

وسوف يعقد اجتماع أعضاء المجمع في شهر يوليو في لندن للموافقة على الدستور الاساسي و
للتوسعة في الهيكل التنظيمي للمجمع.
سيكون المكتب الرئيسي للمجمع مؤقتاً "مركز ختم النبوة" ٣٥ ستاك ويل جرين، ايس ديليو
٩ لندن حتى يتم استئجار المكتب الرئيسي.

استراتيجية التمويل للمجمع

لا ينتمي المجمع لاية دولة مسلمة ولا يقبل اية مساعدة مقيدة بشروط.
ويقوم المجمع بالتمويل لتكاليفه الادارية والتكاليف الاخرى بجمع التبرعات من أعضاء
المجمع.

ويكون رسم العضوية سنوياً "٣٠ جنيه استرليني في الدول الأوروبية وفي الدول الأمريكية ٥٠
دولار وفي الشرق الاوسط ٢٠٠ ريال سعودي وفي باكستان والهند وبنغلاديش ١٠٠٠ روبية
وتتفق هذه الرسوم والتبرعات على المجلة الرسمية للمجمع والاشرطة الصوتية والمراسلة

أخي العزيز والسادة أصحاب الجمعية الإسلامية

ان توافق على برنامج المجمع فتعتقد ان المجمع مؤسسة خيرية دينية مفيدة لنشر الدعوة الا
سلامية فشارك معنا بالمساعدة المالية والبنية حتى نتقدم الى الامام للمسمى حول اقامة النظام الا
سلامي في هذا العالم المضطهد بالمكر والخداع لخدمة الانسانية وخدمة الشعب المسلم.
هل من مجيب؟

والسلام عليكم ورحمة الله وبركاته

(بقلم ابي عمار زاهد الراشدي رئيس المجمع الاسلامي - تعريفة القاضي محمدرئيس خان الايوبي
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the subduer of his creatures by His sovereign authority and power, and the Disposer of them as he pleaseth, with and against their will: or the Overcomer, or Subduer of all created things.

112, (rational or revealed)

113, He is the Supreme sovereign and the power of decision rests with him only. His is the will prevailing in the whole universe and His is the commandment to be obeyed.

114, His first and foremost commandment is to lead a monotheistic life and extirpate all kinds of polytheism from the societies.

115, It has been established that at the dawn of human life on earth the real religion of man was monotheism. With the passage of time this doctrine was polluted with polytheism through whimsical and imaginary concoctions. Man, by nature, has been created to follow the right path (30 : 3). The crooked leaders, keeping in mind their own vested interests, have always misled mankind to zigzag and thorny tracks.

himself was an anonymous person in Egypt, his Kana'anite forefathers Abraham, Isaac and Jacob were renowned for their prophetic missions as far as African lands.

- 104, i, The prophets
- ii, Progeny of Abraham
- iii, Men at large

105, Every kind of worship, except worshipping Allah, is denied condemnably (Razi)

106, (Oneness of Allah) It is the fundamental principle preached by every prophet of Allah as the essence of Islamic teachings.

107, (directly)

108, (through us)

109, Notwithstanding their perpetual ingratitude, He favours mankind with his boundless bounties.

110, The expression Mutafriqun (مُتَفَرِّقُونَ) connotes plurality as well as separateness - in the context, separateness in respect of qualities functions and degrees. (Asad)

The question is really thought provoking indeed a bondman shall prefer one master to numerous lords. cf. 39: 29. The renouncing interrogation in the expression gives a deep impressive touch to the address.

111, According to Lane this epithet applied to God means,

far publically. It was the first time that he expressed his faith in Allah and showed repugnance to the polytheistic beliefs of the masses. Tark (ترك) (abandoning) does not mean that he was (God forbid) at first a polytheist and then switched over to monotheism after conversion. But it denotes disagreement with the dogmas of the Egyptian society whereas they presumed him to be their co-relegionist.

Syntactically it is a Causative sentence for the preceding one which means, "Because of my avoiding the ways of disbelievers my Lord has favoured me with specific knowledge of interpreting dreams. These lines are the sum and substance of the whole sura. So for now he was a symbol of rectitude, steadfastness and moral culmination. Now begins his prophetic mission after passing through terrible ordeals.

