

خطوط و نکات

(۱)

کیا ”سِقَايَة“ اور ”صَوَاع“ مترادف الفاظ ہیں؟
برنگم سے محترم شمشاد ایم خان کا مکتوب اور محترم صدر مؤسس کا جواب

87 Wellington Road
Edgbaston
Birmingham
B15 2 ET
4th September 2004

Respected Brother Dr. Israr Ahmed
Assalamu-Alaikum-wa-Rahmatullah

I hope and pray that this letter reaches you in the very best of health and Iman.

A friend of mine in Lahore kindly presented me with your DVD entitled Explanation of the Holy Qur'an early this year.

You have indeed invested tremendous effort and time to absorb, to ponder over, and to convey the Divine message with explanations, masha-Allah.

I have been a student of the Holy Qur'an for some years and have learned a great deal from your talks, alhamdu-Lillah.

However, there are some aspects of your comments that I would like you to kindly review.

If you will please allow me; the first point I would like to bring to your notice is the narration in the Holy Qur'an dealing with Hazrat Yusuf (pbuh) placing a glass in the baggage of his younger brother Benjamin. You describe it as "PART OF THE PLOT" to retain him.

This is not so.....

Referring to the Holy Quran (Surah Yusuf 12:70-76) we read that he actually placed in Benjamin's Baggage a glass "SIQAYA" without anyones knowledge.

We also read in the Holy Qur'an (12:72) that what was actually found mislaid/missing was "SUWAA" a measuring container/beaker (NOT GLASS/drinking cup). Later, when the brothers were searched "SIQAYA" was discovered, the feminine pronoun for SIQAYA is HA, where-as according to the Holy Quran masculine pronoun for "SUWAA" is HEE.

We are also told in (12:76) that it was Allah's plan (SUWAA being mislaid etc.) otherwise Hazrat Yusuf under these particular given set of circumstances (bearing in mind Egyptian law prevalent at the time) would not have been able to retain his brother Benjamin in Egypt.

Please find photocopies of relevant Ayas of the Holy Qur'an with translation and appropriate portions highlighted to clarify and make the position crystal clear as outlined above.

Please review this issue, because the Islamic perspective on the CONCEPT OF PROPHETHOOD is that the Prophets do not commit sins; error of judgement however is another matter. But most commentaries of the Holy Qur'an regrettably follow the theme that you have adopted.

Having researched this episode I discovered that our commentators have planted the Biblical story as commentary of the Holy Qur'an. They unfortunately did not minutely investigate the key words as revealed by Allah (S.W.T) that describe so vividly the true position.

Reading the Holy Qur'an (sura Yusuf 12 : 69-79) it is evident that Hazrat Yusuf (pbuh) discreetly placed a drinkingcup in his brother's (Benjamin's) baggage as a souvenir, so that when he returns home it will be a reminder for him.

Although he wished to retain his brother but it was not a plan of Hazrat Yusuf to have him caught as a thief.

Later, the workers discovered that a measuring beaker is missing..... this led them to search baggage of the brothers. At that point SIQAYA was discovered in Benjamin's baggage.

Whereas they failed to find suwaa but they (workers) recognised the SIQAYA that belonged to (Aziz) Hazrat Yusuf (pbuh). They therefore took them (the brothers) to him.....

According to the Holy Qur'an 12:76, this was plan of Allah (SWT)

Hazrat Yusuf immediately understood that it was Allah's plan.....

He therefore never accused his brother for stealing rather; He said: "Allah forbid that we take other than him with whom we found our