



بنیاد نہ ہو وہ گر جاتی ہے اور جس کا کوئی نگہبان نہ ہو وہ لوٹ لیا جاتا ہے۔ اسلامی حکومت کی مثال ایک عمارت کی ہے، جس کی بنیاد اسلام ہے۔ ضرورت ہے کہ اس بنیاد کو ہر قیمت پر محفوظ رکھا جائے۔ ہمارا انفرادی اور اجتماعی فریضہ ہے کہ ہم اس بنیاد کے باقی اور قائم رکھنے کی بھرپور کوشش کریں۔

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اشراق

لاہور

ماہنامہ

زیر سرپرستی، جاوید احمد غامدی

البیان، نظم کی عایت ترجمہ قرآن کا ایک نیا اسلوب دین و دانش نامہ اجتماعات میں جاوید احمد غامدی کی تقریریں تدبر قرآن، دور حاضر کی ہم ترین تفسیر سے اقتباسات فکر و نظر، ہم دینی ادبی مسائل کے بارے میں مقالات حدیث و سنت، تدبر حدیث کا ایک نیا انداز شہ رات، مخفی موضوعات پر مختصر ادارتی تحریریں اس کے علاوہ، شہنوی خیال، خاندان اسلام اور پاکستان، فقہیات، نکاحیات، تبصرہ کتب، بیسٹون، اصلاح، دعوت، تجارت وغیرہ

فی شمارہ ۸ روپے سالانہ ۸۰ روپے بیرون ملک سے ۲۰۰ روپے

۶۶۔ احمد بلاک کارڈن ٹاؤن لاہور ۵۴۶۰۰۔ فون۔ ۸۶۴۴۳۱

ایسی گہی کی عمدہ مٹھائیوں کا مرکز

لطیف سویٹ شاپ

پروپرائیٹر: قاری محمد سلیم۔ بازار تھانے والا گو جرانوالہ

الشريعة ۳۵



place is the future world where all the righteous bondmen of Allah will live with the Prophet forever and there will be no question of separation.

The Prophet sallallahu alayhi wasallam had turned his face away while speaking these words, probably, because he, too, had been moved to tears at the weeping of Mu'aaz ibn Jabal and wanted to conceal it from him. It could, also, be that the spectacle of a true friend weeping was unbearable for the Prophet sallallahu alayhi wasallam, and, therefore, he looked away.

The Prophet sallallahu alayhi wasallam ordered Mu'aaz ibn Jabal to ride on his mount while, for himself, he preferred to walk on foot by his side. What a great lesson and good example does it contain for those who are regarded to be the religious and spiritual deputies of the Apostle.



Madinah. the Prophet sallallahu alayhi wasallam remarked, "Much closer and dearer to me are the bondmen who fear Allah (and observe piety), Whoever they are and wherever they may be."

(Musnad Ahmad)

Commentary

The concluding part of the above Hadeeth denotes that spiritual nearness and attachment is the main thing, and, in the sight of the Prophet sallallahu alayhi wasallam, it is dependent on piety. Hence, however distance a man may be from the Prophet sallallahu alayhi wasallam physically, he may be in Yemen or in any part of the world, if he possesses the virtue of piety and has the fear of Allah, he is close to him, or, rather, with him. On the other hand, if a person is near him, in the physical sense, but his heart is devoid of piety, he is removed from the Prophet sallallahu alayhi wasallam and the Prophet sallallahu alayhi wasallam is removed from him, all the seeming nearness notwithstanding.

The Prophet sallallahu alayhi wasallam has, in this way, consoled Mu'aaz ibn Jabal. He has advised him not to grieve over the apparent separation for with piety and the fear of Allah in his heart he will not be far from him even if he lived in Yemen. Moreover, the present existence is transitory, and the permanent dwelling



Commentary

It shows that honour and superiority does not rest with wealth, nationality, birth, language of face and figure. It is determined by piety (i.e., fear of Allah and the way of life stemming from it). Thus, with Allah, he is greater in honour who is more pious. As the Qur'aan says: *Verily, the most honoured of you in the sight of Allah is (he who is) the most righteous of you.*

(Al Qur'aan 49:13)

It is related by Mu'aaz ibn Jabal (radhiyallanhu anhu) that the apostle of Allah sent him to Yemen as the governor (And when he was leaving for that place) the Prophet sallallahu alayhi wasallam went with him (for some distance by way of send-off). giving him (necessary) instructions and advice. At that time, Mu'aaz ibn Jabal (at the bidding of the Prophet sallallahu alayhi wasallam) was riding on his mount while the Prophet Sallallahu alayhi wasallam was walking on foot beside him. The last thing the Prophet sallallahu alayhi wasallam said, after he had given the necessary instruction was: "We may not meet again after this year(i.e., it is the last year of my life and I am about to depart from the world). It is possible that (When you return from Yemen) You may visit this mosque and my grave". One hearing it, Mu'aaz ibn Jabal began to cry. Turning his face away from him and in the direction of



forgetfulness. Not to speak of making him recall his long oblivion, he uttered not even a single word of his ingratitude fearing his compunction.