102, The pronoun hum (هُم) is repeated for emphasis (Madarik) such instances are not rare in the Quranic style. cf., 23 : 35 and 27 : 3.

This Chapter is almost identical with chapter 40 of the Genesis but it is notable that the Bible is devoid of this excellent discourse befitting the character of a prophet of Allah whose first and foremost duty is to teach and preach mankind.

Joseph avails himself of the opportunity of guiding his fellow - prisoners.

103, Joseph was an unknown youth hitherto. He introduced himself through his forefathers. Though he

man is what he knows." Zamahhshari and Baydhawi also endorse the same meaning. Keeping in view all these linguistic aspects it can be rightly deduced that Joseph dealt with his fellow prisoners graciously. He stood by them through thick and thin. He bent a helping hand to the needy. He looked after them during their illness. He was well - informed of the interpretation of dreams. Above all besides his physical beauty, he possessed a soul embellished with piety and a heart full of sympathy for others. He was distinguished among the prisoners for his remarkable behaviour. That is why they entreated him to inform them the real meaning of their dreams. They fully relied upon him regarding the interpretation of the dreams.

98, Here he prognosticates either colour, kind, quality, or quantity of the edibles to be brought to them as a tint if his divine knowledge or he promises to interpret their dreams to them immediately, even before they should take a single meal.

99, (the interpretation)

100, This is not the dexterity of a physiognomist, a magician or a soothsayer, but the result of divine knowledge imparted by Allah, All Knowing. At the same time the prophet of Allah discredits himself of this power. He is not proud of this prophecy. He attributes this power to Allah Almighty who has favoured him with true interpretation of dreams.

101, The Egyptian civilization was altogether devoid of belief in Allah. Joseph had never proclaimed his faith so

has sent down no authority (112). Judgement rests with Allah only (113). He has Commanded that you should worship none but Him; (114) that is the right religion but most of men know (it) not (115).

COMMENTARY

95, One was Pharaoh's chief butler and the other was his chief baker. Both incurred his wrath and were imprisoned for their offences not mentioned in the holy Quran. The specific style of the holy Quran serves the admonishing purpose. It is neither a history book nor a book of natural sciences. Hence, unnecessary details are deliberately omitted.

96, These are the two of the four dreams mentioned in the chapter; Joseph's dream in verse 4 and Pharaoh's dream in verse 43.

97, Muhsineen (مُحْسِنِينَ) The word Ihsan (إحسان) has multilateral implications. It differs from Ina'am (إنعام) i.e. favouring and surpasses 'Adl (عدل) justice. It is also tinged with Ikhlas (إخلاص) i.e. sincerity which is a condition of the soundness or validity of both Iman (إيمان) i.e. (faith) and Islam (إسلام) (submission).

Making good doing good to others or beautifying is an other shade of meaning conveyed by this word. According to Lane Ahsanahu (أَحْسَنَهُ) signifies, "He knew it well". Huwa yuhsinul Arabia (هُوَ يُحْسِنُ الْعَرَبِيَّةَ) means, "He knows well the Arabic language. Qeematul mari, ma yuhsinahu (قِيَمَةُ الْمَرْءِ مَا يُحْسِنُهُ) means, "The value of the

abandoned the way of the people who belie not in Allah, and they, of the Hereafter, are the deniers (102).

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ ط مَا كَانُوا لَنَا
أَنْ نُّشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ط ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ○

38, I have followed the religion of my forefathers, Abraham, Isaac and Jacob (103). It is never (lawful) for us (104) to associate aught (105) with Allah. That is (106) Allah's grace upon us (107) and upon mankind (108) but most of men render no thanks (109).

يَصَاحِبِي السَّجْنِ ءَاَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ
الْقَهَّارُ ○

39, O my two fellow prisoners ! Are sundry (110) lords better or Allah the One, the Subduer (111).

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ
مِمَّا أَنْزَلَ اللَّهُ بِهِمْ مِنْ سُلْطَانٍ ط إِنْ الْحُكْمُ إِلَّا لِلَّهِ ط أَمْرٌ لَا تَعْبُدُونَ
إِلَّا إِيَّاهُ ط ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ
لَا يَعْلَمُونَ ○

40, You adore not, apart from him, but (empty) names you have named, you and your forefathers, for which Allah