

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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THE FIRST ISLAMIC MISSION IN THE U.K. ESTABLISHED 1913 C.E. AS THE WOKING MUSLIM MISSION

Ahmadiyya Anjuman Isha'at Islam Lahore (U.K.)

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May 2001 C.E. Meeting

Assalamu alaikum

Venue: Dar-us-Salaam

Date: Sunday, 6th May 2001

Time: 3 p.m.

Topic: The Holy Prophet (*peace be upon him*) II
by

Col. (retd.) Mahmud Shaukat

Regular Activities

Radio programme Every Friday at 2 pm on Panjab Radio (Astra Digital Satellite ch. 945)

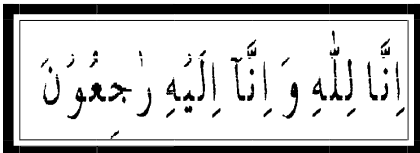
Dars-i Quran Third Sunday of every month at 3 pm.

Meeting of the Executive First Sunday of every month at 2 pm.

Meeting of the Jamaat First Sunday of every month at 3 pm.

News

Sad news



Mirza Abdul Rahman Baig Passed away in Cottonwood Shores, Texas, USA on 3 April 2001. May his soul rest in peace. Aameen. He was the son of Hazrat Dr. Mirza Yaqoob Baig, one of the founding members of the Lahore Ahmadiyya Jamaat and son in law of the late Hazrat Ameer Dr. Saeed Ahmad Khan. He was our Imam's wife's brother-in-law. He had served as a member of the General Council and was a regular contributor to The Islamic Review. He is survived by a wife, two sons and two daughters. Condolences can be sent to:- Mrs. Ayesha Rahman Baig, 640 Pecan Lane, Cottonwood Shores, Marble Falls, TX 78654

The mother of Mr Mohammad

Haroun (one of the founder members of the Lahore Ahmadiyya jamaats in Guyana and in the U.K.) passed away peacefully on April 12th. She was buried at Hendon Cemetary on April 18th.

May Allah receive their souls in Paradise. (Amen) Our prayers and condolences go out to all the families. **Funeral prayer in absentia will be offered at the next meeting.**

U.K.

The Promised Messiah has instructed members to leave as much as possible in their wills to the jamaat. Last year, the day before he died, Mr Aziz Ahmad left a large donation to the jamaat from his estate. Mrs Akhtar Jabeen Aziz has now changed her will to donate £20,000 to the jamaat from her estate. She has also stated in her will that the family-home will be left for the use of her daughter and son-in-law in their life-time but after that it will be sold and the proceeds given to the jamaat. The current market value of the property is approximately £200,000.00. May Allah bless her and grant her long life.

Ar-Rahman

(The Beneficent)

Chapter 55 (Verses 1 to 28)

Commentary by

Hazrat Dr. Basharat Ahmad

(English translation by Kalamazad Mohammed)

In the name of Allah, the Beneficent, the Merciful.

The Beneficent

Taught the Quran.

He created man,

Taught him expression.

The sun and the moon follow a reckoning,

And the herbs and the trees adore (Him)

And the heaven, He raised it high, and He set up the measure,

That you may not exceed the measure,

And keep up the balance with equity, nor fall short in the measure.

And the earth, He has set it for (His) creatures;

(Continued on page 2)

Therein is fruit and palms having sheathed clusters,
And the grain with (its) husk and fragrance.

Which then of the bounties of thy Lord will you deny?

He created man from dry clay like earthen vessels,
And He created the jinn of a flame of fire.

Which then of the bounties of your Lord will you deny?

Lord of the two Easts, and Lord of the two Wests.

Which then of the bounties of thy Lord will you deny?

He has made the two seas to flow freely - they meet:

Between them is a barrier which they cannot pass.

Which then of the bounties of your Lord will you deny?

There come forth from them pearls and corals,

Which then of the bounties of your Lord will you deny?

And His are the ships reared aloft in the sea like mountains.

Which then of the bounties of your Lord will you deny?

Every one on it passes away -

And there endures forever the person of thy Lord,

Which then of the bounties of your Lord will you deny?