As a matter of fact, it befits the most dignified and illustrious mean of a Prophet. Here the verb tazraoon تَزْرَعُونَ accurs in the style of Predicate but imperative in meaning. It has been said that at the time of counselling and guiding, the imperative mood is more rhetoric in the form of a predicate. (Zamakhshari, Razi)

Such instances are not rare in the holy Quran, For example cf. 2 : 228, 233, 61 : 11.

LESSONS FROM HADEETH

Criterion of superiority By

MAULANA MANZOOR NU'MANI

Abur Zarr (radhiyallanhu anhu) narrates that the Apostle of Allah (once) said to him: "You as a person, enjoy no superiority over a white-skinned or a black-skinned man. You can, of course, be superior through piety and fear of Allah."

(Musand Ahmad)



- 130, (reaching the prison he implored)
- 131, The adjective used by the butler shows that he not only esteemed him high for his knowledge regarding the interpretation of dreams but also he was deeply impressed by his noble character, excellent behaviour and upright demeanour, that is why he called him as the truthful one and not the interpreter of dreams.
- 132, Various shades of meaning are reflected thus:-
- i They will come to know your real worth (Zamakshari)
 - ii They will be well - informed of the true meaning of the dream dreamt by the King (Ibnul - Arabi)
 - iii They will come to know that previously they them selves were following the false conjectures while your knowledge is based on divine certainty. The variant interpretations of this piece of verse lead to the same result i.e the flawlessness and greatness of the Prophet of Allah.
- 133, Da'b دَابْ means:-
- i, He stove, laboured, toiled or exerted himself ____ he held on or continued (Lane)
 - ii, habit (Tabari).
 - iii, the continuity of a thing on the same state (Razi)
- Hence, the continuity for consecutive seven years seems to be preferable.

Joseph, due to his magnanimity, ingrained in his very soul, did not remind the butler of his



going to be released.

According to divine policy of Allah Almighty the evident cause was brought forth in the shape of king's vision. Renowned soothsayers and reputed astrologists might have been sent for to interpret the dream.

I'jaf (عجاف) is the plural form of A'jfa (عجفه) which is an exception to the rule only for the rhymic correspondence with the word Siman (سمان). Ujf (عجف) is the plural form otherwise (under rule).

It is quite strange that dream was the cause of Joseph's affliction and it was the dream too that caused his release from the dungeon. Now begins the period his worldly power and ascension to the apex of honour and fame.

128. (hotch potch of nightmares and admixture of confused visions. (cf. Gen. 41 : 1-8)

129. (The cup - bearer of the King)
Izzakara (إذكّر) Iddakara (ادكر)
and Izdakara (ادذكر) have the same meaning but Iddakara (ادكر) is more eloquent.

(Madarik)

It is said that the prison was at the bank of river Nile at the distance of eight miles from Fustat (Aalusi).

The butler sought permission either of the whole gathering of dignitaries who held high office in king's court or of the king himself.



him) said: May Allah take pity on Joseph, had he not uttered this expression he would have not lingered in the prison for so long a time.

But it is noticeable that there is a gross defect in the chain of transmission of the tradition. Sufian bin Wakee' is a weak transmitter and Ibrahim bin Yazid Aljauzi is even weaker than the former.

Although a great number of commentators record the bilateral notes but it is meticulous to be on the safer side concerning the preservation of a prophet. The prolongation of imprisonment for not making a mention of the butler due to his negligence is more preferable to finding fault with the prophet of Allah.

125, Bidhu,n بِضْع is used for generally a number, under ten according to an authenticate lexicon Sihah, it means a number: from "three to nine". Although lexicologists vary in determining the exact number, but most of the commentators maintain that Joseph remained imprisoned for seven years.

126, This King seems to have been one of the six Hyksos rulers who dominated Egypt from about 1700 to 1580 B.C; after having invaded the country from the east by way of the Sinai peninsula. (Asad) Arab traditionalists name the king as Rayyan bin Waleed رَيَّان بن وليد.

127 After a long period of imprisonment Joseph is



person of enviable fortitude, even in hazardous situations the slightest Conjecture of mundane interests is a sheer blame on his immaculate character.

As a matter of fact he was by now prepared to fulfil his prophetic mission. He required a vast field for his divine plan. The environment of the prison was quite insufficient for his aspired plans to guide the Egyptian Polytheistic society and the people falling in his prophetic jurisdiction at large.

At the same time an innocent man of flawless bearing deserved to be recommended by some agency, Whichever that might be.

Moreover, Endeavoring for ones legal rights is in no way reproachable.

His hidden qualities of administration and superintendence demonstrated afterwards could only be translated in to action through a free life.

