgement. When the lawyer read this, he immediately handed the poor person 14,000 dirhams. (Waa fi’aatul A’yaan)

This was the behaviour of the eminent scholars and Saints of the past. They displayed complete trust and hope in Allah *azza wajal* and did not fear any financial loss. The world did not manage to make a house in their hearts. The world was something which remained at their feet and was considered as nothing but a heap of sand. This is reason that they felt so easy in spending on the path of Allah *azza wajal*. In the present day, this lack of hope and trust in Allah *azza wajal* is seen by many Muslims. They do not look at helping Muslims as a blessing but as a reason for decreasing their wealth and property. They have no idea that that this world is nothing but a place where you spend a few days and then leave.

Translator’s Note: It is said that once a pious person entered a Palace of a King and tied his camel on the King’s throne. When the King and subjects saw this, they looked at him in a very angry manner and asked him what he had done. He replied that he was

looking for a Musaafir Khana (Traveller's Cabin) and he found just the right place, hence he had tied his camel on this chair. The King mentioned that this was not a Musaafir Khana but his Palace. He then asked:

Saint: Before you, who was the King?

King: Before me, my father was the King.

Saint: After you, who will be the King?

King: After me, my son will be King.

Saint: That is the reason that I call this place a Musaafir Khana because each one of you merely come for a few days and then left. Your father was here before you. He is now gone. You are here for a few days and thereafter, you will leave. The same with your son. In other words, all of you are Musaafirs (travelers) in this world, hence the reason for me to tie my camel on your throne.