This chapter of the Holy Quran, *Ar-Rahman* (The Beneficent), explains the reasons for the necessity of Divine revelation. That is, that the full spiritual perfection for which man was created, could not be attained by human intellect alone. For example, we can clearly see that those who have achieved excellence in the physical sciences are bereft of spiritual knowledge. As a result, all the advancement in scientific knowledge has not been able to save the world from strife and dissension and tension and war; neither is there any hope for preventing calamities in the future nor saving oneself from punishment in the next life despite all this progress in the material sciences. This is why Allah, through His boundless mercy and grace, has come to the assistance of man by granting to him an invaluable gift - the Holy Quran - which has the

power to save man from pain and chastisement in this life and the next and also to enable him to achieve everlasting happiness, tranquillity, peace and contentment.

*The Beneficent
Taught the Quran.
He created man,
Taught him expression.*

Ar-Rahman means the most Beneficent One Who gives gifts without any effort on man's part.

Al-Insan (man) refers to the human race generally or to perfect man, that is, one who has reached the pinnacle of humanity. *Bayan* (expression) means to describe the condition of a thing. Here it signifies the faculty of speech in man. But besides speech, the word *bayan* (expression) is used here because *nutq* (speech) is limited to speaking whilst *bayan* (expression) includes speaking, writing and giving signs to indicate what is in one's mind. *Bayan* also means explanation and elucidation, as we find in the following verses which speak of the Holy Quran itself:

Surely on Him rests the collecting of it. So when We recite it follow its recitation. Again on Us rests the explaining of it (75:19-19).

It has been mentioned several times before that a standing miracle of the Holy Quran is that many times a word bearing two meanings is used in a certain verse but both meanings are applicable with one meaning serving as proof of the other. And this is the case here. The verse states that it is only through the pure grace of Allah, and not as a result of any action of man, that Allah created man as a being possessing intelligence, understanding, insight and discrimination and also blessed him with the power of speech so that he could express what was in his mind and so convey his meaning and intention to others. Further, he can perform this function either by speech, writing or signs.

In any case, in the absence of this ability no person could perceive what was in the mind of another, nor could he benefit from the latter's knowledge, nor act upon his teaching, nor obey his instructions. In the

light of this, how could it be possible for Allah, Who created man to obey His commands so as to fulfil the purpose of his creation, not to provide him with a means of understanding His will?

That medium of Allah is speech, that is, there was a crying need for language through which Allah could convey His will to man and bless him from His own perfect knowledge with such guidance as would enable him to travel along the path that would lead to the fulfilment of his creation, and to his attaining the summit of his humanity, for without speech it is impossible to comprehend the will of Allah or the intention of anyone else for that matter.

So, the attribute of *Rahmaniyyat* (giving free gifts) demanded that Allah should favour man with His words and provide him with an eternal, comprehensive and perfect guidance in the form of the Holy Quran. By means of this Book, Allah has furnished him with knowledge of all the pathways to winning His pleasure. Should he follow this guidance he can render obedience to Allah to the furthest limits of his capacity and thus arrive at the highest rank of his human potential.

But this is not the end of Allah's grace. Through His limitless mercy He created an extraordinary man who fittingly deserved to be called *Al-Insan* (The Perfect Man) so that the perfection of humanity should be fully actualised in him and in whom also, the nobility of the human race should attain its most glorious manifestation. That personality was the Holy Prophet Muhammad (*sas*) to whom He explained the teachings of the Holy Quran so that through his example man could find the right method of putting into practice all those pearls of guidance that are collected and preserved in the Holy Quran.

Thus, the revelation of the Holy Quran was exactly in accordance with the laws of nature. It is a fact that a person cannot know what is in the mind of another person, neither can he understand the instructions of a person in authority until that per-

son, himself, communicated his message through the medium of language. So, in accordance with this Divine law, man cannot be apprised of Allah's will unless Allah, Himself, gives him knowledge of it through language.

However, we all know that it is possible that a person may misunderstand the words of another and can offer a very good excuse for doing so. To obviate this possibility, Allah, Most High, created a person who would serve as the embodiment of human perfection, that is, the Holy Prophet Muhammad (*sas*), through whom mankind was taught the true meaning and explanation of the words of Allah. In short, not only did He teach the Holy Quran to him but He also vouchsafed to him the real interpretation and explanation of its teachings. Further, the Holy Prophet himself lived his whole life according to those teachings with the result that he became a perfect example for the whole world and each individual could derive the fullest benefit from the guidance of the Holy Quran and the practical life of the Holy Prophet (*sas*) so that he could mould his own life on the pattern of that model. After this, Allah, Most High, gives us a further explanation of the philosophy behind the necessity for a revealed Law from heaven.