124, The third person masculine pronoun in fa,ansahu (فانساه) he caused him to forget implies the acquitted royal butler, He after his release, forgot mentioning Joseph to Pharaoh. It was a malefactors action of his. So the thanklessness has been attributed to Satan. Some distinguished exegetists like Tabari and Baghwi maintain that it is Joseph who is meant by this pronoun. They have narrated a tradition on the authority of Ibn-i-Abbas, "The holy Prophet (peace and blessings of Allah be upon



COMMENTARY

- 116, (The butler)
117, (acquitted of the accusation)
118, (the baker)
119, Convicted as a malefactor, he shall be sentenced to death and thrown to birds of prey disdainfully to be pecked at by them.
120, The interpretation so vehemently and confidently verdicted shows that it was the result of revelation.

It has been said on the authority of Ibn-i-Abbas that they, after being informed of the meanings of their dreams, disclosed that they had pretended dreams not dreamt by them actually. But the Prophet proclaimed the decree of Allah whatever the Case might have been. (Tabari)

- 121, Here deeming denotes certainty because of a prophet's interpretation which is the result of revelational inspiration.

According to Jassas Razi the like of this is not uncommon in the holy Quran. For an instance verses 2 : 249 and 69 : 20 and many others bear the same sense of tenor.

- 122, (The butler)
123, (The Pharaoh)

Joseph was a Prophet of Allah. Why did he seek help of his fellow-sufferers for release?

It must be kept in mind that he had the least desire to beseech the worldly favours. As a



وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ
أَمَةٍ أَنَا أَنْتُمُكُم بَتَأْوِيلِهِ فَأَرْسِلُونِ ۝

- 45, And of the two he who delivered (129) and recollected (130) after a long period said : It is I who shall inform you of its interpretations, so send me forth.

يُوسُفُ أَيُّهَا الصِّدِّيقُ
أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ
سَبْعٌ عِجَافٌ وَسَبْعِ سُبُلَاتٍ خُضْرٍ
أُخْرَىٰ يَبْلُغُ لَعْلَىٰ أَرْجِعْ إِلَى النَّاسِ
لَعَلَّهُمْ يَعْلَمُونَ ۝

- 46, Joseph O truthful one (131) ! expound to us about the seven fat Kine whom devour the seven lean ones; and seven green corn-ears and (seven) others seared ones; so that I may return to people that they may know (132)

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ
فِي سُبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ ۝

- 47, He said : You shall sow (for) seven years consecutively. So what you harvest, leave it in the corn ear, except a little of which you (may) eat. (133)



فَلَيْتَ فِي السَّجْنِ بَضْعَ سِنِينَ ○

42. And he said to him whom he deemed (121) that he would be released of the two (122), Mention me in the presence of your master, (123) but the Satan caused him to forget mentioning (him) to his master, (124) So he tarried in the prison for a few (more) years. (125)

(Section 5)

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ
يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُتَبَلَاتٍ خُضْرٍ
وَأُخْرَى يُسَبِّتُهُنَّ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي
رُؤْيَايَ إِنِّي كُنْتُ مِنَ الْمُرْعَى تَعْبُرُونَ ○

43. And the King Said (126) : Verily I see seven fat kine whom seven lean ones are devouring, and seven green corn ears and (seven) others seared (being devoured by the green ones). O you notables! expound to me my dream, if you are able to interpret dreams. (127)

قَالُوا أَضْغَاثُ أَحْلَامٍ وَمَا نَحْنُ بِتَأْوِيلِ
الْأَحْلَامِ بِعِلْمٍ ○

44. They said : (these are) The Medleys of dreams, (128) and we are not skilled in the interpretations of (such) dreams.



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sura yusuf

Prof: Ghulam Rasul Adeem

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LESSONS FROM HADEETH

Maulana Manzoor No'ani

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SURA YUSUF

(Verses 41 _____ 47)

Prof : Ghulam Rasul Adeem

يٰصَاحِبِ السِّجْنِ اٰمَّا اَحَدُكُمْ
فَيَسْقِي رَآءَهُ خَمْرًا وَاٰمَّا الْاٰخَرُ
فَيَصْلُبُ فَتَا كُلِّ الطَّيْرِ مِنْ
رَاسِهِ قُضِيَ الْاَمْرُ الَّذِي
فِيهِ تَسْتَفْتِيْنَ ۝

41, O my two
fellow-Prisoners ! As for
one of you both, (116) he
shall serve wine to his
master, (as before) (117)
but as for the other, (118)
he shall be crucified, and
the birds will peck at his
head (119). Decreed is the
matter you inquired
whereof. (120)

وَقَالَ لِلَّذِي ظَنَّ اَنْهٗ
نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ
فَاَنۡسَاهُ الشَّيْطٰنُ ذِكْرَ رَبِّهٖ

Al - Sharia 47