The sun and the moon follow a reckoning

And the herbs and the trees adore (Him)

Bi husban means under a reckoning, that is, the revolution of the sun and the moon, their rising and their setting, operate under such a strict systematic order that it enables man to derive great knowledge from this pattern. In fact, this has given birth to the science of astronomy. In this there is a sign that the knowledge of astronomy also follows an important law - that of reckoning - and those who know this law are able to compute the two kinds of months and years - the lunar and the solar. They can also predict long beforehand the occurrence of lunar and solar eclipses and can also gain insight into many other fields of knowledge.

An-najm (the herbs) refer to those kinds of shrubbery that do not have a trunk, for example, bushes etc. which have to lean on other things for support, whilst by *shajar* (trees) are meant those kinds of vegetation that stand on their own trunk.

The Holy Quran tells us that Allah's attribute of *Rahman*, through which man was taught the Holy Quran and a perfect man was created to expound it to the world, is not a strange phenomenon, for if we observe the physical world we can see the same attribute in operation throughout. For example, in order to sustain life on earth and to provide light and heat and other essential provisions, the Beneficent God has brought into existence wonderful heavenly means - a sun and a moon. The sun is the real source of light whilst the moon borrows it and in the absence of sunlight it sheds its reflected light on the surface of the earth and dispels the darkness. And these two major orbiting planets work in such an amazing and perfect measure, regularity and supreme harmony that if in the revolution of the sun and the moon and their rising and setting there is slight deviation in this precise system the earth will suffer great devastation instead of receiving countless benefits. For example, if the sunlight falls short of its preordained measure there will be destruction and so, too, if it exceeds this measure. And the same is true of the moonlight. Thus, if these heavenly bodies do not function according to a precise measure and law, then there will be no possibility of life on earth.

Similarly, in the spiritual world, which is a clear mirror of the physical world, there is a spiritual sun in the form of the Holy Quran, the light of which is destined to illuminate the whole world and the beneficial rays of which burn away the chaff of falsehood and impart life to the dead soil of men's hearts. On the other, the spiritual counterpart of the moon is the life of the Holy Prophet Muhammad (*sas*), who borrows light from the spiritual sun, that is, the Holy Quran. And just as the moon dispels darkness in the absence of the sun, so, too, the light of the Holy

Prophet's practical life clarifies any questions that are not explicitly explained in the Holy Quran and this brings men from darkness into light. Thus, Allah, from His infinite and perfect source of knowledge has blessed man with the Holy Quran and the practice of the Holy Prophet and these are totally in consonance with his Divinely ordained nature and his natural capabilities.

If these things were not created on a basis of precise measurement and limits, they could not provide benefit for man. For example, if man should be allowed to exceed the limits and lead an unrestrained life, then he would destroy his own self. Again, if the responsibility entrusted to him is too great for him he will be crushed by it. Therefore, it was exigent for everything to operate a strict and rigid line. Therefore, as regards the Holy Quran and the life of the Holy Prophet, whatever was prescribed for man in order to help him to achieve an eternal life was ordained according to an exact measure that catered for the requirements of human nature.

Another point to which Allah draws our attention here pertains to the means of acquiring benefits from these heavenly lights. He informs us that whoever obeys the laws given to us in the Holy Quran and the *Sunnah* will profit from it to the extent of his obedience and will even be further rewarded. Accordingly, if we observe the laws of nature in the physical world we shall notice that nothing is as perfectly obedient to these laws as the herbs and the shrubs, so much so that it is they who profit most from the sun and the moon. As regards the world of man and animal we see that their observance of the laws of nature is perfect only when their actions mirror the obedience of the shrubs. However, as soon as they begin to yield to the dictates of their own volition, disobedience to the laws of nature starts to set in.

For example, look at the functioning of man's stomach and liver. Like the herbs, they are so faithful to the laws of nature that they never swerve an iota from their limits, but as soon as man begins to follow his own will he

breaks the natural laws and so brings disaster on himself. For instance, he eats whatever he feels to eat and this puts pressure on his stomach. And this is only one example of intemperate behaviour.

In short, if man desires to gain everlasting life and wishes to derive true benefit from the Holy Quran and the Holy Prophet's example, then he must follow their teachings as closely as the herbs obey the laws of nature. Just as the herbs never act out of their own volition but live under the command of the laws of nature as if they were lifeless things, in the same way it is incumbent on man to obey the Holy Quran and the *Sunnah* so as to attain that height of perfection where no movement, or word, or action is his but all are in complete unison with the teachings of the Holy Quran and the Holy Prophet (*sas*). That is the station that is called *fana* (extinction of the ego) and also *baqa* (permanence of blessings) which is the ultimate limit of every seeker after truth who follows the *Shari'ah* (Law) and the *Tariqah* (Way). Hazrat Abdul Qadir Jilani (*ra*) has made the point that when man lays himself like an innocent babe in the lap of Allah and looks to Him for knowledge and guidance then Allah nurtures him just as a mother nourishes her baby.

The Holy Quran has held out a better way when it points out that the perfection of a servant is in his obedience to the Holy Quran and the Holy Prophet's example as the herbs are subservient to the laws of nature.

Trees and herbs are mentioned separately because trees can stand on their own trunk whilst herbs do not have trunks of their own and are dependant on the help of other things. Among human beings, too, there are two classes: the rich who can stand on their own feet and the poor who depend on assistance from other people. Similarly, learned people are like trees whilst ignorant people are like herbs, and the same analogy applies to the elite or the leaders in comparison with the masses or the followers who depend on the help of the gentry, as well as to the capitalists and the working classes and the

rulers and their subjects. The intention here is to emphasise the point that to whichever of the above groups we belong, the only way we can obtain spiritual sight is through perfect obedience to the laws of the Creator.

*And the heaven He raised it high,
and He set up the measure
That you may not exceed the measure.*

Mizan (measure) means to maintain justice as is reported by a well-known companion of the Holy Prophet Mujahid ibn Jabar. A pair of scales is only a representation of justice. Accordingly, on the halls of all the courts of the Mogul Emperors, there used to be a picture of a pair of scales regardless of whether the court was set up for judging matters concerning the masses or the aristocrats. But no one ever imagined that those scales in these courts were for weighing wheat. Instead everyone understood they were put there as signs of justice and impartiality. In short, the word *mizan* (measure) always stands for justice and fair play of all kinds and is not applied to a scale for weighing things.

The verse states that Allah made the heavens high, that is, He raised it way beyond human power and He set up the measure for everything, from the largest heavenly bodies in comparison with which our planet, Earth, is like a ball, to the smallest atom. In fact, the whole universe is so bound and connected by heavenly laws that every simple thing performs its function in the prescribed manner so that the whole universe operates with perfect harmony according to the interaction of laws of balance and measure. It is also evident that all this is constructed on the basis of such consummate knowledge and perfect law that it is beyond the reach of human intellect and imagination. Whatever exists in creation works according to its own peculiar measure, and if there is the slightest deviation from its true course, then this whole universe will be thrown into catastrophe.

All these Divine laws are established far beyond human power because Allah does not want man, whose

knowledge is deficient, to interfere in these matters and so bring destruction and devastation on himself. For example, if man should have power over rainfall, Allah alone knows what calamities would strike - the fighting and killing over the distribution of rain over one's own land and the deprivation of one's rival. Already there are raging disputes over the rights for river water. Can one imagine what will happen if man can interfere in the distribution of rain? He will manoeuvre this in such a way that his land has sufficient water while other people's fields suffer drought, or he may cause floods to devastate his enemy's country. If the rising and setting of the sun were in the hands of man, then Europe will always have light while Asia will be bereft of it.

Therefore, it is a great act of mercy on the part of Allah that man has no power over the heavenly laws which control the sun and the moon from which man derives so much benefit, for Allah has created them so far above human ability that man has not the slightest opportunity to interfere in their workings.

The meaning of *So that He may not exceed the measure* is that if man had the power in this matter he would have gone to such extremes because of his imperfect knowledge and rebellious ego that he would have destroyed the whole universe. And whoever had the opportunity, because of his selfish desires, could have upset the balance on earth and turned the whole universe upside down.

Thus, it is along the lines of these heavenly physical laws that for man's spiritual life he has been blessed with the Holy Quran and the example of the Holy Prophet. If these were not beyond human ability then man would have engaged in such logical and dialectical disputes that he would not have been able to come to a consensus on a single point. Further, everybody would have devised whatever moral and social laws suited his will and egoistic desires.

(To be continued in the next issue.)